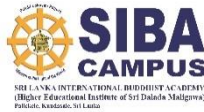


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Dealing with Anger through Mindfulness-based Practice

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Abstract: Finding inner peace, happiness, joy, comfort and worldly success in daily living is the first priority need and want of mankind. Of course, the Buddhist practice is aimed at reaching final emancipation from the samsāric-suffering. The truth and direct path gaining both worldly achievements and success and the highest spiritual attainment will be possible through the elimination and eradication of the three roots of the unwholesome through practicing mindfulness in Buddhism.

Anger is the second of five hindrances and it is said to be the gross hindrance that hinders from achieving a calm mind, a peaceful and happy mind as well as worldly and spiritual achievements. Moreover, anger is seen to be one of three evil roots of every kind of unwholesome deeds, words, and thoughts, of anti-social behaviors, suffering, and the breakdown of family and social harmony, peace, and happiness. Therefore, the prime objective of this article is to investigate the Buddhist concept of anger by explaining its nature, its dangers, the benefits of patience, and the applicability of Noble Eightfold Path as the direct path leading to the eradication of anger. Anger is the outcome of paying unwise attention to angry objects. Hence it is to be removed by establishing wise attention.

Key words: Anger, Wise Attention, Mindfulness Meditation, Noble Eightfold Path.

Introduction: Anger is a destructive emotion that can suddenly arise when there is a threat, mistreatment, when something arises that goes against our self-esteem, goes against our bodies, our feelings, our desires, our possessions, or against our ways of seeing and believing the world. However, our responses to anger differ vastly and greatly. Some people perceive an event as threatening, while others see no threat in the same event. Some people are able to use angry feelings as a way of solving problems rationally and effectively. Others turn their anger inward and engage in self-destructive behavior. Other people strike out when they feel angry. And some refuse to acknowledge their anger.¹ We also experience the feeling of anger when we think we have been betrayed, mistreated, ill-treated, have been treated unfairly, have been treated unjustly, or when we encounter problems and difficulties that directly or indirectly keep us from getting what we desire or obtaining a personal goal.

Anger results in life stress that leads to stress-related illnesses such as depression, insomnia, cancer, heart attack, stroke, high blood pressure, diabetes and perhaps even directly to immediate death. The outcome of anger, which is stress, can also affect our work, family, relationships, and quality of life.

Buddhism has remedies for such mental and physical illnesses. According to Buddhism the attainment of lasting and peace and genuine happiness is attainable and possible for one who has eradicated all psychological roots of unwholesome (*akusalamūla*) and all cankers (*āsava*) that promote misery and pain in individual's life and human suffering and hinder the attainment of spiritual achievement.

In the *Cakkavattisīhanāda-sutta*² of the *Dīgha-nikāya* it is vividly said that all sorts of destruction, such as troubles, the breakdown of social harmony, social and political conflicts, world and civil wars, disagreement, killing, vengeance, misunderstanding, sorrow, misfortune, psychological pain, mental grief, suffering and lamentation, deterioration of moral and ethical conduct, and decline of life span stem mainly from the three unwholesome roots: greed (*lobha*), hatred (*dosa*), and delusion (*moha*) that are also often compared in Buddha's teachings to the fires: the fire of lust that burns morals infatuated by sensual pleasure, the fire of hatred that burns malevolent people who kill other living beings and the fire of delusion that burns bewildered people who are ignorant of the Noble One's Truth-*Dhamma*.³

The distinction or difference between these three unwholesome roots has been made by the Buddha thus: "Lust or greed is less blamable but hard to remove because it is always associated with pleasure and it is not apparent. Hatred or anger is more blamable and dangerous than desire or greed but easier to remove, for it has only harmful consequences and suffering of it is obvious. Delusion or ignorance is very blamable and hard to remove."⁴ This statement shows that greed is less blamable in regard to its *kammic* consequences, whereas the hatred and delusion are considered to be as blamable in society and have dire *kammic* consequences, for they lead to rebirth in states of misery. Anger is a state of mental and unpleasant suffering. Therefore, as a human being who longs for worldly happiness, ultimate freedom from unhappiness, he or she ought to get rid of anger, hatred, ill will, resentment, and aversion.

Etymology of *Kodha*: Anger is the repulsion felt in opposition to all selfish tendencies. It is a kind of repulsion that rejects whatever may weaken or attack this self-delusion.⁵ Etymologically, the Buddhist Pāli term "*kodha*"⁶ (Sanskrit *Krodha*) is rendered into English as anger which is said in Buddhism one of the obstacles to attaining the final stage of enlightenment (i.e. *Arahantship*). In other words, holding onto anger is of no use for gaining mental calmness, happiness or for reaching the final emancipation of ultimate peace (i.e. *Nibbāna*). Buddhist texts state that anger has the characteristic of irritation⁷ and when one's mind is irritated and angry a person does not see Truth and Reality (*Dhamma*)⁸. Not only in Buddhism, but in every religion, not having anger is seen as something beneficial, for anger creates unbeneficial results and manifold problems.

The *Puggalapañatti* (Description of Individuals), the fourth text of the seven *Abhidhamma* texts, in the division of human types into two (*Dukapuggalapañatti*), presents the numerous expressions and intensities of "*kodha*" anger in the following words:

"What then is anger?

"That which is anger, being angry, and the state of being angry, hatred, hating, hatefulness, malice, the act of being malicious, maliciousness, hostility, enmity, rudeness, abruptness, resentment of heart- this is called anger."⁹

Continuously, in the same text, an angry person is also defined as one who has not got rid of this anger.

“What sort of person is angry?”

“He who has not got rid of this anger is said to be an angry person.”¹⁰

A person who is angry by nature (*kodhano*) is also one who always shows a grudge, revenge, envy, jealousy, slander, pride, stubbornness, and resentment.

The Buddhist concept of anger: In Buddhism (*lobha*) greed, (*dosa*) hatred and (*moha*) delusion or confusion are introduced as the three roots of unwholesome (*akusalamūlam*)¹¹ which are causes of committing all unwholesome types of conducts through deeds, words and thoughts. Of these, the Buddha said anger and bitterness are both a blemish.¹² According to the *Antarāmala-sutta*¹³ of the *Itivuttaka*, anger is a source of harm, it brings unrest to an individual’s mind, it block one from seeing facts and understanding the Truth (*Dhamma*), and it makes a hateful person blind. Anger, therefore, is not good. psychologically, nor socially, nor good for ethics, At the ethical level, from the Buddhist standpoint, anger is seen to be a defilement that blocks to the Path of Deliverance. At the social level, anger is considered as a generator of conflicts, disagreements, and all types of violence. At the psychological level, anger generates agitation, frustration, depression, stress, fear, worry, guilt, anxiety, arrogance, boredom, loneliness, and all other negative psychological emotions or manifestations of stress. There is no emotion more destructive than anger because it destroys our inner peace and happiness, is a downfall in this very life, and impels or stimulates us to engage in committing negative and unreasonable actions and reactions that undoubtedly lead to untold pain and suffering in the future.

The *Dhammapada* stanza reads: “There is no fire like lust, no crime like anger. There is no ill like the body, no bliss higher than peace (*Nibbāna*)”¹⁴ Buddhists view that anger is the root of all kinds of crimes: killing each other, not excluding animals, creating conflict, including violent conflict, between groups, and destroying and hurting the feelings of other people, either physically or psychologically. The venerable Sāriputta¹⁵ one of the Chief Disciples of the Buddha explicitly said that ill will and intentions of hate are the very cause for increasing the unwholesome states of mind and diminishing the wholesome mental states. One of the *Dhammapada* stanzas reads: “Hatred is the bane of mankind, just as the weeds are the bane of fields.”¹⁶ Therefore it suggests to be free of anger and hatred for the well-being of all mankind.

Different forms of anger: In the Buddhist Pāli language, there are different words for various forms and degrees of anger. They are namely, *vera* (hatred or rage), *makkha* (disdain or ingratitude), *palāsa* (insolence or spite), *māyā* (*deceit*), and *sāṭṭheyya* (*fraud*), *Upanāha* (*resentment or grudge*), *dubacca* (arrogance or disobedience), *kukkucca* (remorse or regret), *issā* (envy or jealousy), *macchhariya* (miserliness or stinginess). What is more, in the *Abhidhamma*, envy (*issā*), miserliness (*macchhariya*), remorse (*kukujjha*) are considered to be the companionship factors that arise together with anger.

Vera: The term ‘*Vera*’¹⁷ is translated as anger, hatred, or enmity and its antonym is ‘*Avera*’ meaning non-hating but non-enmity or loving friendliness. It is one variety

of anger that becomes very strong, so strong that it makes your blood boil, face become red, body shaking, teeth grind, fists clench, and muscles tight and shaking when you are abused or mistreated by other people.

Makkha: The term ‘*Makkha*’ is defined as “depreciation of another’s worth, derogation, derogatory action.”¹⁸ It means ingratitude or being blind to the good turns of others. It implies ingratitude to those to whom one should be grateful and thankful for help or good deeds done by others through a loving and compassionate mind.

Palāsa: The term “*palāsa*” insolence, spite, or malice, is also a kind of anger and ill will. The nature of *palāsa* is to compete with superiors. A hateful person is not able to tolerate and bear other people who are superior to him in regard to, at social level, positions, status, wealth, beauty, relations, company or friendship, or reputation, and at an ethical level, superior in morality, concentration, knowledge, wisdom or insight and meditation practice, so on and so forth.

Māyā and Sāṭheyya: The term “*māyā*” deceit is compared with a magician or a conjurer. Just as the magician picks up a stone and makes the people think and believe it to be a gold nugget; just so *māyā* conceals one’s faults and pretends to be faultless. On the other hand, fraud (*sāṭheyya*) pretends to have qualities, achievements or other abilities which do not really existed. A person who is called fraudulent pretends to have certain qualities and through deceit attempts to make other people think highly of him.

Upanāha: The Pali term ‘*Upanāha*’¹⁹ can be translated into English as resentment or grudge and is a lasting form of anger²⁰ that can persist for hours, days, months, years, or even an entire lifetime. We should not be stuck in mental states of anger and resentment by being not able to forgive and forget.

Kukkucca: The word ‘*Kukkucca*’ is also a form of anger and is the eleventh unwholesome mental factor that colors our mind. It is translated as regret or remorse. That is, regret in relation to having done that ought not to be done (i.e. unwholesome actions), and not having done that ought to be done (i.e. wholesome and beneficial actions).

Dubbacca: Another form of anger explained in Buddhism is arrogance. In Pali language it is called ‘*Dubacca*’ which literally means not having a readiness to listen and obey the guidance of people with understanding. An arrogant person commits actions that are against society. For this reason, arrogance is one way in which anger can be maintained and manifested by way of actions, words and mind.

The manifestations of anger: To clarify the whole range of meanings of “*kodha*”, we have to analyze it more thoroughly by dividing it up into different perfectives, levels, manifestations and categories. In many discourses of the Buddha recorded in the *Theravāda Pāli Canon*, anger and hatred manifests in a number of categories and places that are described as: a root of an unwholesome mental state (*dosamōla*), an unwholesome mental factor (*akusalacetāsika*), an unpleasant feeling (*domanassavedanā*), an underlying tendency (*paṭighānusaya*) a defilement

(*dosakilesā*), a hindrance (*vyāpādanīvaraṇa*), an imperfection (*upekkilesa*), a fetter of anger (*paṭighasamyojana*), a bodily knot (*vyāpādokāyaghando*), a way of hateful action (*dasaakusala-kammaṭṭhā*), a root of dispute, and so on.

Causes of anger: One of the most important teachings of the Buddha is the Law of Dependent Arising, which in Pāli is “*Paṭiccasamuppāda*”, meaning that all phenomena in this whole universe are interrelated and are conditioned states, and do not arise independently of supportive conditions. All phenomena arise due to a combination of supportive conditions that are present to support their arising. When the supportive condition that supports their arising ceases, the phenomena will also cease. Anger, the Buddha teaches, is like all other phenomenon causally conditioned, arising and subsiding in correlation with other things which serve as its supports. In the twelvefold formula of Dependent Arising, anger can be categorized in the second link: the link of disposition (*saṅkhāra*) that has ignorance (*avijjhā*) its root or condition. Anger itself does not arise and grow independently without a cause or causes. When its supports and conditions are present anger springs up and grows. The converse is also true. When the supports causing anger to arise are removed and fade away, anger also fades away and disappears. As far as the dealing with anger and the elimination of anger is concerned, knowing the conditions that underline the presence and absence of anger is of importance.

Unwise attention: The first and foremost ground of arising anger as explained by the Buddha is paying unwise attention towards repulsive objects (i.e. an undesirable form, sound, smell, taste, and touch, or feelings). The *Madhupiṇḍika-sutta* and in many other *suttas* explain how angry feeling arise due to unwise attention to the sense-impressions. In this case of anger, it refers to unwisely paying attention to repulsive objects. Depending on eyes and form, eye consciousness arises [similarly with the rest of the five senses]. The meeting of the three is contact. With contact as a requisite condition, there is unpleasant feeling. Starting with the unpleasant feeling, one perceives. When he perceives and labels in his mind, he mentally proliferates, thus thinking: that makes me (the ‘represented conceited “I”’) angry. A sense of ‘myself’ (a represented view) and ‘mine’ (representing craving) arises in connection to the sense of ‘me’. There arises the notion of an agent. At this level one who feels angry reacts in an unwholesome way to the repulsive object with respect to past, future and present form cognizable to the eye.²¹ According to the Buddha, the non-arisen anger arises and arisen anger increases and expands when there is unwise attention and the reflection of repulsive sensory objects or repulsive objects.²²

If someone makes us displeased and angry through wrongful behaviors for some or no reasons, at that very moment, if we have unwise attention, we might feel angry and react impulsively with anger and hatred, perhaps by screaming, attacking that person or by breaking things. The Buddha himself clearly said; ‘A repulsive object. For one who attends carelessly to a repulsive object, unarisen anger arises and arisen anger increases and expands. This is the reason non-arisen anger arises and arisen anger increases and expands.’²³ Again the Buddha said, ‘Just as this body, monks is sustained by nutriment, stands in dependence on nutriment, and does not

stand without nutriment, in the same way the anger is sustained by nutriment, stands in dependence on nutriment and does not stand without nutriment.’ In the discourses, it is recorded that habitual unwise consideration of repulsive objects is the nutriment for the arising of non-arisen ill will, and for the growth and expansion of ill will that has already arisen.”²⁴

The above text suggests that we not feed anger with unwise attention or heedlessness. If we do so, it will activate and expand. Mindfulness (*sati*) and wise attention (*yoniso manasikāra*) therefore should be firmly established at all times in order not let anger and ill will arise and control us, because if we are controlled and dominated by anger our future would be a very miserable and unfortunate one. When we become mindful persons who always pay attention wisely and mindfully to the persons who are causing us displeasure and anger, and pay attention wisely to repulsive or desirable objects that disgust or please us, there will not be any room for anger in our mind. Thereby our mind will be purified and calm. Only the mind that is calm and tranquil can maintain peace and happiness.

Nine grounds for anger: According to the *Āghātavatthu-sutta*, the Buddha said, there are nine grounds for arising anger and resentment. These nine grounds can be categorized into three groups. Anger and resentment arise in one’s mind thinking:

(1) He has done harm to me, (2) he is doing harm to me, (3) he will do harm to me.

The first three grounds causing anger deal with a person who misguidedly thinks that someone or something caused harm and misfortune with regard to the past, with regard to the present and with regard to the future. The truth is that nothing is happening to us but everything is coming from within us, which means no one is harming us, nor can harm our mind, but we ourselves are causing harm and unpleasantness to us by thinking thoughts of ill will and resentment. In connection to this, the Buddha said in the *Dhammapada* thus; “Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm.”²⁵ We should not allow ourselves to get lost in regrets about the past thinking: ‘he abused me, he struck me, he overpowered me, he robbed me.’ If we do so the Buddha said, the angry thoughts will still remain within. Thinking over the past events which have already passed and over future events which have not yet come is one of the reasons for the arising of anger, from which the Buddha recommended us to refrain. He clearly said in this connection; “Let one not trace back the past or yearn for the future-yet-to-come. That which is past is left behind. Unattained is the “yet-to-come”, but one is advised to be aware of the present moment with a mind of mindfulness, love and compassion, not a mind influenced by anger, hatred and resentment.”²⁶ It is here good to note that mindfulness practice is crucial for overcoming anger and its conditions. Anger also arises at the thought of harm, actual or imagined, to those who are dear to one by thinking:

(4) He had done harm to those who are pleasing and agreeable to me, (5) he is doing harm to those who are pleasing and agreeable to me, (6) he will do harm to those who are pleasing and agreeable to me.

The above fourth and sixth conditions cause anger to arise due to thinking about someone or an event that causes harm and misfortune towards one's relatives, friends or beloved ones. Let us here take the story of prince Dīghāyu, recorded in the Mahāvaggapāli, as an example. The story tells that his parents, Dīghāti and his wife, were killed by the King of Kosala. Harboring grudges, the prince Dīghāyu was seeking revenge on the king of Kosala thinking that: 'This Brahmādatta, King of Kāsi, has done us much mischief, he has stolen our troops and vehicles and territory and store-houses, and granaries, and he has killed my parents.'²⁷ This incident shows how anger arises thinking about someone who causes harm to those who are pleasing and desirable to oneself. In this regard, one should not harbor anger and grudges towards others, instead one should reflect that they have to repay the debt for what they have done in the past.

Another ground for the arising of anger and resentment is due to the thought of benefits and good for those whom one does not like, thinking:

(7) He had done something for the benefit of those who are displeasing and disagreeable to me, (8) he is doing something for the benefit of those who are displeasing and disagreeable to me, and (9) he will do something for the benefit of those who are displeasing and disagreeable to me.²⁸

A person who cannot practice sympathetic joy and is accustomed to harboring anger and ill will towards others may plot to destroy their wealth and success. Not only does he hate successful people but he is also displeased with those who support others to attain success by way of either material and/or spiritual support. Indeed, anger does not come from others, but it arises from our mind, from an impure mind.

In addition to these nine grounds for anger and resentment, in accordance with the *Āghāṭavatthu-sutta* and the *Dhammasaṅgaṇī* it is said one becomes displeased and angry groundlessly, without a reason (*aṭṭhāne ca kuppati*).²⁹ Sometimes, in our daily life, we unnecessarily get angry at natural changes of the weather. We complain when it rains too much and when does not rain, when it is too windy or when there is not enough breeze, when it is too hot and when sun does not shine. We may get angry when we have to wait for a long time for someone or something, and we may complain about that too.

Thereby it should be understood that there are ten grounds for anger and resentment in the Pāli Canon. If one pays unwise attention to those nine grounds, the Buddha says, anger can arise quickly and easily in that person. The last ground for the arising of anger seems not easy to control and deal with it. Sometimes one gets angry at trivial things or events. In Pāli it is called (*Athānakopa*). However, in order to control this habit right away, the Buddha advises to be mindful at all times. With the help of wise consideration (*yonisomanasikāra*) and mindfulness (*sati*) one is able to overcome anger arisen due to trivial things. Therefore, we should be mindful of those proximate grounds of arising anger and resentment in order to prevent the future arising of anger, because knowing the conditions that underline the presence and absence of anger is said to be one way of removing anger.

Dangers in anger: When one is overwhelmed and controlled by anger and ill will and when one does not know how to eliminate and get rid of it, then he cannot understand and differentiate between what is good and what is bad, what is beneficial and what is unbeneficial, and what is wholesome and what is unwholesome and what should be done and what ought not to be done and so on. The Buddha said:

“Anger is a cause of harm, unrest of mind it brings. This danger that has grown within, blind folk are unaware of it.”

“A hateful man cannot see the facts, nor can he understand the Dhamma. When anger has overpowered him, in complete darkness he is plunged.”

“But he who does not become angry or hateful, and can forsake this anger and what incites to anger, from him quickly anger falls off as from a palm tree falls the ripened fruit.”³⁰

In the *Kodhana-sutta*³¹ of the *Aṅguttara-nikāya*, the Buddha spoke about the wretchedness of anger and said when people get angry seven things gratifying and advantageous to an enemy that befall one who is angry, whether a woman or a man. The wretchedness of anger explained in this discourse and listed as follow:

1. An angry person is ugly
2. An angry person sleeps poorly
3. An angry person does not succeed
4. An angry person loses wealth
5. An angry person loses reputation
6. An angry person loses friends
7. An angry person will be reborn in hell³²

The Buddha said that an angry man or woman is an ugly person. Even the so-called most beautiful woman and handsome man can become an ugly person when he or she is getting angry for one or for many reasons. When someone becomes angry at so and so person for such and such reason, his face become red like a demon and he is prone to shout and make a scene. At that very moment of getting angry he looks ridiculous and feels very miserable. Sometimes an adversary or one with whom he is angry may find his anger entertaining. In the *Visuddhimagga*, it is mentioned that: “Here, *bhikkhu-s*, an enemy wishes thus for his enemy, “Let him be ugly!, for an enemy does not delight in an enemy’s beauty. Now this angry person is a prey to anger, overpowered by anger, though well bathed, well anointed, with hair and beard trimmed and clothed in white, yet he is ugly, being prey to anger. Thus, the first thing gratifying and helpful to an enemy is when either a woman or man becomes ugly with anger.”³³

When we are angry, we are unable to sleep well because anger results in insomnia. This *sutta* says that when an angry person is overcome and oppressed by anger, though he may sleep on a couch spread with rugs, blankets, and covers, with an

excellent covering of antelope hide, with a canopy and red bolsters at both ends, still he sleeps badly.³⁴ In this world, the person who can curb his anger does not have to worry and be even a little miserable.

A person who is overcome by anger will do things that give rise to harm, misfortunes, failures, and suffering by mistaking bad for good and vice versa. The presence of anger and ill will in the mind, says Buddhism, obstructs knowing what is beneficial for oneself and for others. When a hateful person gets what is beneficial, he thinks I have gotten what is unbeneficial and when he gets what is unbeneficial, he wrongly thinks he has gotten what is beneficial. This wrong way of thinking and understanding leads him to harm and suffering for a long time.³⁵ When a person gets displeased and angry, he is subject to quarrels, disputes and talk contentious talk towards others. By so doing, he will not achieve what he has not yet achieved and falls away from what he has already achieved.³⁶

Due to his anger, a person will lose his wealth and property which he has earned righteously and with difficulty by the sweat of his brow. A hateful person who is driven by anger does not know how to keep his wealth from external dangers and how to increase profits. In the *Pattakamma-sutta*, the Buddha says that one who is overcome by anger would do what should not be done and fail to do what should be done. Anger distorts and confuses one's mind, so that he or she fails to fulfill his or her duties, responsibilities, and daily activities. The bad consequence for neglecting his duties is that his fame and happiness will be spoiled.

“If one dwells with a heart overcome by ill will, one does what should be avoided and neglects one's duty, so that one's fame and happiness are spoiled.”³⁷

What an angry person can expect when he gets angry is losing his good reputation and fame. As long as we do not counter with unpleasant reactions when people make us displeased and angry, we are thought by others to be gentle, kind, and understanding. But when suddenly we meet with unpleasant people and experience unpleasant feelings, our latent unwholesome tendency of anger or hatred arises and expresses anger by ways of wrongful deeds, such as attacking, hitting, throwing a fit, using unpleasant words- abusing, scolding, yelling, and swearing, and by thinking unwholesome thoughts- wishing others to suffer and so on. By doing so, people who had praised and appreciated us for our reputation of kindness, gentleness, patience, compassion, forgiveness, selflessness, understanding, and other good qualities will quickly be changed their minds and our reputation will be ruined in their views and thoughts.

Anger also has the power to disrupt and break up close relationships and mutual friendships. There is no doubt that no one in this world wants to be friends with an angry person.. By the same token, if we are angry and furious persons, people including our friends and relatives, associates, relatives and even family members will avoid us from afar. The hateful person is compared to a half-burned log of wood left in a funeral pyre. Both ends of this log are burned and turned to charcoal and the middle is covered with filth. Nobody would like to pick it up for firewood or for any other purpose because it can dirty the hand of the person who handles it.

Similarly, the hateful person will be avoided by all means, if possible, by everybody. Therefore, we should not get angry with people for any reason.

The *Aṅguttara-nikāya* makes clear: “Drunk with pride and anger, they will gain disrepute. Relatives as well as friends shun one who is angry.”³⁸ We ourselves carefully try to avoid people who are angry and furious because we do not want to associate with someone in the grip of anger. Associating with an angry person causes one’s wholesome roots to diminish and one’s unwholesome roots to develop and increase. It will be a cause for one’s downfall and finally, the attainment of *Nibbāna* will be impossible.

According to Buddhism a person who is controlled by anger performs unwholesome actions through body, speech and mind that will bring about unfavorable and ill results to one here in this very life and even after the dissolution of the body. After his death, his rebirth will take place in a unfortunate states of existence. In the *Aṅguttara-nikāya*, the Buddha clearly stated thus; “*Bhikkhu-s*, possessing two qualities, with the breakup of the body, after death, someone here is reborn in the plane of misery, in a bad destination, in the lower world, in hell. What two? Anger and hostility.”³⁹

To sum up the harmful results of anger, let us carefully listen to the discourse on “The Dangers of Anger” expounded by the Buddha:

An angry person is ugly & sleeps poorly. Gaining a profit, he turns it into a loss, having done damage with word & 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 doesn't realize that his danger is born from within. An angry person doesn't know his own benefit. An angry person doesn't 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. I'll list the deeds that bring remorse, that are far from the teachings. Listen! An angry person kills his father, kills his mother, kills Brahmins and common people. It's because of a mother's devotion that one sees the world, yet an angry run-of-the-mill person can kill this giver of life. Like oneself, all beings hold themselves most dear, yet an angry person, deranged, can kill himself in many ways: with a sword, taking poison, hanging himself by a rope in a mountain glen. Doing these deeds that kill beings and do violence to himself, the angry person doesn't realize that he's ruined. This snare of Mara, in the form of anger, dwelling in the cave of the heart: cut it out with self-control, discernment, persistence, right view. The wise man would cut out each and every form of unskillfulness. Train yourselves: 'May we not be blotted out.' Free from anger and untroubled, free from greed, without longing, tamed, your anger abandoned, free from fermentation, you will be unbound.”⁴⁰

Scientific findings of negative effects of anger: Medical doctors, psychologists and scientists also have proven that anger has serious consequences for our health, such as--insomnia, nightmares, high blood pressure, angina, depressed hypertension, peptic ulcer, stroke, depressed immunity, irregular breathing rate, spasm of arteries, tense facial muscles, back-pain, headaches or migraines, too much adrenaline and cortisol in the system, irregular or abnormal heart rate, and premature heart attack and heart disease. Anger has become a serious cause of heart attacks. Dave Montgomery, MD, cardiologist of Piedmont Hospital in Atlanta, says (2007) that; "If you have a destructive reaction to anger, you are more likely to have heart attacks."⁴¹ Dr. Charles Raison, Georgia said; "It is just indisputable that negative emotionality -- especially anger and misery, depression -- are terrible for your heart."⁴²

A person who is chronically angry is one and a half times more likely to face death, over a period of twenty-five years, than a person who is not angry. Dr. Redford Williams has done research among a group of 2,000 factory workers who happened to have taken a test about twenty-five years earlier that included a measure of their level of hostility. About 30 percent of those with a high level of anger had died, from causes such as heart disease, cancer, other diseases, and from causes not even related to health, such as an accident.⁴³ His research shows that unfortunate accidents among people are often caused by nothing but anger. He reported that angry people seem to die young, comprising most of the deaths among the people who died before the age of fifty.

Benefits of patience: By understanding the dangers of anger, in a converse way, the benefits of patience are to be understood. Here the eleven benefits of loving-kindness are to be discussed. The eleven benefits are what can be expected as benefits and of them, the first ten benefits can be attained in this very life time and the latter is to be attained hereafter by one who develops loving-kindness (*mettānisamsa*). The benefits are listed as follows:

1. One sleeps well;
2. One wakes happily;
3. One does not have bad dreams;
4. One is pleasing to human beings;
5. One is pleasing to spirits;
6. Deities protect one;
7. Fire, poison, and weapons do not injure one;
8. One's mind quickly becomes concentrated;
9. One's facial complexion is serene;
10. One dies unconfused; and
11. If one does not penetrate further, one fares on to the brahmā world.

One who lacks loving-kindness cannot have a sound and good sleep. They sleep uncomfortable, turning over and snoring as other people do. Cultivating of loving-kindness (*mettābhāvanā*) is strongly recommended to be cultivated by one who is suffering from insomnia. The *Visuddhimagga* explains thus: “One who develops loving-kindness is subject to falling asleep as if entering upon a meditative attainment.”⁴⁴ On being asked by Brahmin Bhāradvāja “Having slain what does one sleep soundly and happily? Having slain what does one not sorrow no more? What is the one thing, O Gotama, whose killing you approve? The Buddha answered his question thus: “Having slain anger, one sleeps soundly; having slain anger, one does not sorrow no more; the killing of anger, O Brahmin, with its poisoned root and honeyed tip: This is the killing the noble ones praise, for having slain that, one does not sorrow.”⁴⁵

When someone awakes from his sleep after sleeping with an angry mood from the previous night, instead of waking up like a flower blooming in the morning, he awakes up groaning or yawning or stretching his limbs. He is very moody and grouchy. Then he makes others unhappy and feeling unpleasant. A cultivator of loving kindness wakes up very comfortably without contortions. His mind is pure like clean water and his face is beautiful like a flower.

A hateful person has disturbing, bad dreams such as: being chased or bitten by poisonous snakes, being threatened by a ferocious dog, tiger, or other fearsome animals, falling over a cliff or into a hole or into the sea, wanting to run but being unable to move and run when trying to escape from bandits or enemies, or from ghosts who are haunting or chasing him in order to harm or kill him, and so forth. This causes his mind to be tired and sad. On the other hand, loving people have very pleasant, auspicious and beautiful dreams such as worshipping the Buddha and holy persons, listening to the Dhamma, doing meritorious deeds, seeing pleasant sights and views, meeting with old and beloved friends and family members, playing in a beautiful garden, and so forth.

One who is full of love never does anything that causes harm and pain to others, never speaks words that are not pleasant to listeners, and does not think to harm and destroy others. Instead, he does with *mettā* by way of helping others, speaks with *mettā* by way of speaking pleasant and sweet words and thinks with *mettā* by way of wishing others to be happy and peaceful and free from internal and external dangers. For these good qualities, he will be lovely loved, admired, respected and protected by people friends and enemies alike. Not only will he be loved by human beings but he will also be loved by non-human beings such as spirits, ghosts, and animals. Such beings all respond to one who lacks an angry mind but instead has a loving mind.

One who abides in loving-kindness is protected by deities as a mother or father protects his or her own child. While protecting her own child, a mother would sacrifice even her life for the sake of her child. A related example can be understood as in the case of some meditating monks who were initially frightened and disturbed by the spirits of trees while they were meditating in a large forest. After winning over the spirits of trees by way of radiating *mettā*-loving-kindness, those *mettā*-

meditator monks were protected and guarded by the spirits of trees in order that they all could practice meditation and attain the final stage of enlightenment (*Arahanthood*).

Fire, poison, and weapons such as swords, bullets, knives, spears, arrows, and even bombs will not affect and enter into the body of one who always abides in loving-kindness.

The fire here meant by the Buddha is not ordinary fire but the fire of greed, the fire of hatred and the fire of ignorance. According to this discourse, when you practice *mettā*- loving-kindness meditation, the fire of hatred or anger (*dosaggi*) will not arise and affect your mind because the opposed emotions of anger and loving-kindness cannot co-exist together. Similarly, one who develops *mettā*- loving-kindness meditation, is free from the fire of greed that is the nearest enemy of *mettā*, and is free of the fire of delusion. Thereby, the poison of greed, (*rāgavisa*), the poison of hatred (*dosavisa*), and the poison of delusion (*mohavisa*); the weapon of fire (*rāgasattha*), the weapon of hatred (*dosasattha*), and the weapon of delusion (*mohasattha*) will not affect the mind and enter into the body of the *mettā* practitioner.

The mind of one who abides in pervading all the directions with a mind imbued with loving-kindness is quickly and easily concentrated; there is no sluggishness about it. The Buddha said whoever wants to gain concentration quickly, the first thing he has to start is practicing loving-kindness (*mettā*). When we develop loving-kindness to same extent saying mentally, not verbally: “May all beings be free from suffering, worry, grief and anxiety”, our body becomes relaxed, calm, peaceful, and tranquil, joy and rapture are aroused, and we gain concentration.

The face of one who abides in loving-kindness becomes a serene countenance, like a palmyra fruit loosed from its stem. One whose mind is full of anger and ill-will and lacks loving-kindness naturally becomes an ugly person, despite being well-groomed and well-dressed. No matter how much one is prettily made-up, beautified with the latest and the best cosmetics, one is subject to becoming ugly when anger flares up. That is why the Buddha said ugliness and repulsiveness have anger, hostility, resentment and grudges as their roots.⁴⁶

“Life is uncertain but death is certain (*maranam me dhuvam-jīvitam me adhuvam*)” said the Buddha. One day all of us must die even though we do not want to die. All of us must face this inevitable and natural phenomenon whether we like it or not. We want to die well: die calmly, peacefully, mindfully, and with a smile on our face and without pain, grief, sorrow, lamentations, worry, fear, or attachment. To die well is an important goal, according to the Buddha’s teachings, since one’s next life is mainly dependent on one’s last moment of thought. If one dies with attachment, hatred, delusion, fear, worry, pain, and a bad thought in his mind, his future destination will be a bad and unfortunate destination and he will be reborn in a plane of misery (*niraya*). Conversely, if one dies with a good thought, mindfully and peacefully, he will get a favorable rebirth.

If a mettā-meditator is unable to achieve higher than the attainment of loving-kindness and the final stage of enlightenment, Arahant hood here and now, he will be reborn in the plane of Brahmā-world as if one awaking up from sleep. The way to be reborn in the blissful state is by eradicating anger by cultivating loving-kindness in Buddhism. “Telling the truth, not getting angry, and contributing something for the well-beings of others, are the three ways to be with deities in heaven”⁴⁷ said the Buddha. These are the benefits of practicing loving-kindness.

Anger and Nibbāna: *Nibbāna* is the *summum bonum* of Buddhism and it is the ultimate goal of practicing the teachings of the Buddha. It can be attained and experienced by eradicating and eliminating all fetters and defilements which are firmly rooted in greed, hatred, and delusion in Buddhism. As long as our mind is filled with defilements and fetters rooted in greed, hatred, and delusion, experiencing peace and happiness, and obtaining *Nibbāna* is, says the Buddha, impossible and not-attainable. We have to try to reach the third stage of enlightenment (i.e. *Anāgāmi*-non-returner) by eliminating and eradicating anger. Anger, says the Buddha, can be completely eliminated and removed only by one who becomes an *anāgāmi*-non-returner.⁴⁸

In the *Abhidhammatthasaṅgaha*, it says: “To the individual who is a non-returner, there are no javanas associated with aversion. Non-returners have eliminated the defilements of aversion, and therefore no longer experience cittas rooted in aversion.”⁴⁹ A non-returner is the one and only person who never gets angry due to either external reasons or due to no reasons at all, because he has abandoned anger and hatred once and for all. This is what we are asked to achieve or become in order to experience peace and happiness within and without. In accordance with the *Abhabba-sutta* of *Aṅguttara-nikaya*, one is capable of realizing arahantship through the abandonment of anger (*kodha*) including eight other impurities.⁵⁰ In other words, the attainment of peace and happiness and the complete liberation from dissatisfaction is possible only through the abandoning and eliminating of anger.

Ways of eradicating anger: According to psychologists, it is assumed that there are two ways of working with anger when one gets angry. One is to express anger and another is to suppress it. Some psychologists say to deal with anger by repressing it. But, according to Jim Platt, (2005), repressing anger is also an underlying cause of the occurrence of both anxiety and depression. From the Buddha’s point of view, both these ways of dealing with anger, namely expressing and suppressing anger, are unhealthy. By suppressing anger, one will be able to control anger for a moment, but later it will arise again.

According to medical doctors, a number of physical ailments are often brought on by suppressed anger. Al Duncan (2009) says that both suppressing anger and over expressing of anger can negatively affect significant relationships and lead to bad health.⁵¹ And it also destroys one’s inner peace and quality of life. Because the root of anger is still there in mind and so long as the root of anger is not uprooted from the mind, it will cause physical ailments and mental illness again and again. Expressing anger to release one’s pain is also not a good solution for anger. Because when anyone expresses it in inappropriate ways or through unwelcome actions and

unpleasant words, it will harm another person's feelings or even their body, and the person who is expressing the anger is creating bad Kamma as well. The Buddha's way of dealing with anger is neither through expressing it, nor by suppressing it, nor through pushing it away, nor by ignoring it, nor by repressing it. But rather, the Buddha's way is by effectively dealing with it with the help of mindfulness, understanding the very reason of the arising of anger, and through dissolving and eliminating the root of anger.

Anger has to be seen as an evil and unwholesome that will bring about evil consequences. The *Itivuttaka* says that the way to make an end of human suffering is to recognize evil as evil (*pāpampāpakatopassatha*) and having seen evil as evil, make an effort to overcome it (*pāpampāpakatodisvātthanibbindatha*), be detached from it (*virajjatha*), and be freed from it (*vimuccatha*). The recognition of anger as an evil or an enemy that causes suffering is of importance in overcoming anger in order to become a happy and peaceful person here and in the future.⁵²

Observance of precepts: Anger is common and unavoidable for us but is manageable and removable if we understand the ample ways of dealing with it and put them exactly into practice in our daily activities. We should know how to manage and take care of our anger so that we do not face problems and difficulties with related pain and misery born of anger. The very basic mean of dealing with anger in accordance with the teachings of the Buddha is to observe the five moral precepts (*pañcasīla*), namely - avoiding killing living beings, avoiding stealing, avoiding indulging in sensual pleasures, avoiding false speech, and avoiding taking intoxicants and drugs. One who breaks the five precepts is like a man who digs up his own root even in this world."⁵³

The five moral precepts are to be observed by lay Buddhists.⁵⁴ These *sīlas* are to be kept and acted on in one's daily life; they are not for mere recitation, for lip-service or for applying to others.⁵⁵ The primary purpose of observing moral principles is to control ourselves in order not to commit all forms of unwholesome actions through bodily behaviors and verbal behaviors.⁵⁶ Through observing five precepts with mindfulness, aggressive action and angry speech are prevented.

Five ways of removing anger: According to the *Paṭhamaāghātaṭṭapaṭivāyāyutta*⁵⁷ of the *Āṅguttara-nikāya*, there are five ways of eliminating anger taught by the Buddha. These include: removing anger by developing loving-kindness, compassion, appreciative joy, by paying no attention to people or things, and through recognizing the ownership of one's own Kamma.⁵⁸

The Four Noble Truths and Anger: The Buddha said that the Four Noble Truths are called Noble Truths (*ariya-sacca*) because they are actual and unerring, not otherwise.⁵⁹ The Four Noble Truths are a unique teaching of Buddhism because all wholesome states are included in it. With regard to this, the Buddha said: 'Just as the footprints of all animals can fit within the footprint of an elephant, so too, all wholesome states can be included in the Four Noble Truths.'⁶⁰ Not only do these teachings on the Four Truths embrace all that is wholesome, elsewhere the Buddha also explicitly said that the understanding of the Four Noble Truths is an

indispensable foundation for awakening.⁶¹ The above statements show the central importance of the understanding of the Four Noble Truths in the Path of Realization.

Here in regard to dealing with anger, I intend to rearrange the Four Noble Truths into my own words but in a manner not to deviate from the original teachings of the Buddha. The Four Noble Truths can be rearranged into the following words in regard to dealing with anger

1. Anger
2. The Arising of Anger
3. The Cessation of Anger
4. The Paths that Lead to the Cessation of Anger

The Buddha has shown the direct way for us to develop and cultivate, leading to the abandoning of anger once and for all. That is known as Noble Eightfold Path which we are examining here. The Buddha said the Noble Eightfold Path is to be developed thoroughly and mindfully for one who really has the desire to eliminate anger, which causes many miseries and sufferings for the agent of the anger as well as for the receivers of the anger. Developing the Noble Eightfold Path is nothing but developing and training in perfect morality (*sīlasikkhā*), training in perfect concentration (*samādhisikkhā*), and training in perfect wisdom or insight (*paññāsikkhā*) which enable the practitioner to firmly uproot anger and its roots. The Buddha made a clear statement in explaining that the Noble Eightfold Path is only the safe and good path productive of joy.⁶² The ‘Middle Path’ (*majjhimaṭṭhapadā*), told by the Buddha, that leads to vision (*cakkhu*), wisdom (*ñāṇa*), peace (*upasamāya*), insight (*abhiññāya*), enlightenment (*sambodhāya*) and *Nibbāna* is to be practiced and developed (*dukkhanirodhagāminīariyasaccambhāvetabbam*) in order to get rid of dissatisfaction and attain peace and happiness.⁶³ The Middle Path consists of eight components, they are namely;

1. Right Understanding (*sammādiṭṭhi*)
2. Right Thought (*sammāsaṅkappa*)
3. Right Speech (*sammāvācā*)
4. Right Action (*sammākammanta*)
5. Right Livelihood (*sammājīva*)
6. Right Effort (*sammāvāyāma*)
7. Right Mindfulness (*sammāsati*)
8. Right Concentration (*sammāsamādhi*)

Right Understanding: Right understanding⁶⁴ (*sammādiṭṭhi*) is the first factor in the Noble Eightfold Path in Buddhism. The Venerable Sāriputta in the *Sammādiṭṭhi-sutta*⁶⁵ of the *Majjhima-nikāya* explained that Right Understanding is involved in

sixteen different ways, which can be reduced into the four categories thus: the understanding of (1) the distinction between wholesome and unwholesome (*kusala, akusala*) and their bases (*kusalamūla, akusalamūla*); (2) the nutrients (*āhāra*) of life along with their origin (*āhārasamudaya*), cessation (*āhāranirodha*) and the way leading to their cessation (*āhāranirodhagāminimpaṭipada*); (3) the Four Noble Truths; (4) and the twelve factors of the Dependent Arising (*paṭiccasamuppāda*). Of the Noble Eightfold Path, the Buddha assigned the Right Understanding at the very first place because of its significance. The *Sutta* says that because of right understanding, there arise successively right thought, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.⁶⁶ Due to the arising of those Noble Eightfold factors, right knowledge comes to beings, in dependence upon right knowledge, right deliverance comes to beings.⁶⁷

Dealing with anger with respect to understanding cause and effect is a very important consideration in our daily life. Without considering or perhaps without understanding the nature of cause and effect we act wrongfully and speak badly as a response to the person with whom we feel displeased and angry. The Buddha clearly says that acting or speaking out of hatred and anger always leads to unhappy and bad results, while acting and speaking out of love and compassion invariably leads to happy and good results.

The above statement explicitly tells us that anger and ill will is not the outcome of Right Understanding, rather of Wrong Understanding. The *Mahācattārīsaka-sutta*⁶⁸ states that many evil unwholesome states originate with wrong view as condition, whereas the many wholesome states originate with right view as condition. The two conditions: the voice of another (*paratoghosa*), and wise attention (*yonisomanasikāka*) are necessary to be fulfilled for the arising of Right Understanding.⁶⁹ Above all, anger and hatred can be completely eliminated and eradicated through the development of Right Understanding and Wise Attention. It is Right Understanding that gives one insight into one's own *kamma*, cause and effect, and the Four Noble Truths.

Right Thought: Right Thought (*sammāsāṅkappa*), the second factor in the Noble Eightfold Path. The Buddha told us that Right Thought consists of abandoning negative and unwholesome thoughts: the thought of sensual pleasure (*kāmasāṅkappa*), the thought of ill will (*vyāpādasāṅkappa*) and the thought of cruelty (*vihiṃsasāṅkappa*), and cultivating or replacing them with positive and wholesome thoughts- the thought of renunciation (*nekkhammasāṅkappa*), the thought of loving-kindness (*avyāpādasāṅkappa*), and the thought of non-cruelty (*avihiṃsasāṅkappa*).⁷⁰ In the Discourse on the Twofold Thoughts, the Buddha advised the three negative thoughts: Thought of Sensual desire, thought of anger and thought of cruelty to be abandoned by cultivating the positive thoughts: the thoughts of renunciation, the thought of loving-kindness, and the thought of compassion that does not lead to one's own affliction, or to others' affliction, or to the affliction of both' it aids wisdom, does not cause difficulties, and lead to *Nibbāna* respectively. The fastest way to overcome and dispel the thought of anger,

perception of anger, or the element of anger, advised by the Buddha is, simply to develop the thoughts of non-anger, perception of non-anger and the element of non-anger.⁷¹ We should constantly be aware and mindful of our thoughts because whatever good or bad actions done by bodily action and pleasant speech or harsh language spoken by verbal actions, they have either pure or impure mind as their roots. Every action, as told by the Buddha, comes from thinking mind. It is thoughts that are translated into actions and speech. If the thought is pure and wholesome the actions that follow from that thought will be wholesome and pure actions. Conversely, if the thought is impure and unwholesome the actions that follow from that thought will be unwholesome and impure and harmful actions.⁷²

Right Speech: Right Speech, (*sammāvācā*) the third factor in the Noble Eightfold Path, as related by the Buddha, includes the avoidance of: (1) false speech (*musāvāda*) and in positive term, the cultivation of truthfulness and trustworthiness; (2) slanderous speech (*pisuṇavācā*) that intent on causing dissension and friendship, which in positive terms means the cultivation of speech which will promote cohesion and concord between two parties; (3) harsh speech (*pharusavācā*) that might bring about hatred, enmity, disputes, quarrels, misunderstanding, disharmony and dis-concord among individuals or groups of people and in positive terms, the cultivation of gentle and pleasant speech which will bring about harmony, unity, friendship, and peace and (4) idle speech (*samphappalāpa*) which would not promote the good, welfare and benefits for oneself and of others as well as the cultivation of meaningful, useful and timely speech.⁷³

Words are very powerful tools because they can unite and heal people and can divide and harm people. In explaining the importance of cultivating Right Speech, Thanissaro Bhikkhu (2011) retold what his teacher said thus: “If you can’t control your mouth, there’s no way you can hope to control your mind.” This is why right speech is so important in day-to-day practice (p.28). Controlling our mouth here does not mean we have to always close our mouth and keep silent for good. Instead, we have to be mindful of our speech before allowing it to come out from our mouth, to ensure that our words are trustworthy, harmonious, comforting, meaningful, kind, soft and gentle, rather than being negative. On the one hand, by speaking using untrustworthy, divisive, harsh and meaningless words, we are hurting the feelings of others. On the other hand, we are also accumulating unwholesome consequences by creating angry and thoughts of ill will in our mind. The converse is also true that by means of speaking in manner that are trustworthy, harmonious, comforting, meaningful, kind and gentle, anger can be blocked from arising, and also, we are contributing invaluable gifts to society. The Buddha says that stabbing each other with verbal daggers is an expression of anger and resentment because it is accompanied by a wish to harm or hurt others’ feelings. This kind of angry speech, says the Buddha, will lead to your harm and suffering for a long time, rather than being conducive to love, respect, cohesion, harmony, peace and unity among your relationships.⁷⁴ Whether we are angry or not, we should not use harsh speech-abusive speech, scolding, reviling, insulting, using profanity, speaking hypocrisy, using sarcasm, belittling, expressing criticism, or using excessively blunt words which are not gentle, soothing to the ears, pleasant, courteous, welcoming, friendly

and agreeable to many. Another way for overcoming anger is by using profitable or stimulating talk that is considered to be communication (known as non-violent communication) that assists in the development of thoughts of love and compassion and the overthrowing of anger as well as of our mental and spiritual development. This, indeed, is the opposite of angry communication or violent communication that involves harsh speech, offensive speech, false and malicious speech and which leads to disunity, disharmony, and discord. Most of the time in daily human life, anger arises due to the miscommunications – poor and ineffective communications often lead to quarrels, disputes, arguments, and misunderstandings and finally they can break up human relationships. If we are not able to communicate effectively it causes anger and frustration in ourselves as well as in others. Healthy and effective communication, so-called ‘Right Speech’ is to be cultivated in order to prevent anger from arising. Good communication or compassionate communication is what Right Speech is all about. Therefore, whenever and whatever we speak with whomsoever, the Buddha advised that we should speak:

1. At a proper time, not at an improper time,
2. Truthfully, not falsely,
3. Gently, not harshly,
4. In a beneficial way, not in a harmful way,
5. With a mind of loving-kindness, not while harboring hatred.⁷⁵

Right Action: Right Action (*sammākammanta*), the fourth factor in the Noble Eightfold Path, as told by the Buddha, involves abstention from wrongful and unwholesome bodily actions: destroying life, stealing what is not given, committing sexual misconduct, and the cultivation of right modes of righteous and wholesome bodily actions- cultivating love and compassion for others, giving charity and generosity, and controlling the senses and practicing self-control. Whatever actions intentionally or unintentionally are done by an angry person out of anger and hatred, they will lead to profound worry, misery, pain and unhappiness for him and for everyone around him, now and in the future. A negative mental state of mind influences a person to engage in doing other unwholesome actions that would bring about unwholesome consequences. Whatever actions we desire to do through body or speech should be done with the mind filled with full of love, compassion and understanding or wisdom. We should cultivate right actions that are the causes for peace and happiness. According to Buddhism right actions are actions freed from greed, anger, hatred and delusion or confusion and motivated by loving-kindness, compassion, sympathy, appreciative joy and impartiality. Any actions which come from a mind not currently filled with greed, hatred, or delusion, but full of love, compassion, sympathy bring about peace and happiness to the agent and to the receiver, here or in the future. Buddhism says Right Action is mindfully to be practiced by every person who wants a calm and happy and peaceful mind, and wants his life to be a harmonious, peaceful and healthy and happy life. As he states in the *Dhammapada*;

“Guard against evil deeds, control your body. Giving up evil deeds, cultivate good deeds.”⁷⁶

Right Livelihood: The fifth factor in the Noble Eightfold Path is Right Livelihood (*sammāājīva*) that emphasizes the necessity to adopt the moral and righteous ways of earning or livelihood avoiding any occupations or job which might be materially rewarding but ethically reprehensible. According to Buddhism any occupations or job that cause harm to the person engaging in job or to someone else can be considered as a wrong means of livelihood. Elsewhere in the *Majjhima-nikāya*, the Buddha said dishonest ways and means of pursuing and gaining wealth and requisites by practicing scheming, talking, hinting, and belittling are also considered as Wrong Livelihood.⁷⁷ Wrong means of livelihood one way or another encourages people to engage in committing unwholesome and wrong actions that generate bad consequences to the agent and receivers as well. If one engages in wrong means of livelihood because of his greed, hatred and delusion, unimaginable chaotic situations will be created society. Therefore, we should not earn business and seek prosperity and property by wrong means. As the Buddha clearly said:

“Neither for the sake of oneself nor for the sake of another; one should not desire for children, wealth, or a kingdom, by unjust means he should not seek prosperity. Only then is one virtuous, wise and righteous.”⁷⁸

There is no doubt that if everyone in this whole universe were to mindfully and faithfully uphold the practice of Right Livelihood, the environment in which they are living will be a peaceful and happy environment to live in without any hatred, anger, fear, worry and sorrow. In this regard, the Buddha exhorted us to lead a righteous life, not a base life. The righteous live happily both in this world and the next.⁷⁹

Right Effort: Right Effort (*sammāvāyāma*), the sixth factor in the Noble Eightfold Path, says the Buddha, recommends constant vigilance concerning one’s character and in making effort to prevent the arising of unarisen evil dispositions and the growth of arisen evil dispositions, as well as cultivating the arising of unarisen wholesome dispositions, and developing the arisen wholesome and skillful dispositions.⁸⁰ The Buddha in the *Mahāsatiṭṭhāna-sutta* said Right Effort consists of fourfold namely:

1. To prevent the non-arisen of unarisen evil mental states
2. To remove the arisen evil mental states
3. To cultivate the arising of non-arisen wholesome mental states, and
4. To develop the wholesome mental states that have already arisen.⁸¹

As explained by the Buddha what is the actual meaning of the above statement is as follows:

1. To practice the Noble Eightfold Path with the intention of preventing unarisen unwholesome and evil dispositions from arising, is meant that whenever one sees, hears or notices unwholesome acts of taking life, stealing what is not

given, sexual intercourse, lying, malicious speech, harsh speech, and useless speech done by others, one must make efforts to put oneself above these unwholesome and evil acts just like trying to safeguard oneself against contagious diseases for his own good.

2. To practice the Noble Eightfold Path making efforts to overcome or eliminate unwholesome and evil dispositions that have already arisen is meant that one must strive to observe moral principles to eliminate unwholesome mental states which are responsible for evil deeds and speech, to develop concentration to dispel the unwholesome mental states which arise as thoughts of lust, anger and cruelty, and to develop insight wisdom in order to uproot the unwholesome mental states which have not yet arisen but are lying dormant and will arise as and when an opportunity offers. Arousing effort to abandon unwholesome states that have already arisen comprises unwholesome actions volitionally committed in the interminable series of past lives. When one remembers the unwholesome actions he has done in his past, he will acquire fresh unwholesome states because he does so with remorse (*kukkcca*) that causes the increase of unwholesome states. With regard to anger, we should not recall the persons or situations that caused us anger and resentment. If we re-think over them thinking: ‘So and so has said or done something unkind to me.’, by so doing, we not only multiply our anger, but also we are accumulating unwholesome states that will come to fruition as bad consequences. By not thinking over someone or a situation that caused us to be angry, the anger and resentment that have already arisen in us can be abandoned. The effective way of abandoning unwholesome states done in the past, from the Buddhists standpoint, is performing and cultivating more and more good deeds. In this regard, the *Dhammapada* states:

“Whosoever, by a good deed, covers the evil done, such a one illumines this world like the moon freed from clouds.”⁸²

3. To practice the Noble Eightfold Path striving to develop the wholesome things which have not yet arisen is meant that one must make a great effort to develop the wholesome noble qualities such as loving-kindness, compassion, patience, humanity, generosity, moral shame and moral fear and wisdom- insight meditation which contribute peace, happiness, now or in the future. Furthermore, to make an effort to develop the unarisen wholesome things includes: the development of the Serenity Meditation and Insight Meditation, the Four Foundations of Mindfulness, the Noble Eightfold Path, the Seven Factors of Enlightenment, etc.

Of them, the Buddha, however, emphasizes the cultivation of the Seven Factors of Enlightenment (*satta-bojjhaṅga*): mindfulness (*sati-saṃbojjhaṅga*), investigation of phenomenana (*dhammavicayasambojjhaṅga*), energy (*vīriyasambojjhaṅga*), rapture (*pītisambojjhaṅga*), tranquility (*passaddhisambojjhaṅga*), concentration (*samādhisambojjhaṅga*), and equanimity (*upekkhāsambojjhaṅga*).⁸³

4. To practice the Noble Eightfold Path making effort to maintain and increase the wholesome mental states which have already arisen is meant that one must make constant and mindful efforts to perform more and more good deeds and meritorious

deeds by removing and preventing the arisen unwholesome thoughts and unwholesome mind states which are not yet arisen respectively. As far as dealing with anger is concerned, with the help of Right Mindfulness and Right Understanding, striving not to become displeased, angry, hateful and fearful, and to develop the Seven Factors of Enlightenment along with love, compassion, sympathy, understanding and knowledge and wisdom and other wholesome qualities are called Right Effort in Buddhism.

Right Mindfulness: According to the Buddha, Right Mindfulness is cultivated through a practice called "The Four Foundations of Mindfulness"⁸⁴ (*cattarosatipatthāna*); the mindful contemplation of the body, feelings, states of mind, and Dhamma, ardent, clearly comprehending and mindful, having put away covetousness and grief concerning the world.⁸⁵

The Buddha says that the Four Foundations of Mindfulness are "the direct path (*ekāyano*)⁸⁶ for the attainment of purity, for the overcoming of sorrow and lamentation, for the disappearance of pain and grief, for the entering upon the right path and for the realization of *Nibbāna*."⁸⁷ The Buddha stressed the importance of mindfulness in the *Sabbāsava-sutta* saying that wise attention is the condition of removing arisen taints and preventing for future arising of unarisen taints whereas the unwise attention causes to arise the unarisen taints and the increase of the arisen taints.⁸⁸

The above statement points out that in order to remove and eliminate anger and ill will, mindfulness and wise attention is something to be cultivated and developed in our day-to-day activities. Mindfulness indeed is the key to abandoning evil, doing good and gaining fully liberation according to the Buddha.

"*Bhikkhu-s*, I do not see a single thing that so causes unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as heedfulness. For one who is heedful, unarisen wholesome qualities to arise and arisen unwholesome qualities to decline as heedfulness."⁸⁹

As for dealing with anger, a very basic requirement to establish and develop right mindfulness is the ability to see and recognize anger as anger when it arises in our mind and to pay manifold attention to the impermanence, dissatisfaction, and selflessness of all forms of experiences either they are physical or psychological. Anger in our daily life arises in various forms even we cannot notice their presence. In order to overcome anger, we are asked to establish mindfulness so we can recognize the arising and passing away of anger and its presence and absence just at it is. Anger can be abandoned with the practice of mindfulness.

The contemplation of mindfulness of the categories of experiences or phenomena (*dhammānupassanā*) comprises, knowing the presence of hindrances, knowing the absence of hindrances, knowing the causes that lead to arisen of the unarisen hindrances, knowing the conditions that lead to the passing away of the arisen hindrances and knowing the conditions that prevent the future arising of the hindrances.

“If ill will is present in himself, a monk knows that it is present. And he knows how unarisen anger comes to arise, and he knows how the abandonment of arisen anger comes about, and he knows how the non-arising of the abandoned anger in the future will come about.”⁹⁰

Five steps of overcoming anger: This understanding and the explicit instruction in the above text itself mention that there are five steps of working with the anger when it arises in the mind. They are, namely:

1. Be mindful of anger when it is present
2. Recognize when it is absent
3. Know what conditions underline the presence or absence of anger
4. Know what conditions underline the removal of anger
5. Know the conditions that prevent future arising of anger

Be mindful of anger when it is present: The first step of working with anger as taught by the Buddha is the simple recognition of the angry state of mind when it is present in the mind. We might experience the angry state of mind in many different ways for many different reasons or conditions. When anger arises due to inner experience or thinking about someone with whom we have quarreled in the past and towards whom we feel displeased and anger and resentment, we must mindfully aware of the presence of anger in our mind and acknowledge and note; “anger, anger, anger” or say mentally; “Ah! I have anger. There is anger in me. Anger is arising in me.” We should not judge the anger and we ourselves should not judge for having it. Just simply notice its presence in the mind. When we don’t recognize when anger is present, it will activate and multiply. But, by the time we note or acknowledge anger as anger or the arising of anger, anger is spotted and its presence is recognized. Thereby, anger or ill will weakens and finally disappears.

Recognize anger when it is absent: The second step to cope with anger mentioned in this discourse is to know or recognize the absence of anger when it is absent in the mind. When anger is vanished, the Buddha said, we also must be aware of its disappearance and note or acknowledge; “Wow! There is no more anger in me. I have no anger. My mind is free from anger and ill will” and so on. When we know that we are free of anger, at the same time, our mind will be calm and ease, then we feel a peaceful statement of mind. The Buddha gave a simile illustrating the absence of anger like recovering from physical illness. Most importantly, when the arisen anger is absent, we will also be able to realize the impermanence nature of anger, the unsatisfactoriness of anger and selflessness of anger. The objects of anger and ill will are also in Buddhism of the nature of impermanence, dissatisfaction, and selflessness. Therefore, it is not wise to think that: ‘I am angry, I am angry.’ Then the angry feeling will find no place to make feel agitated, displeased, sad and upset. When, without judging and condemning the angry feeling, yet simply recognize, we observe anger as anger, and its arising and passing away, anger from our mind will be removed because we no longer pay attention to the inner feelings or the person

with whom we feel resentment, repulsive objects or unpleasant conditions. This is the direct path of removing and eliminating anger, ill will and hatred in Buddhism.

Know what conditions underline the presence or absence of anger: The third step in working with anger in the instructions is to know the causes or conditions leading to the arising of anger or angry state of mind. In the third section of this article, it was mentioned that there are many conditions or things that lead to the arising of anger. Let us take here one example for the understanding of how anger arises in the mind. It is easy to understand that when we are not mindful, painful and unpleasant feelings or unpleasant people or situations, at that time the habitual conditioning of anger automatically arises. We unmindfully react to these conditions- such as unpleasant people, with dislike, fear, frustration, impatience and contraction. This reaction leads the arising of more anger. It is important to be aware of conditions or causes leading to the arising of anger in the mind. The Buddha clearly points out the danger of the lack of awareness or attention to the conditions underline the arising of anger as follow:

“Bhikkhus, whatever a bhikkhu frequently thinks and ponders upon, that will become the inclination of his mind. If he frequently thinks and ponders upon thoughts of ill will, he has abandoned the thought of non-ill will to cultivate the thought of ill will, and then his mind inclines to thoughts of ill will.”⁹¹

Know what conditions underline the removal of anger: The next step of working with anger as explained by the Buddha in this discourse is to know how arisen anger can be abandoned and removed. The fastest and most effective method is, as the Buddha said, to cultivate and develop loving-kindness which is the direct antidote of anger. The development of loving-kindness, *mettā*, will help us remove arisen anger and aversion because when *mettā* is practiced well, the practitioner ignores the negative qualities and faults of others, but rather mainly focuses on the good in them. When loving-kindness becomes stronger and stronger, we feel more tolerance and patience, and then the degree of anger will become weaker and weaker. In the section 5 of this article, we discussed in detail the conditions or ways that underline the removal of anger. Those conditions are also to be known and developed to remove and abandon anger and aversion. And also here in this context, the Buddha encouraged us to practice mindfulness and wise reflection as conditions lead for the removal of anger in the mind. When anger arises, we have to simply be mindful of its present not judge the anger or judge ourselves for having it in our mind. When we notice its presence it will weaken and disappear after some time. With wise reflection, we have to consider the negative consequences of anger here in this life and hereafter. This practice of being mindful of anger through reflection on its bad results can be helpful for the removal of anger.

Know the conditions that prevent the future arising of anger: The last step to coping with anger instructed in this *sutta* is to know the conditions that retard or prevent the future arising of anger, ill will and aversion. By knowing how anger arises in the mind, we can practice applying some wise instructions given by the Buddha. As a matter of fact, to prevent the future arising of anger and ill will, the Buddha is here highlighting for the development of loving-kindness, compassion,

sympathetic joy, equanimity and mindfulness practice frequently in our day to day life. When we are not mindful to the unpleasant situations or people that cause us irritation, and angry, the anger can arise in the mind of unmindful person, just as rain breaks through an ill-thatched house, due to lack of the practice of four sublime truths and mindfulness. Converse is also true, said the Buddha, if our mind is full of mindfulness and well developed; the anger cannot arise easily, just as rain does not break through a well-thatched house.

The Buddha had made an immutable assurance that if one should devotedly and properly practice and develop these Four Foundations of Mindfulness for seven years.....or even for seven days, one of two fruits can be expected for that person: even final knowledge here and now, of if there is a trace of attachment remained, the state of non-returner (*anāgāmi*).⁹²

Right Concentration: Right Concentration (*sammāsamādhi*), is the eighth factor in Noble Eightfold Path and it is the last member of the concentration group (*samādhikhandha*). Right Concentration, says Buddhism, stands for the clear and an intensification of mental conditions which promotes to the dawning of insight resulting in the final eradication of all evil and unwholesome dispositions and culminating in the perfection of moral character. The *Visuddimagga* says non-distraction as characteristic of concentration, eliminating distraction as its function, non-wavering as its manifestation and blissful as its proximate cause.⁹³ Concentration, from the Buddhist standpoint, is the chief of all good qualities. With this regard, the *Milindapañhā* reads: “As the rafters of a house incline and lead up to the ridge-pole and the ridge-pole is the highest point of the roof. So too all good qualities incline and lead up to concentration.”⁹⁴

Conclusion: As a matter of fact, dealing with anger, while getting angry with someone or something that against to his or her self-esteem, bodies, feelings, desires, possessions, his ways of seeing and believing the world, is not very much easy to manage it. And also it is not very easy for many of us to uproot anger completely within in this very life. Therefore the best way to deal with anger and hatred is try to be always mindful in order that we would not get irritated and angry with so and so for such and such reasonable reasons or trivial situations. After all, mindfulness practice is the very key to overcome greed, anger, delusion and other defilements. Though we have different potential, ability, understanding and effort, we can be free from anger if all of us take the first step to remove our defilement of anger and make a continued effort till it is curbed. By saying this, the readers are desperately recommended and advised to put the guidelines discussed in this whole thesis into daily activities not only to be able to deal with anger for the moment but also for the attainment of the highest happiness, *Nibbāna*, which is recommended by Buddhism

¹ Padmasiri De Desilva.Prof., (2014), “An introduction to Buddhism psychology and counseling” fifth edition, Research fellow, faculty of philosophical, Historical, and international studies, Monash University, Australia. P.177-178

² DN.26

3AggiSutta. Iti: 44-33

⁴ AN.3.68

⁵ G.P.Malalasekera, (1961-1965). *Encyclopedia of Buddhism, Vol.I.* p.625

⁶ MN.7.AN.4.84;It.4.4; Vimana. (4.Latāvimānavatthu)-326; Apādāna-557; Uda (7. Papañcakhayasuttavaṇṇanā) 67; Mahānidessa (14.tuvaṭṭakasuttaniddes); Patism (Soḷasapaññāniddeso)-6; Dh.vs.221-222-223. Sn.1.9-173. Theg. (3. Cāpātherīgāthā)-295. Jataka (414.Jāgarajātaka)-135; Jataka (527. Ummādantījātaka)-75; Culaniddesa (Tissametteyyamāṇavapucchā)-65; Netti-91; Miln(4.Pathavicalanapaṇho). See also A.P. Buddhadatta Mahāthera, 1957, The Colombo Apothecarie;s Co, LTD, Colombo, P.89 and Bhikkhu Nānamoli, A Pali-English Glossary of Buddhist Technical Terms, BPS, (2007), p.37

⁷ *Kujjhana lakkhaṇo kodho*

⁸ *Kodho dhammaṃ na passati*

⁹ “*Tattha katamo kodho? Yo kodho kujjhanā kujjhitattaṃ doso dussanā dussitattaṃ byāpatti byāpajanā byāpajittattaṃ virodho paṭivirodho caṇḍikkamā asuroपो anattamanatā cittassa—ayaṃ vuccati kodho.*” B.C. Law, (2011), p.29; See also *The Book of Analysis (Vibhaṅga)* by U Thittila, (2010), (PTS), p.465

¹⁰ *Katamo ca puggalo kodhano? Yassa puggalassa ayaṃ kodho appahīno—ayaṃ vuccati puggalo “kodhano”* Ibid. P.28

¹¹ “*Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ—idaṃ vuccatāvuso, akusalamūlaṃ.*” MN.9

¹² “*kopo yo ca appaccayo—ubhayametaṃ aṅgaṇaṃ.*” MN.5.10

¹³ It.88

¹⁴ “*Natthi rāga samo aggi, natthi dosa soma kali, natthi khandha samā dukkhā, natthi santi paramaṃ sukhaṃ*” Dh.v.202

¹⁵ MN.114. iii.50

¹⁶ “*Tiṇadosāni khettāni, dosadosā ayaṃ pajā.....*” Dh.v.357

¹⁷ Dh.v.5

¹⁸ Vism.I.214

¹⁹ It is defined in the Puggalapaññatti (Translated as “A Designation of Human Types” thus: “What sort of person is said to be vengeful? What then is vengeance? First (comes) anger, after that (comes) vengeance. That which is vengeance as this is, the act of revenging and the state of being vengeful, the fixing, settling, establishing, grounding and following up, the violent act of anger is called vengeance. He whose vengeance remains unremoved is said to be vengeful.” Translation is adapted from B.C. Law, (2011), Designation of Human Types, p.28

²⁰ “pubbakālaṃ kodho aparakālaṃ upanāho” Miln. 289. (Page 143). See also B.C. Law, (2011), p.29

²¹ MN.19. For detailed useful observation with regard to this list, read ‘Concept and Reality in Early Buddhist Thought’ by Bhikkhu Nananda, 1971, BPS

²² “*Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yena anuppanno vā byāpādo uppajjati uppanno vā byāpādo bhīyyobhāvāya vepullāya saṃvattati yathayidaṃ, bhikkhave, paṭighanimittaṃ.*”

Paṭiḅhanimittam, bhikkhave, ayoṇiso manasi karoto anuppanno ceva byāpādo uppajjati uppanno ca byāpādo bhīyobhāvāya vepullāya saṃvattatī”ti. AN.i.II.12

²³ AN.III.68.8. p.290

²⁴ SN.V.51.1. p.1597

²⁵ “*Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ; Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare.*”

Dh.v.42. Trans. Achraya Buddharikkhita

²⁶ MN.131

²⁷ Mv.iv. Retrieved February, 29,2016, from <https://suttacentral.net/en/pi-tv-kd10>

²⁸ AN.9.29.9

²⁹ AN.10.9

³⁰ It.88.

³¹ AN.7.64

³² Ibid

³³ *Vism. IX.p.294*

³⁴ AN.VII.64.11. p.1066

³⁵ *Ibid.p.1066*

³⁶ AN.V.212.2

³⁷ AN.4.61

³⁸ “*Kodhasammadasammatto, āyasakyaṃnigacchati, Ñātimittāsuhaḅḅācaparivajjentikodhanaṃ.*”

AN.764

³⁹ AN.II.220.41: *Kodhapeyyālasutta* ““*Dvīhi, bhikkhave, dhammehisamannāgato idhekaccokāyassabhedāparaṃmaraṇāapāyaṃduggaṭṭimvinipātamaṃirayaṃupapajjati. Katamehidvīhi? Kodhenacaupanāhenaca...*”

⁴⁰ AN.7.60. (Trans. Thanissaro Bhikkhu), Retrieved January, 26, 2016, from <http://www.accesstoinsight.org/tipitaka/an/an07/an07.060.than.html>

⁴¹ Kam, K. (2009, December 21). *How anger hurts your heart*. Retrieved February 2, 2016, from <http://www.webmd.com/balance/stress-management/features/how-anger-hurts-your-heart>

⁴² Elizabeth, Landau. (2009, July 29). Anger, stress may be linked to heart problems. Retrieved March, 3, 2016, from <http://edition.cnn.com/2009/HEALTH/02/24/anger.heart/index.html?iref=24hours>

⁴³ *Ibid.p.36*

⁴⁴ *Vism.306*

⁴⁵ “*kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati; Kodhassa visamūlassa, madhuraggassa brāhmana; Vadhaṃ ariyā pasamsanti, taṃ hi chetvā na socatī”ti. SN.I.1. p. 254*

⁴⁶ MN.135

⁴⁷ Dh.v.224 “*Saccaṃ bhaṇe na kujjheyya, bdajjā appampi yācīto, Etehi tīhi ṭhānehi, gacche devāna santike.*”

⁴⁸ It.2.13

⁴⁹Bhikkhu Bodhi, *Comprehensive Manual Abhidhamma the Philosophical Psychological of Buddhism*, BPS, 2006.P.180. "Anāgānipuggalānaṃ paṇapaṭighajavanānicānalabbanti."

⁵⁰ "Nava, bhikkhave, dhammepahāyabhabboarahattaṃsacchikātuṃ. Katamenava? Rāgaṃ, dosaṃ, moham, kodham, upanāham, makkham, paḷāsaṃ, issaṃ, macchariyaṃ— imekho, bhikkhave, navadharmepahāyabhabboarahattaṃsacchikātuṃ"ti. "One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship." AN.09.62.11

⁵¹ Duncan, A. (2009). *Taming the beast: 9 keys for mastering your anger*. from <http://www.alduncan.net/angermanagement.html> Retrieved February 2,2016,

⁵² It.39

⁵³Dh.vs.246-247.

⁵⁴ For detailed explanations on keeping the precepts read *Going for Refuge and Taking the Precepts* by Bodhi, Bhikkhu (Wheel 282/284) and *Everyman's Ethics* by Narada Thera (Wheel 14), and also read *The Five Precepts and the Five Ennoblers* by Vajirananavarorasa (Bangkok: Mahamakuta, 1975), *The Five Precepts Collected Essays*, (Wheel No.55).

⁵⁵ Quoted in *Tibetan Yoga and Secret Doctrine* edited by W.Y.Evans-Wentz (London, 1935), p.65. See also in *The Buddha's Ancient Path* by Piyadassi Thera (BPS, 2003), p.131 and in *Treasury of Truth Illustrated Dhammapadaby* Ven.Weragoda Sarada Maha Thero, (Buddha Dharma Education Association Inc. 1993), p.1021

⁵⁶ Venerable Ledī Sayādaw, *A Manual of the Excellent Man (Uttamapirisa Dipani)* BPS, 2000: p.2. see also Vism.I.20-22

⁵⁷ AN.5.161

⁵⁸Ibid.

⁵⁹ SN.56.27

⁶⁰ "Seyyathāpi, āvuso,yānikānicijaṅgalānaṃpāṇānaṃpadajātānisabbānītānihatthipadesamodhānaṃgacchanti, hatthipadaṃtesaṃggaṃmakkhāyatiyadidaṃmahantattena; evamevakhō, āvuso, ye kecikusalādharmāsabbetecatūsariyasaccesusaṅgahaṃgacchanti." MN.28.1:

⁶¹ "Just as, bhikkhus, if anyone should speak thus, 'Having built the lower storey of a peaked house, I will erect the upper storey' this would be possible; so too if any should speak thus: 'Having made the breakthrough to the Noble Truth of dukkha, its cause, its cessation and the path to end dukkha, as they really are, I will completely make an end of dukkha;-This is possible.' SN.V.44.4. p.1868 (Bhikkhu Bodhi translation)

⁶² M.19.26

⁶³SN.V.11.1. p.1843.see also full translation of this sutta: "DhammacakkappavattanaSutta: Setting the Wheel of Dhamma in Motion" (SN 56.11), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 30 November 2013, <http://www.accesstoinsight.org/tipitaka/sn/56/sn56.011.than.html> .

⁶⁴ For a detailed exposition on *Right Understanding* see *The Discourse on Right View* by Nanamoli, Bhikkhu (Wheel 377/379); *Right Understanding* by Soma Thera (Buddhist Literature Society, Colombo, 1946); *The Four Noble Truths by Story*, Francis (Wheel 34/35); and *Karma and Rebirth* by Nyanatiloka Thera, (Wheel 9).

- ⁶⁵ MN.9; See also “*The Discourse on Right View, The SammādiṭṭhiSutta and its commentary*” translated by BhikkhuÑāṇamoli, (BPS Wheel No.377-379)
- ⁶⁶ AN.10.103.3
- ⁶⁷ MN.117-34
- ⁶⁸ MN.117
- ⁶⁹ “*Dvekho, āvuso, paccayāsammādiṭṭhiyāuppādāya—paratocaghoso, yonisocamanasikāro.Imekho, āvuso, dveppaccayāsammādiṭṭhiyāuppādāyā”i.*” MN.43.13.
- ⁷⁰ DN.22, MN.141.25; SN.45.8
- ⁷¹ AN.6. 109-110-111
- ⁷² AN.i.11 [PiyadassiThera (2003) .p135] “Whatsoever there is of evil, connected with evil, belonging to evil-all issue from the mind. Whatsoever there is of good, connected with good, belonging to good-all issue form the mind.” AN.i.261. [PiyadassiThera 2003.p135] “When the mind or thought is guarded, bodily action also is guarded; verbal action is also guarded.” “When the mind is unguarded, bodily action is also unguarded, verbal action also is unguarded.”
- ⁷³ DN. 22. MN.141.26. SN.45.8
- ⁷⁴ MN.48.5
- ⁷⁵ AN.10.44, Bhikkhu Bodhi, (2012), p.1394
- ⁷⁶ “*Kāyappakopaṃrakkheyya,kāyenasamvutōsiyā;Kāyaduccaritaṃhitvā,kāyenasucaritaṃ care.*” Dh.v.231
- ⁷⁷ MN.117-29
- ⁷⁸ “Na attahetunaparassahetu,
Na puttamicchenadhanammaratṭham;
Na iccheyyaadhammenasamiddhimattano,
Sa sīlavāpaññāvādhammikosiyā.” Dh.v.84:
- ⁷⁹ “*Dhammaṃ care sucaritaṃ,nanamduccaritaṃcare;Dhammacārīsukhaṃseti,asmimlokeparamhica.*” Dh.v.169:
- ⁸⁰ DN.22. ii.313.p.348, MN.141.29. SN.45.8
- ⁸¹ MN.77.16
- ⁸² “Yassapāpaṃkātapaṃkammaṃ, kusalenapīdhīyati, somaṃlokaṃpabhāseti, abbhāmuttovacandimā.” Dh.v.173:
- ⁸³ For a detailed explanation read *The Seven Factors of Enlightenment* by PiyadassiThera (Wheel 1)
- ⁸⁴ For an exhaustive exposition of Four Foundations of Mindfulness, see *The Foundations of Mindfulness SatipaṭṭhānaSutta* translated by NyanasattaThera (BPS Wheel No.19) And see also *The four Foundations of Mindfulness* by Sayādaw U Silānanda, Wisdom Publication, Boston, (2002) and *The Way of Mindfulness* by Soma Thera, (BPS), (2003), and *The Heart of Buddhist Meditation* by NyanaponikaThera (BPS), (2012) and *Satpaṭṭhāna The Direct Path to Realization* by BhikkhuAnālayo, (BPS), (2010) and *Investigating the Dhamma* by Bhikkhu Bodhi (BPS), (2015), pp.122-148, and *Mindfulness in Plain English* by Ven.HenepolaGunaratana
- ⁸⁵ DN.22, MN.141.30, SN.45.8
- ⁸⁶ The “Direct Path” is translated from Pali term “*Ekāyanomaggo*” which can be divided into three words as “Eka-one”, “yāna-going” and “magga-way or path.” The Majjhimanikāya commentary gives the five alternative explanations for the term “Ekāyana-direct Path.” It is the direct path in the sense of

(1) a "Single Path" leading straight to the goal of fully liberation, (2) to be followed by oneself "alone", without a companion, for his own emancipation, (3) taught by the "One" (the Blessed One), (4) can be found in the Buddha's dispensation, and (5) which leads to "one way", namely to Nibbāna. See, *The Four Foundations of Mindfulness* by Sayadaw U Sīlānanda, (Wisdom Publication-Boston), (1990). P.8: *Satipaṭṭhāna The Direct Path to Realization* by Bhikkhu Anālayo, (BPS), (2010), p.27. Notes to Suttas 10-135 by Bhikkhu Bodhi in his Translation of the Majjhimanikāya. Pp.1188-9

⁸⁷ "Ekāyanoayaṃ, bhikkhave, maggosattānaṃvisuddhiyā, sokaparidevānaṃsamattikkamāya, dukkha-domanassānaṃmatthaṅgamāya, ñāyassaadhigamāya, nibbānassasacchikiriyāya, yadidaṃcatitārosatipaṭṭhānā." DN.22, MN.10

⁸⁸MN.2.3

⁸⁹"Nāhaṃ, bhikkhave, aññaṃekadhammapisamanupassāmiyenaanuppannāvākusalādhammāuppajjantiuppannāvākusalādhammāparihāyantiyathayidaṃ, bhikkhave, appamādo. Appamattassa, bhikkhave, anuppannācevākusalādhammāuppajjantiuppannācaakusalādhammāparihāyanti"ti. AN.I.59

⁹⁰MN.10-36; DN.ii.301

⁹¹ Byāpādavittakkañce, bhikkhave, bhikkhubahulamanuvittakketianuvicāreti, tathātathānāthiteticetaso. Byāpādavittakkañce, bhikkhave, bhikkhave, bhikkhubahulamanuvittakketianuvicāreti, pahāsiByāpādavittakkaṃ, byāpādavittakkambahulamakāsi, tassataṃbyāpādavittakkāyacittatṃnamati. MN.19.6

⁹² DN.22

⁹³Vism. III.4. p.82

⁹⁴PesalaBhikkhu, 1991: p.9