



A STUDY ON THE METHODS OF EXTINGUISHING ANGER IN BUDDHISM

Ven. Thach Pa

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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The Graduate School of Mahachulalongkornrajavidyalaya University approved this thesis entitled "A Study on The Methods of Extinguishing Anger in Buddhism" as part of education according to its curriculum of the Master of Arts in Buddhist Studies.

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Abstract

This thesis has three objectives as follows; (1) to study the causes and effects of anger in Buddhism in general, (2) to study the methods of extinguishing anger in Buddhism, and (3) to study the benefits of extinguishing anger in Buddhism.

During this research it is found that there are many causes and effects of anger according to Buddhism. Concerning the causes and effects of anger, it is almost caused by unwholesome roots (*akusala mūla*), worldly conditions (*lokadhamma*), defilements (*kilesa*), craving (*taṇhā*), etc. Moreover, concern the effects of anger, anger effects directly on one's self and effect on others. Therefore, in chapter two of this research let us to know clearly about those causes and effects of anger are make people painful and lead to unharmonious societies.

There are several methods of extinguishing anger in Buddhism, especially used the method of reflection on Buddha's teaching. Reflection on Buddha's teaching is to see the advantages and disadvantages of unwholesome actions, in order to extinguishing anger in mind. In here, also studies some methods of extinguishing anger in Psychology by using the methods of recognized and challenge the thoughts, the method of thinking error in order to see positive and negative events, the method of

balance thinking, and the communication method, etc., all of these methods can extinguish anger according to Psychology theory. Moreover, to compare these two methods, Buddhism and Psychology method, some are different and some are similar but the Buddhist method is to lead to an end of anger while Psychology method just can control the anger in temporary time.

Furthermore, the benefits of extinguishing anger in Buddhism. The researcher found that there are two benefits, those are benefits for one's self and benefits for others. The benefits for one's self were found that it is also the seven blessing of loving-kindness. In addition, there are some more benefits, which are; one does not destroy one's life, shameful to do badly, knows the advantages of *Dhamma*, and experiences a cool refreshing of mind all the times. In other hand, the benefits of extinguishing anger for others is one respects and kinds to all beings, living together in peace and harmony lives.

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Ven. Thach Pa
February 5th, 2017

List of Abbreviations

AN	: Aṅguttara Nikāya
DN	: Dīgha Nikāya
Dhp	: Dhammapada
It	: Itivuttaka
Jā	: Jātaka
MN	: Majjhima Nikāya
SN	: Saṃyutta Nikāya
Sn	: Sutta Nipāta
Vism	: Visuddhimagga
B.C	: Before Christ
B.E	: Buddhist Era
BPS	: Buddhist Publication Society
C.E	: Common Era
ed	: edited
etc	: et cetera and others
e.g	: (From Latin ‘example gratia’) For example
i.e	: that is to say
ibid	: ibid den / in the same book
MCU	: Mahachulalongkornrajavidyalaya University
No	: Number
Op. cit	: opera citato / as referred
PTS	: Pali Text Society
P	: page
Pp	: Pages
tr	: translated
Ven	: Venerable
Vol	: Volume

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Chapter I

Introduction

1.1 Background and Significance of the Problems

There are several causes that support anger to arise. Some people easily get upset over minor matters. Others are able to tolerate intense situations before they get to a point where they cannot take it any longer and then anger explodes through speech or action. However, the root cause is defilement in the mind, and also a lack of enough mindfulness and wisdom to restrain anger with patience. People allow their minds to dwell on unwholesome thoughts and this becomes the cause for angry outbursts. Invariably they lose the ability to remain mindful, and to practice patience and humble endurance. We need to realize just how dangerous anger is. Suffering arises the moment we get annoyed or aggravated. The Buddha said, “*Na hi sādhu kodho*”¹ meaning “anger is not good.”² If we cannot see the disadvantages of anger and the harm it causes, then we will not be able to restrain our anger. We will not be able to purge it from our minds. When anger dominates our minds, all it yields is suffering for us and harm for others.³ An angry person is ugly and sleeps poorly. Gaining a profit, he turns it into a loss, having done damage with word and deed. A person overwhelmed with anger destroys his wealth. Maddened with anger, he destroys his status, relatives, friends, and colleagues avoid him. Anger brings loss. Anger inflames the mind. He does not realize that his danger is born from within. An angry person does not know his own benefit. An angry person does not see the *Dhamma*. A man conquered by anger is in a mass of darkness. He takes

¹V., Fausboll, tr., **The Jātaka: Together With Its Commentary Being Tales of the Anterior Births of Gotama Buddha**, Vol. III, (London: Trübner & Co., 1883), p. 233.

²H. T., Francis, M.A., and R. A. Nell, M.A., **The Jātaka**, Vol. III, (Cambridge: The University Press, 1897), p. 154.

³Venerable Luang Por, Plien, **A Dhamma talk: The Abandoning of Anger**, (Wat Aranyavivek, Bahn Pong, Amphur Mae Taeng, Chiang Mai Province, Thailand, 2003). pdf, p. 3.

pleasure in bad deeds as if they were good, but later, when his anger is gone, he suffers as if burned with fire. He is spoiled, blotted out like fire enveloped in smoke. When anger spreads, when a man becomes angry, he has no shame, no fear of evil, is not respectful in speech. For a person overcome with anger nothing gives light.⁴

Buddhism is a religion of loving-kindness and compassion. The Enlightened One had great virtues that are divided into many parts in which the greatest one is the virtue of great compassion.

All Buddhists are taught to cultivate loving-kindness and compassion, to mutually help one another in physical and verbal actions, and to have right intention. Although they have done nothing useful, Buddhist followers should develop loving-kindness and dedicate it to all beings and other creatures to have them live in peace and free from all fears and vindictiveness.

However, ‘loving-kindness’ (*mettā*) has a major rival which is ‘anger’ (*kodha*). Anger, an enemy of *mettā*, always prevents loving-kindness from developing. People prone to anger, once anger arises, they handle things very roughly including throwing things out or using harsh language. They even destroy important properties. If they are not able to do anything, they sit still and keep quite with ugly face. They are furious and they are burning their own mind.⁵

In that instance, *mettā* disappears and cannot be found anywhere; but its rival, anger, remains untouched although it is not required at all. People know for certain that anger is still around, but they are not able to chase it away.

‘Wise man’ knows how the angry persons feel therefore they try to show various ways to extinguish it. There are some techniques used to extinguish anger mentioned in this thesis. It will benefit not only those who are prone to be overwhelmed by anger, but they are also useful as a

⁴E.M, Hare, tr., *Aṅguttara Nikāya*, Vol. IV, (Oxford: Pāli Text Society, 2006), p. 61.

⁵Agga Pandit, But Savong, **Ways to appease anger**, (Phnom Penh: Phnom Penh Printing House, 2009), p. 1.

source of inspiration, awareness of the demerit of anger, and the very merit of loving-kindness.⁶

Loving-kindness we can console by kind words, whom we can enliven and cheer by our presence, whom we can relieve by our worldly possessions, however scanty that charity may be, we are a precious possession to the human race and we should never be disheartened or depressed.

There may be times when those whom we love do not seem to care for us and we are apt to feel heavy at heart. But there is no just cause for dejection. What does it matter if other are not grateful to us or do not care for us, as long as we know that we are full of tender heartedness for others, full of loving compassion to your fellow men? One should never depend on others for one's happiness. He who expects to secure satisfaction in life from others is worse than the beggar who kneels and cries for his daily bread.⁷

If we want to get rid of our enemies we should first kill our anger which is the greatest enemy within us. On the other hand if we are going to be perturbed hearing from our enemies, it means we are fulfilling the wishes of our enemies by unknowingly entering into their trap.

We should not think that we can only learn something from only those who praise and help us and associate with us very closely. There are many things that we could learn from our enemies also; we should not think they are entirely wrong just because they happen to be our enemies. They may also possess certain good qualities.

We won't be able to get rid of our enemies by returning evil for evil. If we do that then we will be inviting only more enemies. The best and the most correct method of overcoming our enemies, is by radiating our kindness towards them. We may think that this is impossible or

⁶Ibid., p. 2.

⁷Ven., K., Sri, Dhammananda, **How to Overcome Your Difficulties**, view on 4th October, 2013.

<http://www.Dhammatalks.net/Books6/Bhante_Dhammananda_How_to_Overcome_your_Difficulties>. pdf, p. 10.

something nonsensical. But this method is very highly appreciated by every cultured man. When we come to know that there is someone who is very angry with us, we should first try to find out the main cause of that enmity; if it is due to our mistake we should admit it and should not hesitate to apologize to him or her.

If it is due to certain misunderstandings between two people we must have to talk with him or her and try to explain him or her. If it is due to jealousy or some other emotional feeling we must try to radiate our loving kindness towards him or her so that we will be able to influence him or her through our mental waves. We may not be able to understand how it works but through the experience of many people it shows that this is the most powerful, intelligent and easiest method which is very highly recommended in the Buddhist religion. Of course, to do this, we must have confidence and patience in our self. By doing this we will be able to make our enemy understand that he is in the wrong; besides we are also benefited in various ways for not accommodating enmity in our heart.⁸

Be patient with all. Anger leads one through a pathless jungle. While it irritates and annoys others it also hurts oneself, weakens the physical frame and disturbs the mind. A harsh word, like an arrow discharged from a bow, can never be taken back even if we would offer a thousand apologies for it.

Certain creatures cannot see in the day time whilst some others are blind at night. But a man driven to great heights of hatred does not observe anything, either by day or night.

With whom and with what do we fight when we are angry? We fight with our self, for we are the worst enemy of our self. Mind is our best friend and worst foe. We must try to kill the passion of lust, hatred and ignorance that are latent in our mind by means of morality, concentration and wisdom.⁹

⁸Ibid. p. 9.

⁹Ibid. p. 8.

The blessings of loving-kindness: “If, monks, the liberation of the heart by loving-kindness is cultivated, developed, frequently practiced, made one's vehicle and foundation, firmly established, consolidated, and properly perfected, eleven blessings can be expected.” What are the eleven?

“One sleeps peacefully; one wakes easily; one has no evil dreams; one is dear to human beings; one is dear to non-human beings; one will be protected by deities; fire, poison and weapons cannot hurt one; one's mind becomes easily concentrated; the features of one's face will be serene; one will die unconfused; and if one does not penetrate higher, one will be reborn in the *Brahma*-world.”¹⁰

1.1 Research Objectives

1.2.1 To study the causes and effects of anger in Buddhism in general.

1.2.2 To study the methods of extinguishing anger in Buddhism.

1.2.3 To study the benefits of extinguishing anger in Buddhism.

1.3 Statement of the Problems

1.3.1 What the causes and effects of anger in Buddhism are?

1.3.2 What are the methods of extinguishing anger in Buddhism?

1.3.3 What are the benefits of extinguishing anger in Buddhism?

¹⁰Nyanaponika Thera and Bhikkhu Bodhi, tr., **Aṅguttara Nikāya (Discourses of the Buddha: An Anthology)**, Part III, (Kandy: Buddhist Publication Society, 1970), p. 29.

AN 11.16; *Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati. Manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggī vā visaṃ vā satthaṃ vā kamati, tuva ṭaṃ cittaṃ samādhīyati, mukhavaṇṇo vipassīdati, asammūḷho kālaṃ karoti, uttariṃ appaṭivijjhanto brahmalokūpago hoti.*

1.4 Research Scope

The scope of this research focuses on causes and effects of anger in oneself, others, society, the methods of extinguishing anger in Buddhism, and the benefits of extinguishing anger in Buddhism. So, all of the research materials will related to the three main objectives above.

1.5 Definition of Terms Used in the Thesis

Method means way, way to an end or aim, form, rule, direction, disposition.¹¹

Extinguish means to extinguish something, means to put an end to it, and get rid of it completely. Water can extinguish a fire; nasty smells can extinguish your appetite.

Extinguish comes from the Latin word for quench, but while we might think that quenching something, say our thirst, is good, the word extinguish often has sinister overtones. In genocide, one group tries to extinguish another too quench their hatred, by killing everyone in the other group.¹²

Anger (*kodha*) is a natural emotion that every human and many non-human animals experience. Mild forms of human anger may include displeasure, irritation or dislike. When we react to frustration, criticism or a threat, we may become angry and usually this is a healthy response. Anger may be a secondary response to feeling sad, lonely or frightened. When anger becomes a full-blown rage our judgment and thinking can become impaired and we are more likely to do and say unreasonable and irrational things.

Anger is not just a mental state of mind. It triggers an increase in heart rate, blood pressure and levels of adrenaline and noradrenaline. Anger has survival benefits, and forms part of our fight or flight brain response to a perceived threat or harm. When a human or animal decides

¹¹Rhys Davids and William Stede, ed., **The Pali Text Society's Pali-English Dictionary**, (London: The Pali Text Society, 1921), p. 1395.

¹²Webster University, **Vocabulary.com Dictionary**, view on 29th December, 2017. <<https://www.vocabulary.com/dictionary/extinguish>>.

to take action to stop or confront a threat, anger usually becomes the predominant feeling and takes over our behavior, cognition and physiology.¹³

Buddhism (*Buddha Sāsana*) is referring to the teaching of the Buddha is known in English as Buddhism.

1.6 Review of the Literatures

1.6.1 Priyadarshana, Wasanatha, Dr., **The Buddhist Concept of Conflict Resolution (An Approach to Global Recovery through Mental Well-Being)**, in “**Global Recovery: The Buddhist Perspective**”, (Bangkok: MCU Press), 2010.

Abstract: This article is discussed about the systematic and scientific basis of early Buddhist Psychotherapy that can be adopted in prescribing treatments for resolving internal and external conflicts. However, this one point in this article is related and useful for my writing that is the point talk about the causes and the effects of problems in this present life because of anger. One who under sway of anger can be ugly, difficult sleep, he or she does not know what is right and what is wrong, when anger so strong one lose all sense one can kill others and even kill themselves.

1.6.2 Thurman, Robert A.F., **Anger: The Seven Deadly Sins**, (Oxford: University Press, Inc.), 2005.

Abstract: In anger, Thurman, Robert A. F., one of America's leading authorities on Buddhism and Eastern philosophy, offers an illuminating look at this deadliest of sins. In the West, Thurman points out; anger is seen as an inevitable part of life, an evil to be borne, not overcome. There is the tradition of the wrathful God, of Jesus driving the money changers from the temple. If God can be angry, how can men rid them-selves of this destructive emotion? Thurman shows that Eastern philosophy sees anger differently. Certainly, it is a dreadful evil, one of

¹³Damon Bachegalup, **The Parents with Teenagers Handbook**, (Publisher: Lulu.com, 2012), views on 29th December, 2017.<<https://books.google.co.th/books?isbn=1471781755> >.

the “three poisons” that underlie all human suffering. But Buddhism teaches that anger can be overcome. Indeed, the defeat of anger is not only possible, but also the only thing worth doing in a lifetime. Thurman shows how to recognize the destructiveness of anger and understand its workings, and how we can go from being a slave to anger to becoming “a knight of patience.” We discover finally that when this deadliest emotion is transmuted by wisdom, it can become the most powerful force in freeing us from human suffering.

1.6.3 Thich Nhat Hanh, **No Death, No Fear: Comforting Wisdom for Life**, (New York: Published by the Berkley Publishing Group), 2002.

Abstract: In this book, we can understand of death along with deep teachings on freedom, looking deeply, and transforming grief practicing resurrection, touching the Earth, and accompanying the dying, with the simplicity and clarity that are hallmarks of this book. We come to see that we can be liberated from our notions of birth and death, coming and going. By living fully in the present; we can experience happiness and be freed from suffering and fear. Thich Nhat Hanh has rendered us an invaluable service by opening our hearts and minds to the wonderful becoming that is our joy and our destiny.

Specially, in chapter three “The Practice of Looking Deeply” and in sub-topic “Seeing Emotions Through the Eyes of Impermanence”, in here is the way to reflecting on eyes of impermanence to see what is the cause of anger and we also can learn the way how to stop anger, so this is one of good book helping me to understand more about the way of extinguish anger in Buddhist teaching.

1.6.4 Thich Nhat Hanh, **Anger: Wisdom for Cooling the Flames**, (New York: Riverhead Books a member of Penguin Putnam Inc.), 2001.

Abstract: This is the book talk about the causes of anger and suggests practical tools to embrace and heal it. Reminding us that small spiritual matters are large spiritual matters, the author offers wisdom and

serenity to comfort readers as they work through anger to a place of ‘being peace’.

1.6.5 Plien, Venerable Luang Por, **A Dhamma talk: The Abandoning of Anger**, Wat Aranyavivek, Bahn Pong, Amphur Mae Taeng, Chiang Mai Province, Thailand, 2003.

Abstract: This is a Dhamma talk concerning about the abandon of anger according to Buddhist teaching. Especially there are two main points was offer to the listeners, those are the causes of arising of anger in one’s mind and the ways to abandon of anger in one’s mind. Thus, this Dhamma talk is very important and useful for my writing thesis.

1.7 Research Methodology

This research is the documentary research one. It is will be collection data from both primary sources and secondary sources. The primary sources that I am going to research, such as: *Tipiṭaka*, and the secondary source that I am going research, such as: books, newspaper, articles, journals, internet, e-books etc. All of the evidences will be used as main evidence in my writing.

The research methodology will be divided into three stages as followings:

1.7.1 Collecting data from *Tipiṭaka* and any *suttas* that was related to objectives of this research.

1.7.2 The collect the data from secondary source based on written of Buddhist and non-Buddhist scholars in differences traditions, differences language in the past time and in the contemporary time.

1.7.3 All collected data will be arranged systematically and will be analyzed with the critical ideas in order to give a clear understanding on the present research topic concern.

1.8 Expected Benefits of the Study

1.8.1 To know the causes and effects of anger in Buddhism.

1.8.2 To know the methods of extinguishing anger in Buddhism.

1.8.3 To know the benefits of extinguishing anger in Buddhism.

Chapter II

The Causes and Effects of Anger in Buddhism

2.1 The Meaning and the Problem of Anger

There are the meaning and the problem of anger in Psychology and the meaning and the problem of anger in Buddhism in general as following:

2.1.1 The Meaning and the Problem of Anger in Psychology

Anger is one of the six basic emotions, in which a situation is perceived as strongly negative, and someone or something else is to blame for that negative state. Anger is almost always preceded by real or imagined frustration. Anger is usually accompanied, at least momentarily, by a facial expression in which the lips tighten, jaw muscles tense, the lips are slightly parted, eyes are narrowed, and the forehead is furrowed. Anger is a natural and mostly automatic response to pain of one form or another (physical or emotional). Anger can occur when people don't feel well, feel rejected, feel threatened, or experience some loss. The type of pain does not matter; the important thing is that the pain experienced is unpleasant. Because anger never occurs in isolation but rather is necessarily preceded by pain feelings, it is often characterized as a 'secondhand' emotion.¹⁴ Pain alone is not enough to cause anger. Anger occurs when pain is combined with some anger-triggering thought. Thoughts that can trigger anger include personal assessments, assumptions, evaluations, or interpretations of situations that makes people think that someone else is attempting (consciously or not) to hurt them.¹⁵ In this sense, anger is a social emotion; we always have a target that our anger is directed against.

¹⁴Harry Mills, Ph.D., **Psychology of Anger**, viewed on 5th June, 2015. <<https://www.mentalhelp.net/articles/Psychology-of-anger/>>.

¹⁵Matthew McKay & Peter D. Rogers, **The Anger Control Workbook**, (Oakland: New Harbinger Publications, Inc., 2000), p. 18.

Anger can also be a substitute emotion.¹⁶ By this we mean that sometimes people make themselves angry so that they don't have to feel pain. People change their feelings of pain into anger because it feels better to be angry than it does to be in pain. This changing of pain into anger may be done consciously or unconsciously.

Being angry rather than simply in pain has a number of advantages, primarily among them distraction. People in pain generally think about their pain. However, angry people think about harming those who have caused pain. Part of the transmutation of pain into anger involves an attention shift from self-focus to other-focus. Anger thus temporarily protects people from having to recognize and deal with their painful real feelings; you get to worry about getting back at the people you're angry with instead. Making yourself angry can help you to hide the reality that you find a situation frightening or that you feel vulnerable.¹⁷

In addition to providing a good smoke screen for feelings of vulnerability, becoming angry also creates a feeling of righteousness, power and moral superiority that is not present when someone is merely in pain. When you are angry, you are angry with cause. "The people who have hurt me are wrong they should be punished"¹⁸ is the common refrain. It is very rare that someone will get angry with someone they do not think has harmed them in some significant fashion.

The definition of whether someone's anger is a problem often turns on whether or not other people agree with them that their anger, and the actions they take in the name of their anger, is justified. Angry people most always feel that their anger is justified.¹⁹ However, other people don't always agree. The social judgment of anger creates real consequences for the angry person. An angry person may feel justified in committing an angry, aggressive action, but if a judge or jury of peers

¹⁶Dr. Kathy S. Garber, **Stop Anger, Be Happy**, second edition, (National Library of Canada Cataloguing in Publication, 2008), p. 25.

¹⁷Ibid., p. 26.

¹⁸Steven Stosny, Ph.D, **Anger Problems: What They Say about You**, view on 29th December, 2017. < <https://www.Psychologytoday.com/blog/anger-in-the-age-entitlement/200812/anger-problems-what-they-say-about-you> >.

¹⁹Robert Puff, James Seghers, **The Everything Guide to Anger Management**, (Massachusetts:Simon & Schuster, Inc., 2014), p. 221.

does not see it that way, that angry person may still go to jail. If a boss does not agree that anger expressed towards a customer is justified, a job may still be lost. If a spouse does not agree that anger was justified, a marriage may have problems.

Whether justified or unjustified, the seductive feeling of righteousness associated with anger offers a powerful temporary boost to self-esteem. It is more satisfying to feel angry than to acknowledge the painful feelings associated with vulnerability. You can use anger to convert feelings of vulnerability and helplessness into feelings of control and power. Some people develop an unconscious habit of transforming almost all of their vulnerable feelings into anger so they can avoid having to deal with them. The problem becomes that even when anger distracts you from the fact that you feel vulnerable, you still at some level feel vulnerable. Anger cannot make pain disappear it only distracts you from it. Anger generally does not resolve or address the problems that made you feel fearful or vulnerable in the first place, and it can create new problems, including social and health issues.²⁰

In summary, anger is a natural and mostly automatic response to pain of one form is that the pain experienced is unpleasant, but in some situations that make people think that someone else is attempting to hurt them, sometimes people make themselves angry so that they don't have to feel pain, because People change their feelings of pain into anger. But this is just a temporarily protects people from having to recognize and deal with their painful real feelings. Angry people most always feel that their anger is justified but others people and social judgment not agree with that. However, anger cannot make pain disappear, it only distracts you from it, anger cannot solve the problems but it can make more new problem.

²⁰Harry Mills, Ph.D., **Psychology of Anger**, viewed on 5th June, 2015. <<https://www.mentalhelp.net/articles/Psychology-of-anger/>>.

2.1.2 The Meaning and the Problem of Anger in Buddhism in General

Anger itself is unskillful. Whatever an anger person fabricate by means of body, speech, or intellect that too is unskillful. Whatever suffering an anger person his mind overcome with anger, his mind consumed wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment, with the thought of 'I have power. I want power,' that too is unskillful. Thus it is that many evil, unskillful qualities born of anger, caused by anger, originated through anger, conditioned by anger come into play.

A person like this his mind overcome with evil, unskillful qualities born of anger, his mind consumed dwells in suffering right in the here and now feeling threatened, turbulent, feverish and at the breakup of the body, after death, can expect a bad destination.²¹

Anger is an experience that affects physiology, feelings, and intellect, social and spiritual. It may be natural to feel the events that occur from childhood to death. It can be any time and different from the violent anger is normal mood that occurs naturally. We are all very familiar with feelings, whether happy, sad, afraid or angry. We have to face these mental states from birth to death. We try to find a situation that makes us feel good and avoid situations that cause sadness. Undesirable But we cannot live without feeling. So feelings are as important to life as food is to the body. The mental health of our people is good or it depends on the fusion of the various feelings. When people are angry or stress, this is a feeling factor. Cause feelings and it can affect the internal organs through changes in heart, pressure and other hormonal systems. The more the pressure occurs, the more likely it is. It's even more permanent. To the nervous system and the immune system, so the anger occurs in the

²¹F.L., Woodward, M.A., **The Book of The Gradual Sayings (Aṅguttara Nikāya) or More-Numbered Suttas**, Vol. I, tr., (London: The Pāli Text Society, 1932), p. 183.

negative. It can affect mental health and also affect the system of the body as well.²²

In summary, anger itself is unwholesome, whatever people act through body, speech or mind cover by anger that is unwholesome did. However people do many evil actions also caused by anger. When the minds of people are cover by anger they will get suffering in here and now and after death they have a bad destination waiting them.

2.2 The Causes of Anger in Buddhism

In Buddhism, it has explained several factors as where the anger is caused. The researcher would like to explain those factors as follows:

2.2.1 Anger caused by loss

Loss is one of the eight worldly conditions as the Buddha said:

‘Monks, these eight worldly conditions obsess the world; the world revolves around these eight worldly conditions’.

What eight?

Gain and loss, fame and obscurity, blame and praise, contentment and pain.²³

Thus, we are living in this world we constantly encounter the eight worldly conditions. We are subject to gain and loss, not only of material things, such as money, but also of the company of those we love such as friends and loved ones.

In the case of anger caused by loss, the researcher would like to give the story of *Kānamātā* for example as following:

²²Sompop Ruangtrakul, **Stress and psychiatric symptoms** (Bangkok: Ruankaew Publishing House, 2004), p. 11-12.

²³Bhikkhu Bodhi, tr., **The Numerical Discourses of the Buddha: A complete translation of Aṅguttara Nikaya**, Book VIII, (Boston: Wisdom Publications, 2012), p. 1116. AN IV 157, *Lābho ca alābho ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhaṃ ca dukkhaṃ ca*.

While residing at the Jetavana monastery, the Buddha uttered Verse (82) with reference to the mother of *Kāna*, *Kānamātā*.

Kānamātā was a devoted lay disciple of the Buddha. Her daughter *Kāna* was married to a man from another village. As *Kāna* had been on a visit to her mother for some time, her husband sent a message for her to come home. Her mother told her to wait for one *Kānamātā* more days as she wanted to send along some sweetmeats with her for her husband. The next day, *Kānamātā* made some sweetmeats, but when four *bhikkhus* stood at her door for alms, she offered some to them. The four *bhikkhus* told other *bhikkhus* about the sweetmeats from *Kānamātā's* house and they also came to stand at the door of *Kānamātā*, as a devotee of the Buddha and his disciples, offered her sweetmeats to the *bhikkhus* as they came in, one after another. The result was that in the end there was none left for *Kāna* and she did not go home on that day. The same thing happened on the next two days; her mother made some sweetmeats, the *bhikkhus* stood at her door, she offered her sweetmeats to the *bhikkhus*, there was nothing left for her daughter to take home, and her daughter did not go home. On the third day, for the third time, her husband sent her a message, which was also an ultimatum stating that if she failed to come home the next day, he would take another wife. But on the next day also *Kāna* was unable to go home because her mother offered all her sweetmeats to the *bhikkhus*. *Kāna's* husband then took another wife and *Kāna* became very bitter towards the *bhikkhus*. She used to abuse all *bhikkhus* so much so that the *bhikkhus* kept away from the house of *Kānamātā*.²⁴

In sum, through the story above we can see that *Kāna* was got angry towards the *bhikkhus* because she lost sweetmeats from her mother and she unable to go home on time then her husband took another wife. This is clear that people can get angry because of loss and we can say that anger is caused by loss.

²⁴Venerable Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, (Taiwan: The Corporate the Body of the Buddha Educational Foundation, 1993), p. 298.

2.2.2 Anger Caused by Dishonor

All people in this world or even devas also want to be happy life, honor life, and living in the suitable state or in the higher state of life. But whenever there are some unfortunates that make them lost their honors, and this dishonor of their life is the cause of anger or anger caused by dishonor. As the elastration by the story below:

At that time, so very time long ago, there were some unfortunate ugly gods called ‘*Asuras*’. They had taken to living in the second heaven world.

“The one who had been *Magha* the Good in his previous life, was now *Sakka*, King of the Heaven of 33. He thought, "Why should we, who are the 33, live in our Heaven of 33 with these unfortunate ugly *Asuras*? Since this is our world, let us live happily by ourselves”.

So he invited them to a party and got them drunk on very strong liquor. It seems that, in being reborn, King *Sakka* had forgotten some of his own teachings as *Magha* the Good. After getting the *Asuras* drunk, he got them to go to a lower world, just as big as the Heaven of 33.

When they sobered up and realized they had been tricked into going to a lower heaven world, the *Asuras* became angry. They rose up and made war against King *Sakka*. Soon they were victorious, and *Sakka* was forced to run away²⁵.

In brief, in this story let we know that *Asuras* got angry and make war with King *Sakka* because of dishonor of King *Sakka* got them drunk and taken them to the lower haven.

2.2.3 Anger Caused by Blame

One can become angry by seeing others act in ways perceived to be inappropriate. For example, some people may talk behind another person’s back, saying that they are bad, ugly, messy, or behave poorly.

²⁵Kurunegoda Piyatissa, **Buddha’s Tales for Young and Old**, Vol. I, (New York: Buddhist Literature Society Inc. 1994), p. 148.

When that person hears what has been said, they get outraged, even uncontrollably. So, their minds can go on and on, asking over and over why these people gossiped about them, saying such hurtful things.

Other people can trigger our temper as well. Let's say that we hear critical things said about us, but remain composed. Then a third person comes and provokes us, saying, "Why, I wouldn't stand for that sort of treatment if I were you!" Then we find ourselves infuriated. Thus hatred can be caused by instigation. Another example of this is when anger is aroused by indulging in gossip and discussing the intolerable behavior of some third person.²⁶

Buddha said: There is one with a mind like an open sore. Of what nature, is the person with a mind like an open sore? He is one who is irascible and irritable. If he is criticized even slightly he loses his temper and becomes angry and upset; he is stubborn and displays anger, hatred, and resentment. Just as, for instance, a festering sore, if struck by a stick or a sherd, will discharge matter all the more, even so is the person who is irascible ... and displays anger, hatred and resentment. Such a person is said to have a mind like an open sore.²⁷

In brief, blame is an external cause but can make people angry when heard others talk critical bad about them at behind of their back or the third person also can make people angry by saying like this if I was you I cannot stand for that critical things. So, in this case make us clear that people angrier because of blame.

2.2.4 Anger Caused by Suffering

Personal suffering is not only a primary cause of anger but also the reason that we start to fights and try to make each other cry. When we suffer inside we have this strange belief that if we lose our shit at somebody we will make ourselves feel better, the success of which is

²⁶Venerable Luang Por, Plien, **A Dhamma talk: The Abandoning of Anger**, (Wat Aranyavivek, Bahn Pong, Amphur Mae Taeng, Chiang Mai Province, Thailand, 2003). pdf, p. 2.

²⁷Nyanaponika Thera and Bhikkhu Bodhi, **Aṅguttara Nikāya** (Discourses of the Buddha An Anthology), Part I, (Kandy: Buddhist Publication Society, 1970), p. 16.

gauged by how much we can make them suffer. We rarely intend to do it, nor do we seek to do it, but our suffering takes on a life of its own and manifests itself in angry outbursts.

When we suffer and become angry at others what we are really doing is seeking compassion. We want them to make us feel better. We want them to ease our suffering. And when we become angry, and they become angry back, it serves to add fuel to our already raging fire. Rather than receiving the compassion and relief we seek, we have our own anger reflected upon us more strongly than when we first emitted it. It is like two mirrors in front of each other, reflecting whatever is between them infinitely.²⁸ So how are we to deal with anger caused by suffering? On a personal level we need to identify within ourselves our current spiritual state. This is best done by noting how conscious we are of our regular surroundings. Do you forget a lot of things? Do you speak to yourself? Do you find yourself behaving or feeling abnormal? If so then it is likely that something is going on within you, and it could be suffering, and that suffering could lead to anger.

In summary, for those on anger's receiving end, when confronted with it the only way to deal with it effectively is to show compassion. The person in front of you is suffering and they are coming to you to relieve them of their suffering. Don't take it personally. Show compassion and help them. You will not only be assisting another soul but they will love you for it. Furthermore, recognizing suffering in others can help you to identify the suffering within yourself. We can learn a lot about ourselves through the behavior of others, but compassion is the key.

2.2.5 Anger Caused by Aversion

Resentment or aversion is a mood that forms in a mind which has lost its ability to be patient and humble.

²⁸Toma Haiku, **3 reasons why you're angry**, viewed on 7th June, 2015. <<http://tomahaiku.com/we-get-angry-for-three-simple-reasons/>>.

Within Buddhism, in addition to attachment and ignorance, ‘anger is known as one of the three root poisons’.²⁹ Anger can be thought of as a form of aversion towards another person, situation, or even ourselves. Because we see, hear, smell, taste, or touch something that we don’t like or that we perceive as a threat to our wellbeing or sense of self, we quickly want to remove or destroy it so that things return to normal.³⁰ Basically, anger manifests because we are trying to keep things orderly and under control people or situations that threaten to disturb or interfere with the world that we have created for ourselves make us feel angry.

Although in the Buddhist teachings anger is often described as a form of aversion, it can actually also be thought of as a form of attachment. Indeed, the reason we have aversion towards a particular situation is because we have allowed ourselves to become attached to what we deem to represent the ‘opposite’ of that situation. For example, imagine that for some time everything was cushy at work and things were going really well with the career. But then along comes a work colleague who makes us angry and who starts to create problems – it seems that they deliberately go out of their way to cause us trouble. However, if we stop and think about it, the anger and aversion that we experience arises because we have become attached to the idea of everything being cushy and comfortable at work – the perfect environment where we will always be recognized and rewarded for our efforts and where we can swiftly move up the career ladder.

In the *Dhamma* one finds a critical insight regarding anger: that is easily induces feelings of aversion that cause us to turn away both from the very experience of feeling anger and from the object of our anger. This conditioned response of aversion can leave people locked in unconscious anger and aggression even in the course of psychoanalytic treatment response of aversion toward anger and aggression, without conscious understanding of this universal mental tendency, may sabotage

²⁹A.F., Thurman, Robert, **Anger: The Seven Deadly Sins**, (New York: Oxford University Press, Inc.,2005), p. 11.

³⁰Edo Shonin & William Van Gordon, **Can a Buddha become Angry?** viewed on 15th June, 2015. <<http://edoshonin.com/2014/07/16/can-a-buddha-become-angry/>>.

even the most skillful analyst's effort to help an analyzing work through and integrate feelings of anger or aggression.³¹

In brief, as definition above aversion is a mood that forms in a mind which has lost its ability to be patient, anger is a form of aversion and also thought as a form of attachment. So, its means that aversion is support anger because whenever displeased things come to the six senses door people want quickly remove it and angry will manifests because people like only pleaser things.

2.2.6 Anger Caused by Misunderstandings

If two people are always getting in a row, it may be that in former lives they adopted this tendency to get irritated every time their paths crossed. Even when they attempt to talk together amicably, trying to be considerate, they misunderstand each other and get into arguments.³²

Misunderstandings is one of the cause of making people angry because they did not understand the problem clearly and quickly going to give a conclusion by their misunderstandings. Example in the story of *Visākhā*, *Migara* was got angry because he misunderstands about *Visākhā* statements as well as in the detail story following:

When *Visākhā* came of age, she married *Puṇṇavadahana*, son of *Migara*, a fairly rich man from *Savatthi*. One day, while *Migara* was having his meal, a *bhikkhu* stopped for alms at his house; but *Migara* completely ignored the *bhikkhu*. *Visākhā*, seeing this, said to the *bhikkhu*, "I am sorry, your reverence, my father-in-law only eats leftovers." On hearing this, *Migara* flew into a rage and told her to leave his house.³³ But *Visākhā* said she was not going away, and that she would send for the eight elderly rich men who were sent by her father to accompany her and

³¹Jennings Pilar, **Mixing Minds: The Power of Relationship in Psychoanalysis and Buddhism**, (Somerville MA: Wisdom publication, 2010), p. 157.

³²Venerable Luang Por, Plien, **A Dhamma talk: The Abandoning of Anger**, Op. cit., p. 4.

³³Venerable Weragoda Sarada Thero, , **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 211.

to advise her. It was for them to decide whether she was guilty or not. When the elders came, *Migara* said to them, "While I was having my rice-with-milk in a golden bowl, *Visākhā* said that I was taking only dirt and filth. For this offence, I'm sending her away." Thereupon, *Visākhā* explained as follows: "When I saw my father-in-law completely ignoring the *bhikkhu* standing for alms-food, I thought to myself that my father-in-law was not doing any meritorious deed in this existence. He was only eating the fruits of his past good deeds. So, I said, 'My father-in-law only eats leftovers.' Now Sirs, what do you think, am I guilty?" The elders decided that *Visākhā* was not guilty.

In brief, through the story above we can see clear that *Migara* was got angry toward *Visākhā* because he misunderstands about the words of *Visākhā*. She said that, "my father-in-law only eats leftovers." And *Migara* thinks she look down on him that why he got angry and chase her go back family, but actually the real meaning of that words is "he was only eating the fruits of his past good deeds". So, we can say that misunderstand is cause of anger.

2.2.7 Anger Caused by Love

There is another kind of anger that can arise because of love or lust. Consider the case of a husband and wife who love each other very much. However, if they allow possessiveness to stain their love then feelings of ownership and jealousy arise. If one of them returns home late, then the partner worries until feelings of jealousy and mistrust are generated. When one of the partners feels ignored or not heard, a sense of resentment and frustration can result. This type of anger arises from love³⁴, attachment, lust and jealousy.

Similarly, sometimes the more parents love their children, the more they expect them to comply with their words. Parents can become very upset when their child does not behave in the way they expect. Parents may have taught the child to speak kindly, but then they speak rudely or swear such disobedience can exasperate the parent. Their ire is

³⁴Venerable Luang Por, Plien, *A Dhamma talk: The Abandoning of Anger*, Op. cit., p. 4.

actually rooted in love and attachment. The beloved child is expected to be considerate and well behaved, fulfilling the parent's expectations by following their advice. The child receives much love and care from the parents, and the parent in turn wants the child to be sensitive and caring to others. When this does not happen, the parent is angered.

In addition, in *Dhammapada* verse 251 the Buddha preaches *Dhamma* to five men at the *Jetavana* monastery. One of them was asleep while sitting, the second one was drawing lines with his fingers on the ground, the third one was trying to shake a tree, the fourth one was looking up at the sky, and the fifth one was the only one who was respectfully and attentively listening to the Buddha. *Thera Ananda* saw that different behavior of five men and said to Buddha why they do like that. The Buddha then explained to *Thera Ananda*; these people could not get rid of their old habits. In their past existences, the first one was a snake; as a snake usually coils itself up and goes to sleep, so also, this man goes to sleep while listening to the *Dhamma*. The one who was scratching the earth with his hand was an earthworm, the one who was shaking the tree was a monkey, the one who was gazing up at the sky was an astronomer and the one who was listening attentively to the *Dhamma* was a learned astrologer. In this connection, however Buddha compare there is no fire like lust, hatred, and delusion and the Buddha spoke the verse as following:

There is no fire like passion,
There is no grip like hatred,
There is no net like ignorance,
There is no river like craving.³⁵

In summary, we see that anger can easily spring out of love, be it between husband and wife, parents and children or between friends. A lover can fly into a rage if their loved one does not follow their wish, criticizes, blames, or gossips about them. It is a ubiquitous and ingrained

³⁵Ven. Weragoda sarada Thero, **Treasury of Truth Dhammapada (Text)**, (Taipei: The Corporation body of the Buddha Educational Foundation, 1993), p. 795.

Dhp. 251, *Natthi rāgasamo aggī natthi dosasamo gaho natthi mohasama ṁjālaṁ natthi taṇhāsamā nadī.*

impulse in beings that have been born together in this world, to feel hurt and piqued when those they love do not fulfill their wishes and desires.

2.2.8 Anger Caused by Greed

Greed in the “Roots” discourse, the Buddha describes the roots of greed in the following power driven fashion:

“Any *kamma* fashioned by greed, born of greed, caused by greed, originating from greed, is unwholesome and blameworthy and results in suffering. That *kamma* leads to the origination of *kamma*, not to the cessation of *kamma*”.³⁶

Greed is a cause for the origination of actions. It is not non-greed, O monks, that arises from greed; it is rather greed that arises again from greed.³⁷ There is a person prone to anger and pride and from time to time states of greed rise up in him. And he has not heard the teachings or acquired much learning; he has no keen understanding, nor has he attained even temporary liberation of mind. With the breakup of the body, after death, he will be set for decline, not for progress; he will deteriorate and not rise higher.³⁸

Greed is a strong desire for sensuous objects or *jhāna* happiness. It will never give up this intrinsic nature of desiring however much one may possess. Even the whole wealth on earth cannot satisfy the desire of greed. It is always on the look-out for something new. Thus one cannot be truly happy if one cannot eliminate greed.³⁹

In summary, the reason to say greed is the cause of anger, because greed is one of root of unwholesome, whenever the mind of people cover by greed people will never feel enough with what they want or some time they cannot get what they want or some time they have

³⁶Bhikkhu Bodhi, tr., **The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya**, Book III, Op. cit., p. 230.

³⁷Nyanaponika Thera and Bhikkhu Bodhi, tr., **Aṅguttara Nikāya An Anthology**, Part II (Kandy: Buddhist Publication Society, 1970), p. 20.

³⁸Ibid., p. 21.

³⁹Meim Tin Mon, Dr., **Introducing the Higher Teaching of the Buddha: Buddha Abhidhamma Ultimate Science**, (Yangon: Buddha Dharma Education Association Inc., 1995), p. 88.

conflict with others because of the things or maybe greed of power, these such of things are unskillful, it can cause people angry if they cannot success as their goal.

2.2.9 Anger Caused by Conceit

The *Alagaddūpama Sutta* teaches that the five aggregates, each and every one of them, should be regarded as ‘This is not mine, this I am not, and this is not my self’. And should not be regarded as ‘this is mine, this I am, and this is my self’.⁴⁰ And also on the protagonist of the (*Māna*) *Soṇa Sutta* is *Sōna*, a householder’s son of *Rājagaha*. The Buddha also teaches on the five aggregates, the three conceits that *Sōna* should not regard as: ‘I am superior, I am equal, I am inferior’.

Sōna, when any ascetics and Brahmins, on the basic on five aggregates with is impermanence, suffering, and subject to change regarded themselves thus: ‘I am superior, I am equal, I am inferior’. What is that due to apart from not seeing things as they really are? When any ascetics and Brahmins do not, on the basic on five aggregates with is impermanence, suffering, and subject to change regarded themselves thus: ‘I am superior, I am equal, I am inferior’. What is that due to apart from seeing things as they really are.⁴¹

The causes which cause anger to grow are self-conceit, self-praise, ridicule, argument, treachery, too much greed for too much wealth and name and fame. If these evils are united in a person, his conduct becomes bad and he cannot escape anger. So, there is an example of an anger person because of his conceit, his name was *Thera Sudhamma*. He got angry to *Citta* the householder because *Citta* invited him after the two Chief Disciples of the Buddha, the Venerable *Sārīputta* and the Venerable *Mahā Moggallāna*, as the detail in the story of *Citta* the householder as following.

⁴⁰Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of The Majjhima Nikāya**, (Kandy: Buddhist Publication Society, 1995), p. 229.

⁴¹Bhikkhu, Bodhi, tr., **The Connect discourse of The Buddha, A New Translation of the Saṃyutta Nikāya**, vol. I, (Boston: Wisdom Publication, 2000), pp. 887-888.

While residing at the *Jetavana* monastery, the Buddha spoke with reference to *Thera Sudhamma* and *Citta* the householder.

Citta, a householder, once met *Thera Mahānāma*, one of the group of the first five *bhikkhus* (*Pañcavaggiya*)⁴², going on an alms-round, and invited the *thera* to his house. There, he offered alms-food to the *thera* and after listening to the discourse given by him, *Citta* attained *Sotāpatti* Fruition (*Sotāpatti-phala*: Fruition of Stream-entry)⁴³. Later, *Citta* built a monastery in his mango grove. There, he looked to the needs of all *bhikkhus* who came to the monastery and *Bhikkhu Sudhamma* was installed as the resident *bhikkhu*.

One day, the two Chief Disciples of the Buddha, the Venerable *Sārīputta* and the Venerable *Mahā Moggallāna*, came to the monastery and after listening to the discourse given by the Venerable *Sārīputta*, *Citta* attained *Anāgāmi* (the Non-Returner)⁴⁴ Fruition. Then, he invited the two Chief Disciples to his house for alms-food the next day. He also invited *Thera Sudhamma*, but *Thera Sudhamma* refused in anger and said, "You invite me only after the other two."⁴⁵ *Citta* repeated his invitation, but it was turned down. Nevertheless, *Thera Sudhamma* went to the house of *Citta* early on the following day. But when invited to enter the house, *Thera Sudhamma* refused and said that he would not sit down as he was going on his alms-round. But when he saw the things that were to be offered to the two Chief Disciples, he envied them so much that he could not restrain his anger. He abused *Citta* and said, "I don't want to stay in your monastery any longer," and left the house in anger.

In brief, in the story is clear that *Thera Sudhamma* got angry because of his conceit. He got angry to *Citta* the householder because *Citta* invited him after the two Chief Disciples of the Buddha, the

⁴²T.W. Rhys Davids and William Stede, **The Pali-English Dictionary**, (London: The Pali Text Society, 1921), p. 886.

⁴³Nyanatiloka, **Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1952), p. 321.

⁴⁴*Ibid.*, p. 28.

⁴⁵Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., pp. 271-275.

Venerable *Sārīputta* and the Venerable *Mahā Moggallāna*. So, it is to say that anger caused by conceit.

2.2.10 Anger Caused by Jealousy

In the logical way, the mind of any people if do not training ‘the four sublime abodes’ (*Brahma-vihāra*), such as the 3rd *brahma vihāra* is ‘altruistic (or sympathetic) joy’ (*muditā*) in their mind whenever they see the successfulness of the others or see the others gain some benefits, so their mind will be change into the negative thinking because of jealousy of loss something or because they cannot gain something as others gain. So, they become angry because of the fruitful of the others. Thus, in order to illustrations that anger caused by jealousy the researcher would like to give a short example from the story namely ‘The Curse of *Mittavinda*’ as following:

In the evening, a terrible thing happened. The village monk, who had been so contented, allowed the poison of jealousy to creep into his mind. He thought the village rich man has made it easy for me here. He provides shelter each night and fills my belly once a day.

“But I’m afraid this will change because he respects this new monk so highly. If he remains in this monastery, my supporter may stop caring for me. Therefore, I must make sure the new monk does not stay”.⁴⁶

Thinking in this way, he lost his former mental calm. His mind became disturbed due to his jealousy the fear of losing his comfort and his daily food. This led to the added mental pain of resentment against the perfect monk. He began plotting and scheming to get rid of him.

In summary, the jealousy people mind is if see others success, see others gain something more they will got angry because they cannot gain or success as others and also angry because of fruitful of others. So, it is mean that anger caused by jealousy.

⁴⁶Piyatissa Kurunegoda, **Buddha’s Tales for Young and Old**, Vol. II, (New York: Buddhist Literature Society Inc, 1996), pp. 129-132.

2.2.11 Anger Caused by Craving

According to the *Pāli Tipiṭaka*, the Buddha taught that anger starts from *taṇhā* (craving rooted in or under the control of ignorance – *avijjā*). I must remind you that this term *taṇhā*, even though in *pāli* it means “craving”,⁴⁷ has a specific meaning. It's “craving” with the power of ignorance. If it's “craving” with mindfulness and wisdom, it's not *taṇhā*. The consciousness of right or wrong, or the need to do what needs to be done, is not *taṇhā*.

Nonetheless, we can say in general that the cause of anger is *taṇhā*. Let's look at it more closely.

By general principle, there are three kinds of *taṇhā*:

1. Sensual craving (*kāma taṇhā*)⁴⁸ is sexual craving for the opposite sex. It contains love, envy; when one does not get what one wants, one gets angry. If there is no sexual or sensual craving, there won't be any anger. Listen carefully here: If there is no desire with ignorance, no anger will arise. But when sensual craving arises with ignorance, then love, jealousy, and needs will follow; and when one does not get what one wants, it causes anger.⁴⁹

2. Craving for existence (*bhava taṇhā*)⁵⁰ is one wants to be this and then, that. Mostly, one wants to be famous. The desire expresses the need to be better than others, to be popular. But when someone talks bad, and discredits another, it creates anger.

⁴⁷T.W. Rhys Davids and William Stede, **The Pali-English Dictionary**, Op. cit., p. 676.

⁴⁸Nyanatiloka, **Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, Op. cit., p. 144.

⁴⁹Ajhan Buddhadasa, **Keeping Anger In The Silo**, Translated from the Thai by Poonsiri Phanumphai, English translation edited by Dr. James Roland Harris (Guo Tê), viewed on 29th June, 2015. <<http://home.earthlink.net/~jimrharris/anger.htm>>.

⁵⁰Nyanatiloka, **Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, Op. cit., p. 71.

3. Craving for non-existence (*vibhava taṇhā*)⁵¹ is desire not to be not to have anything. Whatever one does not want to be, see or listen to stems from this. When someone interrupts, or takes away things that we want to keep, we get angry. This includes the impermanence of body - aging, sickness, and death. We want to control the body, and don't want it to get sick and die. When we can't do that, we get angry and disturbed, until our desire becomes fear, and continues on to suffering.

In summary, learning about craving, we can see that if it does not provide what we want, we get angry. If we categorize all the forms of anger, we can also see that they come from the same source: “Not getting what we want” and this is based on desire or greed. When there is clinging, a stronger kind of anger is created. Like fire, it destroys even whatever the cause is.

2.3 The Effects of Anger in Buddhism

According to Buddhist teaching, ‘the anger destroys one first before it destroys others’.⁵² Its means that anger effect on one’s self before it effects on others, and the researcher going to explain two mains effects of anger on one’s self and on others as following:

2.3.1 The Effects of Anger on One’s Self

In Buddhism anger and in particular acting out angry feelings is seen as the enemy. If managed skillfully, anger has potential to equip us with the inner resources required to protect an underdog or work for justice. Taking us to the heart of matters, anger provides an opportunity for wisdom as we explore and resolve it. Still, as the greatest enemy of loving kindness, anger more often has a destructive influence. The unsettling effect of anger on our peace of mind and on our capacity for compassion, make it a formidable threat to our spiritual life.

Some of us may feel we are not particularly angry by nature. But anger not only manifests as an emotional outburst or hostile

⁵¹Ibid., p. 352.

⁵²Meim Tin Mon, Dr., **Introducing the Higher Teaching of the Buddha: Buddha Abhidhamma Ultimate Science**, Op. cit., p. 91.

confrontation. Anger includes many behaviors, from sulking and withdrawing to behaving coldly and making snide comments. Anger in fact paves the way for future difficulties. For starters, it's not good for our *kamma*: every time we act angrily we increase the chance we'll act angrily again, conditioning ourselves to become belligerent.

We may experience a sense of relief as we express anger, a glorious moment of self-righteousness as we assure ourselves: 'well, I certainly showed them!' But the great irony of anger is in the way it does more damage to our-selves than to the objects of our anger, be they family members, friends, acquaintances or strangers. We may see anger as an inevitable response and give up our freedom to choose a more wholesome alternative. Unchecked, anger takes our energy, threatens our health and undermines our ability to make wise decisions. And holding a grudge poisons our peace of mind and leads us to justify our actions in ways that undermine any potential for self-awareness.⁵³

Closely related to hatred, anger can lead to a downward spiral of violence and destruction, as we see for many nations and religious group: each new atrocity fuels more anger so the violence can never end.

Anger leads to harm mind which if we want to make spiritual progress, we must abandon. There are two stages to this abandonment: first we recognize the negative force of the anger and see it as the enemy; then we try to look within ourselves to understand the causes and eliminate them. Anger tends to focus our mind on external conditions, making it hard to turn inwards to seek the causes of the problem and this is why blaming and frantic self-justification are our natural responses to anger. But when we turn inwards, we discover our views of what is 'good' and what is 'bad' - we find attachment and aversion.

Life will always present irritations and suffering. Only with a patient mind, that accepts whatever occurs, can we experience lasting happiness. As long as our happiness is conditional on external circumstances we won't know peace. With spiritual progress we become

⁵³Naphali, Sarah, **Buddhism for mother: a calm approach to caring for ourselves and your children**, (South Australia: Griffin Press, 2003), pp. 78-86.

more patients and accepting of all circumstances. We develop equanimity. This does not mean we become passive or uncaring, but that a calm wisdom rather than emotional extremes informs our actions.

So in here below the researcher would like to describe what anger is actually looking like and how many kinds of angers playing in our human being according to *Abhidhamma*.

Anger in *Abhidhamma*

“There are only two types of cittas rooted in dosa.

1. *Domanassa saḥagataṃ paṭigha sampayuttaṃ asaṅkhārikaṃ ekaṃ*⁵⁴

One consciousness, accompanied by displeasure, associated with aversion, unprompted.⁵⁵

2. *Domanassa saḥagataṃ paṭigha sampayuttaṃ sasaṅkhārikaṃ ekaṃ*⁵⁶

One consciousness, accompanied by displeasure, associated with aversion, prompted.⁵⁷

Whenever we feel angry or displeased or sad or depressed *dosa mūla citta* will arise. And whenever it arises, it is accompanied by ill will and mentally painful feeling. If it arises slowly after much prompting from oneself or others, it is *sasaṅkhārika*.⁵⁸

This is the nature of our mind that if we see, meet or occur unpleasant things then that makes us arising our mind in angry and its

⁵⁴Edward Müller, Ph.D, ed., **The Dhammasaṅgaṇi**, (London: The Pali Text Society, 1885), p. 83.

⁵⁵Bhikkhu Bodhi, general editor, pali text originally edited and translated by Mahathera Narada, “**A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Acariya Anuruddha**”, (Kandy: Buddhist Publication Society, 1993), p. 36.

⁵⁶Edward Müller, Ph.D, ed., **The Dhammasaṅgaṇi**, Op. cit., p. 85.

⁵⁷Bhikkhu Bodhi, ed., “**A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Acariya Anuruddha**”, Op. cit., p. 36.

⁵⁸Mein Tin Mon, Dr, **Introducing the Higher Teaching of the Buddha: Buddha Abhidhamma Ultimate Science**, Op. cit., p. 41.

harm ourselves and get painful feeling, then finally its affect our physical body and mental mentality with a very bad condition.

“When one comes across material losses, death of loved ones, downfalls or failures, there will arise intense anger. It means extreme wrath. Ordinary anger leads to violence or even killing, while it gives you superlative anxiety and ire. The flame of anxiety and fury in the heart boil the blood circulating in the body. Therefore, a person with intense anger will get lapses or fits, or even lose consciousness”.⁵⁹

This above paragraph gives us a very good explanation and it let us to know the characteristic of dosa. We can observe the characteristic of anger and what is the anger looks like? We all human being understands and what anger is actual looks like that could appear very rapidly anytime. If our anger is arising by some unpleasant case, then our intense anger attack our physical body and mind. So we are severe affected by our intense anger. And after that we are just like blind person, we are just like unconsciousness person, we could not distinguish what is wrong and what is right. Finally our intense anger let us to do completely wrong action and wrong things.

“Intense anger affects persons who have weak minds and those who depend too much on others. The weaker sex is more prone to suffer from intense anger. Feminine mind and physique are not as strong as the masculine and are often inclined to depend on others due to inadequate wisdom and knowledge concerning strengthening of mind. They easily suffer from sorrow and lamentation, which overwhelm their subtle physique easily and develop into the state of intense anger”.⁶⁰

Furthermore, an angry person also effect by the seven things pleasing to an enemy as following:

⁵⁹Janakabhivamsa, Ashin, **Abhidhamma in Daily life**, (Yangon: Religious Affairs Department, 1977), p. 23.

⁶⁰Ibid., p. 23.

These seven things pleasing to an enemy, bringing about an enemy's aim come to a man or woman who is angry. Which seven?

There is the case where an enemy wishes of an enemy, may this person be ugly! May this person sleep badly! May this person not profit! May this person not have any wealth! May this person not have any reputation! May this person not have any friends! May this person, on the break-up of the body, after death, reappear in the plane of deprivation, the bad bourn, the lower realms, in hell, all because he is overcome with anger.

An angry person does not know his own benefit. An angry person does not see the *Dhamma*. A man conquered by anger is in a mass of darkness. He takes pleasure in bad deeds as if they were good, but later, when his anger is gone, he suffers as if burned with fire. He is spoiled, blotted out, like fire enveloped in smoke. When anger spreads, when a man becomes angry, he has no shame, no fear of evil, is not respectful in speech. For a person overcome with anger, nothing gives light.⁶¹

In summary, anger effect on one's self is effect badly on our physical and mental health. Firstly, effect on physical such as makes us have ugly forms, violence actions or even killing; heart boils the blood in our body or cannot eat well or sleep also, all of these can make our physical got sick as well. Secondly, effect on mental such as disturb our peaceful of mind, harm our mind cannot progress wisdom or thinking rightly, we could not distinguish what is wrong and what is right, make us painful feeling and sadness always in mind.

2.3.2 The Effects of Anger on Others

It is interesting to think of the advantages and disadvantages because people tend to see anger only as a negative. Anger should lead us to action. We see that something is unfair, evil or unjust; we should respond with some anger and act to make the situation right when we can.

⁶¹Bhikkhu, Thanissaro, tr., **Handful of Leaves: An Anthology from the Aṅguttara Nikāya**, vol. III, (Metta Forest Monastery, Valley Center, USA. 2003), pp. 231-234.

This response lets others understand the seriousness with which we hold to our sense of fairness. The actions of angry people usually are what are needed to correct society's ills. Anger on the other hand, whether pent up or let out is unhealthy for our bodies. The worst part of anger to us is when it is expressed in violence or personal vengeance, rather than to correct wrong.

The only advantage of having anger is the ability to control it. Whether we willing to admit to ourselves by past circumstances or the outcome of such behavior. Then, we feel that anger is a self-destructive, and socially a dangerous concept, that could lead into the death of someone else of even them-selves. The disadvantages, is that we will not know who will get hurt. As the statement below:

I will list the deeds that bring remorse, that are far from the teachings.

Listen!

An angry person kills his father, kills his mother, kills *brahmans* & ordinary people. It's because of a mother's devotion that one sees the world, yet an angry ordinary person can kill this giver of life.⁶²

In summary, anger can make others suffer because of our bad words or can make others people die because of our violence action. When we are angry not only make someone in danger but our families and even societies also affected by our anger.

2.4 Concluding Remarks

Accordingly this chapter the researcher found the meaning, problem, causes and effects of anger in both Psychology and in Buddhism in general as following:

In Psychology, anger is automatic response to pain of one form or another. Pain combine with anger-triggering thought make people angry and take people to do actions. In Buddhism, anger itself is

⁶²Ibid., p. 234.

unskillful. An anger person can create problem even in one's self and to one another.

There are many cause of anger in Buddhism such as; Anger caused by loss, dishonor, blame, suffering, aversion, misunderstandings, love, greed, conceit, jealousy, craving. Moreover, anger also effects on oneself and on others that lead to the damage of physical and mental peace of mind of both.

Chapter III

The Methods of Extinguishing Anger in Buddhism

3.1 The Methods of Extinguishing Anger in Psychology

In any kinds of treatment, any kinds of management, any kinds of controlling of things or people, there are some difference methods for itself. Therefore, here in the methods of extinguishing anger in Psychology also there are methods for itself. Those methods of extinguishing anger according to psychological way are following:

3.1.1 Angry Thoughts

We have seen that thoughts can make us feel angry,⁶³ but often people who have a problem with anger do not notice these angry thoughts. It is important in trying to gain control over anger that we begin to recognize and challenge those thoughts.

'Hot' thoughts

'Hot' thoughts are angry thoughts that flash into our mind and make us feel worse. People tend to have similar thoughts happening again and again, for example:

“He is so stupid”

“You're making a fool of me”

“You're selfish”

“I want to hurt you”

“I hate this place”⁶⁴

⁶³Laurie Seiler, **Cool Connections with Cognitive Behavioural Therapy**, (London and Philadelphia: Jessica Kingsley Publishers, 2008), p. 100.

⁶⁴Aaron Karmin, **How to Change Angry Thought**, viewed on 5th August, 2016. <<http://blogs.psychcentral.com/anger/2016/08/how-to-change-angry-thoughts/>>.

These 'hot' thoughts are often backed up by ways of negative thinking. It may help us to decide if we are making any of the following thinking errors.

Thinking Errors: Taking things personally

People who are angry often take things personally and feel hurt by it. They look for and expect criticism from other people. If for example someone does not speak to them in a shop they may feel that person dislikes them, when in fact it may be that he or she is just shy or worried. If someone looks over at them they may think, “he thinks I’m stupid”, when in fact the person is just glancing over without any such thought.⁶⁵

Thinking errors: Ignoring the positive

People who get angry tend to focus their thinking on negative or bad events and ignore positive or good events. For examples, people thought about one small accident that had happened but did not think about the half hour of quiet play before it. This is often a problem for people who get angry with those close to them.⁶⁶

Thinking errors: Perfectionism

People who become angry often expect too much from themselves or those around them. If these standards are not met, then they feel badly let down and hurt. This hurt becomes anger.⁶⁷

For example, Mary has a friend who had agreed to go on holiday with her but let her down at the last minute. Mary felt the friend

⁶⁵S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Acknowledgement to Newcastle, North Tyneside and Northumberland Mental Health NHS Trust Developed with assistance from: The National Programme for Improving Mental Health and Well Being, p.11, viewed on 5th August, 2016.
<http://www.elgincommunitysurgery.co.uk/website/N32711/files/Controlling_Anger_Leaflet.pdf>.

⁶⁶Sandra Finney and Jane Thurgood Sagal, **The Way of the Teacher: A Path for Personal Growth and Professional Fulfillment**, (New York: Rowman & Littlefield Publishing Group, Inc., 2017), p. 198.

⁶⁷Monica Ramirez Basco, **Never Good Enough: How to Use Perfectionism to Your Advantage Without Letting it Ruin Your Life**, (New York: Simon and Schuster, Inc., 1999), pp. 5-6.

had failed her and decided that she did not want to see her again. This was despite the fact that the friend was good to her on many other occasions.⁶⁸

Thinking errors: Black and white thinking

Thinking in black and white, all-or-nothing terms is common in people who get very angry.

This is particularly a problem when it comes to knowing how firm to be with people. For example, John has a friend Paul who had borrowed money from him. John was quite happy to offer this loan and thought, “Paul is a good mate; I know I can trust him”. Paul has not offered to repay it after two weeks and John, who didn’t like to mention it, has begun to think, “He is taking a lend, he thinks I’m a soft touch, an idiot”. He becomes angry and the next time he sees Paul he begins to shout and make threats about what he will do if the money is not repaid, immediately. He thinks: “If I don’t show him, he’ll take me for a ride”. It might have been better for both, if John had taken a middle approach and firmly asked Paul to repay the money earlier, rather than saying nothing or becoming very angry in response to the thought “He’s taking a lend”.⁶⁹

If we find our-self making thinking errors like those mentioned above, it can help to try and think more balanced thoughts. One way of doing this is to write two columns, one for angry thoughts and the other for a more balanced thought as follow:

Angry thoughts	Balanced thoughts
<ul style="list-style-type: none"> • He is looking over here at me and thinks I'm stupid 	<ul style="list-style-type: none"> • He is looking over here but I don't know what he is really thinking
<ul style="list-style-type: none"> • They always let me down 	<ul style="list-style-type: none"> • They sometimes behave badly

⁶⁸S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Op. cit., p. 12.

⁶⁹Dr Eddie Murphy, **Becoming Your Real Self: A Practical Toolkit for Managing Life's Challenges**, viewed on 30th December, 2017. <<https://books.google.co.th/books?isbn=0241971489>>.

	but at times they are really OK
• She just does not care about me, she is selfish	• I know she let me down, but she does care, she usually tries to be kind.

Beliefs about anger that can be unhelpful

Some people hold beliefs that make it harder for them to bring their anger under control. The beliefs sometimes excuse anger or make it seem the only response. The beliefs are sometimes held because of life experiences or personal values. People may have lived with these beliefs for so long that they accept them without question, but it is important to question them to help overcome anger.

Here are some examples of these unhelpful beliefs and ideas on how to challenge and question them.

*I cannot control my anger. My father was angry and it is something I inherited from him.*⁷⁰

This is the idea that anger is something we cannot change. It is in our makeup, something we were born with. It is an excuse that lets us off the hook in terms of controlling our anger. We know that some people are born with tendencies to be more emotional, fearful, angry or sad. The way we react to these emotions however is learned, and we can tackle our own angry behavior by changing the way we respond to events and people.

*If I do not let my anger out, I will explode.*⁷¹

It has long been a popular belief that some emotions and drives build up, like steam in a pressure cooker and need some way out or else they become harmful. If you hold this point of view losing your temper could be seen as something healthy. But we know from research that

⁷⁰Courtenay Young, **Help Yourself Towards Mental Health**, (London: Karnac Books Ltd., 2010), p. 358.

⁷¹Ibid., p. 359.

people are often left feeling much worse after losing control of anger. Shouting, hitting, slamming doors can all increase and strengthen feelings of anger.

If you do not show anger, you are either a saint or a wimp.

This is an example of black and white thinking. You think that if you are not angry and aggressive then you are a hopeless wimp. But the best way to deal with situations, both for yourself and those around you, is not to be angry and out of control, but to be firm, sure and in control to be assertive.⁷²

My anger is something people fear and it stops them taking advantage of me.

This belief sees anger as a protector and other people as dangerous. It may be that this belief was correct at a particular time of your life, but if you continue to think this way, it can cause problems. Good friendships are not formed on fear and you will be unlikely to have good friendships and relationships because of your angry behavior. It is also likely to backfire, where others with problems of anger will see you as threatening and possibly pick fights with you.

*If I get angry, it takes my anxiety away.*⁷³

This belief is often found in people who have been the victims of violence or aggression. It is better to try and tackle your anxiety by other ways rather than exchanging one unpleasant emotion for another. Anxiety can only be overcome by facing what you fear and finding ways of overcoming it.

I have good reason to be angry because of things other people have done to me.

⁷²S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Op. cit., p. 15.

⁷³John Gray, **Mars And Venus Starting Over: A Practical Guide for Finding Love Again After a painful Breakup, Divorce, or the Loss of a Loved One.** (London: Random House, 1998), p. 41.

Anger is a natural reaction when we are mistreated or taken advantage of. But if this anger continues into all areas of your life then it will cause difficulties for you. If the mistreatment took place a long time ago and the people who did it are no longer in your life it may help to ask “where does this anger get me now?”⁷⁴

In summary, we need to look carefully at the angry 'hot' thoughts we have and try to see if we are making errors in the way we view situations. It can help to try and have more balanced thoughts. We also need to examine long held beliefs about our anger and challenge those, which are unhelpful. Remember, logic can defeat anger!

3.1.2 Controlling the Physical Symptoms of Anger

Relaxation and calming methods can help to reduce angry feelings. If we are with a partner who also becomes angry, it may help if we both learn these relaxation techniques. We need to learn to use the following approaches automatically if we are in a difficult situation.

Reducing physical symptoms

In order to reduce the severity of physical symptoms it is useful to 'nip them in the bud' by recognizing the early signs of tension and anger.⁷⁵

Once we have noticed early signs of tension, we can prevent anger becoming too severe by using relaxation techniques. Some people can relax through exercise, listening to music, watching TV, or reading a book. Picturing a pleasant scene in our mind can also help.

For others it is more helpful to have a set of exercises to follow. Some people might find relaxation or yoga classes most helpful, others might prefer CDs or tapes.

Remember relaxation is a skill like any other and takes time to learn. Keep a note of how angry you feel before and after relaxation.

⁷⁴S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Op. cit., p. 16.

⁷⁵Courtenay Young, **Help Yourself Towards Mental Health**, Op. cit., p. 358.

Controlling breathing

It is very common when someone becomes angry for changes to occur in their breathing. They can begin to gulp air, thinking that they are going to suffocate, or can begin to breath really quickly. This is called over-breathing. It has the effect of making them feel dizzy and therefore more tense. It can lead to unpleasant feelings but is not dangerous.

If we start to feel ourselves becoming stressed or anxious, controlling our breathing can be a very good way to make ourselves feel calmer. Nobody will notice we are doing this exercise, so we can use it anywhere even in busy shops, on buses and when we are with other people.

Step 1: breathe out

Step 2: breathe in slowly to the count of four, “one elephant, 2 elephant, 3 elephant, 4 elephant”

Step 3: hold your breath for the count of four

Step 4: breathe out slowly while counting elephants⁷⁶

Repeat the above steps until we begin to feel calm.

Remember, do not take too many deep breaths in a row or breathe too quickly, or we will become dizzy.

Take a few ordinary breaths in between the deep ones.

In summary, in controlling the physical symptoms of anger there are two techniques: 1) Recognizing the early signs of tension and anger to reduce the severity of physical symptoms, and prevent anger becoming too severe by using relaxation techniques. 2) Controlling our breathing to make ourselves feel calmer by counting the breathing in and breathing out.

3.1.3 Controlling Angry Behaviors

It is becomes clear that if we can challenge our angry thoughts and reduce the physical symptoms of anger then we should not get to the point where we begin to behave angrily. No one is perfect however! If we

⁷⁶S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Op. cit., p. 17.

do not manage the previous stages, it helps to have ideas on how to tackle the angry behaviors we might normally show. We can do this are three stages:

Stage 1

Be very clear what our angry behaviors are, what comes before them and what happens afterwards.

Stage 2

Make a list of all the other things you can do instead of behaving angrily. When we have done this choose the best new approach to try in difficult situations. Here is list as an example.

1. Excuse myself and leave the situation for a minute, “I’ll be back in a minute”, return when calmer.
2. Take a deep breath and relax self for a second.
3. Ask the other person to let me know why they have said something, try and understand them. Ask, “Why do you want me to let you know when I’ll be in?” “Why do you say our section is doing less?”
4. Ask the other person to sit down and talk about it. Say, “Let’s get a cup of tea and talk about it ...”

Stage 3

Try to adopt the new behavior in situations where we feel angry.⁷⁷

Helpful ideas for changing angry behaviors can be:

- Use a quick relaxation and/or breathing exercise.
- Timing if we tend to get angry at certain times when we talk to someone, for example at night, try and talk to them calmly at different times of the day.

⁷⁷Ibid., p. 20.

- If particular things make us angry, it may be we can avoid them, for example do not travel to the shops when we know we will get stuck in traffic for ages. If we hate to sit in when our partner watches sport, plan something else at that time. If we hate his friend don't be around when the friend is there.

- Count to ten before responding.
- Go for a quick walk.
- Ask yourself at the time "Why is this making me angry?"
- Ask yourself at this time, "Is this worth getting angry about?"
- Use calming self-statements in your head, for example "calm down", "getting mad won't help", "just forget it".

In summary, in order to control angry behaviors we need to: 1) Know what our angry behaviors are. 2) Think about how else we could behave. 3) Try out these new behaviors.

3.1.4 Communication

We have learned on thinking errors that angry people tend to take things personally and will often jump to conclusions. It is therefore important to try and improve communication skills so that misunderstandings that lead to anger are less likely to happen. Here are a few tips on improving communication skills.

- Slow down and listen to the other person do not rush in and say the first thing that comes to mind.

- Don't jump to conclusions about what the other person is saying or thinking; ask them to tell us more about what they are trying to say. Do not try to mind-read.

- If someone is sounding defensive or critical, do not immediately fight back. Try and understand the feelings behind what is being said. It may be that the person feels afraid, hurt or unloved. If we can, keep calm and try to find out more about how the other is feeling. Then a row or fight can be avoided.

- Try and express or talk about what our feelings really are, rather than going into angry words. Most often what is behind anger is

fear, hurt or frustration. Of course, first we need to try and be clear in our own mind why we feel angry.⁷⁸

In summary, in here we use communication skills to reduce anger by keep calm and try listen to other to find out what is the reason that leads them to say so or what is the feeling behind, and also to know out mind why we are angry, do not jump to conclusion by just reading mind of others.

3.1.5 Long Term Beliefs

Sometimes people have long held views about themselves that are very self-critical, for example: “I’m not a very lovable person” or “I’m not a very clever person”. These beliefs are often a product of past experiences, especially if there has been a lot of anger, criticism or violence in our lives. The beliefs hold no truth for the present time and it helps to stop this self-criticism. These beliefs can make you more sensitive and this in turn may lead to anger towards yourself or others. Try not to knock yourself down. Look at the good things about yourself not the bad. Do not stick with negative beliefs that are there because of unhappy times in your past.⁷⁹

In summary, do not keep continue with long term critical beliefs about our-selves.

3.2 The Methods of Extinguishing Anger in Buddhism

Some people may try to share loving-kindness and their merit with others, but still cannot eliminate their anger for enemies. Here are some methods for extinguishing anger. First, reflect on mental impurities of the anger and try to understand their deeper meanings.

3.2.1 Reflection on Mental Impurities of the Anger

The three following points are should be observed

⁷⁸Courtenay Young, **Help Yourself Towards Mental Health**, Op. cit., p. 361.

⁷⁹S Black, R Donald, M Henderson, **A Guide to Controlling Anger**, Op. cit., p.

1. Be advised to bear in mind that The Buddha has great compassion as his first virtue. He advises lay devotees to develop loving-kindness. If we become angry and do not appease our anger; it indicates that we do not comply with his teachings and fail to respect the Great Teacher. It means that we are not worthy for being his students. Thus, we must hurry to make ourselves worthy for being his students and become good laypeople from now on.⁸⁰

2. The Buddha advises us that angry persons are already bad, “when anger-bound, man *Dhamma* cannot see; when anger conquers man, blind darkness reigns”⁸¹. Whereas the angry persons who have no sense of *Dhamma* are extending and expanding their bad conduct longer or even making it bigger. This last condition is considered worse than any ordinary angry persons. Therefore we, all as students of the Buddha should be mindful that “I must not be either a bad person or worse than any worse person at all.”

3. The Buddha continues to advise us that "If some people are angry at us, we should not react angrily toward him. This behavior is considered as a victory over a battle which is hard to win." Knowing immediately that other persons are getting angry at you and you can appease your anger and not to react angrily means you have achieved advantages for yourself as well as for others. Hence we, the Buddhist lay devotees, should not be on the side of the losers, but instead be on the side of the winners. Be the winners of the battle, be the benefit-makers, and don't be the destroyers of the society.

There's a useful story from the Buddha's life about non-reactivity to anger. It goes like this:

... Angry and displeased, [*Bhāradvāja* the Abusive] approached the Buddha [*Gotama*] and abused and reviled him with rude, harsh words. When he had finished speaking, the Buddha said to him: “What do

⁸⁰But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 3.

⁸¹Hare, EM, tr., **The Book of the Gradual Sayings (Aṅguttara Nikāya)**, (London: PTS, 1978), vol. IV, p. 61.

you think, *Brahmin (Bhāradvāja)*? Do your friends and colleagues, kinsmen and relatives, as well as guests come to visit you?”

“Sometimes they come to visit, Master *Gotama*”

“Do you then offer them some food or a meal or a snack?”
“Sometimes I do, Master *Gotama*.”

“But if they do not accept it from you, then to whom does the food belong?”

“If they do not accept it from me, then the food still belongs to us.”

“So too, *Brahmin*, we who do not abuse anyone, who do not scold anyone, who do not rail against anyone refuse to accept from you the abuse and scolding and tirade you let loose at us. It still belongs to you, *Brahmin!* It still belongs to you, *Brahmin!*

“*Brahmin*, one who abuses his own abuser, who scolds the one who scolds him, who rails against the one who rails at him he is said to partake of the meal, to enter upon an exchange. But we do not partake of your meal; we do not enter upon an exchange. It still belongs to you, *Brahmin!* It still belongs to you, *Brahmin!*”

... One who repays an angry man with anger
Thereby makes things worse for himself.
Not repaying an angry man with anger,
One wins a battle hard to win...⁸²

Furthermore, Buddha taught that

In any event, you should train thus: ‘my minds will be unaffected and in shall utter no evil words; I shall abide compassionate for his welfare, with a mind of

⁸²Bhikkhu Bodhi, tr., *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, vol. I, (Boston: Wisdom Publication, 2000), p. 256.

loving-kindness, without inner hate. That's how you should train yourselves'.⁸³

In summary, from the above explanation can be understand that in any condition of life we should be aware of our mindfulness, being high patient to the external condition that come to us such as other criticize, blame or even they scolding us, we should still keep mind in calm should not angry and replay to those external action, if we can follow the teaching of the Buddha as above our mind is pure and be the winner without anger come to disturb our mind..

3.2.2 Reflection on Demerit of Anger

Regarding this point, the Buddha expounded various views, which are: Angry people have ugly complexion, sleep in pain, lose friends, lose honor, etc. One who is angry is not aware that anger is a fear arising in his body. Angry people do neither know about advantages nor see the *Dhamma*. One who is controlled by anger encompasses only darkness. Angry persons do bad thing easily thinking that they have had performed good actions. When they are freed from anger they feel so regretful as if they are on fire. From the beginning, angry persons show ugly face which is like smoke that comes first before any fire. When anger reaches its highest stage, an angry person is not afraid of any things. He is not shameful and does not respect anybody. They destroy everything like a bushfire that burns the whole village. Angry persons can kill his father or mother, *Arahantas*, anybody and even take his own life.⁸⁴

In summary, according to Buddhist teaching, it is quite obvious that anger causes a great deal of bad effects. Accounts in legends and in daily life can provide enough evidence to show that anger is very harmful therefore it should be eradicated at all cost. Destroying things may cause us to sleep in pain, but the destruction of anger can bring in a good sleep and enjoy a peaceful life forever.

⁸³Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of The Majjhima Nikāya**, Op. cit., p. 218.

⁸⁴Bhikkhu,Thanissaro, tr., **Handful of Leaves: An Anthology from the Aṅguttara Nikāya**, vol. III, Op. cit., p. 233.

3.2.3 Reflection on Goodness of Others

By nature and in general, each of us, as human beings, has some good viewpoints and some bad viewpoints. It is not possible to find someone who is perfectly good without having any defects. There are some points we see as good, whereas other people see them as bad; and the reverse is also possible. Accounts, characteristics or other actions of others that make us angry belong to those people. They are what we dislike; and they are their weakness and deficit. We should not always focus on others' bad points or any things that do not please us, but think that bad points or things are inherent to them only. We should also look for their goodness in physical and verbal actions.⁸⁵ Moreover, we think that they are not good and they make us angry. Anger and dislike are generated from within; and it is due to our own greed, anger and delusion that make them bad in this way or that way. No matter how terrible or brutal a person is, if greed, anger and delusion are completely eliminated that person will become an *Arahanta*, achieving self-salvation, worthy of respect. Thus, we should learn and reflex to see the true nature of greed, hatred and delusion as they really are. We should realize that they are defilements of our mind. This sort of understanding helps our-selves to reduce our dissatisfaction in other people. It enhances the development of compassion to all creatures as well as for ourselves because we are both dominated by these defilements.

In summary, no one is perfect without any mistake some point we think that is good but others say that is not good that why Buddha teach that don't just see the bad point of others and think that they are not good and make us angry, but see the goodness of their body actions and verbal actions. This is call reflection on others goodness to extinguishing angry from our mind.

⁸⁵Steven Collins, *Kalyāṇamitta and Kalyāṇamittatā*, in *Journal of The Pali Text Society*, vol. XI, edited by K. R. Norman, (London: Pali Text Society, 1985), pp. 52- 53

3.2.4 Reflecting that Self-Punishment is Just a Form of Fulfilling enemy's Wishes

Enemy usually has ill wills and desires to do harms to one another. Enemy does not need to do any harm to an angry person to whom he hates most because such an angry person is ready to do a lot of harms to himself. For example, if the enemy wishes such an angry person to be ugly, to have a bad complexion, not to have a good sleep, to have all his benefits and belonging destroyed, to be devoid of honor, to lose all friends and to suffer in hell after death; the angry person does all these to himself as it is expected by his enemy.⁸⁶

Owing to this belief, a skillful enemy can find ways to incite the other party to feel angry or to create division within the group by using different means. For this reason, one shall not offend oneself by being angry.

In reverse order, when one can control his mind to react positively to feeling which incites hatred with a neutral and calm mind, a smiling face and with an undisturbed mind; this will send a clear signal to the enemy that you are not affected at all. This will hurt the enemy's mind to its utmost, while as a man without anger you will earn lots of benefits and nothing has been destroyed.

In summary, being not angry brings forth only progress, friendship, absence of hostility and victory in life, victory that can never be defeated.

3.2.5 Reflection on Being Angry Means Causing Pain to Ourselves

The following seven points that are to be observed:⁸⁷

3.2.5.1 Tormented Mind Caused by Anger

If it happened to be attacked by a robber people suffer from physical abuse. Anger caused by robbery deals another blow which

⁸⁶But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 9.

⁸⁷Ibid., pp.11-13.

affects the mind. It burns people's mind. In this case, it is better to have loving-kindness toward others, but if it is not possible people should develop pity and loving kindness toward them-selves. They should not burn their heart and should not let the mind be tormented by anger.

3.2.5.2 Supporting Anger to Cut off Meritorious Actions

Anger destroys all wholesome deeds including morality (good conduct). If we support anger, what a fool we are?

3.2.5.3 Commit Atrocities Due to Anger

We feel sad and discontented because someone abuses us as well as atrociously attacks us. What about ourselves? We burn our own heart and mind as well as destroying our own virtues. How savage we are by committing such and such savagery to ourselves.

3.2.5.4 Our Own Weakness

It happens that people want to harm us by ways of using cunning tricks to make us angry. When anyone wants to harass us, he will use different tricks to make us angry. So, anger is one of our own weaknesses that make them fulfill their wishes.⁸⁸

3.2.5.5 Self-Criticism

When we get angry, whether we intend to harm others or not we do harm ourselves. Normally we adore ourselves very much, but when we are overwhelmed by anger, we are so ignorant up to a point that we blindly harm ourselves.

3.2.5.6 Taking a Dangerous Path

If we've already known that those who are angry take the path to danger and the path to death, why do we have to follow them? Don't we know that anger is the path leading to damage and disaster?

⁸⁸Ibid., p. 14.

3.2.5.7 Birth and the Five Aggregates Are Sufferings

If we do not exist, no enemy can ever make us suffer. This means that we have sufferings because the five aggregates exist. There will be no more sufferings, when the five aggregates cease to exist.

In summary, angry burn people's mind, we should remember that anger always burn our mind and our mind be tormented also by anger. Commit atrocities due to anger, if we angry it is mean that we destroy our-self. So why should we keep angry? Anger is our weakness point to help others be success in their wishes. Angry is harm our-self first before others, and anger lead to path of danger. Birth and five aggregates are sufferings; it means that if our five aggregates not exist we no more suffer because no one makes us angry.

3.2.6 Reflection on inheritance of *kamma*

Having reviewed ownership of deeds in himself in this way, he should review it in the other also: “And what is the point of his getting angry with you? Will it not lead to his own harm? For that venerable one is owner of his deeds, heir of his deeds ... he will become the heir of whatever deeds he does.”⁸⁹

By doing this he is like a man who wants to throw dust at another against the wind and only covers himself with it.” For this is said by the Blessed One:

“When a fool hates a man that has no hate,
Is purified and free from every blemish,
Such evil he will find comes back on him,
As does fine dust thrown up against the wind”⁹⁰

We should reflect that we all have *kamma* as our inheritance. We reap what we have sown. Reflect on ourselves that if we are angry, it does not matter what we are doing, our action stems from anger which is

⁸⁹Bhikkhu Nanamoli, tr., **Visuddhimagga: The Path of Purification**, (Kandy: Buddhist Publication Society, 1991), p. 297.

⁹⁰Ven. Thanissaro, Bhikkhu, **Dhammapada: A Translation**, (CA: Buddha Dhamma Education Association Inc., 1997), p. 57.

one of the unwholesome roots. Our present *kamma* resulted from a bad action will be an unwholesome one that will produce bad result full of frustration and lack of benefit for this life. We will continue to get its bad result in the time to come.

In addition, when we perform bad *kamma* that stems from anger before we harass and do harms to others, we have already harmed and burnt ourselves. This process of self-harm is like using both hands to pick up a burning ember or excrement with the intention to throw it at the others. It first burns our both hands or makes them dirty and stinky. When we reflect on ourselves this way, we should reflect on others in the same manner. If he gets angry, he will do bad things and will reap bad *kamma*. This bad *kamma* will not help them receiving any good result or peace. He will get only bad result including irritation and a burning of his mind. Since human beings have *kamma* as their belongings respectively and get results of their own *kamma*; we should not bother to irritate our mind. What we should do is to resolutely cultivate wholesome acts.

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and bobbars before our death, or they may be exhausted by us.

As for the three kinds of *kamma* performed by beings, they are always theirs in their future existences. They are never destroyed by fire, etc. for this reason, *kamma* is said to be the only property inherited by beings.⁹¹ Beings are sure to reap the results of their own *kamma* in future existences. The wholesome *kamma* performed by feeding dogs, pigs, fowls, and birds can result in a hundred happy existences. The wholesome *kamma* performed by feeding virtuous monks can give rise to a countless of happy existences as man and deva. Giving alms worth about a quarter of a kyat in this present life can yield beneficial result worth more than a thousand kyats in future existences. If a person kills an

⁹¹Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikāya**, Op. cit., p. 1053.

animal, such as a fish, fowl, or pig, he may kill in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than thousand years. Similarly, if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly, a seed of wholesome *kamma* such as alms-giving, morality, meditation, practiced at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome *kamma* by killing a being can yield evil and painful results in numerous following existences.⁹²

Such banyan seeds, mango seeds, and jack-fruit seeds may be compared to the seed of physical, verbal, and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of *kamma* that produces many effects in the following successive existences.

If a person performs one *kamma*, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid that *kamma*, but he has to enjoy or suffer its results under appropriate circumstances.⁹³

Therefore, the Buddha declares ‘*sabbe sattā kammadāyādā*’⁹⁴ ‘all beings are the heir to their actions’.⁹⁵

⁹²Ledi Sayadaw, Mahā Thera, **The Manuals of Buddhism**, (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 399.

⁹³Ledi Sayadaw, Mahā Thera, **The Manuals of Buddhism**, Op. cit., pp. 398-399.

⁹⁴Prof. E. Hardy, Ph.D., DD, **The Aṅguttara Nikāya**, part III, (London: Oxford University Press, 1896), p. 72.

⁹⁵Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikāya**, Op. cit., p. 1054.

In summary, according to Buddhist teaching we believe on the law of *kamma* and effects of *kamma*. Doing good *kamma* got good result, doing bad *kamma* got bad result even in this life and next many lives. Same as planning seeds of any kind of trees, those trees will grow up and give a lot of fruits for many years.

3.2.7 Reflection on Past life Stories of the Buddha

The Buddha, before gaining enlightenment, took a long time to accomplish the ten perfections. He provided benefits and advantages to public. In some instances, he was harmed, but he never got angry. He replaced anger by non-violence. During his life, there were attempts to kill him, but he never thought to revenge or even had any ill-will towards those perpetrators at all. In other instances, he tried the best to help people in danger, what he got in return from the people who got help from him was not gratitude, but they turned aggressively on him. In spite of this, the he was not irritated. He kept doing good things to them.

The above mentioned conduct of the Buddha is a quality that general people find it hard to follow. However, it is a good example that Buddhist lay-devotees should take to warn themselves when they encounter similar situation in life. Considering former life-stories of the Buddha, as example, lead us to be patient because experiences that we are facing today are so little compared with those of the Buddha.

The Buddha's life-story related to patience, and compassion written down in a series of his Birth Story (*Jātaka*), the researcher would like to share the short *Jātaka* stories as examples in brief as follows:

When *Bodhisatta* was born as the King of *Vārānasī* named *Mahāsīlava*. At that time, one of his ministers made a mistake and had to be banished from the kingdom. He was later employed by King *Kosala*. Due to his hatred, this former minister organized groups of gangsters and bandits to infiltrate through the border to pillage properties in the territory of King *Mahāsīlava*. Those of them were court and brought to the royal palace of King *Mahāsīlava*. The king did not punish them, but instead, they educated by the king; and let them return home with some gifts and

chattels from the king.

Finally, the wicked former minister used those incidents to incite King *Kosala*, "Now that King *Mahāsīlava* is too weak, Yours Majesty, Sir, if we gather the troops to go to battle now, we would conquer *Vārānasī* easily". King *Mahāsīlava* did not counter attack. He allowed King *Kosala* capture the royal property and caught him. King *Kosala* arrested King *Mahāsīlava* and had him buried alive up to his neck in a hole dug in the earth in a charnel forest and left him for the jackals to bite him to death.

King *Mahāsīlava* used his wisdom and courage. He used his chin to press the mouth of a jackal that came to bite his neck. While that jackal was getting surprised and struggling to free him-self other jackals came in and scrapped away the soil around his burial so dispersed that he managed to find his way out.

At that night, King *Mahāsīlava*, carrying a sword, sneaked into the bedroom but did not kill him. In exchange, King *Kosala* agreed to return the kingdom of *Vārānasī* to King *Mahāsīlava*. King *Kosala* swore he would not invade *Vārānasī* again. King *Mahāsīlava* made friend with King *Kosala* and allowed him to return to rule the state o *Kosala* as before.⁹⁶

Another story is about the *Bodhisatta* when he was the Great Monkey living in the forest. He helped pull a cowboy out of the chasm. As the Great Monkey was so tired, he lied down and fell asleep, but hat man had a bad mind want to kill for food, toke big stone dashed it right away on the monkey's head but not to death, because it was not strong enough.

The Great Monkey not angry but was afraid that the man would get lost and could not find his way out of the forest, he strived to jump

⁹⁶B.A. Robert Chelmers, tr., **The Jātaka or Stories of the Buddha's Former Births**, vol. I, (Cambridge: University Press, 1895), pp. 128-133.

from one branch of the trees to another in a great pain in order to help show the man the way out of the forest.⁹⁷

In summary, through on the past life stories of The Buddha we can learn that before enlightenment the Buddha practice the ten perfections, especially he never got angry and revenge to who doing harm to him, he never angry to his enemies and never does any violence to his enemies too but in the instead he try to help enemies out of difficulty and be friends with them living in harmony.

3.2.8 Reflection on Relatives in *saṃsāra*, Endless Cycle of Life Transmigration

Then he should review the *suttas* that deal with the beginning-less-ness of the round of rebirths. Here is what is said: “*Bhikkhus*, it is not easy to find a being who has not formerly been your mother ... your father ... your brother ... your sister ... your son ... your daughter”.⁹⁸ Consequently, he should think about that person thus: “This person, it seems, as my mother in the past carried me in her womb for ten months and removed from me without disgust, as if it were yellow sandalwood, my urine, excrement, spittle, snot, etc., and played with me in her lap, and nourished me, carrying me about on her hip. And this person as my father went by goat paths and paths set on piles, etc., to pursue the trade of merchant, and he risked his life for me by going into battle in double array, by sailing on the great ocean in ships and doing other difficult things, and he nourished me by bringing back wealth by one means or another thinking to feed his children. And as my brother, sister, son, daughter, this person gave me such and such help. So it is unbecoming for me to harbor hate for him in my mind.”⁹⁹

⁹⁷H.T. Francis M.A., and R.A. Neil, M.A., tr., **The Jātaka or Stories of the Buddha’s Former Births**, vol. III, (Cambridge: University Press, 1897), pp. 225-227.

⁹⁸Bhikkhu, Bodhi, tr., **The Connected Discourses of the Buddha (Saṃyutta Nikaya)**. Vol. I, (Boston: Wisdom Publications, 2000), p. 693.

⁹⁹Bhikkhu, Nānamoli, tr., **The Path of Purification (Visuddhimagga)**, (Kandy: BPS, 1991), p. 300.

In summary, in this endless cycle of life everyone can be our relatives, mother, father, brother and sister in the many past life, so we no need to angry to anyone in this life.

3.2.9 Reflection on the Merit of Loving-Kindness

The *Dhamma* that is opposite to anger is *mettā* or loving-kindness. While anger produces its most vicious results, loving-kindness bears great virtues and provides its highest and impressive results too. For that reason, we should quench anger and instead develop loving-kindness. This loving-kindness will help wiping out anger, and prevents it to occur until it vanishes forever.

Endowed with loving-kindness, people can win the heart of others. It is a paramount victory. These types of people create two benefits. The first is for oneself and the second is for others.

Loving-kindness should be developed first of all towards oneself by mentally repeating the following formula in pāli or one's own tongue.

May I be free from enmity
 May I be free from ill will
 May I keep myself happy.¹⁰⁰

Having developed loving kindness for oneself time and again, one then extends the wish to other beings by mentally repeating the following statement:

May all beings be free from enmity, ill will, and distress and may they keep themselves happy.¹⁰¹

And then one should review the advantages of loving-kindness thus: “Now, you who have gone forth into homelessness, has it not been said by the Blessed One as follows: ‘*Bhikkhus*, when the mind-deliverance of loving-kindness is cultivated, developed, much practiced,

¹⁰⁰Bhikkhu, Ñānamoli, tr., **The Path of Purification (Visuddhimagga)**, Op. cit., p. 292.

¹⁰¹Ibid., p. 292.

made the vehicle, made the foundation, established, consolidated, and properly undertaken, eleven blessings can be expected. What are the eleven? A man sleeps in comfort, wakes in comfort, and dreams no evil dreams, he is dear to human beings, he is dear to non-human beings, deities guard him, fire and poison and weapons do not affect him, his mind is easily concentrated, the expression of his face is serene, he dies unconfused, if he penetrates no higher he will be reborn in the Brahma-world'.¹⁰²

In summary, loving-kindness is opposite of anger, when loving kindness is increasing strongly in mind, our anger will be extinguish, and the benefits will come to our-self and to others. In short, benefit of loving kindness is peaceful harmony for one's self and for others.

3.2.10 Reflection on the Division of Elements

Considering elements as an object of contemplation is a kind of practice which is close to *Vipassana* (meditation for insight). Employing *Vipassana* for one's benefit is to contemplate on our present life.

Contemplating on beings like us and others is to see that they are aggregates or the living *saṅkhārā*. Human beings, males and females, and animals are living aggregates or the formed. It is not possible to pinpoint or to substantiate what we call human beings and animals. In the context of an absolute truth, we can find only elements which are hard and viscous or corporal element, feeling, perception, formation, and *Viññāna* (the knowing). Besides all these they are the six-sense organs, for example, eye, ear, nose, tongue, body and the its external correspondence which are image for eye, sound for ear, smell for nose etc...In all what we call *nāma* and *rūpa* or *nāma Dhamma* (mental aggregate) and *rūpa Dhamma* (physical aggregates).¹⁰³

Reflecting on elements to see the truth in those elements or the combination of elements that we call human beings or animals reveal to

¹⁰²F.L. Woodward, M.A., **The Book of Graduate Saying (Aṅguttara Nikāya)**, vol. V, (Oxford: Pali Text Society, 2003), p. 219.

¹⁰³Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima nikāya**, Op. cit., pp. 148-150.

us nothing, except, those elements or aggregates. Can we substantiate the ultimate existence of the so-called person? We cannot find him in those aggregates. What is the target of our anger? We are aiming at something which is void or empty. Are we angry with hairs, nerves, bones, corporality, feeling, perception, the becoming, *Viññāna* or angry with something else?

At the end, we cannot find or locate the target of our anger. There is nothing for our anger to cling to. We, human beings keep quarrelling, hating, nourishing ill will because we do not see through the real elements constituting our body. We are busy clinging, attaching and thinking of this person or that person, therefore hundreds of thousands of problems occurring inside their heart and mind that can never be properly addressed.¹⁰⁴

Everything is real and genuine in the context of *sacca Dhamma* (actual truth of the nature). It is due to the overwhelming presence of *avijjā*, ignorance; people see certain virtual realities as sensual objects while some others perceive them as problems.

When people perceive them as problems, they feel concerned, frightened worried or even irritated.

Those people who do not develop wisdom cannot reflect and really discriminate the division of elements. They understand elements according to what they are told and read, but fail to realize the truth using their own wisdom. Due to this failure, the management of anger is never found to be fully successful. If so, the learning processes should be repeated again and again.

Furthermore, one should try resolution into elements. How? “Now, you who have gone forth into homelessness, when you are angry with him, what is it you are angry with? Is it head hairs you are angry with? Or body hairs? Or nails? ... Or is it urine you are angry with? Or alternatively, is it the earth element in the head hairs, etc., you are angry with? Or the water element? Or the fire element? Or is it the air element

¹⁰⁴But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., pp. 28-30.

you are angry with? Or among the five aggregates or the twelve bases or the eighteen elements with respect to which this venerable one is called by such and such a name, which then, is it the materiality aggregate you are angry with? Or the feeling aggregate, the perception aggregate, the formations aggregate, the consciousness aggregate you are angry with? Or is it the eye base you are angry with? Or the visible-object base you are angry with? ... Or the mind base you are angry with? Or the mental-object base you are angry with? Or is it the eye element you are angry with? Or the visible object element? Or the eye consciousness element? ... Or the mind element? Or the mental-object element? Or the mind-consciousness element you are angry with?" For when he tries the resolution into elements, his anger finds no foothold, like a mustard seed on the point of an awl or a painting on the air.¹⁰⁵

In summary, human beings, animals are just combinations of four elements; earth, air, fire, water or just five aggregates; form (*rūpa*), sensations or feelings (*vedanā*), perceptions (*saññā*), formations (*saṅkhārā*), and consciousness (*viññāna*). So if they are just elements or aggregates what we should angry with, reflection in this way we have no more anger.

3.2.11 Reflection on Causes and Effects, and Practices of Generosity

However, if one cannot affect the resolution into elements, one should try the giving of a gift. It can either be given by oneself to the other or accepted by oneself from the other. But if the other's livelihood is not purified and his requisites are not proper to be used, it should be given by oneself. And in the one who does this the annoyance with that person entirely subsides. And in the other even anger that has been dogging him from a past birth subsides at the moment, as happened to the senior elder who received a bowl given to him at the *Cittalapabbata* Monastery by an alms-food-eater elder who had been three times made to move from his lodging by him, and who presented it with these words: "Venerable sir, this bowl worth eight ducats was given me by my mother

¹⁰⁵Nānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 301.

who is a lay devotee, and it is rightly obtained; let the good lay devotee acquire merit.” So efficacious is this act of giving. And this is said:

A gift for taming the untamed,
 A gift for every kind of good;
 Through giving gifts they do unbend
 And condescend to kindly speech.¹⁰⁶

May all Buddhists consider seriously on causes and effects because everything in this world has its own causes and effects. Evil actions have its causes. Good actions have its causes too. All *Dhammas*, nature of things, natural laws, doctrines etc..., stem from its causes and function according to causes. All *Dhammas* should not be regarded as permanent.

As soon as anger disappears love comes in to replace it; and hostility becomes friendship. Strong ill-will becomes holy and lustral water, namely loving-kindness. Heated mind turns out to be a mind full of purity and clarity which brings in a peaceful life.

Donation shall be practiced on a regular basis and be a habit. This habit creates inducement in the pursuit of practicing donation. People provide donation happily and mindfully. This generous donation will bring in happiness and wellbeing.

How donation becomes a tool to eliminate anger? People should use their own possession as a gift for people to whom they hate or dislike. They should accept what they get in return from the person they hate. Donation generates friendship therefore they should give away things with good heart and with friendly words.

Donation means to fight a war against avarice and anger that is inside our heart. Normally, we can give donation to any person whom we do not hate or are not angry with. If we are not stingy, we can simply make such a donation.

¹⁰⁶Ibid., p. 301.

However, for a person we hate or are angry with, it is difficult for us to apply this approach. Therefore, we should remember that the real enemy is our anger. We fight a war with anger by giving *dāna*, donation. Giving *dāna* is a remedy to appease anger that brings better results as well as providing various approaches to solve other pending problems. Donation can appease a long-standing vindictiveness and turn enemy into good friends. Providing donation is a sincere and concrete extension of compassion and loving-kindness by ways of speech and physical actions.¹⁰⁷ *Dāna* is the first perfection that enhances The Buddha to gain enlightenment while he was a *Bodhisatta* (the would-be Buddha). ‘*Bālāhave nappasanti dānaṃ*’¹⁰⁸ foolish people never appreciate *dāna*.¹⁰⁹

In summary, donation is a training tool for those who have not yet been trained. Donation can enhance our wishes to be fulfilled. Donors enjoy their meritorious action while the receivers get happiness.

3.2.12 Reflection on Buddhist Proverb

One should admonish oneself in this way: “Now, you who get angry, has not the Blessed One said this: ‘*Bhikkhus*, even if bandits brutally severed limb from limb with a two-handed saw, he who entertained hate in his heart on that account would not be one who carried out my teaching’”.¹¹⁰

Reflection on demerit of anger, if one wants to liberation from anything we must know before that what the dangers of those things are. As our clothes dirty, we have seen the dirt first. Therefore, we would like to undress and wash it. This is the same way in the case of anger. When we know clearly about the demerit of anger, we wanted to shake off out of the power of anger.

There are some stanzas about demerits of anger as following.

¹⁰⁷But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., pp. 31-33.

¹⁰⁸Dhp. 177.

¹⁰⁹Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 584.

¹¹⁰Bhikkhu Nanamoli & Bhikkhu Bodhi, tr., **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikāya**, Op. cit., p. 1016.

“To repay angry men in kind is worse than to be angry first; repay not angry men in kind and win a battle hard to win”.¹¹¹

“I am not one afflicted in mind, nor easily drawn by anger's whirl. I never become angry for long, nor does anger persist in me”.¹¹²

“When I'm angry I don't speak harshly and I don't praise my virtues. I keep myself well restrained out of regard for my own good”.¹¹³

Anger is not good”.¹¹⁴

In the world anger is a rusty sword”.¹¹⁵

Anger characterizes a fool.¹¹⁶

Anger breeds fury.¹¹⁷

There is no grip equal to hatred.¹¹⁸

There is no crime like anger.¹¹⁹

In summary, one reflecting on Buddhist proverbs about demerits of anger can see what the dangers of anger are and afraid of it, one will not get more anger remains only peaceful mind and happy life. It is to say that reflecting on Buddhist proverbs also one of the ways to extinguish anger.

¹¹¹Bhikkhu Bodhi, tr., *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, Op. cit., p. 256.

¹¹²Ibid., p. 338.

¹¹³Ibid., p. 339.

¹¹⁴H. T., Francis, M.A., and R. A. Nell, M.A., *The Jātaka*, Vol. III, Op. cit., p. 154. “*Na hi sadhu kodho*”.

¹¹⁵Bhikkhu Bodhi, tr., *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, Op. cit., p. 136. “*Kodho satthamalaṃ loke*”.

¹¹⁶W. H. D. Rose, M.A., tr., *The Jātaka or Stories of The Buddha's Former Births*, vol. IV, (Cambridge: University Press, 1901), p. 16. “*Kodho dummedhagocarō*”.

¹¹⁷W. H. D. Rose, M.A., tr., *The Jātaka or Stories of The Buddha's Former Births*, Op. cit. p. 7. “*Doso kodhasamu tthāno*”.

¹¹⁸Ven., Weragoda Sarada Thero, *Treasury of Truth Dhammapada (Text)*, Op. cit., p. 794. “*Natthi dosasamo gaho*”.

¹¹⁹Ven., Weragoda Sarada Thero, *Treasury of Truth Dhammapada (Text)*, Op. cit., p. 655. “*Natthi dosasamo kali*”.

3.3 Compare the Methods of Extinguishing Anger Between Psychology and Buddhism

Different methods of extinguishing anger between Psychology and Buddhism are as followings:

The Different Methods of Extinguishing Anger	
Psychology	Buddhism
<p>- 'Hot' thoughts are angry thoughts that flash into our mind and make us feel worse. Who have a problem with anger do notice these angry thoughts. It is important in trying to gain control over anger that we begin to recognize.</p>	<p>- Reflection on mental impurities of the anger: Buddha advises lay devotees to develop loving-kindness, if some people are angry at us, we should not react angrily toward him. Because angry is bad and blind mind.</p>
<p>- Taking things personally: People who are angry often take things personally and feel hurt by it. They look for and expect criticism from other people. If for example someone does not speak to them in a shop they may feel that person dislikes them, when in fact it may be that he or she is just shy or worried.</p>	<p>- Reflection on being angry means causing pain to ourselves: In this case, it is better to have loving-kindness toward others, but if it is not possible people should develop pity and loving kindness toward them-selves. When we get angry, whether we intend to harm others or not we do harm ourselves.</p>
<p>- Perfectionism: People who become angry often expect too much from themselves or those around them. If these standards are not met, then they feel badly let down and hurt. This hurt becomes anger.</p>	<p>- Reflection on the merit of loving-kindness: Endowed with loving-kindness, people can win the heart of others. It is a paramount victory. These types of people create two benefits. The first is for oneself and the second is for others.</p>

<p>- By recognizing and noticed the early signs of tension and anger. We can prevent anger becoming too severe by using relaxation techniques. Some people can relax through exercise, listening to music, watching TV, or reading a book. Some people might find relaxation or yoga classes most helpful, others might prefer CDs or tapes.</p>	<p>- Reflection on the division of elements: Considering elements as an object of contemplation is a kind of practice which is close to <i>Vipassana</i> (meditation for insight). Employing <i>Vipassana</i> for one's benefit is to contemplate on our present life.</p>
<p>- Improve communication skills so that misunderstandings that lead to anger are less likely to happen. Slow down and listen to the other person, Don't jump to conclusions about what the other person is saying. If someone is sounding defensive or critical, do not immediately fight back. Try and understand the feelings behind what is being said.</p>	<p>- Reflection on Buddhist proverb: In Buddhist scriptures, there are so many stanzas about demerits of anger for people reflecting.</p>
<p>- People still think anger is helpful in some situations</p>	<p>- in Buddhist teaching anger is only harmful</p>

Similarities methods of extinguishing anger between Psychology and Buddhism are as followings:

<p>The Similarities Methods of Extinguishing Anger Between Psychology and Buddhism</p>
<p>1) Ignoring the positive: People who get angry tend to focus their thinking on negative or bad events and ignore positive or good events. For examples, people thought about one small accident that</p>

had happened but did not think about the half hour of quiet play before it.

- 2) Reflection on goodness of others: We should not always focus on others' bad points or any things that do not please us, but think that bad points or things are inherent to them only. We should also look for their goodness in physical and verbal actions.
- 3) We know from research that people are often left feeling much worse after losing control of anger. Shouting, hitting, slamming doors can all increase and strengthen feelings of anger. Good friendships are not formed on fear and you will be unlikely to have good friendships and relationships because of your angry behaviour.
- 4) Reflection on demerit of anger: the Buddha expounded various views, which are: Angry people have ugly complexion, sleep in pain, lose friends, lose honor, etc. One who is angry is not aware that anger is a fear arising in his body. Angry people do neither know about advantages nor see the Dharma.
- 5) The best way to deal with situations, both for yourself and those around you, is not to be angry and out of control, but to be firm, sure and in control to be assertive.
- 6) Reflection on relatives in *saṃsāra*, endless cycle of life transmigration: Here is what is said: "*Bhikkhus*, it is not easy to find a being who has not formerly been your mother ... your father ... your brother ... your sister ... your son ... your daughter". So it is unbecoming for me to harbor hate for him in my mind.
- 7) This is the idea that anger is something we cannot change. It is in our makeup, something we were born with. It is an excuse that lets us off the hook in terms of controlling our anger. We know that some people are born with tendencies to be more emotional, fearful, angry or sad. The way we react to these emotions however is learned, and we can tackle our own angry behavior by changing the way we respond to events and people.
- 8) Reflecting that self-punishment is just a form of fulfilling enemy's wishes: a skillful enemy can find ways to incite the other party to feel angry or to create division within the group by using different

means. For this reason, one shall not offend oneself by being angry. When one can control his mind to react positively to feeling which incites hatred with a neutral and calm mind, a smiling face and with an undisturbed mind; this will send a clear signal to the enemy that you are not affected at all.

- 9) Controlling our breathing to make ourselves feel calmer by counting the breathing in and breathing out. Such as
 Step 1: breathe out
 Step 2: breathe in slowly to the count of four, “one elephant, 2 elephant, 3 elephant, 4 elephant”
 Step 3: hold your breath for the count of four
 Step 4: breathe out slowly while counting elephants.
 Repeat the above steps until we begin to feel calm.
- 10) Reflecting on elements to see the truth in those elements or the combination of elements that we call human beings or animals reveal to us nothing, except, those elements or aggregates. Can we substantiate the ultimate existence of the so-called person? We cannot find him in those aggregates. What is the target of our anger? We are aiming at something which is void or empty. Are we angry with hairs, nerves, bones, corporality, feeling, perception, the becoming, *Viññāna* or angry with something else?

In conclusion, there are some points of Psychology that similar to Buddhism. The researcher found that anger causes problems with life and with society. Anger can be controlled for a reason, and may be controlled in several ways.

The different points of Psychology to Buddhism is in Psychology does not show how to manage the anger clearly and systematically like Buddhist teachings, and in Psychology still look anger is useful. It is a creative stimulus. It should not be destroy at all. In Buddhism, Anger is only harmful, it is called unwholesome root of bad action.

3.4 Concluding Remarks

The methods of extinguishing anger in Psychology: We can help our-self overcome anger by these ways of practices as follow such as use the method of recognize our angry thoughts, challenge any unhelpful thoughts or beliefs, using the relaxation method to control the physical symptoms of anger, understand and control angry behavior, improve communication and problem solving skills, stop our-self to continue with long term critical beliefs about our-self as well.

The methods of extinguishing anger in Buddhism: using the methods of reflection, which are reflection on mental impurities of the anger, on demerit of anger, on goodness of others, on self-punishment is just a form of fulfilling enemy's wishes, on being angry means causing pain to ourselves, on birth and the five aggregates are sufferings, on inheritance of *kamma*, on past life stories of The Buddha, on relatives in samsara, endless cycle of life transmigration, on the merit of loving-kindness, on causes and effects of practices generosity, and on Buddhist proverb.

In summary, these methods of extinguishing anger according to Psychology and Buddhism, some are similar and some are different as the comparison above.

Chapter IV

The Benefits of Extinguishing Anger in Buddhism

4.1 Benefits for One's Self

According to Buddhist teaching, the four noble truths, which are suffering, cause of suffering, cessation of suffering, and the way to cessation of suffering. Whatever we do there is profit in final. So, inhere, anger also the same, there are the causes and the effect, the way to extinguishing, and the benefit of extinguishing. So that in this chapter the researcher will list some benefit of extinguishing anger for oneself and for others as following.

4.1.1 One Sleeps in Comfort

Herein, one *sleeps in comfort* means that instead of sleeping uncomfortably, turning over and snoring as other people do, he sleeps comfortably; he falls asleep as though entering upon an attainment.¹²⁰

In brief, one sleeps in peaceful mind without any difficulty in breathing.

4.1.2 One Wakes in Comfort

One *wakes in comfort*: instead of waking uncomfortably, groaning and yawning and turning over as others do, he wakes comfortably without contortions, like a lotus opening.¹²¹ He feels happy because he did not do anything bad owing to anger in the previous days. He recalls the good deeds he have had done.¹²²

In short, without anger one wakes in mindfulness and happiness because of good actions that one already done.

¹²⁰Nānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 306.

¹²¹Ibid., p. 306.

¹²²But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 25.

4.1.3 One has no Evil Dreams

One has no evil dreams: when he sees dreams, he sees only auspicious ones, as though he were worshipping a shrine, as though he were making an offering, as though he were hearing the *Dhamma*. But he does not see evil dreams as others do, as though being surrounded by bandits, as though being threatened by wild beasts, as though falling into chasms.¹²³ One has good dream about good feelings, for example, paying homage to the *Bodhi*-Tree, participating in *Kathina*, Yellow Robe Offering Ceremony, and in other meritorious actions. There is no bad dream such as involving in a quarrel and having a fight or stabbing.¹²⁴

In brief, even mind still wondering with dreaming but in the dreaming one sees only about meritorious actions.

4.1.4 One is Dear to Human Beings

One is dear to human beings: he is as dear to and beloved by human beings as a necklace worn to hang on the chest, as a wreath adorning the head.¹²⁵

In short, people will love and like to accompany with one who is not anger because peaceful and harmony.

4.1.5 One is Dear to Non-Human Beings

One is dear to non-human beings: he is just as dear to non-human beings as he is to human beings, as in the Elder *Visākha*'s case. He was a landowner; it seems, at *Pāṭaliputta* (*Patna*). While he was living there he heard this: “The Island of *Tambapaṇṇi* (*Sri Lanka*), apparently, is adorned with a diadem of shrines and gleams with the yellow cloth, and there a man can sit or lie wherever he likes; there the climate is favorable, the abodes are favorable, the people are favorable, the *Dhamma* to be heard is favorable, and all these favorable things are

¹²³Ñānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 306.

¹²⁴But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 25.

¹²⁵Ñānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 306.

easily obtained there.”¹²⁶ One must regard the nonhuman beings and deities as friends who share with us old age, sickness and death. When we have fulfilled any wholesome acts, we should share those merits with the non-human beings and deities as well.¹²⁷

In brief, inhere one dear to non-human beings because non anger and the opposite of anger is loving kindness and spread loving-kindness to non-human beings, so one is dare to them.

4.1.6 One Will be Protected by Deities

Deities guard one as a mother and father guard their child.¹²⁸ Although deities care for us, they cannot purify our mind. Only Buddhist virtues can help us to purify our mind.¹²⁹

In short, deities protect one because one practices Buddhist virtue and purity of mind.

4.1.7 One Cannot be Touching by Fire, Poisons, and Weapons

They do not affect, do not enter into, the body of one who abides in loving kindness, like the fire in the case of the lay woman devotee *Uttarā*, like the poison in the case of the *Saṃyutta* reciter the Elder *Cūḷa-Siva*, like the knife in the case of the novice; they do not disturb the body, is what is meant.¹³⁰ Loving-kindness helps to reduce vindictiveness. He who cultivates loving-kindness is a gentle and good-hearted person. He can attain *Appanā Samādhi*, a level of concentration earned at the stage of absorption.¹³¹

In brief, inhere also one who has good heart always cultivates loving kindness, one can achieve high level of *Samādhi* and even can

¹²⁶Ibid., p. 306

¹²⁷But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 25.

¹²⁸Ñānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 307.

¹²⁹But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 26.

¹³⁰Ñānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 307.

¹³¹But Savong, Agga Pandit, **Ways to appease anger**, Op. cit., p. 26.

enter the stage of absorption, so fire, poisons, and weapons cannot touch him or her.

4.1.8 One's Mind Gains Concentration Quickly

The mind of one who abides in loving-kindness is quickly concentrated; there is no sluggishness about it. Loving-kindness is of a great assistant to promote other virtues, for example, generosity, morality, meditation for concentration and for insight.¹³²

In short, the mind of one who extinguished anger is mindful and calms that why easy to have concentrated quickly in meditation or in any daily work.

4.1.9 One's Complexion is Bright

His face has a serene expression, like a palmyra fruit loosed from its stem. The power of loving-kindness makes a person's face serene and attractive. Having a serene face by birth is due to his wholesome *kamma* from the previous life. This wholesome *kamma* has had to have loving-kindness as one of its components.¹³³

In brief, when one's anger is extinguished, the mind is quiet and bright, so one's face also bright from the power of peace inside.

4.1.10 One Dies Unconfused

There is no dying deluded for one who abides in loving kindness. He passes away un-deluded as if falling asleep.¹³⁴ People developed a forgettable mind when death is approaching because of memory loss. Loving-kindness is a quality that enhances people firstly, to have good memories and secondly, not to accumulate anger, which is an unwholesome deed that leads to memory loss.

In short, one dies unconfused because of power of loving-kindness and non-anger.

¹³²Ibid., p. 26.

¹³³Ibid., p. 26.

¹³⁴Ñānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p.

4.1.11 One Will be Reborn in *Brahma*-World

If one is unable to reach higher than the attainment of loving-kindness and attain *Arahantship*, then when one falls from this life, one reappears in the *Brahmā*-World as one who wakes up from sleep.¹³⁵

In brief, extinguishing anger one will be reborn in *Brahma* world.

4.1.12 One not Destroy one's Life

What is the reason that when one gives up anger one will free from moral defilements, here is an example from *Rohiṇikkattiyakañña Vatthu* as following.

While residing at the *Nigrodharāma* monastery, the Buddha uttered Verse (221) with reference to Princess *Rohiṇī*, sister of *Thera Anuruddha*. On one occasion, *Thera Anuruddha* visited *Kapilavatthu*. While he was staying at the monastery there, all his relatives with the exception of his sister *Rohiṇī* came to see him. But *Rohiṇī* did not come because she was suffering from leprosy, he told his relatives to summon her. Covering her head with clothes in shame, *Rohiṇī* came when she was summoned for. *Thera Anuruddha* told her to do some meritorious deed and he suggested that she should sell some of her clothing and jewelry; and with the money raised, to build a refectory for the *bhikkhu*. *Rohiṇī* agreed to do as she was told. *Thera Anuruddha* also asked his other relatives to help in the construction of the hall. Further, he told *Rohiṇī* to sweep the floor and fill the water-pots every day even while the construction was still going on. She did as she was instructed and she began to get better.

When the hall was completed, the Buddha and his *bhikkhus* were invited for alms-food. After the meal, the Buddha asked for the donor of the building and alms-food, but *Rohiṇī* was not there. So the Buddha summons for her and she came. The Buddha asked her whether she knew why she was inflicted with this dreaded disease and she

¹³⁵Bhikkhu Ñānamoli, *The Path of Purification (Visuddhimagga)*, Op. cit., p. 308.

answered that she did not know. So the Buddha told her that she had the dreadful disease because of an evil deed she had done out of spite and anger, in one of her past existences. As explained by the Buddha, *Rohiṇī* was, at one time, the chief queen of the king of *Bārānasī*. It so happened that the king had a favorite dancer and the chief queen was very jealous of her. So the queen wanted to punish the dancer. Thus one day, she had her attendants put some itching powder made from cow-hage pods in the dancer's bed, her blankets, etc. Next, they called the dancer, and as though in jest, they threw some itching powder on her. The girl itched all over and was in great pain and discomfort. Thus itching unbearably, she ran to her room and her bed, which made her suffer even more.

As a result of that evil deed *Rohiṇī* had become a leper in this existence. The Buddha then exhorted the congregation not to act foolishly in anger and not to bear any ill will towards others. At the end of the discourse, many in the congregation attained *sottāpatti* fruition. Princes *Rohiṇī* also attained *sottāpatti* fruition, and at the same time her skin disease disappeared, and her complexion became fair, smooth and very attractive. Then the Buddha spoke in verse as follows:

Give up anger, abandon conceit, and overcome all fetters. Ills of life (*dukkha*) do not befall one who does not cling to mind and body and is free from moral defilements.¹³⁶

In short, the extinguishing of anger, one is kind, one's mind is kind do not commit unwholesome deed, one free from suffering of mind and body, and free from moral defilements. The story above saw us that because of spite and anger *Rohiṇī* in her past life she did bad action by put itch powder to other, so in this present life she got dreadful disease call leprosy because of her anger lead her to doing bad action. However, from this story teach us in the opposite way that if *Rohiṇī* did not anger she did not do bad *kamma* and she did not have bad result in this life.

¹³⁶Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 714. Dh. 221. *Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya, taṃ nāmarūpasmiṃsasajjanāmaṃ, akiñcanaṃ nanupatanti dukkhā.*

Furthermore, what the researcher want to say here is one will not destroy one's appearance or even one's life if no more anger.

4.1.13 One is Shameful to do Bad

When anger is to be extinguished from one mind and the (*Sati*)¹³⁷ is mindful of things that are taking place. Its chief characteristic is 'not floating away'; i.e., not to let things go unnoticed. When one is not mindful enough, one does not remember what one sees or hears; it is like empty pots and pumpkins floating away on the water current.

If one is mindful at the six sense-doors to note what one observes just as 'seeing, seeing' or 'hearing, hearing', etc., one can stop defilements from entering the mind. In this sense *sati* is compared to a gate-keeper who stops thieves and robbers from entering the city.

Buddhist the term (*hiri*) means moral shame.¹³⁸ *Hiri* makes a man recoil with moral shame from committing immoral deeds. A person, who has *hiri*, recoils from evil just as a cock's feather shrinks in front of fire.

"To be ashamed of what one ought to be ashamed, to be ashamed of performing evil and unwholesome things: this is called moral shame."¹³⁹

In summary, when our mind is free from anger, not control by anger the moral shame come to replace we will shame to do unwholesome actions, because anger make our mind not feel shame to do bad actions.

¹³⁷Nyanatiloka, ed., **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1980), p. 307.

¹³⁸Ibid, p. 124.

¹³⁹Dr. Mehm Tin Mon, **Introducing the Higher Teaching of the Buddha: Buddha Abhidhamma Ultimate Science**, (Yangon: Buddha Dharma Education Association Inc., 1995), p. 96.

4.1.14 One either Know about Advantages or See the *Dhamma*

When anger arise in our mind that mind is dark cannot see *Dhamma*, it is same as the moon be covered by the cloud, and when anger is be extinguished from the mind our mind is calm and bright can see the advantages of *Dhamma* same as the moon out of the cloud and light fortnights.

In the *Culla-Bodhi-Jātaka*, the *Bodhisatta* said to the King of Benares like this, "Great king, thus anger brings much wretchedness, and much ruin; it just began within me, but by cherishing kindly feelings I quenched it," and then he repeated the following stanzas to declare the misery of anger and benefit of non-anger.

“That without which a man sees clearly, with which he goes blindly ahead, arose within me, but was not left free anger, on foolishness fed.

“What causes our foes satisfactions, who wish to bring woes on our head, arose within me, but was not left free anger, on foolishness fed.

“That which if it rises within us blinds all to our spiritual good, arose within me, but was not left free anger, with folly for food.

“That which, supreme, destroys each great blessing,
Which makes its dupes forsake each worthy thing, mighty,
destructive, with its swarm of fears, anger refused to leave me,
great king!

“The fire will rise the higher, if the fuel be stirred and turned;
and because the fire up rises, the fuel itself is burned.

“And thus in the mind of the foolish, the man who cannot discern, from wrangling arises anger, and with it himself will burn.

“Whose anger grows like fire with fuel and grass that blaze, as the moon in the dark fortnight, so his honor wanes and decays.

“He who quiets his anger, like a fire that fuel has none,
As the moon in the light fortnight, his honor waxes well
grown.”¹⁴⁰

In summary, one who extinguished anger the mind is bright can see the advantages of *Dhamma*, same as fire no fuel, and same as the moon light fortnight without cloud.

4.1.15 One Will Experience a Cool Refreshing Ease of the Mind at All Times

Anger is the root of our desire, the lack of our mindfulness, and the lack of our patient, and it is cause to make our mind be restlessness, unpleasant, fear, and high temperature in mind, but when we have mindfulness, we can note and observe our anger with mindfulness, loving-kindness and compassion, we accept the real nature of our mind, we have the mind with understand the causes and reasons. So that, when we practice our mindfulness is stronger and stronger that mean we make peaceful mind in present and continue to the future. In this way of practice we will experience that our mind is cool and happier or we can see that when we angry our mind is unhappy but when our anger is disappear our mind is peacefulness and happiness.

In “Awakening of the heart: essential Buddhist *Suttas* and commentaries” Thich Nhat Hanh said that: “A mind without anger is cool, fresh, and sane. The absence of anger is the basis of real happiness, the basis of love and compassion”.¹⁴¹

Also in *Saṃyutta Nikāya* has the stanza about the anger cannot be in the people who have peace mind by highest insight as following:

How could anger rise in him who’s free,
Wrathless, all his passions tamed, at peace,
Freed by highest insight, by himself,

¹⁴⁰W. H. D. Rouse, MA., tr., **The Jātaka Or Stories Of The Buddha's Former Births**, Vol. IV, (Cambridge: University Press, 1901), p. 16.

¹⁴¹Thich Nhat Hanh, **Awakening of the heart : essential Buddhist Sutras and commentaries**, (California: Parallax Press, 2012), p. 158.

So abiding, perfectly serene¹⁴²

In summary, without anger one will experience, cool, fresh, calm and peace in mind all the time.

4.2 Benefits for Others

How the benefits of extinguish anger are making people living together in peace, and harmony in this world, we can see the result through the benefits of practicing *Dhamma* as following:

Take a couple, for example. If one of them practices *Dhamma*, it is so beneficial. If one person either the husband or the wife practices *Dhamma*, develops compassion and loving kindness, then that one person's mind is tranquil. Even if the other person does not change at all, because one person practices the whole situation is better. If the husband practices then his own mind are happy, so when the wife is angry and tries to harm him, he does not retaliate. He does not get angry at her; therefore, she is happier, because she does not receive harm from him. That gives her more peace. If the husband retaliates, then she not only has the problem of her original anger, but she also receives harm. In addition, she has more problems, because she gets angry and creates more negative *kamma* with body, speech and mind. The situation continues, getting worse and worse.

However, if the husband practices patience, then she will experience peace. That peace depends on the husband's attitude and actions that came from him. She and others around her receive less harm and have more peace. Of course, if both people practice, there is no question of the result and the great benefit that comes.

Here, we are talking about only one couple. If there is a family with five or ten people, and one of them practices *Dhamma*, and controls his/her mind, then, even if the other nine do not practice, at least they do not receive harm. The harm received by the other nine members becomes less, and the harm they receive from one person stops because she is

¹⁴²Bhikkhu Bodhi, *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*, (Boston: Wisdom Publication, 2000), p. 256.

practicing. The other nine members of the family have peace. You can see that the happiness and peace of nine people completely depend on that one person. If she did not practice, then there would be additional problems, but because he or she practices, the other nine have fewer problems.

If one person practices *bodhicitta*, then an uncountable number of other sentient beings do not receive harm from one person. They have more peace. It is similar to the family, only more beings are involved. As we practice *Dhamma* and control our mind, the harm received by all other sentient beings becomes less. They receive that much more peace. That peace that they experience is dependent on us; it comes from us. Now you can see how each of us is completely responsible for every sentient being's happiness and for the pacification of his/her suffering.

We can see another example that relates specifically to our daily lives, if we look at other people with respect and loving kindness; if we smile at them with a good heart and compassion, it makes them happy and they appreciate our attitude and our action. Even just smiling makes other sentient beings happy.

When we sincerely respect others, and show it by means of our body, speech and mind, they are happy. Remember how sentient beings are the source of all of our happiness and our attainments. They are so precious and kind their kindness towards us is immeasurable. If we remember this, then we can respect other sentient beings just as we respect the Buddha and the *Saṅgha*. When we sincerely show respect to others from our heart, this makes them happy and joyful.¹⁴³

In summary, from these simple examples, we can see how we can bring others happiness. Every day we are involved with so many people in the family, at work and in the streets. If we have good manners and respect, and appreciate their kindness, it makes them happy. Their happiness depends upon us. We can see from examples in daily life how

¹⁴³Kyabje Lama Zopa Rinpoche, Edited by Ven. Thubten Chodron. **The Benefits of Dharma Practice**, (Singapore: 1998). View on 25th October, 2017. <<https://www.lamayeshe.com/article/benefits-dharma-practice/>>.

our positive attitude affects them. How we act and behave with them makes a difference in their lives, and in this way, we can see how other sentient beings happiness completely depends on us. Thus, if there is the good heart, an attitude of compassion and loving kindness, then our actions become helpful and beneficial. Others receive happiness as a result of our good heart. The more we develop a good heart, the more extensive is the benefit received by other sentient beings. As we develop our capacity, our potential and wisdom, then we are able to offer more and more extensive benefit to others. The benefit we can give expands all the way up to enlightenment.

4.3 Techniques of Extinguishing Anger

There is some example about the techniques of extinguishing anger in *Visuddhimagga* and in *Dhammapada* commentary. The researcher would like to explain in brief about how anger beginning to arise and what is the technique that using to extinguishing anger in *Visuddhimagga* and in some stories in *Dhammapada* commentary as following:

The rooted in anger is of two kinds: being accompanied by grief and associate with resentment, it is either prompted or unprompted. It should be understood to occur at the times when consciousness is either keen if unprompted or sluggish if prompted in the killing of living things, and so on. We should review the danger in anger and the advantage in patience, because anger has to be abandons and patience has to be development. Now, the danger in anger should be seen in accordance with such *suttas* as this: “Friends, when a man angry, is a prey to anger and his mind is obsessed by anger, he kills living things, and so on”.¹⁴⁴ And the advantage in patience should be understood according to such *suttas* as these:

“No higher rule, the Buddha says, than patience,

¹⁴⁴Nānamoli, Bhikkhu, **The Path of Purification (Visuddhimagga)**, Op. cit., p. 458.

And no *Nibbāna* higher than forbearance”¹⁴⁵

“Patience in force, in strong array,

Tis him I call a *brahman*”¹⁴⁶

Thereupon he should embark upon the development of loving-kindness for the purpose of secluding the mind from anger seen as a danger and introducing it to patience known as an advantage.

There are three following example stories in *Dhammapada* to show how anger arising and what is the method using for extinguishing anger.

The story of a Monk, in *Dhammapada* Verse 222 wrote that.

A monk, while cutting down a tree with an axe to make a dwelling for himself, accidentally severed the arm of a tree spirit’s child. She grew angry and wanted to kill him, but she controlled her anger, reflecting that she would be reborn in hell if she killed a virtuous man, and that other deities would also kill monks in future following her bad example. However, she reported the matter to the Buddha; he praised to her self-restrained and uttered the verse as follow:

The person who is capable of curbing sudden anger is like the expert charioteer who restrains a chariot rushing out of control. That person I call as a true charioteer. Other type of charioteers is mere hold of the reins.¹⁴⁷

At the end of the discourse, the deva attained *Sotapatti* Fruition, and the Buddha pointed out an empty tree at *Jetavana* near his Perfumed Chamber, and she took up residence there. This occasion was the reason for the laying down of the rule for monks regarding damaging plants.

¹⁴⁵Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 602.

¹⁴⁶Ibid., p. 1180.

¹⁴⁷Ibid., pp. 716-718. Dh. 222. *Yo ve uppatitaṃ kodhaṃ, bhantaṃ rathaṃ iva dāraye, Taṃ ahaṃ sārathiṃ brūmi, itaro jano rasmiggāho.*

In sum, the story above, it can realize that the tree spirit got angry because the monk cut off the tree, it was her house, she wants to kill the monk but she could control and stopped her anger by using self-refrain technique and reflection on virtuous of righteous man, and finally she attained *Sotapatti* Fruition and got the new tree, pointed out by the Buddha.

Moreover, the story of *Uttarā* the lay-disciple, in *Dhammapada* verse 223 for example as follow:

Uttarā was the daughter of Puṇṇa, a poor man and his wife. He work for a rich man named *Sumana* in *Rajagaha*. One day, Puṇṇa his wife offered amls-food to the Elder *Sārīputta*, who had just arisen from spending seven days in absorption (*nirodha samāpatti*) as a result of that good deed they suddenly become very rich. On one occasion, the family of *Puṇṇa* offered alms-food to the Buddha and the *bhikkhus* for seven days and on the seventh day, after hearing the Buddha's discourse, all the three members of the family attained *Sotāpatti* Fruition.

Later, *Uttarā* married with the son of the rich man *Sumana*. That family being non-Buddhist, she did not feel happy in her husband's home because she has no chance to offer anything to any *bhikkhu*. So, her father sent her fifteen thousand in cash, after getting permission from her husband, *Uttarā* engaged a very beautiful courtesan named *Sirimā* for her husband was to take her place as a wife for fifteen days.

During that time, *Uttarā* offered alms-food to the Buddha and the *bhikkhus*. On the fifteenth day, as she was busy preparing food in the kitchen, her husband saw her from the bedroom window and smiled. *Sirimā* felt very jealous of *Uttarā*. She went into the kitchen and got a ladleful of boiling butter with the intention of pouring it over the head of *Uttarā*, but *Uttarā* has no ill will towards *Sirimā*. She reflected that because *Sirimā* had stood in for her, she had been able to listen to the *Dhamma*, make offerings of alms-food for fifteen days, and perform other acts of charity. Thus she was quite thankful to *Sirimā*. So she made this asseveration: “If I bear any ill will towards *Sirimā* may this boiling-hot butter burn me; if I have no ill will towards her may it not burn me.” As

Uttarā had no ill will towards *Sirimā*, the boiling butter poured over her head by *Sirimā* was just like cold water. Then *Sirimā* went for another ladleful of boiling butter, the attendants of *Uttarā* fell upon her.

Then, *Sirimā* regretted that she had done wrong to *Uttarā* and asked *Uttarā* to forgive her. *Sirimā* then wish to see the Buddha. So it was arranged that *Sirimā* should offer alms-food to the Buddha and the *bhikkhus* on the following day at the house of *Uttarā*. After the meal, the Buddha told everything that had happened between *Sirimā* and *Uttarā*. The Buddha asked *Uttarā* how she felt in her mind when *Sirimā* poured boiling butter on her head, *Uttarā* answered, “Venerable Sir, because I owed so much to *Sirimā* I had resolved not to lose my temper, not to bear any ill will towards her. I sent forth my love towards her”. The Buddha said, “Well done, well done, *Uttarā*”! At the end of the discourse *Sirimā* and five hundred ladies attained Sotapatti Fruition. Then the Buddha spoke the verse as follow:

Conquer anger by love. Conquer evil by good.
Conquer the stingy by giving. Conquer the liar by
truth.¹⁴⁸

In sum, in above story anger arise because of jealousy and the technique of extinguishing anger in this story is not bear any ill will towards others, resolved not lose our temper, and sent forth our love towards others. The result of extinguishing anger in this story is *Sirimā* and five hundred ladies attained *Sotāpatti* Fruition.

Furthermore, the story of the question raised by venerable *Mahā Moggallāna* in *Dhammapada* verse 224, for example as follow:

While visiting the celestial realms, the Elder *Moggallāna* asked the devas what meritorious acts had led to their rebirth. They mentioned trifling actions done with truthfulness, patience, generosity, and so forth. The Elder *Moggallāna* asked the Buddha for confirmation and he uttered the below verse.

¹⁴⁸Ibid., pp. 719-721. Dh. 223, *Akkodhena jine kodharī, asādhurī sādhunā jine, Jine kadariya rī dānena, saccenālikavādina rī.*

One should speak the truth. One should not be angry. One should give even from a scanty store to him who asks. By these three ways one may go to the presence of the deities.¹⁴⁹

In sum, according to the story above the devas who reborn in deva world because of they always spoke the truth, not get angry, no ill will towards others, keep temper and abandoned hatred.

4.4 Concluding Remarks

“The Benefits of Extinguishing Anger in Buddhism” there are two main benefits such as, benefits for one’s self and benefits for others as following:

Benefits for one’s self: One sleeps in comfort as though entering upon an attainment. One wakes in comfort because he did not do anything bad owing to anger. One has no evil dreams about good feelings or about meritorious actions, no bad dream such as involving in a quarrel and having a fight. One is dear to human beings as necklace worn to hang on the chest, as a wreath adorning the head. One is dear to non-human beings because one regards the non-human beings and deities as friends who share with us old age, sickness and death. In addition, when one has fulfilled any wholesome acts, one shares those merits with the non-human beings and deities as well. One will be protected by deities because one practice Buddhist virtues and purify of mind. One cannot be touching by fire, poisons, and weapons, because of power of good heart always cultivates loving kindness. One’s mind gains concentration quickly because abides in loving-kindness. One’s complexion is bright because wholesome *kamma* and non-anger. One dies unconfused as if falling asleep has good memories and not to accumulate anger. One will be reborn in *Brahma*-World. One not destroys one’s life, as result of evil deed *Rohiṇī* had become a leper in this existence, in this case, Buddha said: Give up anger, abandon conceit, and overcome all fetters. Ills of life (*dukkha*) do not befall one who does not cling to mind and body and is

¹⁴⁹Ibid., pp. 722-724. Dh. 224, *Saccam̐ bhaṇe na kujjheyya, dajjā appampi yācīto, Etehi tīhi thānehi, gacche devāna santike.*

free from moral defilements. One is shameful to do bad because when anger is to be extinguished from one mind and mindful of things that are taking place. One knows about either advantages or see the *Dhamma*, without anger one's mind as the moon in the light fortnight. One will experience a cool refreshing ease of the mind at all times, a mind without anger is cool, fresh, and sane.

Benefits for Others: From the three examples about a couple of wife and husband, about a family with five or ten people living together, and about our daily life we can realize that they lives together in peace and harmony if anyone of them free from anger.

Chapter V

Conclusion and Suggestion

5.1 Conclusions

What we have seen in the chapters 2, 3 and 4 in this research is the causes and effects of anger in Buddhism, the methods of extinguishing anger in Buddhism, the benefits of extinguishing anger in Buddhism. Studying first the causes and effects of anger in Buddhism has helped us to recognize that there were many difference causes and effects of anger in Buddhism or in Buddhist teachings. The methods of extinguishing anger in Buddhism also studied, in here also studied the methods of extinguishing anger in Psychology and the methods of extinguishing anger in Buddhism. In addition, were studied the benefits of extinguishing anger in Buddhism. The findings tell us about differences and similarities of the methods of extinguishing anger between Psychology and Buddhism.

In Psychology, anger is a natural and mostly automatic response to pain of one physical or emotional. Anger can occur when people do not feel well, feel rejected, feel threatened, or experience some loss. The type of pain does not matter; the important thing is that the pain experienced is unpleasant. Pain alone is not enough to cause anger. Anger occurs when pain were combined with some anger-triggering thought motivate us to take action, face threats and defend ourselves by striking out against the target we think is causing us pain. Anger can also be a substitute emotion, because sometimes people make themselves angry so that they do not feel pain. People change their feelings of pain into anger because it feels better to be angry than it does to be in pain. However, angry people think about harming those who have caused pain. Angry people most always feel that their anger is justified. However, other people do not always agree. The social judgment of anger creates real consequences for the angry person. An angry person may feel justified in committing an

angry, aggressive action, but if a judge or jury of peers does not see it that way, that angry person may still go to jail.

Anger cannot make pain disappear it only distracts you from it. Anger generally does not resolve or address the problems that made you feel fearful or vulnerable in the first place, and it can create new problems, including social and health issues.

In Buddhism, Anger itself is unskillful. Whatever an anger person fabricate by means of body, speech, or intellect that too is unskillful. Whatever suffering an anger person his mind overcome with anger, his mind consumed wrongly inflicts on another person through beating or imprisonment or confiscation or placing blame or banishment. Thus, it is that many evil, unskillful qualities born of anger, caused by anger, originated through anger, conditioned by anger come into play. A person like this his mind overcome with evil, unskillful qualities born of anger, his mind consumed dwells in suffering right in the here and now feeling threatened, turbulent, feverish and at the breakup of the body, after death, can expect a bad destination. Moreover, the results of the research are following.

Firstly, this research gave us good insight in chapter two of the causes and effects of anger in Buddhism, there were many causes to make people angry. Which are; anger caused by loss, anger caused by dishonor, anger caused by blame, anger caused by suffering, anger caused by aversion, anger caused by misunderstandings, anger caused by love, anger caused by greed, anger caused by conceit, anger caused by jealousy, anger caused by craving, such as sensual craving (*kāma taṇhā*) is sexual craving for the opposite sex. Craving for existence (*bhava taṇhā*) one wants to be this and then, that. Craving for non-existence (*vibhava taṇhā*) is desire not to be not to have anything. However, anger also effects on our peace of mind and on our capacity for compassion make it a formidable threat to our spiritual life. Moreover, effects to others that could lead into the death of someone else.

Secondly, by analyzing the methods of extinguishing anger between Psychology and Buddhism we come to understand some

similarities as well as some different methods due to the different methods of each subject, the Psychology and Buddhism. In this regard, we easily recognize the similarities and different between Psychology and Buddhism. Moreover, the most special characteristic is that the peaceful of mind and extinguished anger from one mind both are same. There are of course differences in the methods. This is because the methods of extinguishing anger in Psychology were reflection on the experiences of psychologist theories. However, the methods of extinguishing anger in Buddhism were reflection on Buddha teachings.

Thirdly, the benefits of extinguishing anger in Buddhism are the benefits for one's self and the benefits for others. In this research, the researcher found that the benefits of extinguishing anger for one's self are also come from the eleven blessings of loving-kindness such as: One sleeps in comfort. One wakes in comfort. One has no evil dreams. One is dear to human beings. One is dear to non-human beings. One will be protected by deities. One cannot be touching by fire, poisons, and weapons. One's mind gains concentration quickly. One's complexion is bright. One will die unconfused. One will be reborn in the *Brahma*-world. In addition, one not destroys one's life. One is shameful to do badly. One either knows about advantages or sees the *Dhamma*. One will experience a cool refreshing ease of the mind at all times. In other hand, the benefits of extinguishing anger for others is one respects and kinds to all beings, lives together with others in peace and harmony in this world.

In brief, by every similar and possible way we should endeavor to quench our anger and at last be able to extend our loving-kindness towards any and every beings in the world. When we are able to curb our anger and control our mind, we should extend from ourselves boundless love as far as we can imagine throughout every direction pervading and touching all living beings with loving-kindness. We should practice this meditation every day at regular times without any break. Because of this practice, we will be able, one day, to attain to the *jhānas* or meditative absorptions, comprising four grades, which entail the control of sensuality, ill will and many other passions, bringing at the same time purity, serenity and peace of mind.

5.2 Suggestion for Further Research

In this research which entitled on “A Study on the Methods of Extinguishing Anger in Buddhism”, the researcher have just focused on some causes and effects of anger in Buddhism. Particularly, the researcher has discussed and compared the methods of extinguishing anger both in Psychology and in Buddhism. It would not be able to cover all related factors regarding the methods of extinguishing anger in Psychology and Buddhism. Therefore, the researcher would like to suggest following issues for those who are willing to conduct further research on this field.

1. A comparative study on the methods of extinguishing anger between Buddhism and Psychology.
2. An analysis of the *Mettā Sutta* in order to extinguishing anger according to Buddhism.
3. A study on the methods of extinguishing anger in Psychology.
4. A study of the ways of Buddhist practicing to avoid anger in Buddhist teaching.
5. The impacts of the benefits of extinguishing anger to build up harmonious in the societies in Buddhist teaching.

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