



A Study on the Methods of Extinguishing Anger in Buddhism

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Abstract

This research article has three objectives, namely: (1) to study the causes and effects of anger in Buddhism in general, (2) to study the methods of extinguishing anger in Buddhism, and (3) to study the benefits of extinguishing anger in Buddhism.

During this research, it was found that there are many causes and effects of anger according to Buddhism. Concerning the causes of anger, it is mostly caused by unwholesome roots (akusala mūla), worldly conditions (lokadhamma), defilements (kilesa), craving (taṇhā), etc. Moreover, concerning the effects of anger, anger directly affects one's self and others.

Furthermore, the researcher found that there are two benefits of extinguishing anger in Buddhism, those are benefits for oneself and benefits for others. In addition, there are some more benefits, which are: one not destroys one's life, is shameful to do evil, knows the advantages of Dhamma, and experiences a cool mind all the time. On the other hand, the benefits of extinguishing anger for others are: one respects and is kind to all beings, lives together with others in peace and harmony.

The paper also discusses the meaning and the problems of anger in Buddhism in general, and discusses the methods of extinguishing anger in Buddhism. In the research, it was found that there are several methods of extinguishing anger in Buddhism. Particularly important is the reflection method, which is the reflection on the Buddha's teachings, and reflection on many different objectives in order to extinguishing anger.

Keywords: Anger, management, defilements, extinguishing.

Introduction

Some people easily get angry over minor matters while others are able to tolerate intense situations before they get to a point where they cannot take it any longer and the anger breaks free through speech or action. However, the root cause of anger is defilement of the mind and a lack of mindfulness and wisdom to restrain anger with patience. People allow their minds to dwell on unwholesome thoughts and this becomes the cause for anger outbursts.

We need to realize how dangerous anger is. The Buddha said, “Na hi sādhu kodho,”¹ meaning “anger is not good.”² If we cannot see the disadvantages of anger and the harm it causes, then we will not be able to restrain our anger. We will not be able to purge it from our minds. When anger dominates our minds, all it produces is suffering for us and harm for others.³ 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 spoiling, blotted out like fire enveloped in smoke. When a man becomes angry, he has no shame, no fear of evil, is not respectful in speech, and for a person overcome with anger nothing gives light.⁴ However, ‘loving-kindness’ (mettā) has a major rival which is ‘anger’ (kodha). Anger is an enemy of mettā, always preventing loving-kindness from developing. People prone to anger, once anger arises, handle things very roughly, including throwing things out or using harsh language. They even destroy important properties; if they are not able to do anything, they sit still and keep quite with an ugly face. They are furious and they are burning their own mind.⁵

Wise men know how the angry person feels; therefore, they try to show various ways to extinguish it. Some techniques of extinguish anger will be mentioned in this paper. It will benefit not only those who are prone to be overwhelmed by anger, but also offer a

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

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

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

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

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

source of inspiration, awareness of the demerit of anger, and the merit of loving-kindness.⁶ If we want to get rid of our enemies we should first kill our anger, which is the greatest enemy within us. On the other hand, if we be perturbed hearing from our enemies, it means we are fulfilling the wishes of our enemies by unknowingly entering into their trap. We will not be able to get rid of our enemies by returning evil for evil. If we do that then we will be inviting only more enemies. The best and the most correct method of overcoming our enemies is radiating our kindness towards them. When we know that there is someone, who is very angry with us, we should first try to find out the main cause of that enmity; if it is due to our mistake, we should admit it and should not hesitate to apologize to him or her.⁷

The Meaning and the Problems of Anger in Buddhism in General

Anger itself is unskillful. Whatever an angry person fabricates by means of body, speech, or intellect, that too is unskillful. Whatever suffering an angry person experience, his mind perceives it wrongly and inflicts damage on another person through beating, imprisonment, confiscation, placing blame or banishment, with the thought of ‘I have power. I want power,’ that too is unskillful. Thus, it is that many evil, unskillful qualities born of anger, caused by anger, originated through anger. A person with mind overcome with evil, unskillful qualities born of anger dwells in suffering right here and now, feeling threatened, turbulent, feverish and at the breakup of the body, after death, can expect a bad destination.⁸

The Methods of Extinguishing Anger in Buddhism

Some people may try to share loving-kindness and their merit with others, but still cannot eliminate their anger for enemies. Some methods of extinguishing anger are as following:

⁶Agga Pandit, But Savong, **Ways to appease anger**, Op. cit., p. 2.

⁷Ven., K., Sri, Dhammananda, **How to Overcome Your Difficulties**, view on 4th October, 2013. http://www.Dhammatalks.net/Books6/Bhante_Dhammananda_How_to_Overcome_your_Difficulties.pdf, p. 10.

⁸F.L., Woodward, M.A., (tr). **The Book of The Gradual Sayings (Aṅguttara Nikāya) or More-Numbered Suttas**, Vol. I, (London: The Pāli Text Society, 1932), p. 183.

1. Reflection on Mental Impurities of the Anger

The Buddha explained that the mind filled with anger is unwholesome, “when anger-bound, man Dhamma cannot see; when anger conquers man, blind darkness reigns”⁹. Whereas the anger of people who have no sense of Dhamma is extending and expanding, their bad conduct make it more intensive and longlasting. Therefore, Buddha’s disciples should be mindful, thinking “I must not be either a bad person or worse than any person at all.” If some people are angry with us, we should not react angrily toward them. This behavior considered as a victory over a battle, which is hard to win. Knowing immediately that other person is getting angry with you, you can appease your anger; not to react angrily means to achieve advantages for oneself as well as for others.¹⁰ Furthermore, in any event, you should train thus: ‘my mind will be unaffected and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving-kindness, without inner hate’.¹¹

2. Reflection on Demerit of Anger

Regarding this point, the Buddha expounded various teachings, which are: angry people have ugly complexion, sleep in pain, lose friends, lose honor, etc. One who is angry is not aware that anger is a fear arising in his body. Angry people do neither know about advantages nor see the Dharma. One who is controlled by anger encompasses only darkness. Angry persons do unwholesome things easily thinking that they had performed good actions. When they are free from anger, they feel so regretful as if they are on fire. At the beginning, anger manifests itself through facial expressions, which are like smoke that comes before the fire. When anger reaches its highest point, an angry person is not afraid of anything. He is shameless and does not respect anybody. He destroys everything like a bushfire that burns the whole village. Person filled with anger can kill anybody, be it his own parents or an Arahant, and even take his own life.¹²

⁹EM, Hare, (tr). **The Book of the Gradual Sayings (Aṅguttara Nikāya)**, (London: PTS, 1978), vol. IV, p. 61.

¹⁰Bhikkhu Bodhi, (tr). **The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya**, (Boston: Wisdom Publication, 2000), p. 256.

¹¹Bhikkhu Nanamoli & Bhikkhu Bodhi, (tr). **The Middle Length Discourses of the Buddha, A New Translation of The Majjhima Nikāya**, (Kandy: Buddhist Publication Society, 1995), p. 218.

¹²Bhikkhu, Thanissaro, (tr). **Handful of Leaves: An Anthology from the Aṅguttara Nikāya**, Vol. III, (Metta Forest Monastery, Valley Center, USA. 2003), p. 233.

3. Reflection on Goodness of Others

By nature and in general, each of us human beings has some good and some bad habits. It is not possible to find someone who is perfectly good without having any defects. There are some things we see as good, whereas other people find them bad; and the reverse is possible. We might dislike some people as they are, with their weaknesses and negative traits. We should not always focus on others' shortcomings or things that do not please us, but also look for their goodness in physical and verbal actions.¹³ Moreover, we should not think that they are not good and they make us angry. Anger and dislike are generating from within; and it is due to our own greed, anger and delusion that we find them bad in this way or that way. No matter how terrible or brutal a person is, if greed, anger and delusion are eliminated, that person will become an Arahanta, achieving self-salvation, worthy of respect. Thus, we should learn and reflect to see the true nature of greed, hatred and delusion as they really are. We should realize that they are defilements of our mind. This sort of understanding helps ourselves to reduce our dissatisfaction in other people.

4. Reflecting that Self-Punishment is Just a Form of Fulfilling Enemy's Wishes

Usually a person has ill-will and desire to harm his enemies. He does not need to do any harm to an angry person because such a person is already doing much harm to himself. For example, if an enemy wishes such an angry person to be ugly, to have a bad complexion, not to have a good sleep, to have all his benefits and belongings destroyed, to be devoid of honor, to lose all friends and to suffer in hell after death, the angry person does all these to himself as expected by his enemy.¹⁴ Owing to this belief, a skillful enemy can find ways to incite the other party to feel angry or to create division within the group by using different means. For this reason, one shall not offend oneself by being angry.

In reverse, when one can control his mind to react to things which incite hatred with a calm mind and a smiling face, this will send a clear signal to the enemy that you are not affected at all. This will hurt the enemy's mind to its utmost; while as a man without anger, you will earn many benefits and avoid destruction.

¹³ Steven Collins, *Kalyāṇamitta and Kalyāṇamittatā*, in *Journal of The Pali Text Society*, Vol. XI, edited by K. R. Norman, (London: Pali Text Society, 1985), pp. 52- 53.

¹⁴ But Savong, Agga Pandit, *Ways to Appease Anger*, Op. cit., p. 9.

5. Reflection on Anger as Causing Pain to Ourselves

If attacked by a robber, people suffer from physical abuse. Anger caused by robbery deals another blow, which affects the mind. It burns people's mind. In this case, it is better to have loving kindness toward others, but if it is not possible, people should develop pity and loving-kindness toward themselves. They should not burn their heart and should not let the mind be tormented by anger. We feel sad and discontented because someone abuses us or atrociously attacks us. How about ourselves? We burn our own heart and mind as well as destroy our own virtues. How savage we are by committing such cruelty to ourselves. When anyone wants to harass us, he will use different tricks to make us angry. Therefore, anger is one of our own weaknesses that make them fulfill their wishes. When we get angry, whether we intend to harm others or not, we do harm ourselves. Normally we adore ourselves very much, but when we are overwhelmed by anger, we are so ignorant that we blindly harm ourselves.¹⁵

6. Reflection on Inheritance of Kamma

The Buddha taught that, "One is owner of his deeds, heir of his deeds; he will become the heir of whatever deeds he does".¹⁶ For this is said by the Blessed One: "When a fool hates a man that has no hate, is purified and free from every blemish, such evil he will find comes back on him, as does fine dust thrown up against the wind."¹⁷ We should reflect that we all have kamma as our inheritance. We reap what we have sown. We should consider that if we are angry, no matter what we are doing, our action stems from anger, which is one of the unwholesome roots. Our present kamma resulted from bad actions will produce bad result full of frustration and lack of benefit for this life. In addition, when we perform bad kamma that stems from anger, before we harass and do harm to others, we have already harmed and burnt ourselves. This process of self-harm is like using both hands to pick up a burning ember or excrement with the intention to throw it at the others. It first burns our both hands or makes them dirty. When we reflect on ourselves this way, we should reflect on others in the same manner. If a person gets angry, he will do bad things and will reap bad kamma. This bad kamma will not help them receiving any good result

¹⁵ But Savong, Agga Pandit, **Ways to Appease Anger**, Op. cit., pp.11-13.

¹⁶ Bhikkhu Nanamoli, (tr). **Visuddhimagga: The Path of Purification**, (Kandy: Buddhist Publication Society, 1991), p. 297.

¹⁷ Ven. Thanissaro, Bhikkhu **Dhammapada: A Translation**, (CA: Buddha Dhamma Education Association Inc., 1997), p. 57.

or peace. He will get only bad result including irritation and burning inside his mind. We should not bother our minds, but we should have a strong resolve to cultivate wholesome behavior.¹⁸

However, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than thousand years. Similarly, if a mango seed or a jackfruit seed is planted, big mango trees and big jackfruit trees will grow and bear more than a hundred thousand fruits for many years. Thus in the case of trees, a small seed is able to produce more than a hundred thousand fruits, leaves, branches and twigs. Similarly, a seed of wholesome kamma, such as alms-giving, moral behavior, and meditation practiced at one time, can produce more than a hundred thousand good results in successive future existences. A seed of unwholesome kamma, planted by killing a being, can produce evil and painful results in numerous following existences.¹⁹ Therefore, the Buddha declares ‘sabbe sattā kammadāyādā’²⁰ ‘all beings are the heir to their actions’.²¹

7. Reflection on Past Life Stories of the Buddha

The Buddha, before gaining enlightenment, took a long time to accomplish the ten perfections. He provided benefits and advantages to public. In some instances, he was harmed, but he never got angry. He replaced anger by non-violence. During his life, there were attempts to kill him, but he never thought of revenge or even had any ill will towards those perpetrators at all. He tried his best to help people in danger, sometimes what he got in return was not gratitude but aggression. In spite of this, he was not irritated. He kept doing good things to them. One of the Buddha’s life stories (Jātakas) related to patience and compassion goes as follows:

Once the Bodhisatta was the Great Monkey living in the forest. He helped pull a cowboy out of the chasm. As the Great Monkey was so tired, he lied down and fell asleep, while that man, who had an intention to kill him for food, took a big stone and dashed it

¹⁸ Bhikkhu Nanamoli & Bhikkhu Bodhi, (tr). **The Middle Length Discourses of the Buddha, A New Translation of The Majjhima Nikāya**, Op. cit., p. 1053.

¹⁹ Ledi Sayadaw, Mahā Thera, **The Manuals of Buddhism**, (Yangon: Mother Ayeyarwaddy Publishing House, 2004), p. 399.

²⁰ Prof. E. Hardy, Ph.D., DD, **The Aṅguttara Nikāya**, part III, (London: Oxford University Press, 1896), p. 72.

²¹ Bhikkhu Nanamoli & Bhikkhu Bodhi, (tr). **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikāya**, Op. cit., p. 1054.

right away on the monkey's head. The Bodhisatta did not die, because the man was not strong enough. The Great Monkey was not angry but afraid that man would get lost and not find his way out of the forest. In great pain, he jumped from one branch to another in order to show the way out.²²

8. Reflection on Relatives in Samsara, Endless Cycle of Life Transmigration

We should review the suttas that deal with the beginningless round of rebirths. Here it is said by the Buddha: “Bhikkhus, it is not easy to find a being who has not formerly been your mother ... your father ... your brother ... your sister ... your son ... your daughter”.²³ Consequently, we should think about that person thus: “This person, it seems, as my mother in the past carried me in her womb for ten months and removed from me without disgust, as if it were yellow sandalwood, my urine, excrement, spittle, snot, etc., and played with me in her lap, and nourished me, carrying me about on her hip. This person as my father went by goat paths and paths set on piles, etc. to pursue the trade of merchant, and he risked his life for me by going into battle in double array, by sailing on the great ocean in ships and doing other difficult things, and he nourished me by bringing back wealth by one means or another thinking to feed his children. In addition, as my brother, sister, son, daughter, this person gave me such and such help. So it is unbecoming for me to harbor hate for him in my mind.”²⁴

9. Reflection on the Merit of Loving-Kindness

The opposite of anger is mettā or loving-kindness. While anger produces its most vicious results, loving-kindness bears great virtues and provides its highest and impressive results too. For that reason, we should quench anger and instead develop loving-kindness. This loving-kindness will help wiping out anger, and prevent it from occurring until it vanishes forever. Endowed with loving-kindness, people can win the heart of others. It is a paramount victory. These types of people create two benefits. The first is for oneself and the

²² H.T. Francis M.A., and R.A. Neil, M.A., (tr). **The Jātaka or Stories of the Buddha's Former Births**, Vol. III, (Cambridge: University Press, 1897), pp. 225-227.

²³ Bhikkhu, Bodhi, (tr). **The Connected Discourses of the Buddha (Sāmyutta Nikaya)**. Vol. I, (Boston: Wisdom Publications, 2000), p. 693.

²⁴ Bhikkhu, Ñānamoli, (tr). **The Path of Purification (Visuddhimagga)**, (Kandy: BPS, 1991), p. 300.

second is for others. Loving-kindness should be developed first towards oneself by mentally repeating the following formula in Pali or one's own tongue.

Ahaṃ avero homi	May I be free from enmity
Abyāpajjho homi	May I be free from ill will
Sukkhī attānaṃ pariharāmi ²⁵	May I keep myself happy. ²⁶

Having developed loving-kindness for oneself repeatedly, one then extends the wish to other beings by mentally repeating the following statement: “May all beings be free from enmity, ill will, and distress, and may they keep themselves happy”.²⁷ One should review the advantages of loving-kindness. Thus has been said by the Buddha: “Bhikkhus, when the mind-deliverance of loving-kindness is cultivated, developed, much practiced, made the vehicle, made the foundation, established, consolidated, and properly undertaken, eleven blessings can be expected.”²⁸

10. Reflection on the Division of Elements

Contemplating elements is a kind of practice, which is close to Vipassana (meditation for insight). Employing Vipassana for one's benefit is to contemplate on our present life. Contemplating on beings is to see that they are aggregates or the living saṅkhārā. Human beings, males and females, and animals are living aggregates or the formed. It is not possible to pinpoint or to substantiate what we call human beings and animals. In the context of an absolute truth, we can find only elements, which are hard corporal elements, feeling, perception, formation, and Viññāna (the knowing). Besides these there are the five sense organs: eye, ear, nose, tongue, and body with the corresponding external objects which are images, sounds, smells, etc... in all what we call nāma and rūpa, or nāma dhamma (mental aggregate) and rūpa Dhamma (physical aggregates).²⁹ At the end, we cannot find

²⁵ Arnold C. Taylor, M.A. (ed). **Patisambhidāmagga**, Vol. II, (London: Pali Text Society, 1907), p. 130.

²⁶ Bhikkhu, Ñānamoli, (tr). **The Path of Purification (Visuddhimagga)**, Op. cit., p. 292.

²⁷ Ibid., p. 292.

²⁸ F.L. Woodward, M.A., **The Book of Graduate Saying (Aṅguttara Nikāya)**, Vol. V, (Oxford: Pali Text Society, 2003), p. 219.

²⁹ Bhikkhu Nanamoli & Bhikkhu Bodhi, (tr). **The Middle Length Discourses of the Buddha, A New Translation of the Majjhima nikāya**, Op. cit., pp. 148-150.

or locate the target of our anger. There is nothing for our anger to cling. We, human beings keep quarreling, hating, nourishing ill will because we do not see through the real elements constituting our body.³⁰

11. Reflection on Causes and Effects, and Practice of Generosity

One should try the giving of a gift. It either be given by oneself to the other or accepted by oneself from the other. However, if the other's livelihood is not purified and his requisites are not proper to be used, it should be given by oneself. People should use their own possessions as a gift for people to whom they hate or dislike. They should accept what they get in return from the person they hate. Therefore, they should give away things with good heart and with friendly words. Donation means to fight a war against avarice and anger that is inside our heart. Normally, we can give donation to any person whom we do not hate or are not angry. If we are not stingy, we can simply make such a donation. However, for a person we hate or are angry with, it is difficult for us to apply this approach. Therefore, we should remember that the real enemy is our anger. We fight a war with anger by giving dāna or donation. Giving dāna is a remedy to appease anger that brings better results as well as providing various approaches to solve other pending problems. Donation can appease a long-standing vindictiveness and turn enemy into good friends.³¹ 'Bālāhave nappasanti dānam'³² foolish people never appreciate dāna.³³

12. Reflection on Buddhist Proverbs

The Buddha said, 'Bhikkhus, even if bandits brutally severed limb from limb with a two-handled saw, he who entertained hate in his heart on that account would not be one who carried out my teaching'.³⁴ If we want to liberate ourselves from something, we must know what the dangers of those things are. Therefore, there are stanzas about demerits of anger, for instance:

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

³¹ Ibid., pp. 31-33.

³² Dhp. 177.

³³ Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, (Taiwan: The Corporate the Body of the Buddha Educational Foundation, 1993), p. 584.

³⁴ Bhikkhu Nanamoli & Bhikkhu Bodhi, (tr). **The Middle Length Discourses of the Buddha, A New Translation of The Majjhima nikāya**, Op. cit., p. 1016.

“To repay angry men in kind is worse than to be angry first; repay not angry men in kind and win a battle hard to win”.³⁵

“I am not one afflicted in mind, nor easily drawn by anger’s whirl. I never become angry for long, nor does anger persist in me”.³⁶

“When I’m angry I don’t speak harshly and I don’t praise my virtues. I keep myself well restrained out of regard for my own good”.³⁷

“Na hi sadhu kodho.” ³⁸	Anger is not good”. ³⁹
“Kodho satthamalam loke.” ⁴⁰	In the world anger is a rusty sword”. ⁴¹
“Kodho dummedhagocaro” ⁴²	Anger characterizes a fool.” ⁴³
“Doso kodhasamuṭṭhāno” ⁴⁴	Anger breeds fury.” ⁴⁵
“Natthi dosasamo gaho” ⁴⁶	There is no grip equal to hatred.” ⁴⁷
“Natthi dosasamo kali.” ⁴⁸	There is no crime like anger.” ⁴⁹

³⁵ Bhikkhu Bodhi, (tr). **The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya**, Vol. I, (Boston: Wisdom Publication, 2000), Op. cit., p. 256.

³⁶ Ibid., p. 338.

³⁷ Ibid., p. 339.

³⁸ V., Fausboll, (tr). **The Jātaka: Together With Its Commentary Being Tales of the Anterior Births of Gotama Buddha**, Vol. III, (London: Trübner & Co., 1883), p. 233.

³⁹ H. T., Francis, M.A., and R. A. Nell, M.A., **The Jātaka**, Vol. III, (Cambridge: The University Press, 1897), p. 154.

⁴⁰ M. é éon Feer, (ed). **The Saṃyutta-Nikāya of the Sutta-Piṭaka: Sagātha-Vagga**, (London: Pali Text Society, 1884), p. 43.

⁴¹ Bhikkhu Bodhi, (tr). **The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya**, Vol. I, (Boston: Wisdom Publication, 2000), p. 136.

⁴² V., Fausboll, (tr). **The Jātaka: Together With Its Commentary Being Tales of the Anterior Births of Gotama Buddha**, Vol. IV, (London: Trübner & Co., 1887), p. 26.

⁴³ W. H. D. Rose, M.A., (tr). **The Jātaka or Stories of The Buddha’s Former Births**, Vol. IV, (Cambridge: University Press, 1901), p. 16.

⁴⁴ V., Fausboll, (tr). **The Jātaka: Together With Its Commentary Being Tales of the Anterior Births of Gotama Buddha**, Vol. III, Op. cit., p. 11.

⁴⁵ W. H. D. Rose, M.A., (tr). **The Jātaka or Stories of The Buddha’s Former Births**, Op. cit. p. 7.

⁴⁶ John Ross Carter, **The Dhammapada**, (New York: Oxford University Press, 1987), p. 292.

⁴⁷ Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 794.

⁴⁸ John Ross Carter, **The Dhammapada**, Op. cit., p. 256.

⁴⁹ Ven., Weragoda Sarada Thero, **Treasury of Truth Dhammapada (Text)**, Op. cit., p. 655.

Conclusion

Anger is the unwholesome root, the defilement of mind, and the enemy of loving-kindness. It always prevents loving-kindness from developing in people's minds. Whatever an angry person does by body, speech, or thought is also unwholesome. Whenever the mind of a person is overcome by anger, anger badly affects himself and affects people around him. Thus, many evil deeds are committed through verbal and physical actions. However, an angry person before doing harm to others is harming himself first. By any possible ways, we should endeavor to quench our anger and at last be able to extend our loving-kindness towards every being in the world. When we are able to curb our anger and control our mind, we should extend from ourselves boundless love as far as we can imagine throughout every direction pervading and touching all living beings with loving-kindness. We should practice this meditation every day at regular times without any break. Because of this practice, we will be able, one day, to attain the jhānas or meditative absorptions, which entail the control of sensuality, ill will and many other passions, bringing at the same time purity, serenity and peace of mind.

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