

# The Characteristics of an Anger in the Buddhist Scripture

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## Abstract

Anger is derived from the Pali language which means "Kodha" based on aggravation and resentment in the mind. There is a terminology similar to anger: anger, knowledge, consciousness, violence. Anger is ferocity and is the same as the hit beast as the poison put into the river, is equivalent to a forest fire that is burning a forest. The causes of anger have 5 points namely, 1) anger is innocent, 2) there is no detailed thought, not as profound as normal, 3) having education, having little hearing when something has happened, 4) experiencing bad emotions in regular, namely a bad mood is often (Anittharamana) and 5) emotions that are not desirable, pleasant, unpleasant, such as images, sounds, tastes, touches, and cognoscible objects (Dhammaramana).

**Keywords :** An anger, The Buddhist Scripture

## Introduction

Thai society from the smallest institution is the family as well as communities, sub-districts, villages and the country which is in trouble, everyone is not as happy as it should be, because the cause is the burning and fermented and fermented passion in his soul. In particular, it was greedy, craving, insatiable, anger, resentment, fierce, burning, blindness, and ignorance.

For anger, it is an embroidery machine that breaks the mind of the mind to bring about the heat as a Asava (defilement) in the mind as a nature. It is a damage and weakens the mental performance. It explains that animals are inevitably destroyed by that passion. For that reason, that lust is called anger. Anger is characterized by ferocity, like a snake that has been hit with a burst of flavor, like a the poison that has fallen (spread) or has scorched, whose dwelling is like a wildfire, has manifestation of fury. As if the enemy could speak, had

a chance Has the air, the object is the yardstick just saw that it was comparable to the stigma like rotten water, which had been separated by poison or comparable as if a fire burns straw being born quickly and quenching, unlike metals and rulers, these two desires, although they are powerful, they cannot make our hearts so hot. It cannot make people quarrel, dispense with each other to quarrel, even in the family. If it occurs in any group, house, temple, sub-district, district, province, country, or international to country will cause quarrels and conflicts with each other the war and firecrackers were immediately executed.

So in this article the author will study on the issue of the meaning of anger in the Holy Scriptures and the nature of anger and its cause in the Holy Scriptures.

In summary, the person who is often angry. The Buddha likens an angry person to a scratch on a stone, because his anger accumulates for a long time, so it will not be easily faded. But the anger of some people is like floating on the ground, because the anger does not accumulate for a long time. Like the scratch that the land has faded.

### **The characteristics of anger, taste, function, appearance and intimacy**

Happening at the obstetrician is this long and thick body of ours. Let all religious practitioners understand it. Anger and vengeance are all the same, but only heavier than each other or that it only looks a little different. If speaking by the text, it is the same. But if speaking by consonants, each one is different, anger is good, and voiding is one and the same is that there will be frustration, it has the same bubble-like appearance as the stammer, explaining that the stalk is good when singing. Willing to grow bigger than usual and cry in pain in his own voice too.

Hawks, crows, snakes or centipedes, for example, or that people who hear the sound will take them to eat as food. Just as the stalks or frogs, or do they die through the enemy hands and mouth because of their blistering and sound, so is the anger. So when it arises, it will land a person in the reach of the enemy. When the anger began to arise, it would cause an abnormally high spirits and strength. If it does not stop, it will appear through the eyes, mouth, and feet, the face is dazzling, the eyebrows are frowned upon, the eyes are dazzling, and the mouth is cursing. The feet moved out for example when not listening at that time. Then proceed to execute the execution of others.

Sometimes there will be a fight. Make those who are in the power of anger In jeopardy, criminal penalties, various insurances to suffer damage when the body breaks the khan, it must be punished in various ways. That is why this anger, when it has already arisen if we can't hold back. The result is every single blame, is the least makes our minds suffer get into trouble, like a fire burning in the heart, like a fireball in the heart did not know how to cool down. If it is going strong already, then persecutes each other, hurt each other's bodies. The result is a fine or punishment, imprisonment as mentioned above when the body destroyed the aggregates with hell going forward.

Anger ( Mahamakut Buddhist University, Khu Atthakatha Itivuttakavannana Paramatthadipani, 2525 : 70) has the characteristics of anger, taste, function, appearance and intimacy as follows :

1. Canthikkalakkhano, anger is ferocious, similar to that of a hitting snake, so we can think of assuming mad dogs like this or vipers when we are hit. It will fight immediately or the lions and tigers, if we are beaten by me It will fight immediately.

The rage too, has the same ferocity as a hitting serpent. When hitting something a little will immediately cause a fight. Sometimes we have to curse each other, maybe you have to stab each other, perhaps we need to shoot at something like this that we all hear and hear today. Because this anger is the cause.

2. Visappanaraso, anger is a car, like a poison infused into a river. Then a short wound falls into the water causing the death of any animal that has eaten. The parable is the same as that this is a water jar. We took the good DDT drug. The polidon drug was good to put into it. The grandmother will spread in the water, giving that water a place.

Let's say that this bucket of rainwater. It is clean and pure water that we can drink and eat. But if the poison is added to the DDT drug is good well polidon will go into this bucket of water. The practitioner thinks what it will be like. This water was bypassed as poisonous water immediately. As anyone who drinks and eats, he can die on this verse.

So is anger. When it arose, it spread throughout the body whoever goes against it while his anger rages on. That person may be fatal. May have been killed, may have been cursed, may have been beaten, may have been beaten by him, therefore this anger he said that there was a burst of flavor.

3. Attano Nissayadaharaso, anger has burned his personality as his duty. It's like a forest fire.

This anger, when it arises, immediately changes a person's character. We look at the superficially. We will see that he is good-natured, humble and cool, but at what extent is anger dominated then a slave to anger? will immediately react with the power of anger when the reaction of anger came up. He was able to destroy that obstacle to perish and completely disappear like a forest fire that burns a forest or a forest to scorches.

4. Tasanapaccupatthano, the anger has a dissolution as a symptom. Like an enemy who has a chance, I am normal. If any side has the power and the intelligence is enough, the opponent. It only lost a little bit of focus. He would immediately seduce. He was able to destroy the enemy.

Or the same likeness as a boxer who fights each other, boxers who punch each other between that opponent. If anyone sees that opponent lose their balance He will jump in and attack immediately. As a result, just as an opponent must be defeated, so is anger.

5. Aghatavattupadutthano, the anger is infuriating on ten objects, which are the close causes of anger to occur. This anger was like a polluted water laced with poison and is like one who is catching decay and poisoning and like a man holding a red iron.

### **The causation of anger**

Anger based on the causation and background as follow ;

1. Tosajjhasayata, it is an innate in anger.
2. Akhamphirapakatita, there is a lack of contemplation, consideration, and reasoning, not thinking of blaming the anger that caused the end result could not be restrained, anger immediately arose.
3. Appasutta, it was educated and listened to little. When there is an emotion that arises, there is no knowledge that can restrain anger, which causes anger to arise.
4. Anittharamana Samayogo, it was repeatedly experienced a bad mood, an uncomfortable, unpleasant, unsatisfying mood such as image, sound, smell, taste, feeling, it is the cause of anger.
5. AGhatavattu Samayogo (Tosamulcitta from Sanghaha scripture : 5) has experienced the feud of 10 objects in one of the cities.

Object feud (Aghatavatthu) is the basis for a feud, there are 10 things which are as follow :

1. The feud arises with the thought. This person has brought us disgrace and then it was the reason to think like this. Which caused anger to arise
2. The feud arose with thought that this person is doing us a disservice.
3. The feud arose with thought that this person does a disservice for us.
4. The feud arose with thought that this one has done disgrace to our satisfied loved ones.
5. The feud arose with the thought that this one is doing disgrace on our satisfied loved ones.
6. The feud arose with the thought that this person does dishonor upon our satisfied loved ones.
7. The feud arose with thought that this one has benefited the people who are not to our satisfaction.
8. The feud and anger arose with thought. This one is doing good for our unsatisfied people.
9. The feud and anger arise with thought. This one will benefit those who are displeased to our liking.
10. The feud arises in an unfavorable position.

This body is the gospel, that is, the dwelling of anger, in anger, lying in the mind, in our hearts, but when. Just hit something a little bit, which doesn't deserve to be angry. It became angry. Sometimes we write a book like this: the pen or the black pencil is not good, then anger arises and smashes the pen. It is like this may be drink some water. The oil is too hot, it makes our tongue too hot to scald every glass of our tongue to have, sometimes walking over there and hitting here, he picks up badly, he puts it badly, every break at all. This is called anger arising from an unreasonable position. But why is it angry? Why is it angry? Because this phone has been lying in our nature since the apostle, but it has been a trait that has been pursued since our previous life. Until they come to this life as well, it has accumulated a long time ago. It had already been powerful and powerful. When the opportunity was given, the symptoms immediately appeared.

### Anger in the Buddhist scripture

Anger comes from the Pali word Kodha, meaning exacerbation, indignation. In the mind (Sam.Sa. (Thai) 15/271/395) It will start from resentment. If it can be suppressed, it's all over. If it cannot be suppressed, it will reach the void. If you can only hold it, the void will disappear. If it cannot be suppressed, it will become Kodha. It is like the water that we boil on the stove, begins to become turbid, begins to spin, begins to become hot. If it can be suppressed, it will not be able to suppress it will follow in anger, the surging, inexhaustible, sprang out of the body, some verbal, some anxious, burned to anger. (Taylor and Wilson, Exploring Your (Anger: Friend or Foe? 1997), pp 45). As the Buddha did in such a speech, the formula that it was hot by fire was lust, some anger, some rulers, some in this place, it was hot with anger and bursting out physically, some verbally, and anger was the natural emotion of human beings. That has existed since ancient times. Anger is a strong emotion or a feeling of resentment. It often hides hostility and tension that results from a touch of injury or insults.

Study of anger in Buddhism as shown in the Holy Scriptures and Buddhist experts have given the following meaning of anger. The word anger means malice, resentment, indignation, vengeance of the mind, mayhem in the heart, hate. The manner that hates the vengefulness, the vengeful manner vengefulness anger because of the evil and invigorating speech of the Buddha's mind, cut down to the nature of anger that It has poisonous roots and sweet shoots that contain poisonous lab means. Anger is poisonous to the mind, causing frustration. In anger, he must quickly vent his frustration. The anger went out quickly with scolding beating or hurting a person or thing that causes anger.

Anger is anger in the field of Dhamma students, it means the idea of violence. Including thinking of destroying others such as thinking of killing and hurting, thinking of hitting the head, thinking of burning his house, thinking to slander people. This idea is called anger. If you continue to ask how anger is to blame, you will find that anger will cause various dangers which will make himself in trouble.

In the understanding of common people considered that the symptoms of mental rage. You can call it anger, that it is anger, that it is angry if you have this condition when telling others about it, some say, "Oh, I am so angry I tremble. "Anger Is the root of all evils, a state called anger, because it is an assault on people or self-harm or that nature is classified as an act of violence only.

Anger is characterized by ferocity. Like a serpent was hit and did not die. Have a restlessness (of body and mind) is a duty like a poisoned person. There was an assault as a result. Like the enemy has a chance to avenge a vengeful object 10 is near. (Objects that cause anger, such as seeing that he had hurt us saw that he was hurting us or saw that he would make us keep or saw that he used to make us whom we loved to keep, etc.)

In addition, anger, as a root, is called "anger." When it reaches a new state, it is called "Vengeance" when it is a vindictive act called "vengeful" (Panya Chaibangyang et al, 2005: 26)

#### **A. Anger that appears in Phra Vinayapitaka**

In the Vinaipitaka Maha viphangga Sangghathisasakanda said, "Anyone who has an offense with anger with the aim that how can that person be free from this virginity if the offended person? Having angered that person, blaming others, and then being severely punished. The Buddha said that any one of the plaintiffs did not plaintiff. That item is a matter if there is no basis and no evidence and that person admits the penalty will be less ". (Vi. Maha. (Thai) 1/385/419) The Buddha said "Therefore teaches to destroy lust, anger, rulers, as well as destroy various bars of evil." (Vi. Maha (Thai) 1/6/4) If he accuses us is based because we preach the dharma to get rid of lust, anger, rulers and sin. (Vi. Maha. (Thai) 1/7/4) This item was classified as a passion that should be ignored, lustfulness, anger, and rulers. (Vi. Maha. (Thai) 1/199/185)

In the Anachariyasutta, Vinayapitaka said that we should not preach the Dharma which we have attained with hardship. Because of this dharma is not something that the lustful and angry person is easily aware of, but it is something that leads to the flow of details and profoundly difficult to see and the captivating with lust was wrapped up by the rulers, not able to be seen. (Vi. Maha. (Thai) 4/7/77)

In Athiitapariyayasutta, he said that even the heat of lust, anger, the rulers, was the heat of death, grief, mourning, suffering, sorrow, resentment, anger is a hot thing, the sound is a hot thing, etc.. The heart is a hot thing, the emotion is a hot thing, the mental knowledge is a hot thing, the emotional impact is a hot thing, even a happy or unhappy mood or that is not. Happiness is not a suffering that arises because the senses are a factor, it is heat. The Buddha said that it was hot because of lust, anger, rulers, and because of death, death, grief, mourning, suffering, sorrow. (Vi. Maha. (Thai) 4/45 / 63-65)

Lusting, anger, ruler ship, mind without lust, anger, rulers, but also lying, even knowing that when he knows that he has entered into meditation with three symptoms, when others understand it, it is a heavy punishment. When he does not understand, the punishment will be reduced and he goes on to say that the mind is free from rage with 3 symptoms and 7 symptoms : 1) initially, you knew to lie, 2) it was saying, knew that he was lying, 3) knew that he was telling lies, 4) disguising opinions, 5) disguising approval, 6) Disguise satisfaction and 7) disguise the will when others understand, to be severely punished when they do not understand, must be lightened accordingly. (Vi. Maha. (Thai) 1/219/207.) He praises people who are angry, lies and deceitful.

In summary, the anger that appears in the disciplines, the Buddha taught him to destroy that anger (anger) as well as destroy all sins and dharma. Both physical corruption, corrupt speech and corrupt thinking because anger is a hot thing. The Buddha said that it was hot because of lust, anger, rulers, hot because of death, grief, mourning, sorrow railing.

#### **B. Anger appears in Phra Suttantapitaka**

Phrasuttantapitaka Majjhimanikaya Majjhimapannas said that people rely on personal gossip. One who is the person who has gossip and any kind of malice, we should act in order to lose them. Even myself can get stuck in his bed by gossiping because it is an introspective factor to blame. After death, it will go into bliss. Gossip is a blessing, a blessing, a waste and the fervor upon us when a person does not have gossip and mayhem, the voraciousness and the wanderlust are none. (Ma.Ma. (Thai) 13/38/41)

A person can refrain from anger because it relies on anger (Ma.Ma. (Thai) 13/39/41.) Who cut the gossip. And the mayhem of anger in order to cut off the gods when there is no anger and the fervor that we would not have.

In the Suttantapitaka Sangyuttanikaya, Sagathavagga, Maghasutta, mentioned a person kills anger so he lives in peace and kills anger so that he does not grieve. About killing anger as poisonous roots, it is sweet because a person kills that anger and does not grieves. Therefore, killing anger which is harmful to him is because a person can kill anger and then live happily. (Khu.Ja. (Thai) 27/1/227)



In summary, the gossip and the mayhem of anger in order to cut off peace when there is no anger. And there is no one in their fervor to kill anger, so that they can live happily and kill anger so that they do not grieve. There is sweetness, because a person kills his anger and does not grieve. Toxic anger is harmful to oneself, so it can be blessed to kill in anger.

### **C. Anger that appears in Phra Aphidhapitaka**

Aphidhampitaka Dhammasangani speaks of the 3 unfortunate lies, the lust, the anger and the rulers, especially the anger. There is a summary as follows:

(1) Anger is a feud that arises that this person has done disgrace to us. This person is doing us a disgrace. Tomorrow will discredit us. This person used to discredit us, our loved ones, Used to do prosperity, etc., were doing prosperity, would have made progress to those who were not loved by us or the feud arose in an unreasonable position. The mind is therefore feuding, wounding resentment, anger, therefore thinking of malice, malicious thought, mental resentment anger. The state of anger looks like this, malicious thoughts, malevolent thoughts, malignant thinking, anger, resentment, ferocity, fury, insensitivity of the mind has such characteristics so, it is called anger. (Aphi. Vi.34/106/273 )

(2) Angry person anger, malice vengeful manner, the state of vengeance, an angry response, an unhappy mind, this way is called anger. This anger cannot be ignored by any person. That person is called an angry person. (Aphi.Vi.(Thai) 36/45/147) Anger non-stop being angry setting anger keeping anger, on the flow of anger, the pursuit of anger to keep the anger firm, which one has seen this? This is called anger. This anger anyone who cannot leave, that person is called an angry person. (Aphi.Vi. (Thai) 36/46/157)

The person who is like a scratch on a rock because some people in this world are constantly angry. And his anger persists for a long time, like a scratch on a stone, it will not fade (fast), for just as the wind or the water lingered for a long time. Well, the same is true for me to be angry on a regular basis. And his anger accumulates for a long time, this person is called the landlord. (Aphi.Vi (Thai) 36/113 / 174-175)

The person who is like the scratch on the land. Some people in this world are constantly angry, but their anger does not persist for a long time, like the scratches on the earth quickly fade away because the wind or the water do not appear for a long time, even the names of some people in this world are also angry. But his anger does not pile up. For a

long time, this person is called the person who is like a scratch on the land. (Aphi. Vi (Thai) 36/114/175)

Therefore, the meaning of anger in Phra Abhidhapatika is Lophā (greed) is lust. Satisfaction with emotions, joy, and enjoyment leads to.

## Conclusion

From the study of anger in the Tripitaka, it makes you see this article that 1) Anger has meaning. It comes from the Pali word that means "grudge, resentment in the mind." It would have started with the spirit of dissatisfaction, and if it could be suppressed, it would end there, If it cannot be suppressed, it will reach the void. Irritability, If you can only hold it, the void will disappear. If it cannot be suppressed, it will become a Kodha. Turbidity like the water that we boil on the stove, it starts to become turbid, starts to spin, it starts to become hot, cannot hold back, will follow as anger. 2) Characteristics of anger Its ferocity is similar to that of a hitting serpent. There was a burst of flavor, similar to the poison that was put into the river and spread through the water causing the death of any animal that has eaten. It is their duty to burn their habit. It is like a forest fire that is burning the forest to matter. There was a mayhem as a symptom. Like an enemy who has a chance of vindictive, ten objects are close causes for anger to occur. 3) There are five causes of anger (1) innate punishment, (2) there is not detailed idea, It is not deep, which is normal, (3) has been studied and listened to little. When an emotion arises, (4) it is constantly experiencing a bad mood, that is, melancholy, (5) emotions that are unsatisfactory, unsatisfactory, such as form, sound, smell, taste, feeling, have experienced ten material feud.

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