



Manchester  
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# Going Further with Buddhism

## Week 2 – Perfect Emotion

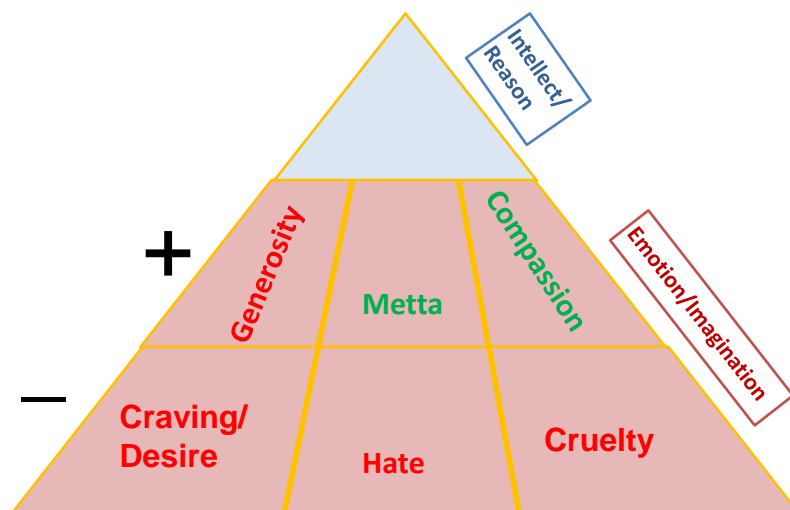


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Last week we introduced the Noble Eightfold Path and considered how the Path of Vision (i.e. Perfect Vision) relates to the Path of Transformation (i.e. the other 7 'limbs'). The first step of the Path of Transformation, for very good reasons, is Perfect Emotion. The starting point in looking at this limb is to recognise that we very often fail to act in accordance with what we know to be right – this is simply because, whether we like to admit it or not, our emotions are invariably stronger than our reason. The consequence is that we have no real chance of making process in the spiritual life if our hearts are not involved in it. The aim should therefore not be to stifle our unruly emotions with the force of reason and concept, but rather to harness our very considerable emotional energy in the service of our spiritual development. Sangharakshita says (in 'The Buddha's Noble Eightfold Path') that Perfect Emotion "...represents the harmonisation of the whole emotional and volitional side of our being with Perfect Vision...".

Perfect Emotion can be considered, according to tradition and as summarised in 'The Buddha's Noble Eightfold Path', in terms of both the emotional responses we should try to eliminate, and those that we need to encourage. We shall briefly describe these 'negative' and 'positive' aspects, noting that certain pairs relate to each other directly, and spending a little more time on a few of them.

The diagram below is meant to represent our whole being as a sort of 'iceberg', where the visible tip is our intellectual or rational side, and the much larger, hidden area belongs to our emotions and imagination:



The diagram shows that our emotional or imaginative nature can vary between (left to its own devices) a set of negative qualities and (with mindful attention) to corresponding and much more positive ones. We'll discuss the negative aspect first:

**Non-desire** involves attacking one of the three 'roots' of our suffering, **craving**. This is quite probably, for most of us, the single most challenging area in which to work. Our culture is almost entirely dedicated to the systematic cultivation of desire, which is ruthlessly cultivated and exploited by the global industries of advertising and marketing. It's probably fair to say that we could easily assume that our main reason to exist is to try to satisfy desire – at least until we have a glimpse of something that begins to challenge the assumption! If we cultivate non-desire deliberately we can begin to take a radically different approach, investigating how much we can give up rather than acquire, and doing what we can to make our lives less cluttered. However, beware – this behaviour very directly challenges cultural norms, so you should understand what deep waters you might be getting into!

**Non-hatred** is, similarly, the response to another 'root' of suffering, namely **hatred** or **aversion**. It is interesting to note that hatred is closely related to craving, in the sense of being a response that occurs when our desires – in the broadest sense of the word - are unfulfilled.

**Non-cruelty** is a response to the very unskillful human tendency to revel in the suffering of another sentient being, whether human or otherwise.

What, then, are the 'positive' aspects of Perfect Emotion? Firstly, **generosity**, often referred to in Buddhist circles as *dana*, not only directly counteracts desire, but is often regarded as the 'primary Buddhist virtue'. There are many ways in which we can give, including the wonderful idea of giving fearlessness – in other words, helping others to develop spiritual confidence by the example we set.

Next come four closely-connected emotions which are sometimes referred to collectively as the *brahma-viharas*, or 'sublime abodes'. The first (and, in many ways, foremost) of these is **metta**, which we already know is difficult to translate (although 'love' and 'universal friendship' are convenient approaches). Metta, of course, is the counterpart of hatred. Just as the **metta bhavana** meditation involves the transformative power of love, so other 'bhavanas' exist for the other 3 qualities listed below.

The direct counterpart of cruelty is **compassion** (*karuna*), a response to our seeing the suffering of others that is at the same time emotional and practical. In the Buddhist tradition known as the Mahayana (the 'Great Vehicle'), there is a huge emphasis on compassion to the extent that it is effectively seen as synonymous with wisdom. In fact, it has sometimes been said within the Mahayana tradition that no other teaching is required to bring us to enlightenment! The beautiful myth of the enlightened being or bodhisattva called Avalokitesvara is an example of how the only appropriate response by one who perceives the truth of the three characteristics of existence (unsatisfactoriness, impermanence and insubstantiality) is spontaneous compassion for all beings.

The final two emotional qualities don't appear on the diagram, as they don't correspond as neatly to the negative ones it lists. **Sympathetic joy** (*mudita*) is a deeply positive quality, in that we can rejoice in the happiness and successes of others. This obviously works, in its own distinctive way, to counter self-obsession and the strength of ego. In considering mudita, Sangharakshita makes the point that religious practice in Buddhism is capable of being a much more joyful affair than may

be the case in other faiths – hopefully you will find this to be true within the Triratna Buddhist Community!

The fourth of the ‘brahma-vihara’ emotions is *upeksa*, or **tranquillity**. You may have experienced *upeksa* for yourself, perhaps through meditation, or maybe spontaneously, when a deep feeling of peace and stillness, in one sense hard to describe, but in another very real, has entered your experience.

Lastly of the 6 positive emotions, **faith** (*sraddha*) is an emotional state which is covered very briefly in ‘The Buddha’s Noble Eightfold Path’, but which is often felt to be hugely important. It is important to realise that *sraddha* has quite a different meaning from that encountered in Christianity – it has nothing to do with blind acceptance, but instead involves our having sufficient trust in somebody or something (primarily, the Three Jewels) to accept their message until we have had a chance to relate it to our direct experience.

The cultivation of Perfect Emotion is helped by a variety of ritual practices. One of these is *puja*, or ‘worship’, particularly the **Seven-fold Puja**. This is widely practiced, in the Triratna Buddhist Community and beyond, and involves recitation, ritual and imagination in the deliberate cultivation of a range of positive emotions. All 7 stages, including the recitation of Going for Refuge that we met last week, have the ability to strengthen our emotional connection with the Buddha, Dharma and Sangha. A simpler ritual practice is that of ‘saluting the shrine’. Traditionally, before any class or devotional activity held in a shrine room, Sangha members recite the four phrases *Namo Buddhaya, Namu Dharmaya, Namu Sanghaya, Namu Nama* – this translates as “Homage to the Buddha, Homage to the Dharma, Homage to the Sangha, homage indeed!”.