

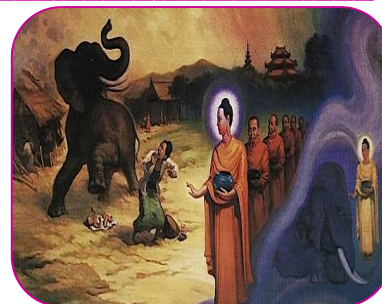


## BUDDHIST METHODS OF ANGER MANAGEMENT

Ashin Varasami<sup>1</sup> and Dr. S. Thanigaivelan<sup>2</sup>

<sup>1</sup>Ph.D. Research Scholar , Department of Philosophy , Annamalai University.

<sup>2</sup>Assistant Professor , Department of Philosophy , Annamalai University.



### ABSTRACT

People's mind is connected with wholesome and unwholesome actions according to the Buddhist Abhidhamma. The Anger in human's mind is easy to appear and come out that depending on their feelings. Firstly it is harmful to him and secondly it is harmful to others. Then furious mind make humans uncomfortable and problem around the society. It is hard to other and unbeneficial. As a result, the both of them get into sufferings. Finally it leads to woeful states according to Buddhism. So, the lord Buddha indicated correctly about how to eradicate the anger in human's mind or consciousness is to radiate loving-kindness towards all beings in all directions and to develop mindfulness meditation. Only when one practices in these methods, he or she will get peace and happiness at the present and future in next life as well. Finally, if one keeps on practicing it will attain Magga, Phala and Nibbāna.

**KEYWORDS:** Anger, furious, loving-kindness, mindfulness, enemy, cure, send, radiate and defilements.

### INTRODUCTION

The people's life depends on their Kamma action according to the Buddhism. That's why, sometimes, that is good and that is bad. But, when the people are going to be facing with difficulties in a life, their mind become abnormal status and situation. After that, people will get much with mental feeling which is behaving and harmful to other in bad manner. Bad treatment to other make himself and other are lead to a life to be down fall and unsuccessful condition. On the other hand, it will lead to woeful states life after dead. This anger is unbeneficial for all people. Therefore, that should be eradicated in human's mind and body according to the instruction of the Buddha. Therefore, the supreme Buddha showed the two kinds of way to eradicate and to cure of mental those kinds of anger: 1. to develop loving-kindness, 2. to practice mindfulness meditation. All people, by following the method, who have anger will be got ease and finally will get peaceful, happiness and Nibbāna, if practicing in accordance with the Buddha's guild-line. The hatred or anger is included in one of the destroyers of the world. There are a lots of discourses concerning with anger that preached by the Buddha. The following article based on a discourse, *Kodhana Sutra* in *Aṅguttaranikāya* and *Aggi Sutta* in *Itivuttaka*.

### The enemy and wishes

The enemies who hate people cannot see positive point of other and cannot hear positive point of other as well. Actually, the enemies wanted to see bad news about their opposite enemies and they wanted them to get suffering forever because they are enemies. Peoples also should examine and check back themselves. Sometimes, people have also hatred or anger because of some bad situation. As an example, some people do not want to see the good result for those who they hate and do not hear something special good news for those who they hate. This is naturally understood.

*"Sattimebhikkhavedhammāsapattakantāsapattakaranākodhanamāgcchantiitthinvāpurisamvā"*

In *kodhanaSutta*, the Buddha explained as follows:

The works which love by enemies and the work for beneficial for enemies are seven kinds that come to men and women who have anger. The seven kinds of bad *Dhamma* which love by enemies are as follows:

**1. Ahovatāyamdubbannoassa—He or she will be ugly.**

Enemies want his opposing enemies to be ugly. The enemies, they do not want to see their enemies as a beautiful matter. So, if one has anger, the enemy likes it so much. For example, if other faces are look like ugly, they are happy. If other faces are looking like beautiful, they are unhappy. When one becomes angry, the face becomes red face and become ugly face soon. Therefore, the lord Buddha says that “*Dubbannavahoti*”. Oh Monks! Even though one who is wearing a beautiful dress has hatred or anger is look like ugly one.

**2. Ahovatāyamkukkamsayeyya—He or she cannot sleep well.**

The enemies are always thinking that may our enemies be not sleep well. Therefore, if one becomes angry, the enemy likes him. And if one has anger, he or she cannot sleep soundly at night. If one has much of furious anger, he or she is not happy for that. That’s why; the lord Buddha explained about it in detail. Though one is sleeping nicely with soft pillow at a place where is placing with very beautiful carpet in bed with furious anger cannot sleep well and he or she is sleeping unhappily. As a result, one is taking medicine because of sleepless at night, their enemies will be happy. If enemies hear about that news will be delightful. Therefore, it is called second enemy because their enemies are sleeping in suffering.

**3. Ahovatāyamnapacurattoassa – That will be good if they will be unbeneficial.**

The enemies wish their opposing enemies to be unbeneficial. The enemies like their opposite enemies to be furious, anger and unbeneficial. Here, the following are the *Dhamma* that preached by the lord Buddha about anger.

*Anatthampigahetvāattomegahitoti*— though someone did something unbeneficial, they think that it is beneficial for me and other. For example, if someone becomes angry, he or she makes many mistakes in works, words and actions. And then one misunderstands himself that it is truth.

*Attampigahetvāanatta me gahitoti* – though one did very beneficial thing, he or she may think that it is unbeneficial for me and other. If one misunderstands on his or her works that will be potential to do bad things sooner or later. Nowadays most of the people if they are full of anger, they think and make mistake and do wrong works. If they have wrong views, it is time for them to be a wrong person. In this way, if one is going to make mistake, the enemies like and happy.

**4. Ahovatāyamabhovāassa – those who are lack of wealth may be good.**

One who hates someone may wish to other be poverty. The enemies never wanted to see and hear for their enemies to be rich and happy. Therefore, if one is always angry, the enemies’ wishes will be successful and wishful soon. Those who are very angry are going to destroy other by losing their properties and belongings. So, the lord Buddha has preached about those people as follows: the belongings and properties that are in one’s hand are not easy to be returned. He or she tried to earn much. If one follows his or her anger, it will hit to others, if one cannot bear, he or her belongings and properties will be destroyed easily. And their properties will be lost as if they commit a crime. And then it is a cause to go to court and spend lots of time for that and has to use money for that. This is a way of losing their things because of anger.

**5. Ahovatāyamnayasavāassa – if they will be lack of fame is good.**

The enemies think that are lack of fame is very good. The enemies don’t want to see and hear that their enemies are good fame and popularities. If one have anger, their fame become lost and that anger lead to be fulfillment for the wishes of enemies. So the lord Buddha says that it is not easy to get the fame and

popularities. It built by effort and mindfulness. These kinds of fame should not be lost by one's anger easily. Therefore, do not try to be lost one's fame by a word with anger because it built for a long time. And if one has anger, this fame and popularity can be lost within a minute. Because of anger, the fame and popularities will be lost. The enemies like it. Therefore, that anger should be controlled.

#### 6. *Ahovatāyamnamittavāssa*– if he or she is lack of friends are good.

The enemies think that are lack of beloved person, and friends are good. If one has very strong anger, it is difficult to behaving good friends. And if one has often anger, nobody comes near him. This is natural *Dhamma* of the world. Sometimes, many of people want to get the peace. But they are giving anger to other. Nobody likes this. The loving-kindness is likely to be moon in the sky. Everybody wants to love and see it because it is really cool. The anger is likely to be Sun in the sky. Everybody does not see it because it is really hot. Therefore, a man with anger is dispelling people near him. And then they starve love and then their life becomes lonely. And their life becomes dry and weak. Some of the people are conceited and think that love is not necessary from others. Actually they don't understand. There is no one who does not want to get love from others. Everybody wants loves. For example, a dog that shaking its tail and come and approach to others is very adorable one. In this way, if one has much of anger in every day, nobody comes to him and they will stay out of him. At that time, their enemies are so happy because of much of anger. Enemies like it. Therefore, one creates himself to fulfill for enemies' wishes.

#### 7. *Ahovatāyamkāyassabedāparammaranāpāyamkuggatinvinipātamnirayamupapajjea*–

because of one's dead, he or she will go to the four woeful states which are always suffering may be good. Some people in the world may wish their enemies to die and to go to woeful states after they have been died. In this way, one who is always angry; he or she will go to woeful states according to your enemies' wishes. Because of anger, it is potential to be leads to four woeful states. Therefore, the lord Buddha expounded in *kodanaSutta* as follows:

If the anger becomes stronger, one can commits evils by bodily, verbally and mentally. For instant, if one has strong anger, he or she can commit to kill his or her mother or father. And also, one can do all kinds of evils. Those people finally must go to the four woeful states. In *Dhammapada*, the Buddha says quoting that "*Natthidososamokavi*" which means there is no faulting the same with anger. Because of anger or furious, one can get into four woeful states. If one commits evils, he or she will be following wishes of enemies.

The lord Buddha explained further detail about anger is as follows:

- If one has anger, he or she will be sleep badly.
- A man who is tortured by anger can commit and hit other by bodily, verbally and mentally.
- Because of anger, one will be lack of friends and fame.
- Anger makes one unbeneficial.
- The foolish people cannot know that matter.
- A furious person cannot know the benefits and cannot see cause and effect.
- Those who have anger can be missed good work.
- Those anger become fire and it is like spreading smoke that makes people burn and lack of fame.
- Those furious people have no shame and fear.
- Their bad *Kamma* make them far away from meditation.
- One should say truth and listen to others.
- An angry person can kill mother and father and can kill *Arahanta* and ordinary person as well.
- All people should have sympathy. And they love themselves and others.
- One can kill with sword himself and others. It is potential to take poison because of ignorance.
- This anger stay remains in a heart. It is a trap of death. It can be eradicated by wisdom, effort and right view.

- Educated people should totally eradicate this anger by doing wholesome actions.

There was an angry monk that comes from *Jataka* story. While the lord Buddha was staying at the *Jetavana* monastery in *Sāvatti*. A monk cannot control himself when the anger became. Sometimes, he has very strong anger because of small case. So he is always in suffering and tired. After hearing this matter, the lord Buddha called him and gave instruction.

The Anger should be controlled. If one has anger, will be suffering at the present and future. As a monk, it should not be. Therefore, concerning with this matter, the lord Buddha expounded the Dhamma. There are seven kinds of facts dealing with anger. They are as follows:

1. One cannot see something when anger happens.
2. When anger happens, the enemies manage him as they like.
3. When anger happens, one does not know his or her own benefits.
4. One who is tortured by anger may renounce their great own benefits.
5. The strong fire can burn its bases. Similarly, a person who is lack of wisdom make himself burn.
6. The fire burns dried grass quickly. Persons who have less wisdom can be burn quickly.
7. The fire stopped if there is no its based grass can calm down. Similarly, wisdom persons make him peace and happiness and then become prosperities.

### METHODS OF ANGER MANAGEMENT

In the Dhammapada, “to overcome the angry by loving-kindness, to overcome the wicked mind by goodness, to overcome the miser by generosity and to overcome the liar by the truth word” the Buddha says.

Some people in the world tend to face with something that doesn't know. Then the anger comes out of mind as usual for ordinary persons. Therefore, it is need to know the methods and the way to manage about how to maintain the mind. The anger which is happening in the mind will be solved. After knowing the symptom of disease, the medical doctor has to know and understand how to cure it. Concerning with this problem, the lord Buddha explained in *AggiSutta*, *Itivuttapāliya* follows:

*“Do sagginpanamettāya, nibbāpentinaruttama”*

The Noble persons try to extinguish the fire of anger with loving-kindness. Therefore, one does not let it to be for a long time inside the mind. One should be developed the loving-kindness by radiating and sending love towards all being in all directions.

First of all, it needs to put our mind in stability. And then radiate loving-kindness towards all living beings in order to get peace and happiness with verbally and mentally sending like “May all living being be happy, wealthy and healthy”. One should try to send them in this way again and again and day by day. Loving-kindness become in one's mind peacefully. Then the mind will be tame and clever by training it. And one send loving-kindness to all living beings by reflecting all beings to be free from suffering and may all of beings in all direction be peace and happiness as well. That should be sent the loving-kindness to all beings in all direction regularly day by day, time by time.

In this way, if one try to practice regularly again and again, the loving-kindness in one's mind become bigger and bigger. The anger in one become the weakest. When one faces with some problem and the furious mind cannot come out easily. Though the furious mind comes out of one's mind, it will fade away soon. If practice regularly by one's effort, one will get the benefits of the loving-kindness.

The Buddha has expressed another way to cease the furious mind. That is to practice of mindfulness meditation as well. The Buddha says that if someone practices mindfulness meditation, the anger will be distinguished and other defilements also will be ceased as well. So, mindfulness meditation is the highest way to get peace and happiness. To say the best way of curing mental anger is practicing mindfulness meditation.

Now, it is to mention about how to practice mindfulness meditation in shortly. The mind and matter (*Nāma* and *Rūpa*) are appearing in one's mind because of cause and effect. The arising and disappearing of Mind and Matter should be known with mindfulness. There is always appearing in one's mind "seeing", "hearing", "smelling", "eating", and "touching" naturally in one's body and mind. Therefore, one should try to understand the arising and disappearing of mind on noticing in breath and out breath with mindfulness. It should be careful one's mind without going anywhere. It is known and understood of mind and matter is called as the observation of body "*Kāyānupassanāsati patthāna*" meditation. It is known by understanding the different kinds of good and bad feelings are called as the observation of sensation "*Vedanānupassanāsati patthāna*" meditation. It is known by realization of consciousness is called as the observation of mind "*Cittānupassanāsati patthāna*" meditation. It is known by knowing the nature of the Dhamma that arising is called as the observation of mental contents "*Dhammānupassanāsati patthāna*" meditation. Therefore, *Sati patthāna* mindfulness meditation means trying to understanding of body and mind rightly with mindfulness. The four kinds of way to practice mindfulness meditation come from *Mahāsati patthāna Sutta*.

In this way, if one develops mindfulness meditation, he or she will attain *Maggañāna* and *Palañāna*. As a result, only when one attains *Anāgāmi maggañāna*, he or she will then get rid of anger. All of defilement which is because of hatred and anger will be ended. In order to win the anger in one's mind, it is very important to develop the Loving-kindness and mindfulness meditation regularly and peacefully.

## CONCLUSION

The methods which showed above are not only for those who believed in the Buddhism, but also for people who are non-believed in the Buddhism can be practiced. It is likely to be medicines that can be taking and using for all people, for all religious peoples and for non-religious people.

Nowadays, most of the people in the world, they are starving of loving-kindness. Everybody is hoping the love from someone. Everybody needs the loving-kindness. There are two kinds of love: family love and universal love. Mostly people can send and effort only family love but not universal love. The universal love is widely difficult to give and send to other. By practicing loving-kindness, if one has anger, it will be reduce one's anger. Consequently, a person who would like to get the peace and happiness should be developed loving-kindness and mindfulness meditation according to the Buddha's instruction.

By practicing meditation, one can get much of benefits, such as harmony, peace and happiness. Finally it is a cause to attain the Magga, Phala and Nibbāna.

## REFERENCE BOOKS:

1. Bhikkhu Narada, a Manual of Abhidhamma, Buddhist Missionary Society, Kuala Lumpur, Malaysia, 1975.
2. Janakabhivamsa, Ashin. Abhidhamma in Daily life, Ministry of Religious Affairs, Yangon, Myanmar, 1990.
3. PeMaung Tin, the Expositor- Visuddhimagga, London, the Pali Text Society, 1971.
4. PeMaung Tin, The Path of Purity, London, the Pali Text Society, 1971
5. ShweZanAung, Compendium of Philosophy, London, the Pali Text Society, 1956.
6. Sattakanipāta, Anguttaranikāya, Suttantapitaka, Ministry of Religious Affairs, Yangon, Myanmar, 1990.



**Ashin Varasami**

Ph.D. Research Scholar , Department of Philosophy , Annamalai University.