

WAYS TO APPEASE ANGER

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By

BUT SAVONG, Agga Pandit

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ay Hommage to Triple Gems

May I salute the Enlightened One.
He who radiates compassion to beings in the
three realms.
He who wakes up with great wisdom,
He who has incomparable virtues,
May I salute The Great Dharma
With uncountable goodness to save the world.
May I salute The Great Sangha, field of merit, who
preserves Buddhism.

NATTHI DOSASAMO GAHO

More terrified than robbery is the danger
produced by vicious hate.
It leads us to the world of suffering
That is beyond any description.

ATTA HAVE JITAM SEYYO

Anger, a bad robber, is in our body.
To conquer oneself results in a calm glory,
It is good and beneficial beyond any doubt.

AKKODHENA JINE KODHAM

Buddha taught that we could get rid of anger
If we live with a compassionate life.
Anger is to be defeated by non-anger.

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INTRODUCTION

How Anger Could Be Appeased

Buddhism is a religion of compassion. The Enlightened One has great virtues that are divided into many parts in which the Greatest One is the Virtue of Compassion.

All Buddhists lay-people are taught to cultivate compassion, to mutually help one another in physical and verbal actions, and to have right intention. Although they have not do anything useful, Buddhist followers should develop loving-kindness and dedicate it to all beings and other creatures to have them live in peace and free from all fears and vindictiveness.

However, Metta (loving-kindness) has a major rival which is Kodha, anger. Anger, an enemy of Metta, always prevents lovingkindness from developing. People prone to anger, once anger arises, they 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 ugly face.

They are furious and they are burning their own mind.

In that instance, Metta disappears and cannot be found anywhere; but its rival, anger, remains untouched although it is not required at all. People know for certain that anger is still around, but they are not able to chase it away.

Pandits know how the angry persons feel therefore they try to show various ways to appease it. There are twelve techniques used to appease anger mentioned in this book.

They will benefit not only those who are prone to be overwhelmed by anger, but they are also useful as a source of inspiration, awareness of the demerit of anger, and the very merit of loving-kindness.

May all Buddhist followers reflex on these techniques, study and apply them for the benefit in life.

Phnom Penh, the Month of Jesatha, B.E

2547

Peace of mind is a supreme blessing.

1-REFLEXION

On Mental Impurities of the Angered

The three following points should be observed

1. Be advised to bear in mind that Lord Buddha has great compassion as his first virtue. He advises lay devotees to develop loving-kindness. If we become angry and do not appease our anger; it indicates that we do not comply with his teachings and fail to respect the Great Teacher. It means that we are not worthy for being his students. Thus, we must hurry to make ourselves worthy for being his students and become good laypeople from now on.

2 . Lord Buddha advises us that angry persons are already bad, whereas the angry persons who have no sense of Dhamma are extending and expanding their bad conduct longer or even making it bigger. This last condition is considered worse than any ordinary angry persons. Therefore we, all as students of Lord Buddha should be mindful that “I must not be either a bad person or worse than any worse person at all.”

3. Lord Buddha continues to advise us that " If some people are angry at us, we should not react angrily toward him. This behavior is considered as a victory over a battle which is hard to win."

Knowing immediately that other persons are getting angry at you and you can appease your anger and not to react angrily means you have achieved advantages for yourself as well as for others. Hence we, the Buddhist lay devotees, should not be on the side of the losers, but instead be on the side of the winners. Be the winners of the battle, be the benefit-makers, and don't be the destroyers of the society.

2-REFLEX ION

On Demerit of Anger

Regarding this point, the Buddha expounded various views, 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 bad things easily thinking that they have had performed good actions. When they are freed from anger they feel so regretful as if they are on fire. From the beginning, angry persons show ugly face which is like smoke that comes first before any fire. When anger reaches its highest stage, an angry person is not afraid of any things. He is not shameful and does not respect anybody. They destroy everything like a bushfire that burns the whole village.

Angry persons can kill his father or mother, Arahantas, anybody and even take his own life.

**Aversion is the most disastrous danger.
Aversion is far worse than any mistake.**

According to Buddhist teaching, it is quite obvious that anger causes a great deal of bad effects. Accounts in legends and in daily life can provide enough evidence to show that anger is very harmful therefore it should be eradicated at all cost. Destroying things may cause us to sleep in pain, but the destruction of anger can bring in a good sleep and enjoy a peaceful life forever.

NATHI KHANDHASAMA DUKKHA

The five aggregates create all kinds of suffering.

NATHI SANTI PARAM SUKHAM

No other forms of happiness can be compared to a tranquil state of mind.

3- REFLEXION

On Goodness of Others

By nature and in general, each of us, as human beings, has some good viewpoints and some bad viewpoints. It is not possible to find someone who is perfectly good without having any defects.

There are some points we see as good, whereas other people see them as bad; and the reverse is also possible. Accounts, characteristics or other actions of others that make us angry belong to those people. They are what we dislike; and they are their weakness and deficit. We should not always focus on others' bad points or any things that do not please us, but think that bad points or things are inherent to them only. We should also look for their goodness in physical and verbal actions. Moreover, we think that they are not good and they make us angry. Anger and dislike are generated from within; and it is due to our own greed, anger and delusion that make them bad in this way or that way.

No matter how terrible or brutal a person is, if greed, anger and delusion are completely eliminated that person will become an

Arahanta, achieving self-salvation, worthy of respect. Thus, we should learn and reflex 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. It enhances the development of compassion to all creatures as well as for ourselves because we are both dominated by these defilements.

4-REFLECTING

That Self-Punishment Is Just a Form of Fulfilling Enemy's Wishes

Enemy usually has ill wills and desires to do harms to one another. Enemy does not need to do any harm to an angry person to whom he hates most because such an angry person is ready to do a lot of harms to himself. For example, if the 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 belonging 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 it is expected by his enemy.

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 order, when one can control his mind to react positively to feeling which incites hatred with a neutral and calm mind, a smiling face and with an undisturbed mind; 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 lots of benefits and nothing has been destroyed.

Being not angry brings forth only progress, friendship, absence of hostility and victory in life, victory that can never be defeated.

5- REFLEXION

On Being Angry Means Causing Pain to Ourselves

The following seven points that are to be observed are:

1- Tormented Mind Caused by Anger

If it happened to be 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 lovingkindness toward themselves. They should not burn their heart and should not let the mind be tormented by anger.

2- Supporting Anger to Cut off Meritorious Actions

Anger destroys all wholesome deeds including morality (good conduct). If we support anger, what a fool we are?

3- Commit Atrocities Due to Anger

We feel sad and discontented because someone abuses us as well as atrociously attacks us. What about ourselves? We burn our own heart and mind as well as destroying our own virtues. How savage we are by committing such and such savagery to ourselves.

4- Our Own Weakness

It happens that people want to harm us by ways of using cunning tricks to make us angry. When anyone wants to harass us, he will use different tricks to make us angry. So, anger is one of our own weaknesses that make them fulfill their wishes.

5- Self-Criticism

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 up to a point that we blindly harm ourselves.

6- Taking a Dangerous Path

If we've already known that those who are angry take the path to danger and the path to death, why do we have to follow them. Don't we know that anger is the path leading to damage and disaster?

7- Birth and the Five Aggregates Are Sufferings

If we do not exist, no enemy can ever make us suffer. This means that we have sufferings because the five aggregates exist. There will be no more sufferings, when the five aggregates cease to exist.

AKODHENA JINE KODHAM
Anger is defeated by non-anger.

6-REFLEXION

On Inheritance of Kamma

We should reflect that we all have Kamma as our inheritance. We reap what we have sown. Reflect on ourselves that if we are angry, it doesn't matter what we are doing, our action stems from anger which is one of the unwholesome roots. Our present Kamma resulted from a bad action will be an unwholesome one that will produce bad result full of frustration and lack of benefit for this life. We will continue to get its bad result in the time to come.

In addition, when we perform bad Kamma that stems from anger before we harass and do harms 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 and stinky.

When we reflect on ourselves this way, we should reflect on others in the same manner.

If he gets angry, he will do bad things and will reap bad Kamma. This bad Kamma will not help them receiving any good result or peace.

He will get only bad result including irritation and a burning of his mind.

Since human beings have Kamma as their belongings respectively and get results of their own Karma; we should not bother to irritate our mind. What we should do is to resolutely cultivate wholesome acts.

7-REFLEXION

On Past Life Stories of Lord Buddha

The Buddha, before gaining enlightenment, took a long time to accomplish the ten Parimitas or perfections. He provided benefits and advantages to public, and in doing so, he even put his life at risk.

It happened that, 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 to revenge or even had any ill-will towards those perpetrators at all. In other instances, the Would-be Buddha tried their best to help people in danger. What he got in return from the people who got help from him was not agratitude, but they turned aggressively on him. In spite of this, the Would-be Buddha was not irritated. He kept doing good things to them.

The above-mentioned conduct of the Buddha is a quality that general people find it hard to follow. But, it is a good example, however, that Buddhist lay-devotees should take to warn themselves when they encounter similar situation in life. Considering former life-

stories of the Buddha, as example, lead us to be patient because experiences that we are facing today are so little compared with those of the Buddha, who underwent countless of hard and risking experiences.

Our story is too little to compare with that of the Buddha.

Even though the situations experienced by the Buddha were extremely serious, severe and beyond any comprehension, he was still be able to quench his anger and still be able to keep developing loving-kindness. How is it for our minor cases, as students of the Buddha, dare we say that we cannot not appease our anger. It is not suitable at all for us to take the Buddha as our teacher while we fail to follow his footsteps.

The Buddha's life-story related to patience, sacrifice and compassion written down in a series of his Birth Story (Jataka), are plentiful and all have long details that cannot be described here. But, I would like to share with you only some short Jataka stories as examples in brief and as follows:

Once upon a time, the Bodhisatva was born as the King of Varanasi (modern Benares) named Mahasilava. At that time, one of his

ministers made a mistake and had to be banished from the kingdom. He was later employed by King Kosala. Due to his hatred, this former minister organized groups of gangsters and bandits to infiltrate through the border to pillage properties in the territory of King Mahasilava. Those gangsters and bandits were court and brought to the royal palace of King Mahasilava. The king did not punish them, but instead, they were educated by the king; and let them return home with some gifts and chattels from the king.

Finally, the wicked former minister used those incidents to incite King Kosala, "Now that King Mahasilava is too weak, Yours Majesty, Sir, if we gather the troops to go to battle now, we would conquer Varanasi easily". Since King Mahasilava did not want his subjects to suffer from the war, he did not counter-attack. He allowed King Kosala capture the royal property and caught him. King Kosala arrested King Mahasilava and had him buried alive up to his neck in a hole dug in the earth in a charnel forest and left him for the jackals to bite him to death. That was the execution style of that kingdom.

At mid-night, jackals arrived. King Mahasilava used his wisdom and courage. He used his chin to press the mouth of a jackal that came to bite his neck. While that jackal was getting surprised and struggling to free himself other jackals came in and scrapped away the soil around his burial so dispersed that he managed to find his way out.

In that very late night, King Mahasilava, carrying a sword, sneaked into the bedroom but did not kill him. In exchange, King Kosala agreed to return the kingdom of Varanasi to King Mahasilava. King Kosala swore he would not invade Varanasi again. King Mahasilava made friend with King Kosala and allowed him to return to rule the state of Kosala as before.

The wicked royal minister became Devadatta (cousin and opponent of the Buddha).

King Mahasilava became Tathagata (the Lord Buddha).

(Life-story of the Mahasilava series described in Ekanipata ends in brief here.)

Another story is about the Bodhisatva when he was the Great Monkey living in the forest. At that time, there was a man who was looking for his cows and by chance got into the middle of the forest. He accidentally tripped over and fell into a rocky chasm. He could not go up, had no food to eat, got exhausted and became deadly pale in there.

10 days later, the Great Monkey went down to see him. He felt pity and helped pull him out of the chasm. As the Great Monkey was so tired, he lied down and fell asleep. That man had a bad thought in his mind "This monkey is also food for human kind like other wild animals. Now that I am hungry why shouldn't I kill the ape to eat? Then, I will travel along the way taking his meat as food." At that moment, he took up a big stone and dashed it right away on the monkey's head. The stone injured the Great Monkey seriously, but not to death, because it was not strong enough.

The Great Monkey woke up, hastily climbed up the tree and looked at the vicious man, a hostile friend, with eyes full of tears and blood pouring all over his body. Since the Monkey was afraid that the man would get lost and could not find his way out of the

forest, he strived to jump from one branch of the trees to another in a great pain in order to help show the man the way out of the forest. (Life-story in Mahakapi (great monkey) series of Timsanitipata ends in brief.)

NA HI VERENA VERANI
SAMMANTIDHA KUDACANAM
AVERENA CA SAMMANTI ESA
DHAMMO SANANTANO

In all circumstances, hatred in this world is never ceased by hatred. Indeed, by peace alone it ceased. This is the eternal Dhamma.

8-REFLEXION

On Kinsmen in Samsara, the Endless Cycle of Life Transmigration

The Buddha stated that “in the endless cycle of life, no one knows either the beginning or its end”. In this cycle, nobody is spare from being at least once a mother, father, son or daughter to each other therefore when someone causes us to feel angry, we ought to consider that such a person might have been either our mother or father in the past.

That mother cared for the baby in her womb for many months. Once the baby was born, she fed and cared for it. She did not abhor the urine, feces, spit or nasal mucus of her baby at all. She provided the utmost care for the baby. She held it closely to her chest, carried in her arms, on her side, breastfed and cared for until the baby reached the school-age etc...

As for fathers, they have to undertake difficult, long-distant and insecure journey to work. They go to battle, launch boats to go to deep sea for fishing, while others do hard work to earn money to bring up small children.

If they were not our parents in Samsara, these people could be brothers, sisters, relatives or friends, in the past life. Hence, to be mean with, to be angry with or to detest them is not appropriate at all.

Due to strong attachment to their children as well as to their amassed wealth for them, parents had no opportunity to practise generosity and Sila, Buddhist precepts. As a result, they were born in the realm of Pretas, population of the underworld, or the world of animals for a longer period of time. After that they could be born as poor human beings, blinds and cripples or beggars. We should not despise these unfortunate beings because they could be our parents or relatives in the past, who would have sacrificed their time and effort for us.

9-REFLEXION

On the Merit of Loving-Kindness

The Dharma that is opposite to anger is Metta 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 lovingkindness will help wiping out anger, and prevents it to occur 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 himself and the second is for others.

Loving-kindness purifies one's heart and mind and brings peace and happiness. The Enlightened One stipulated that loving-kindness consists of eleven merits:

1- Sleep in comfort If we are angry with others we feel as though we were poisoned and cannot sleep peacefully. Thus, we must cultivate lovingkindness, live with it and in conjunction with other virtues as well.

2- Wake up in comfort We feel happy because we did not do anything bad owing to anger in the previous days. We recall the good deeds we have had done.

3- Dream no nightmares We have good dream about good feelings, for example, paying homage to the Bodhi- Tree, participating in Kathina, Yellow Robe Offering Ceremony, and in other meritorious actions. There is no bad dream such as involving in a quarrel and having a fight or stabbing.

4- Endearing by others If we wish other people to love us, we must learn to love other first, namely learn to cultivate loving-kindness.

5- Endearing by non-human beings We must regard the nonhuman beings and deities as friends who share with us old age, sickness and death. When we have fulfilled any wholesome acts, we should share those merits with the non-human beings and deities as well.

6- Look after by deities Although we are cared for by deities our mind cannot be purified by them. Only Buddhist virtues can help us to purify our mind.

7- Physical protection from being hurt by weapons Loving-kindness helps to reduce vindictiveness. He who cultivates loving-kindness is a gentle and good-hearted person. He can attain Appana Samadhi, a level of concentration earned at the stage of an absorption.

8- Attaining concentration easily Loving-kindness is of a great assistant to promote other virtues, for example, generosity, morality, meditation for concentration and for insight.

9- A serene face The power of loving-kindness makes a person's face serene and attractive. Having a serene face by birth is due to his wholesome Kamma from the previous life. This wholesome Kamma has had to have loving-kindness as one of its components.

10- Have an unconfused mind prior to his death People developed a forgettable mind when death is approaching because of memory loss.

Loving-kindness is a quality that enhances people firstly, to have good memories and secondly, not to accumulate anger, which is an unwholesome deed that leads to memory loss.

11- Attaining Arahata-ship or being born in the Brahma-world People who do not reach the highest stage of virtues which is Arahata-ship, will be born in the Brahma-world due to their Metta Cetovimutti, self liberation through the contemplation on loving-kindness.

If one remains engrossed in anger, one is considered to be far away from attaining these merits. Therefore, we should try to cultivate loving-kindness persistently to make it a part of our mind in life. Do cultivate lovingkindness every day because if the mind of loving-kindness is not yet well established, we cannot overcome anger at all.

10-REFLEXION

On the Division of Elements

Considering elements as an object of contemplation 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 like us and others is to see that they are aggregates or the living Sangkhara.

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 and viscous or corporal element, feeling, perception, formation, and Viññana (the knowing). Besides all these they are the six-sense organs, for example, eye, ear, nose, tongue, body and the its external correspondence which are image for eye, sound for ear, smell for nose etc...In all what we call Nama and Rupa or Nama Dhamma (mental aggregate) and Rupa Dhamma (physical aggregates).

Reflecting on elements to see the real truth in those elements or the combination of elements that we call human beings or animals reveal to us nothing, except, those elements or aggregates. Can we substantiate the ultimate existence of the so-called person? We cannot find him in those aggregates. What is the target of our anger? We are aiming at something which is void or empty. Are we angry with hairs, nerves, bones, corporality, feeling, perception, the becoming, Viññana or angry with something else?

At the end, we cannot find or locate the target of our anger. There is nothing for our anger to cling to. We, human beings keep quarrelling, hating, nourishing ill-will because we do not see through the real elements constituting our body. We are busy clinging, attaching and thinking of this person or that person, therefore hundreds of thousands of problems occurring inside their heart and mind that can never be properly addressed.

Everything is real and genuine in the context of Sacca Dhamma (actual truth of the nature). It is due to the overwhelming presence of Avijja, ignorance, people see certain virtual

realities as sensual objects while some others perceive them as problems.

When people perceive them as problems, they feel concerned, frightened worried or even irritated.

Those people who do not develop wisdom cannot reflect and really discriminate the division of elements. They understand elements according to what they are told and read, but fail to realize the truth using their own wisdom. Due to this failure, the management of anger is never found to be fully successful. If so, the learning processes should be repeated again and again.

ASADHUM SADHUNA JINE

Vanquishing evils by goodness.

11-REFLEXION

On Causes and Effects and Practices of Generosity

May all Buddhists consider seriously on causes and effects because everything in this world has its own causes and effects. Evil actions have its causes. Good actions have its causes too. All Dhammas, nature of things, natural laws, doctrines etc..., stem from its causes and function according to causes. All Dhammas should not be regarded as permanent.

As soon as anger disappears love comes in to replace it; and hostility becomes friendship. Strong ill-will becomes holy and lustral water, namely loving-kindness. Heated mind turns out to be a mind full of purity and clarity which brings in a peaceful life.

Donation shall be practiced on a regular basis and be a habit. This habit creates inducement in the pursuit of practicing donation. People provide donation happily and mindfully. This generous donation will bring in happiness and wellbeing.

How donation becomes a tool to eliminate anger? People should use their own possession as a gift for people to whom they hate or dislike. They should accept what they get in return from the person they hate. Donation generates friendship 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 with. If we are not stingy, we can simply make such a donation. However, for a person we hate or are angry with, it is really 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 Dana, donation. Giving Dana 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. Providing donation is a sincere and concrete extension of compassion and

loving-kindness by ways of speech and physical actions.

Donation is a training tool for those who have not yet been trained. Donation can enhance our wishes to be fulfilled. Donors enjoy their meritorious action while the receivers get happiness.

Dana is the first perfection that enhances Lord Buddha to gain enlightenment while he was a Bodhisatva (the would-be Buddha). Foolish people never appreciate Dana.

12-REFLEXION

On Buddhist Proverbs

1. Anger is never good.
2. Anger is the stain of wisdom just as that of weapons.
3. Anger causes destruction.
4. Anger moves the mind.
5. The person who is angry is not aware that anger is a fear inside his body.
6. When anger rules there is only darkness.
7. Little by little anger grows because of impatience.
8. Anger generates very well in the mind of ignorant people.
9. Anger is the cause of hatred.
10. Hatred is the most disastrous.
11. Hatred is the most unfortunate.
12. No one can sleep in peace if anger prevails.
13. Destroying anger sorrow will follow.
14. Angry person has ugly complexion.
15. Benefit earned by angry persons cannot be sustainable.
16. An uncontrolled-angry person is likely to walk in the direction of destroying one's own property.

17. An uncontrolled-angry person is likely to walk in the direction of destroying one's own fame.
18. Relatives and friends will avoid the person who is controlled by anger.
19. Angry person does not see the truth in Dharma, nor does he know the benefit or causes and effect.
20. People controlled by anger do not have anything as refuge.
21. Angry persons dare to kill even his own's mother.
22. Anger is the foremost destructive force.
23. Angry persons sleep in pain.
24. Angry persons like to talk a lot.
25. Angry persons use foul language.
26. Anger is defeated by non-hatred.
27. It is better to conquer oneself.
28. Not reacting to an angry person is considered to have won the battle that is hard to win.
29. Staying calmly while facing an angry person is considered to have fulfilled two interests, namely his own as well as the interest of others.
30. The mind of an angry person is like a wound.

31. People overwhelmed by anger are like a pit full of feces in which water is poured and stirred up. Such persons should be avoided.

32. People controlled by anger will, for sure, relinquish meritorious actions.

33. One should eradicate anger with wisdom.

34. Patience is a tool to burn down sinful actions.

35. He who commits sinful acts will have a worry feeling. 36. He who does not commit sinful acts will be freed from worry.

37. Regret or not regret is one's own deed.

38. One cannot purify other's mind.

(How to appease anger described in this booklet is mostly extracted from *Mettabrahmaviharaniddesa* of the **Visuddhimagga** (the path of purification) book. Let Buddhist followers practice it to the best of their ability and share advantages respectively.)

THE MERIT OF APPEASING ANGER

Once the Buddha was staying at Aggalavacetiya, he, addressing a certain deity, who had problem with a monk, gave a sermon, which began with such words as **YO VE UPPATITAM KODHAM.**

A monk and a tree-deity

It was related that when the Buddha allowed lodgings for monks and when laydevotees, including the millionaires of Rajaggaha, had lodgings constructed, a monk from Alavi state was also building his lodging.

The monk found a tree that interested him. When he was prepared to cut the tree, a female tree-deity with a little baby, who dwelled in that tree which had been allocated to her by the King of deities in Catumaharajika, the four kingdom of the Deva world, suddenly appeared with a baby on her hip to implore the monk, "O!, revered monk, please don't cut down this tree; it is my residence. I cannot carry my baby and walk aimlessly without a place to live."

The monk thought, "I cannot find any tree as good as this one". So, he simply ignored the deity's plead.

The deity thought, "This monk will surely stop cutting when he sees the baby". Then, she brought the baby and put at the branch, hoping that this would prevent him from cutting the tree. It was too late because the monk was already swinging his axe; and he could not stop it in time. As a result, he unintentionally cut the arm of the child. The mother-deity was enraged and was about to slap the monk with both of her hands to kill him. At all a sudden, she thought "This monk is a holy person endowed with Sila, Buddhist precepts. If I killed him, I would go to hell; and this might set an example to the rest of deities to kill other Buddhist monks, if they found them cutting their Tree-dharma too."

It was related that in Himalaya forests, meeting of deities was held in every fortnight. In that meeting, deities always questioned about the Tree-Dharma whether they were established or not established in the Tree-Dharma. Tree-Dharma is referred to the state in which a tree-deity is not spiritually frustrated when the Tree-Dharma that makes

her dwelling is chopped down. If anyone of the deities were not established in the Tree-Dharma, that deity would be dismissed and not allowed to attend the meeting.

The aforementioned deity reflected and saw the shortcomings of being not established in the Tree-Dharma. She recalled one of her former life-stories when she listened to Lord Buddha's sermon about his previous life-story. The Jataka related that, in the past, Lord Buddha was born as an elephant by the name of Chaddanta, an elephant with six tusks. Through the importance of the sermons she had heard, this angel further thought, "This monk has a father therefore I will bring this matter to the notice of his father, Lord Buddha." She gave up the bad intention of killing that monk; and then, she wept while going toward the Buddha's lodging. She approached, worshiped the Buddha and stood at a suitable place.

After that, the Worthy One said to the tree-deity, "What's the matter?" The deity replied, "Oh! Lord, a monk cuts the tree which you allocate it to me to be used as a residence. I want to kill him. Some thoughts arise in my mind and I decide not to kill him and I am

hurry to come here". The angel told the Worthy One about that story in details.

After hearing the story, the Supreme Teacher replied, "Well done! well done! it is good that you can quench the anger that has arisen. That can be like someone who is able to stop the chariot that is speeding up ahead."

Having said this, the Buddha went further with the following stanza:

**YO VE UPPATITAM KODHAM
RATHAM BHANTAMVA DHARAYE
TAMAHAM SARATHI PRUMI
RASMIGGAHO ITARO JANO.**

Tathagata called "the person who can control the arisen anger as one who can bring the speeding chariot to a standstill a charioteer while others are just simply hold the reins."

EXPLANATION

Of those words, the Pali word **UPPATITAM** means 'arisen'.

The two words **RATHAM BHANTAMVA** take to mean one who can control his rising anger is like a skilful charioteer who can bring his fast-speeding chariot to a standstill at his wish.

The word **TAMAHAM** meant that Tathagata called such a person a real charioteer.

The two words **ITARO JANO** means that others who are charioteers of dignitaries such as kings and vice-kings are merely hold the reins. They are not skillful charioteers at all. Once the sermon came to an end, all Devas attained stream-winners. The sermon also brought about advantages for laypeople gathered at the audience.

A female tree-deity told Lord Buddha about the fact that she did not have any place to stay. Lord Buddha investigated the surrounding places; and he found a suitable place for her. He informed her that there was a tree, next to Tathagata's dwelling in Jetavana monastery where the occupying deity had just passed away recently. That tree was now free;

and you could settle there. Since then, in recognition of the Buddha's help and his kindness, that tree-deity became a good friend of the Buddha.

During the assembly of deities, when the high-ranking deities arrived, ordinary deities ought to step back as far as oceans and to remote mountains of the universe while the tree-deity who lived not far from the Buddha's place sat listening to the sermon in her dwelling. She listened in the early evening to all questions the monks addressed to Lord Buddha; and continued till mid-night to listen to questions asked by other Devas to Lord Buddha. Even the four great kings from the Devas' kingdoms had to pay a courtesy visit to that tree-deity before they returned home after making a trip down to see Lord Buddha.

The rest of high-ranking deities, after being informed that that tree-deity lived on the tree which had been given by Lord Buddha to here, always paid a courtesy to her.

The Supreme Teacher brought up this story, and then, he laid down the Bhutagama code of discipline, prescribing that any monk who destroys trees are guilty at the level of Pacittiya code of discipline.

(Extracted from the Kodhavagga of Dhammapada commentary and the first Bhutagama precept of Vinaya commentary)

**ANUPUBBENA MEDHAVI THOKAM
THOKAMKHANE KHANA KAMMARO
RAJATASSEVA NIDDHAME
MALAMATTANO**

The wise should wipe out his impurities from time to time, little by little just as the goldsmith eliminates stains from silver.

**WAYS TO APPEASE ANGER COMES
TO AN END HERE.**

END

List of people involving in the translation of this booklet

Group Leader

Mr Lim R. Seang Santa Ana CA

1. Ms Ea Eng Centreville, Virginia

2. Ms Chea Leakhena Lowell, Ma

3. Mr Chhim Sam Ath P. Penh, Cambodia

4. Mr Som Ngon Oceanside CA

5. Dr. Thel Thong Melbourne, Australia

6. Mrs Y. Nary . Paris, France

NOTE FROM THE GROUP LEADER

This is the second translation of the master piece of our