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ANGER MANAGEMENT IN BUDDHISM: HUMAN ORGANIZATION DEVELOPMENT

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ABSTRACTS

This researching aims to make the understanding of the anger (Dosa) and the practicing, knowing and seeing Theravada Buddhist people around the world. According the Buddhist Theravada traditional canonical texts, it is immensely impossible to be a perfect mentally healthy person except an Arahant, one who has reached the highest mental and spiritual development. Enlightened beings who have not yet reached liberation are confronted with very subtle mental distortions. Nevertheless, average people are having various mental problems minute by minute. In this comprehensive analysis on mental problems, anger (dosa) is understood in Buddhist



*discourses as natural phenomenon faced by every average person. In this paper, it is understood with the help of elucidation of Suttas like **Sabhāva sutta, metta sutta, Piyajātak, and Jālapañcīta sutta** in which the death of beloved ones is explained as the main cause of anger. In this discussion, the Buddha, played his role as a great Psychotherapist, has shown how to overcome such anger, how to reduce to overcome such anger. The elements of **Buddhist Anger Management Techniques** scattered throughout Suttas are presented here in a systematic manner with the aim of drawing the attention of professionals who work in the related areas of Anger into valuable discussion of several Buddhist discourses that could be adopted to develop the field.*

KEY WORDS : Anger, Anger Management, Psychology, Human Organization Development.

INTRODUCTION

Whatever they are religious, their anger which they get angry is just same. Anger is what all the happiness and enjoyments of the world. There are many scholars and professors of education and science in modern today. Among them, some of the people do good things, needful things and worthwhile things for the world as well as for the sake of beings. Some of the people create bad things especially bombs, arms, poisons, weaponry and atoms etc. that make the world damaged as well as are dangerous for all beings and the world. To create those bad things is due to anger. Not only animals but human beings also fight in each other as well as create the wars. All these manners are due to the anger. Anyone does not do them. That is why; we need to search techniques to protect the anger. Here I would like to mention only methods that the Buddha gives all of us so as to protect the anger according to Buddhism. I believe that we will control, protect and eradicate the anger arisen in our mind as well as the anger which will be able to cause in our mind. The important factor is to practice the following methods carefully.

WHAT IS ANGER?

Anger is an emotion, especially a consciousness which arises due to displeased emotional factor. In Buddhist Pali texts characteristic of anger or hatred consciousness is defined '*dussanalakkhano doso; candissalakkhano doso*' anger or hatred consciousness has the nature of damage as well as a violent nature. It means the anger generates damage of all the happiness, pleasures and good consequences of living being world. The anger is root of all the damage. One who gets the anger is a destroyer. What is destroying? He is losing his enjoyment and happiness in his mind. It is not because of making the damage of his enjoyment and happiness from other. His anger itself is making his enjoyment and happiness destroyed. One who is feeling anger makes firstly all his happiness destroyed. If the anger cannot be controlled, it will make environment destroyed. The anger destroys both internally and externally. The anger makes not only oneself but others also damaged, and produces danger of poison, danger of fire and danger of weaponry. The dangers of weaponry (*satthantara kappa*) can arise or arrive in the world or place which is full of anger. (*dososadaya pajaya satthantarakappo hoti*) The living beings in the world or place which is full of anger can destroy by the poison. (*dososadaya pajaya visena vinassati*) And also the living beings in the world or place can destroy by the fire. (*dososadaya pajaya aggina vinassati*) therefore the world engulfed by the anger has the result of damage only. We can see in today that all the damage of world is due to the anger. Everyone who is in anger has destructive power. It gets from the anger. The anger or hatred consciousness can result in great suffering for oneself as well as for others. As a consequence, blood pressure arises, cardiac muscles contract and gastric secretions increase. Eventually the by products produced do not get used in the system and accumulate causing harm to the body. This can manifest itself in the various illnesses such as hypertension, peptic ulcer, stroke and others.

- ❖ Psychologically uncontrolled anger "*poisons of the mind*" and make us perform many action which we regret later.
- ❖ At the societal level anger is *at the root of many wars, terrorist activities riots, looting, arson, and so on.*

Therefore, the anger which generates within the mind gradually engulfs the body and the family, and eventually has devastating effects on society.

REASONS FOR ARISES ANGER

What makes a person angry? Why do we get angry over the smallest things and blow up out of proportion with what is happening? Some people say 'anger can appear to be irrational'. This reason is not possible, and cannot be accepted. The anger is subject to have reason or cause of its. We cannot get angry over someone and something without getting object or reason that causes anger. In modern today most of scholar has been search for the long time, but they cannot clearly find about cause of the anger up to now. If cause of the anger cannot be found it is very difficult for us to manage anger. In order to eradicate the anger we have to know reasons that cause anger. In Buddhism the Buddha pointed cause of the anger out.

In Aññatitthiyasuttaṃ mentions 'Tassa paṭighanimittaṃ ayoniso manasī karoto anuppanno vā doso uppajjati uppanno vā doso bhīyobhāvāya vepullāya saṃvattati'.

Anger (dosa), causes due to object which is cause of anger (patighanimitta). It means anger not arisen in mind generates to whom keeps in mind improperly object which is cause of anger (*patighanimitta*), as well as anger arisen in mind develops to him.

'Tassa ayoniso manasī karoto anuppanno vā moho uppajjati uppanno vā moho bhīyobhāvāya vepullāya saṃvattati'.

Further, keeping in mind improperly every object or sense (Ayoniso manasikāra) generates ignorance (moha or avijjā). If so, according to this pali 'avijja paccaya sankhara etc.' we can consider 'anger, dosa, causes due to ignorance (moha or avijjā)'. Ignorance (moha or avijjā) is root of all causes of the defilement that generates many different sufferings for living beings.

What is ignorance?

Ignorance is a consciousness that does not see and understand reality (*paramattha dhamma*) over five aggregates and six senses. (*ayoniso manasikāra*) We are used to enjoy the five aggregates and six senses with attachment. We cannot see the five aggregates as they are just form (rupa) and (nama). Because of ignorance (moha or avijjā), not seeing so truly, we get anger on someone and something that we do not like. If we understand reality (paramatthadhamma) of five aggregates and six senses, we do not have reason that causes anger over someone and something. And also when we confront six senses (ārammana) that causes anger we cannot get anger in our mind.

The bad effects with regard to getting angry

One who has character of anger arises in his mind following:

1. malice (aghata),
2. jealousy (issa),
3. envy (macchtiya),
4. depreciation of another's worth (makkha),
5. competing with malice (palasa)
6. deceit (māya)
7. having sinful desire (papiccha)
8. wrong view (micchāditthi)
9. reflecting wrongly upon his view (sandtthiparamasa)
10. keeping in his view firmly (adanaggahi)
11. being difficult to give up (duppatinissagi)
12. disobedience (dubbaja)

One, who has a character of anger, used to arise those effects in his mind. Anger generates only bad effects of it for everyone and everything as well as the world, and cannot result good effects. Anger is similar to forest fire. (*dāvaggiviya datthabbo*) If anger cannot be controlled it is limitlessly able to flame and destroy like a forest fire so that the environment and the external is destroyed. '*Doso attham na jānati*'; one who is in anger cannot know cause and effect as well as cannot reflect on the actions, then he does wrong. As a consequence, his actions generate only bad effects. If one gets angry his heart shows a hot symbol.

Relation between anger and communication

Most of the time anger arises due to the miscommunications –poor and ineffective communications often lead to stress and anger. If we are not able to communicate effectively it causes anger and frustration in us as well as others. The poor communication can result from a number of causes. Some of these causes may pertain to us while others may pertain to others. While we cannot do much about how others communicate we can certainly improve upon our own communication.

Resolving conflicts by managing anger

Once we have some ideas of what anger is and what causes it, we are ready to think about a process for defusing anger in other people. Some of these methods for dealing with anger include.

- Listening. We really have to work at listening. Listen for the contents, the feelings, and those things with which you can agree. Listen without your critical parent, without personalizing and without counter attacking. Cover your hot bottoms and cover your rear.
- Acknowledge feelings acknowledge that the other person is angry. Do not try to talk him or her out of feeling angry. Simply understand what the person is experiencing.
- Agreeing State areas of agreement this involves a different mindset. It means that we are not listening to catch the other person when they exaggerate get confused or overreact. Rather we are listening for those things with which we can agree.
- Getting agreement on the problem. It is important to get some agreement on the problem.

- Finding solutions. Agreeing first on the problem, identifying possible solutions and then agreeing on one solution.
- Closing “Is there anything else I can do? Are you feeling satisfied at the outcome? Let me know what else I can do” thank the person for letting you know that they were angry. It helps to keep things straight between us. When you know what the problem is a better chance of solving it exists.

Buddhist techniques to manage anger

In Buddhism there are many ways to protect the anger. According to the Buddhist techniques for protecting the anger some of those ways include following:

1. Reflecting on bad effects of getting angry (*ādinava upaparikkhaya*)
2. Being optimistic (*nānatta kāyā nānatta sannā*)
3. Searching for the reason for getting angry (*vitakkamulabheda*)
4. Draw attention to five aggregates (*kāye kāyanupassi viharati pancasupādā nakkhandesu*)
5. Reflecting on opposite thought to anger thought (*annanimitta*)
6. Being mindful about thought of angry in oneself (*cittānupassanā*)
7. Avoiding thinking about the reason for getting angry (*asati*)
8. Avoiding situations or people that generate anger in the mind (*vinodanā pahātabbā*)
9. Contemplate on rewards of dispelling anger (*mettānisansa*)
10. Being awoken in every action (*yonisomanasikāra*)
11. Reading or thinking about extraordinary qualities of the noble characters like Buddha, Arahaths, Lord of the gods (*god sakka*)
12. Get away from the association of evil or ignoble beings (*parivajjanā pahātabba*)
13. Forget the cause for anger (*nadivāseti*)
14. Advise to yourself to defeat anger and root-out it (*byanti karoti, anabhāvan gameti*)
15. Spread compassion to enemy (*karunā*)
16. Be mindful on your breathing (*anāpānasati*)
17. Be patient (*adhivasana pahātabba*)
18. Reflection on the actions
19. Pay no attention to the object
20. Loving-kindness (*mettābhāvanā*)
21. Do not care about others bad behaviors
22. Be ashamed on your anger (*hiri*)

Categories of anger

There are three categories of anger (*dosa*) such as transgression-anger (*vitikkamadosa*), outburst-anger (*pariyutthānadosa*) and proclivity-anger (*anusayadosa*). By the three steps we should manage the anger. By the morality (*sila*) transgression-anger (*vitikkamadosa*) is controlled, by the loving-kindness (*metta*) outburst-anger is controlled, and by the insight meditation (*vipassanābhāvanā*) proclivity-anger is completely eradicated.

Loving-kindness meditation to protect anger

“Tassa mettaṃ cetovimuttiṃ yoniso manasi karoto anuppanno ceva doso nuppajjati uppanno ca doso pahiyati”

The Buddha pointed many techniques out to manage the anger. Among those techniques loving-kindness meditation is the best way to protect the anger. In *abhidhamma* the Buddha here uses the word ‘*adosa*’, negative word of ‘*dosa*’, so as to protect the anger, but in *suttanta pitaka* it uses the word *metta* instead of *adosa*. *Dosa* (hatred) is different from *adosa* (non-hatred). *Adosa* does not see with hatred-eyes to anyone else as well as think with hatred-mind. Those words are negative meaning from each other. Therefore, *adosa* (non-hatred) called as loving-kindness meditation (*mettabhavana*) is the best way to help living beings protect the anger. Let us see how to manage the anger.

Firstly, we have to search about roots that cause anger. When we find the reasons, control the rebellious anger so that it does not commit and destroy anything else. Dosa (anger) sees in negative side, pessimism. Metta (loving-kindness) sees in positive side, optimism. How do we manage by the loving-kindness not to get angry? Fundamental principal discipline of loving-kindness is to see in positive side. This is practice of manapa bhava dassana. It means seeing and hearing just gratification and satisfaction of another else. The Buddha teaches the way to see living being in each other. When we see everyone in positive side we would see only good people.

In daily one does work by three actions such as bodily action, verbal action and mental action. Although bodily action is not good, his verbal action is good as well as he is a good speaker. We do not get angry over the person because of good speaking. If so, we get a good one person. And sometime verbal action is not bad, and his speech is very harsh and rough. But his bodily action is good. Please, do not see his verbal action, and see just his good bodily action. If so, we do not get angry over this person also. We get good two persons. And sometime both bodily action and verbal action are not good. His bodily action is not good as well as wrong. And also his speech is very harsh and rough. If so, we do not should see his unpleasant actions. We have to see just gratification and satisfaction of his actions. When we see so, we do not get angry over anyone as well as anything. Because of seeing so all those persons we see in the world are only good people as well as good things. We can see that everything is good. We do not have object and reason that causes anger. When we do not have cause of getting angry, our mind purifies, and then we develop them with loving-kindness meditation (*mettabhavana*). When our loving-kindness influence on them, they reflect to us with loving-kindness. As a consequence of loving-kindness all we will get happiness, peace, enjoyment, help from other and so on. Loving-kindness (metta) has nature of peace for oneself as well as other. In modern today all people want to be peaceful. But they themselves cannot control their anger. The anger is destroying all happiness of the world. We should know it. And then we have to protect the anger by loving-kindness. Loving-kindness is what needs to be peaceful for the world.

We here have a question 'How do we do for one who is not good in all three actions?' for an answer, when the person who is not good in all three actions is seen, please, do not see him in negative side. If he is not able to be developed with loving-kindness meditation please, do see him with compassion. We have to think about him that he will get bad effects due to bad three actions of him. If so, we will not get angry for bad three actions of him which make us angry. This is the best way to protect the anger (dosa) that the Buddha gives for the sake of beings. We thus can protect the anger out of our mind.

CONCLUSION

Anger (dosa) is what we do not should have. It is biggest enemy for us as well as the world because it makes all everything destroyed. The heart whose one gets angry is always very hot as well as it makes other hot. The anger leads to damage. Therefore, we have to try not to be anger in our mind as well as need to control, protect and eradicate the anger. All living beings do not like face whose one is getting angry. When they do not like him they also can cause anger over him if they cannot control their anger well. Then they can fight in each other by their anger. If so, as a consequence all of them will get bad effects of damage only. This is loss for all. That is why; I want all of you to wish 'anger is biggest enemy for us as well as the world'.

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