

Anger Management in Buddhism for Human Development

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Abstract:

As it is discussed in the Roga Sutta of the Āṅguttaranikāya, it is immensely impossible to be a perfect mentally healthy person except an Arahant, one who has reached the highest mental and spiritual development. Enlightened beings who have not yet reached liberation are confronted with very subtle mental distortions. Nevertheless, average people are having various mental problems minute by minute. In this comprehensive analysis on mental problems, angry (Patigha) is understood in Buddhist discourses as natural phenomenon faced by every average person.....

In this context, the Buddha, played his role as a great Psychotherapist, has shown how to overcome such anger. The elements of Buddhist Anger Management Techniques scattered throughout Suttas are presented here in a systematic manner with the aim of drawing the attention of professionals who work in the related areas of anger into valuable discussion of several Buddhist discourses that could be adopted to develop the field.

Keyword: Roga sutta, Angry(Patigha), Psychotherapist.

I. INTRODUCTION

Today the world is facing a moral crisis, self-satisfaction, anger towards others has pushed people into deep pits of sin. People follow the development of society but lose time to look at themselves, let anger dominate, harm themselves and those around them, in addition, affect the

The Buddha gave many solutions to control anger but the most important thing is for each person to recognize their own anger.

peace of society. When faced with life's unrelenting challenges, instead of responding wisely, angry people often engage in destructive behaviors, verbal aggression, and negative actions toward themselves and others. other.

In other words, being mindful in the present moment to see the anger that is present, observe and find ways to deal with it. If we practice compassion and kindness towards all sentient beings, on a daily basis, we are more likely to feel compassion instead of hate or anger. Metta

meditation affirms that it is not only praying for some sentient beings to be happy and free from suffering, but here praying for all beings to be peaceful and happy.

According to Zen Master Thich Nhat Hanh "Anger is an unpleasant feeling. It is like a fire that burns in our hearts and destroys our self-control. It makes us say and do things that we may later regret. When a person is angry, it is clear that he is in hell. And hell is created by anger. A person who does not know anger is a person who is fresh and holy. Where there is no anger, there is true happiness, there is love and compassion.

When we use the light of mindfulness to shine on anger, anger gradually loses its power. We say to ourselves, "Breathing in, I know I am angry. Breathing out I know I am my anger." If we know how to watch the breath while recognizing and observing anger, anger will no longer dare to exert such a powerful influence on our consciousness. So, mindfulness is a friend that can help us when anger flares up. Mindfulness does not come to suppress or drive away anger. Mindfulness is not the judge. Mindfulness comes like a sister who comes to care, comfort and caress her younger brother. We can focus on the breath to maintain mindfulness and to understand ourselves better.

When we are angry, we tend to think more about the person who made us angry, rather than going back to observe ourselves. We only think of the hateful things about that person, the brusqueness, the insincerity, the brutality, the slyness, and so on. The more we think about that person, the more we see that person, the more we hear him speak, the anger in us burns. Maybe that person has a lot of really hateful things, or it can be imagined and exaggerated, but the main thing that makes us suffer is still our anger. So the first thing we do is turn to ourselves to manage our anger. And it is best not to look or listen to the person we think is the cause of our anger. Just like the fireman, he must find a way to water the fire, not waste time looking for the person who caused the fire. "Breathing in, I know I'm angry. Breathing out, I have to focus on taking care of my anger." Absolutely do not think about the other person, and especially do not do, do not say anything while angry. If we give our full

attention to observing anger, we will avoid many mistakes that we may later regret.

When we are angry, we are anger. If we suppress or drive it away, we oppress and drive away ourselves. When we are happy we are happy. Therefore, when anger arises, we should remember that anger is a destructive force that we can transform into another, more beneficial source of energy. When we have a productive trash can that is stinking, we know we can turn it into manure and fragrant flowers. At first, we can see that the garbage and the flower are two opposing fruits, but when we look closely and deeply, we see that the flower is already in the garbage and the garbage is already in the flower. It only took a week or two for the flowers to turn into garbage. A good gardener, looking at the trash can see it immediately. She does not feel bored or disgusted with garbage. On the contrary, she sees the value of garbage. It only takes a few months for the trash to turn into flowers. Let's be a good gardener, we look at anger and no longer feel fear and want to drive it away. Anger, like garbage, can be turned into something more beautiful."

According to Anguttara Nikaya, the person who becomes ugly under anger, he cannot sleep under compulsion, his mind is constantly disturbed. When a person is in a fit of anger, he does not know what is right or wrong and cannot understand even what is beneficial to him. When anger is at its most intense, people lose all sense of discrimination and don't hesitate to kill even themselves. For the elimination of such immoral motives, love, compassion, and wisdom are seen as the moral roots that lead to inner happiness (ajjhata sakha) and peace (sānti) for each individual and social. The sociological basis for the origin of conflict has been established in several early Buddhist scriptures. The Cakkavattisihanāda and the Kūṭadatta Sūtras belong to the Long family - these two suttas also appear in the discovered suttas.

How to manage anger?

Anger management is a method that aids in anger management and aims to improve skills for successful anger management. Anger management helps to identify the factors behind the anger, so that we can analyze and resolve it. Anger management is a method that aids in anger management

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Simply put, anger is a person's response to feeling threatened. It starts out as discomfort and leads to irritation, and sometimes it worsens into violent rage. Anger is often confused with aggression. Terms such as hostility, aggression, and mood swings are used almost as a substitute for anger, however there is a fine line between them.

Hostility - Although anger is a motivating emotion, our own interpretation and judgment of the situation leads to hostility. Hostility breeds and leads to aggression.

Aggression - Aggression is behavior that tends to harm people/property, which is the ultimate consequence of anger within us.

Mood Swing - It is a prolonged emotional state that can range from excitement to intense expression of anger. When the mood peaks, it completely overwhelms all other emotions. Interestingly, the word 'mood' is derived from the Old English word 'mōd' which means 'courage'.

Why anger management?

Anger affects your health: Prolonged periods of angry behavior cause great stress for us, thus giving the body less time to relax. That leads to health related problems like high blood pressure, diabetes and insomnia.

Anger affects your thinking: Anger blurs our judgment and leads to misrepresentation of facts. It also leads to repeated analysis of the event. This drains a lot of mental energy, thus leading to depression and high blood pressure, among other problems.

Anger harms your career: People who can't accept constructive criticism, and can't handle creative differences or conflicting opinions will eventually vent their frustrations. drastically, leading to colleagues and friends abandoning them.

Anger affects personal life: Intense anger prevents people from communicating with you or feeling comfortable around you. Outbursts of anger also hurt children's psyche.

A few precautions to keep anger from exploding in your life help us to have mindfulness, the foundation of peace and harmony.

1. Practice to realize you're angry.

Anger has form (anatomy) and its main purpose, like the ego, is to make it bigger and bigger and eventually to explode. (Anger happens spontaneously, build up and explode). In the early stages, anger often has the bait to erupt. For example, stress, frustration, dislike of something, physical discomfort, fatigue, conceit, complaining, etc., this is the first step, the trigger. Then, anger is often spontaneous, sudden, and explosive. Our temper often has warning signs such as anger, anger, a feeling of frustration, increased breathing, blushing, trembling, etc.

When we have practice, we realize what stage our anger is in. When I'm angry I know I'm angry. We must be calm and courageous enough to recognize our own feelings and those of the other person. Take a few deep and slow breaths. That little time can help us explore our feelings and perspectives.

Take three deep and slow breaths; Long knows long, short knows short. (The out-breath is usually longer than the in-breath.) Breathe mindfully like this for a few breaths, and you will notice a change in bodily sensations. Listen to your thoughts without adding to your inner dialogue or at least letting it settle.

What am I thinking? Be patient as unpleasant feelings may arise, but observe and reflect on your anger with self-compassion. You may be surprised to discover that your anger has what it takes to teach yourself.

2. Know that we have many options.

In all situations, acknowledge that we have options to deal with. Usually we react immediately when something happens; with the practice of mindfulness, whatever happens, stay calm and practice mindfulness, and then respond properly.

During this challenging time, remind yourself: "I have a choice" and please don't choose or settle in a lack of composure or anger, wasting your time and energy in these trying times. When you have negative emotions. That can harm yourself and others now and in the future. Our decisions or choices must be based on our own interests, the interests of others, now and in the future.

3. Practice Meditation

Practice walking meditation. Zen has existed for thousands of years and there are many ways to practice Zen, not just Buddhism. Meditation helps us to relax, calm and settle down. According to leading researchers in the United States in the field of Mindfulness Meditation such as Jon-Kabat-Zin, meditation slows heart rate, lowers blood pressure, reduces anxiety, and, as a result, reduces stress. In a trial participating in an eight-week mindfulness meditation stress reduction program there were significant reductions in reported daily arousal (24%) and psychological stress (44%), and the benefits were maintained three months later.

Researchers such as Kabat-Zinn (1990) and Thompson and Gauntlett-Gilbert (2008) also revealed that meditation and mindfulness practice enhanced improved self-awareness and chronic illness as well as increased general happiness growth. In addition, Martins (2012) found that older adults who meditated, gained mindfulness, increased compassion, presence, and attentiveness and influenced their perception of life, their age, life and death, and their loss. In old age, the practitioner is more peaceful and less angry, more easily loving and forgiving. Recently, Time Magazine also reported that elementary school students who studied for meditation scored higher in math than other students. Therefore, we can meditate with them for about 5 to 10 minutes a day if time allows.

4. Practice stopping and contemplating

If in an outburst of anger, identify it. Say, I know I'm angry. Take a few deep breaths. If there's no time, it's just a really long breath. (The out-breath is longer than the in-breath.) Take a walk or take yourself out of space (timeout)

We must realize and remind that we cannot control anyone's thinking, feelings, and actions, what we can control is ours. Doctor Amy Sulzman presented life skills and practices through the PEACE method (Pause, Exhale, Acknowledge, Choice, Engage – Stop, Exhale, Identify, Choose, Act) and this purpose is no exception. .

5. Practice eating and sleeping evenly!

There are four foods that researchers in the United States call the four silent food killers: salt, sugar, fat/fat, and flour/rice. These substances cause nearly half of the US population to have one or more chronic diseases, including asthma, fatty liver disease, tooth decay (especially in children), type 2 diabetes, cancer, memory loss, liver failure, and cardiovascular disease lead to heart attacks and strokes. In addition, if you drink a lot of alcohol, it is not okay because you are drunk. Even coffee, the amount of caffeine can replace a good night's sleep. Possibly in the long run, increased sleep deprivation and increased risk of heart disease and diabetes. Avoid coffee and strong alcohol about 2-3 hours before going to bed. In short, if we don't eat properly, it will lead us to these diseases and tragedies. We must eat carefully, especially need to recharge in the morning. If the body is insecure or uncomfortable, then the mind is also not comfortable and can lead to anger. Therefore, eating and sleeping in harmony will help us live a happy and healthy life, less anger and frustration.

In conclusion, anger is one of the natural emotions that we can recognize and transform. If we practice diligently the above methods, we can realize the transformation of the inner mind. In life, we need to be open, optimistic, gentle and flexible so that we have a more peaceful and healthy life to make this world a better place.

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