

Images of Anger & the Ramifications of Anger Management (with a focus on Domestic Violence)

Dr. Dion Oliver Peoples
Mahachulalongkornrajavidyalaya University, Thailand

“Here you stand, after conquering mighty nations and subduing the world. I therefore think it foolish for me to [provoke] you with words, as though you were men who had not been proved in action. ...what is sweeter for a brave man than to seek revenge with his own hand? It is a right of nature to glut the soul with vengeance. Let us then attack the foe eagerly; ...I will not say by the first wound, ...Seek swift victory in that spot where the battle rages. ...Let the wounded exact in return the death of his foe; let the unwounded revel in slaughter of the enemy. No spear shall harm those who are sure to live; and those who are sure to die... Fate overtakes even in peace...”¹

--Attila the Hun.

“Holding anger, like a mother holding the baby... because, loving kindness is us, but anger is also us. So one part of us is taking good care of another part. Anger is a kind of energy that comes from our self, and loving-kindness or mindfulness is also another kind of energy. That is why we should know that every time the energy of anger is there, we should invite the energy of mindfulness to be there - in order to take care of anger.”²

--Thich Nhat Hanh

Introduction:

There are a lot of people discussing the ordeals that military veterans face – the phrase: post-traumatic stress syndrome has been used often. I have listened to the proceedings from the *Sakyadhita Conference on Buddhist Women: Leading to Liberation*³ - and as a male military veteran who served for a decade, there are many issues that veterans must face that remain incomprehensible to the civilian world. Dr. Barbara Wright was speaking at that conference, and I was amazed at her presentation which spoke directly to my heart; further, her book: *Metta: The Map, The Formula, The Equations* – is a really useful tool for anyone working to overcome problematic episodes in their life, through examples of conversation. Her book teaches us to comprehend other

¹ The Origin and Deeds of the Goths, by Jordanes, Translated by Charles C. Mierow (as part of his PhD Dissertation) (Princeton: Princeton University, 1908), Section XXXIX: <http://www.gutenberg.org/cache/epub/14809/pg14809.html> - accessed on 30 April 2011 – and remain mindful of the Yodhajiva Sutta that suggests that anyone dying for the sake of the military – that the soldier is dying with wrong views, and as such will venture into lower realms after death.

² My transcription, slightly edited, from: <http://www.youtube.com/watch?v=tZKr15n79hY> – accessed on 29 June 2011

³ <http://www.12thsakyadhithai.org/12thlive/index.php/> - live broadcast on 15 June 2011

perspectives and to become more intelligent⁴. She is here at this conference, so I should let her speak for herself, through her conference paper in this volume.

But let us suppose we have some problems in our life; and if we are to reintegrate back into society as productive members, we need some training to stabilize ourselves. Buddhism holds the key. The Buddha, before his enlightenment, was a member of this very similar military class – therefore understanding the ways of killing, should have been part of his upbringing. There are a few people attending this conference this year with military-backgrounds, and our experiences with various forms of violence may assist in our penetrations into the Buddhadhamma. We may know: not to be violent, because we were in some form violent-people ourselves. Evidence though of the Buddha's training is shown during the skills he had to demonstrate prior to his wedding, when he had to exhibit his prowess above and beyond those of his peers and rivals. Later, he spends six years of war endeavoring as a striving-ascetic, and soldiered on as the Fully Enlightened Buddha for forty-five years.

Antagonistic rivals are created in interesting ways. In Western discourses, one powerful figure looms over our culture, or for those who have confronted the Christianization of our militarized societies brought on by the expansion of the Roman Empire – certainly for those with a European upbringing: Attila the Hun, was able to organize the anger of his people, and direct that anger towards a certain aim – in a sense, manipulating his soldiers to managing their anger, albeit in a manner that meets with disapproval within Buddhism. However, at the personal level, Attila was known to be: “mild and gentle”⁵ – something that Buddhists would applaud. Western discourses pitched the Capitalistic-Western World against the Communistic-Eastern World – in a decades long Cold-War, of which I was raised within, because my own parents were enlisted-service members. I, too, enlisted likewise, into the Air Force, becoming an intelligence-analyst. I did a lot of ‘intelligence’ work for the wars in Kosovo, and elsewhere on the European continent, from 1992-2002.

It should be known that Thailand's Theravada Buddhism has a treatise which legitimizes conflict, this can be found inside: A Special Auspicious Allocation, by His Holiness Prince Vajirañāṇa, the 10th Supreme Patriarch of the Kingdom of Thailand. Through taking upon the aspiration of life-longevity, and being righteous in order to avoid negligence – wise advantaged will accrue.⁶ Through the three qualities of a desire for righteousness, welfare and a policy of governance: though the desire for righteousness we can surmise the rationalization for violence, through his utterance: “one [must] disburse one's wealth in order to cure such wound; should a limb become useless, and it becomes necessary to amputate the limb in order to preserve life, then one should consent to the amputation of that limb, since it is better to preserve one's life.”⁷ It is known that in traditional Thai society, wealth was determined by how many men could be controlled – and used in times of war or as slave-labor. This system was known as the sakdina-system [power-system over the land], where: “The king allocated amount the nai-packages of duties and privileges which combined administrative responsibilities, military service, resplendent titles, and shares in the control of people (phrai: indentured peasants,

⁴ See: B.R. Wright, Ph.D.: *Metta: The Map, The Formula, The Equations* (USA: Metta Press, 2009), pp. 2-3: She demonstrates three forms of intelligence: mind-intelligence (cognitive manipulation of ideas... expressed through understanding), heart-intelligence (emotional-knowledge... expressed through our compassion), and energy-intelligence (instinctive/primal knowledge... expressed through our commitments)

⁵ <http://www29.homepage.villanova.edu/christopher.haas/embassy.htm> Embassy to Attila: Priscus of Panium - accessed on 15 June 2011

⁶ His Holiness Prince Vajirañāṇa: *A Special Auspicious Allocation* (Bangkok: Mahamakut University Press, 1995), pp. 46-47

⁷ His Holiness Prince Vajirañāṇa: *A Special Auspicious Allocation* (Bangkok: Mahamakut University Press, 1995), p.

forced to become tattooed to show their status as a servant).”⁸ While the slave-system was terminated by King Chulalongkorn (Rama V), the terminology of being a phrai was resurrected during the recent social-conflict that infected Thailand during the Yellow & Red Shirts conflict, which has angered many people across Thailand, fighting for greater social-justice and the elimination of economic-disparity. People across the world have demanded basic human-rights: jobs & justice.⁹ War and servitude is entrenched into our societies. Such externalized-violence has a tendency to affect our personal behavior: many studies on post-traumatic stress syndrome and other diagnoses have been produced following the aftermath of wars.

This article though should deal with personal demons, rather than external demons that may have shaped the character of any youth with a variety of influences. Buddhism suggests someone should prevent the arising of, and make amends for anger, which brings on more virtue.¹⁰ The Visuddhimagga further claims that the Majjhima-Nikaya states: “...he who entertained hate in his heart, on that account he would not be one who carried out my teachings; and that the Samyutta-Nikaya states: To repay angry mean in kind is worse than to be angry first; repay not angry men in kind and win a battle hard to win. The weal of both he does promote: his own and then the other’s too – who shall another’s anger know and mindfully maintain his peace.”¹¹ Is anyone tired and weary of being like our friend, Attila the Hun? Does anyone want to lay down their arms, in peace? Are you tired of fighting with your lover and beating your children? Can we surrender... give up... quit our violent ways? The cycle of violence must terminate with us, so we don’t repeat it. I try to raise my sons under this vision.

Domestic Violence and Anger Management:

Before Buddhism enters the sphere or realm of one’s consciousness, a person may not look at the world in such a manner as one would see the world - as if one was a fully-ordained monk. After being a fully-ordained forest-monk, and being the recipient of or witnessing all of the social-courtesies being bestowed upon oneself for being a bhikkhu, re-entering the realm of normal-society is very challenging, particularly on the streets of Bangkok. Sounds assault the auditory-system, pedestrians rudely push one another and eventually yourself, stenches fill the nose unwantedly – it’s enough to make one shutter for days, to give someone tinnitus for about four days. Culture shock may not be the word. The world outside the monastery is really aggressive, and can easily make someone angry. Where else, perhaps, than in Thailand, can you go to the market and get harassed because you might be a foreigner; be confronted by drugged-individuals who slap your arms with their contagious herpes-infested hands; nearly ran-down by bicyclists or motorcyclists riding on the sidewalks, nearly having to fight to exit the skytrain, and deal with an assortment of other verbal-abuses and questionable activities. One wonders that if the Buddhist people in this nation are indeed Buddhists, then the public behavior of many in the markets and streets would be different. But the truth is, these people are no more Buddhist than the Muslim is Islamic, or the Christian is a true follower – every society has hypocrites. There are bad-negligent people in every neighborhood – but more are concentrated in some areas than others. Some people live in places where there is a

⁸ Pasuk Phongpaichit & Chris Baker: Thailand: Economy and Politics (Kuala Lumpur: Oxford University Press, 2000), pp. 11-12

⁹ See the speech (circa: 1985) by the Honorable Minister Louis Farrakhan, on People Organized and Working for Economic Rebirth, at: <http://www.youtube.com/watch?v=3QMTMxNq25s> – last accessed on 20 October 2011

¹⁰ Bhadahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): Visuddhimagga – The Path of Purification (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999), I 151

¹¹ Bhadahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): Visuddhimagga – The Path of Purification (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999), IX 15

higher concentration of people who make it easy for peaceful people to become angered. This occurs in the public sphere, and we often deal with these situations alone.

As we get older in our lives, we take on private, domestic-partnerships. Inside our private homes, things happen away from the watchful eyes of the public. Perhaps our righteous behavior begins to wane behind closed doors. It may be time to not have two lives, but to make one's public life, into his private life – just to clear out all the skeletons in one's closet. We should live with nothing to hide – and live so that we have nothing to hide. We often need to become the person or the change that we want, in order to gain what we wish. In other words: the peaceful-public man (or woman) should be that very same person, in his household (or her home). The allegedly angry or reactionist must learn to become more internally angry (but of course implying being more at peace) or at peace publically (only having internal anger – but even that must be reduced). We have our private life and our public life – often these two worlds never meet. Many parents proclaim stances against engaging into violent-abusive spankings of children or beating up the spouse – but sometimes something happens inside the home, unexpectedly, and someone gets hurt. Our culture teaches this and reinforces this. Such, seemingly, well-adjusted males may become victims of verbal-abuse from women, and from such an abusive situation, a reaction occurs – a reaction in which no one expected or could have predicted. Men have, on occasion, “hit” their domestic-partner (girlfriend or wife) - this activity may happen in same-sex relationships, but this territory is excluded from the researcher's realm of interests. Domestic violence is something that is not needed in households – certainly when there are young, developing children in the homes who absorb what they see, and would later react likewise. Parents don't need to beat their children and spouses don't need to beat each other, and siblings can also become civil.

For the generation of people that grew up around music-television, and modern popular music, various forms of violence are a part of the culture. Minds are entrenched around these circumstances. Anger is not one's personalized friend, it is a form of unprofitable consciousness – someone can use it towards productive ends (for example: writing a good song), but sooner or later it becomes corrosive or anger overwhelms the bearer, and what remains is but a remnant of one's former self. Anger or hatred (dosa): “...has the characteristic of savageness, like a provoked snake. Its function is to spread, like a drop of poison, or its function is to burn up its own support, like a forest fire. It's manifested as persecuting (dūsana), like an enemy who has got his chance. Its proximate cause is the grounds for annoyance. It should be regarded as like stale urine mixed with poison.”¹² The most peaceful person can blow-up with rage, as a volcano erupts ash and lava – a person just gets hot, when set off. A person is like a bottle of soda on the shelf, peaceful when at rest, undisturbed; but once shaken or dealt with in a wrong manner, the bottle erupts and everyone around gets sprayed. Why then, do people try to make other people angry? This sort of behavior also occurs on social-network sites, where many young-monastic students have their pages, often under fake names, and use very un-Buddhist speech – perhaps as an outlet for their hormonal-confusion. There are people all over such sites like ‘Facebook’ – that cannot control their anger; these people definitely need to learn some sort of anger-management.

Someplace, a joke-statement was read from an internet-site, and to paraphrase: “Hell-yeah I spank my kids; and if he has a problem with that later in his life, he can go to therapy!” Many people are unlikely to subscribe to this type of message. Many people have encountered a lot of various types of anger in their lives and over the course of several years of social-consciousness, and stumbling upon a lot of information on the

¹² Bhadahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): *Visuddhimagga – The Path of Purification* (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999), XIV, 171, p. 474

topic – many people never attend therapy-session. Instead, many therapy sessions are cloaked in our media: news-reports offering negative imagery, movies and music putting the themes in their mediums, preachers teaching about the messages in their mosques, temples or churches, and classroom teachers incorporating the theme into their lectures. Many people have engaged into self-therapy. There is a huge market for books related to self-therapy, and there are television programs that cater to this theme. Many of these therapeutic-remedies or rather instructions, are somehow faith-based or cloaked in religious rhetoric. There are also many self-help gurus who contribute philosophical or psychological studies into their works, aimed at helping troubled people.

Likewise, Buddhism instructs those who wish to come and see, how mental defilements can become purified, or eliminated from one's consciousness. For instance - rather than killing the abuser or the other, potential-victim: the only type of killing that that Buddha approves of is the killing of one's anger.¹³ When this anger is assassinated, one can sleep soundly and shall not be sorrowful. A wise and skillful person is someone living righteously, without anger, "**tamed**", and has the welfare of others as his concern - because when he can possess the cure of maintaining peace in the face of an angered rival, he cures frustrations. Anyone taking revenge makes things worse for himself¹⁴ – like a difficult, unending jihad.

In the United States, for instance, many of the recent converts to Buddhism are of generations quite different from traditional Asian cultures and as such: instead of being inherently good people fostered in the socio-philosophical guidance system of what Buddhism can be, converts instead try to be good people and often there are elements of overcompensation and sometimes stressful-failure. Many Buddhists, globally, have grown up in military households (akin to being a member of the warrior-class), and when parents are away serving in the armed forces, children become latch-key kids. Older siblings are watching over younger siblings for hours alone, without adult supervision. Kids are also are fascinated by militaristic behavior – a type of primitive mode of rationale: "you have done bad to me, I will punish you through force" – this is reinforced through the cartoons and other programming that the youth view. Parents come home, and the younger sibling tells on the older sibling, and it is the older sibling that gets punished through a spanking, for trying to control the younger sibling. What is good for adults is not good for children – and this becomes a very confusing situation. Children are taught to get along, yet the generations in power can behave dictatorial and abusive. We see this hypocrisy globally, when dominant imperialistic nations exert their will upon lesser-developed nations. Through a sense of protectionism modes of isolationism develop, fostered by this sense of a need to prevent outside-antagonists from exploitation or threats; nations or people decide to develop themselves when the outside world is failing to properly encourage the well-being of the entity.

Some youngsters isolate themselves into the confines of their bedrooms; and when a scenario or things went wrong in the household – ending in something like a form of child-abuse: some of these children often sit alone listening to genres or songs that fuel the emotions of the abused – helping to get them out, emotionally, from difficult times. Music is often therapeutic, and makes people feel better.¹⁵ A few years ago, Hatebreed, a

¹³ Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Samyutta Nikaya*, Vol. I (Boston: Wisdom Publications, 2000), - to the Devata: p. 133; to Vatrabhū: p. 140; to a Brahmin: p. 255; to Sakka: p. 337

¹⁴ Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Samyutta Nikaya*, Vol. I (Boston: Wisdom Publications, 2000), pp. 256-257

¹⁵ There was even a recent video uploaded from The Deen Show, a popular program on Islamic themes, see for instance: http://www.youtube.com/watch?v=nKzAmkB44ik&feature=player_embedded – people get very involved in

hardcore-metal band, put out a music video that seriously addressed the theme of domestic violence.¹⁶ In this video, viewers can see that there are people who care – if only others knew of the violence or it’s potentiality to exist - there is support and protection. A hip-hop artist (a notable rapper and producer), RZA put out a short movie¹⁷ and a video¹⁸, actually entitled: Domestic Violence – that had a huge impact within urban culture. The short movie and video illustrates that both males and females are responsible; but in the music video we can listen to a verbally-abusive woman serving as the catalyst for the protagonist played by RZA, to tell her, in simplified terms: to leave and never come back. RZA though, in his song, addresses the problems in their relationship, to justify the termination of the relationship. Both of these videos should be seen by maturing-students. We learn that children should not be raised in homes like this, and as we may be still youthful adults, we should to endeavor to never raise our own children in similar circumstances.

Further, and it is the hope that this paragraph illuminates a very controversial issue: people suffering from herpes must also learn to manage stress in order to reduce their outbreaks. Episodes of stress often resurrect the virus.¹⁹ When the Buddha has mentioned that the Angry-person becomes ugly – we may surmise that he was also treating or addressing the symptoms that anger induces. Further, upon researching a lot of psychological/medical articles related to the subject of domestic violence and anger – few discuss the resurrection of herpes, the virus leading to infectious cold-sores. Further, there are people who suffer from some diseases, like herpes, which if stress or anger occurs in their life, an outbreak begins anew in the body of the sick person. In more ways than one, a person susceptible to anger needs to manage his or her life, to avoid being the ugly-demon. Being a victim to unwanted contact resurrects hostilities in people – it’s like non-sexualized rape. Why must other people assault other people, why can’t people just leave other people alone when contact is not wanted?

Buddhism does not provide adequate advice for such encounters, and it may be best to toss out Buddhist principles for some situations. This may not be the proper Buddhist reaction – but what is proper in that situation: giving thanks and appreciation for a new disease? The father cannot give proper physical-love to his children and wife because of this unfortunate circumstance; and must instead think about how to give more mental love to his two sons and wife – he must keep the disease away from them, and must not spread the illness. Children do not need to be around their ugly-infectious father, who from his love for them cannot hug them, and cannot have them touch his sores – because they in their innocence do not need to suffer from dwelling with their imperfect father. He must remain ever-vigilant and protective, in a sense - controlling: suppressing his stress or potentials for stress to arise in order to prevent outbreaks and the potential to infect his family. In studies of Buddhist discourses, the one presented below, seems to better address the universals behind the issues for controlling anger, from the social and medical perspectives.

music, and these messages begin to have effects upon people and their states. Plato was even skeptical about the power of music.

¹⁶ Hatebreed: To the Threshold (official video): <http://www.youtube.com/watch?v=yKZZHHyNz6I> – accessed on 26 April 2011. From their album: ‘Satisfaction is the Death of Desire’, they released a song called: ‘Conceived Through An Act of Violence’ <http://www.youtube.com/watch?v=PBWq1OtN7Cc> accessed on 20 October 2011 – which may be the foundation for many youth’s lives, thrown into a living-hell: unwanted pregnancies derived from date-rapes or even being raised in single-parent homes – today’s young children are truly alienated from humane expressions of love.

¹⁷ RZA: Domestic Violence (film): http://www.youtube.com/watch?v=KISU66F_IIM – accessed on 26 April 2011

¹⁸ RZA: Domestic Violence (music video): http://www.youtube.com/watch?v=A4bu_6vUg4Y – accessed on 26 April 2011; or at: <http://www.youtube.com/watch?v=Lw3tjdCM3LU&feature=related> – if the above cannot be viewed – accessed on 10 June 2011

¹⁹ See, for instance: <http://www.herpes.org/herpesinfo/smartliving.shtml> - accessed on 7 June 2011

Knowing What the Buddha Said in a Discourse about Anger²⁰:

In the Jataka Stories, or past-life stories of the Buddha: is the Bodhisatta supposed to be the Buddha? People get the image that the Buddha was never a man of some emotion, or that he is this extreme pacifist. The Gahapati-Jataka has an interesting story, of the Bodhisatta as being a householder's son, who was recently married. Sometime after settling down, his wife began to take an interest in the village headman. The Bodhisatta discovered the two together and after capturing them, the Bodhisatta: "seized the headman by the lock of hair on the top of his head, dragged him out into the courtyard, threw him down... [and] thrashed him till the man was faint. Then he took him by the neck and cast him out of the house. The wicked woman [his wife], he seized her by the hair of her head, pulled her away... knocked her down, and threatened her: 'If you ever do this kind of thing again, I'll make you remember it!'" He must have learned something from that episode, because in his final life, he behaved differently.

In the sense of the man infected with herpes by the sick-man, the man struck the sick man hoping that the lesson will be learned to never touch and infect another person again. We can interact in non-neutral manners with someone in two ways, either they create us to be a rival or we create them into being a rival.²¹ It is within our animal nature to view others as some sort of challenge. We may not like that another person is visually more appealing than us. We may wish that they never sleep well. We may wish that a rival shall never prosper. We may wish that a rival never become wealthy. We may wish that a rival may never become famous. We may wish that a rival never have any friends. We may even wish that our rivals join the abyss of a fiery hell. As like when a sufferer of herpes faces an episode of induced stress: indeed the angry man turns to be ugly, and after this arising of heat, the fever-blister appears to disfigure the angered person. It's hard to sleep when angered, and people always remind young couples that they should never go to sleep angry.

In the heat of the argument, a person loses one's senses and actually finds pleasure in unwholesome activities. One would not care if the rival is put to death during anger – blind darkness indeed reigns. Yet, when this episode of wrath has diminished, suffering may overwhelm one with adequate senses. It is also said that being angry is suicidal: one kills one's self image – others will not see the angry person in the same manner. Even Mara can snare someone during the period of one's loathsome form. Therefore, the only way away from such obscurations is becoming freed from anger, trouble, greed, and coveting. When our minds are thus controlled, we can be cool in otherwise stressful situations. We have to comprehend anger. The next section covers the non-verbal or bodily actions of someone dominated by the unwholesome root of hatred in the consciousness, or mental-behavior.

Anger from the Vimuttimaggā & Visuddhimaggā:

The following is an adaptation from the Vimuttimaggā²² and Visuddhimaggā²³ – their merged words related towards hatred. There are fourteen different kinds of people

²⁰ E. M. Hare: The Book of the Gradual Sayings (Anguttara Nikāya), Vol. IV (London: Pāli Text Society, 1965), pp. 58-62.

²¹ Satt' ime bhikkhave dhammā sattakantā sapattakaraṇā kodhanam āgacchanti itthim vā purisaṃ vā Katame satta? - E. Hardy (ed.): The Aṅguttara-Nikāya, Part IV (London: Pali Text Society, 1979), LX, p. 94

²² Upatissa (Rev. N.R.M Ehara, and Kheminda Thera, trans.): The Path of Freedom – the Vimuttimaggā (Colombo, 1961)

²³ Bhadahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): Visuddhimaggā – The Path of Purification (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999)

mentioned corresponding to fourteen kinds of behavior, of which only those related to this article's theme of anger or hatred is shown, for the sake of brevity:

- The person walking in hate
- The person walking in passion-hate
- The person walking in hate-infatuation
- The person walking in passion-hate-infatuation

Of the fourteen types of behavior, these four above are the types under the realm of walking-in-hatred. These people always behave or exhibit some sort of hatred or anger; and often their hatred increases or becomes very developed. This 'hating-behavior' exudes several possibilities or variations of anger – and because not every occurrence of anger is identical, again there is the potentiality of the characteristics merging:

- The walker in hate and the walker in intelligence may be similar
- The walker in passion-hate and the walker in faith-intelligence may be similar
- The walker in hate-infatuation and the walker in intelligence-excogitation may be similar
- The walker in passion-hate-infatuation and the walker in faith-intelligence-excogitation may be similar

So, depending on the various combinations of idiosyncrasies, these can all find their roots in the hating-temperament. How is this understood? As the Vimuttimagga asks questions for the reader: How can a person walking in hate become one with walker in intelligence? In a sense: How are they the same or similar? Consider the answer: In a hating person, when he does good: intelligence is strong - because this quality approaches hate. How so, because most people may not see the linkages? One is able to discriminate minute-details – a form of critique that brings out frustrations. One of intelligent temperament is parallel to one of hating temperament because understanding is strong when profitable kamma occurs in one of hating temperament, owing to its special qualities being near those of hate. This is not saying that hatred and intelligence are the same, but it is saying that both types of behavior look at the smallest increments of something; and thereby can distinguish volitions (preferences) more carefully to pursue proper courses of action. For, in a negative or unprofitable way, hate is also a form of alienation or disaffection and would not hold to its object; and so, in a profitable way the behavior of understanding is likewise interpreted. Further, the text suggests: Hate seeks out only unreal faults, while understanding seeks out only real faults; and hate occurs in the mode of condemning living beings, while understanding occurs in the mode of condemning formations. There are three traits that make hate and intelligence appear to be similar, through three concepts:

- **Non-Clinging:** a person of hate would not cleave (to what is good); likewise, intelligent people do not cleave (to what is bad).
- **Searching For Faults:** As a hating person is given to faultfinding, so an intelligent person is given to the search for the faults of wrongful conduct.
- **Repulsion:** As a hating person repulses others, so an intelligent person repulses the conformations.

Through these characteristics or aspects of personality, a person walking in hate can be seen as similar to someone walking in intelligence. They are alike in this respect. In else can be said about the hateful person, in terms of their mode of practice? The walker in hate is of quick practice, because he is easily led, is strong in intelligence and because of the rarity of infatuation and excogitation in him. The walker in passion-hate is

of quick practice, because he is easily led, strong in faith and intelligence and because of the rarity of infatuation and excogitation in him. The walker in hate-infatuation is of slow practice, because he is led with difficulty, lacks intelligence and because infatuation and excogitation are strong in him. The walker in qualities of equal measure (passion-hate-infatuation or faith-intelligence-excogitation) is of slow practice, because he is led with difficulty, does not dwell in intelligence and because infatuation and excogitation are strong in him. Basically, human defilements can be reduced to just three: a person walks in passion (greed), a person walks in hate (hatred), and a person walks in infatuation (delusion). How though, can someone determine that someone is of a certain personality-characteristic or behavior? How can we look at someone and determine that they are either a walker in passion, hate, or infatuation? Their external non-verbal actions are examined – the body language is accessed: someone is observed through their methods of dressing (robes), the way food is eaten, the type of bedding resided in, work-resort and postures. These and other social interactions determine the characteristics.

Deeds done in the past are causes of behavior: One who (in past existences) had engaged in such hostile acts as: killing, maiming and capturing, becomes a walker in hate, and also one who passes away from a hell or a serpent-state, is reborn here. Thus deeds done in the past become causes of behavior.

- Elements as causes of behavior: because of the heightening of two elements, one becomes a walker in hate. They are the element of mobility and the element of heat.
- Cardinal humors as causes of behavior: one who has an excess of choler becomes a walker in hate, and one who has an excess of wind becomes a walker in infatuation.

Judging the Criteria:

Simply put: to be angry is to not be Buddhist - the person has already been infected too deeply by the kilesa (defilement); but, we must study more about the phenomena of being angry and exuding hatred. We can actually witness hate or anger being displayed in some people. How do past deeds become the causes of behavior? How can we determine if someone is a walker in hate? Check the non-verbal actions of the person of contention. There are seven aspects of behavior that are observed that contribute in knowing: through (the manner of seeing) objects, through the defilements, through (the manner of) walking, through (the manner of) robing, through (the manner of) eating, through work and through (the manner of) sleeping; and one's resort or how one dwells. A person desiring a meditation subject should express three ideals: be able to dedicate oneself to a respected teacher; be able to sincerely ask for the meditation subject; and possess the firm resolution to endure the techniques. Someone should never undergo an improper search because this leads to one's failures in meditation. If someone remains undedicated and wanderous to a teacher and techniques, whimsically, consequently the teacher cannot help the seeker with even material things or the Dhamma, and will not engage in training the seeker in the [*abhidhammic*] cryptic books – those dealing with meditation subjects, the four noble truths, dependent origination, etc., -those being profound and associated with voidness. Failing to get this assistance, someone will be unable to get a good grasp of the Buddha's dispensation – and may fall into misdeeds or revert back into the lay-life. The following are where unfortunate things may occur or are observed through non-verbal communications:

- **Through the manner of seeing objects:** When one of hating temperament sees even a slightly displeasing visible object, one avoids looking long as if tired, he picks out

trivial faults, discounts genuine virtues, and when departing, he does so without regard as if anxious to leave. When facing humor, often quarrels with the others. The walker-in-hate is not pleased with very good things; and rejects just about anything. One's way of life is quite determined by the humors; and with the other sense-objects similar behavior emerges. The cultivation of the forest-dweller's practice and the tree-root-dweller's practice here are suitable for one of hating temperament: for hate too subsides in one who dwells there without coming into conflict.²⁴ Thus it may be known that one is a walker in hate – seen through observing or known 'through (the manner of seeing) objects'.

- **Through the defilements:** There are five types of defilements for one walking in hate: anger, vindictiveness, hypocrisy, stinginess, hatred. One of hating temperament has formerly had plenty of stabbing and torturing and brutal work to do or has reappeared here after dying in one of the hells or the naga-serpent existences - there is no definitive definition. For when in one man, at the moment of his accumulating rebirth producing kamma, if hate is strong within him, and the other characteristics (greed, delusion) are weak, then this will be the reason why, on being reborn through rebirth-linking given by that kamma, he is angry. When at the moment of his accumulating kamma [for instance]: non-greed, hate and delusion are strong and the others are weak, then in the way already stated he has little defilement and is unshakable even on seeing a heavenly object, but he has hate and is slow in understanding. Likewise, when at the moment of his accumulating kamma, non-greed, hate and non-delusion are strong and the rest weak, then in the way already stated he both has no greed and possesses understanding, but has hate and is irascible. So it is the kamma productive of rebirth-linking and accompanied by some temperament that should be understood as the source of the temperament – and this hatred can be either keen (if unprompted) or sluggish (if prompted). A person is known by this temperament through one's posture, actions, method of eating, seeing things, and so on, and by the states occurring – thereby the teacher can recognize the pupil's temperament. In one of hating temperament there is frequent occurrences of such states as: anger, enmity, disparaging, domineering, envy, and avarice. Thus it may be known, 'through the defilements'.
- **Through the manner of walking:** The natural gait of one walking in hate is thus: one lifts up the feet jerkily or digs with the points of the feet; and jerkily puts them down or puts the feet down quickly, lifts one up quickly, and drags the steps along. The feet rub against each other when they are placed down half-way, as if digging the ground. This is how the one who walks in hate is known – through this sort of walking.
- **Through the manner of robing:** The natural manner of robing of him who walks in hate is thus: He robes hurriedly. The robes are too tight and sit too high, are not level or well-rounded, are inelegantly worn and, in many ways, are not pleasing to see – although it is said that the right kind of inner and outer garments for him are of any superior stuff such as China cloth, Somara cloth, silk, fine cotton, fine linen, of either single or double thickness, quite light, and well-dyed, quite pure in color to befit an ascetic. Therefore, a walker in hate should robe himself with minute care, cleanly and with robes of bright color. His robes should sit low and be elegant.

²⁴ Bhadahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): *Visuddhimagga – The Path of Purification* (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999), II 86

- **Through the manner of eating:** A walker in hate is displeased with food of little taste. The right kind of gruel, rice and hard-food has color, smell and taste, possesses nutritive essence, and is inviting, superior in every way, and enough for his wants. One of hating temperament also relishes eating rough, sour or acidic food, and takes in big mouthfuls of immoderate lumps of food, not well-rounded. When eating he makes a lump that fills his mouth and he eats hurriedly without savoring the tastes. He is aggrieved when he gets something not good. A walker in hate may look for succulent, pure and tasty food, and for as much as he likes. Thus it may be known, ‘through (the manner of) eating’.
- **Through work:** A walker in hate hurriedly takes the broom, grasps it tightly and sweeps, quickly, one end to the other, scattering or throwing up sand uncleanly and unevenly on both sides - making harsh noise. He sweeps clean, but not evenly. A walker in hate does all things unevenly, but does not let his mind go astray. Thus it may be known ‘through work’.
- **Through the manner of sleeping:** A walker in hate hurries and lies down or spreads his bed hastily in any place he gets. When ready, one then flings the body down and sleeps with a scowl – frowning in sleep. On being awakened at night, he gets up immediately and answers angrily or as if annoyed. A walker in hate should sleep and sit under shade of trees, by the water’s edge, in a level place, in a completed shrine, or in a place provided with beds and sheets. Thus it may be known ‘through (the manner of) sleeping’.
- **Through one’s resort or dwelling:** The resort of a walker in hate is the place where rice, water, meat and drink are complete: a suitable resting place for one of hating temperament is not too high or low, provided with shade and water, with well-proportioned walls, posts and steps, with well-prepared frieze work and lattice work, brightened with various kinds of paintings, with an even, smooth, soft floor, adorned with festoons of flowers and a canopy of many-colored cloth like a Brahma-god’s divine palace, with bed and chair covered with well-spread clean pretty covers, smelling sweetly of flowers, and perfumes and scents set about for homely comfort, which makes one happy and glad at the mere sight of it. A hating man gains faith through being bound up with unlovely things. The right kind of road to his lodging is free from any sort of danger, traverses clean, even ground, and has been properly prepared. It is best that the lodging’s furnishings are not too many in order to avoid hiding places for insects, bugs, snakes, and rats; even a single bed and chair only. When he enters the village for alms, he should not face the sun, and should go where there are many men of faith. To such a place he should go. The right kind of bowl for him is made of iron and is well-shaped like a water-bubble, as polished as a gem, spotless and of quite pure color to befit an ascetic. The right kind of road on which to wander for alms is free from dangers, level, agreeable, with the village neither too far nor too near. The right kind of village in which to wander for alms is where people, thinking: ‘Now, our lord is coming’, prepare a seat in a sprinkled, swept place, and going out to meet him, take his bowl and lead him to the house, seat him on a prepared seat, and serve him carefully with their own hands. Suitable people serving him are handsome, pleasing, well-bathed, well-anointed, scented with the perfume or incense and the smell of flowers, adorned with apparel made of variously-dyed clean pretty cloth, who do their work carefully. The walker in hate should adopt the posture of sitting or lying down. A hating man is much affected by the humors, and does not allow himself to be stained by the defilements. A man walking in hate is quarrelsome. A hating man is like a master.

Preferred Meditation:

It is no surprise that there are few actual directions for recognizing the temperaments that have been handed down in their entirety in either the texts or the commentaries; they are only expressed according to the opinion of the teachers and cannot therefore be treated as authentic. Most of these concepts are just based from observations – and many of these observations can be reassessed. As we know people can hide their emotions... someone could indeed be angry, but act otherwise – thus, much of the above can be dismissed. It's quite possible for those of a hating temperament, when they diligently aspire to alter their emotions, to have other characteristics ascribed upon them. Only such directions for recognizing temperament as are given in the commentaries should be treated as authentic, for it was said: 'A teacher who has acquired penetration of minds will know the temperament and will explain a meditation subject accordingly; one who has not should question the pupil'. So it is by penetration of the minds or by questioning the person, that it can be known whether he is one of any sort of temperament.

However, the meditation subject that is suitable to the temperament has not been cleared up in all its aspects yet. This will become clear automatically when those in the following lists are treated in detail. Now it was said above: 'and he should apprehend from among the forty meditation subjects one that suits his own temperament'. Despite illustrating self-prognosis, there is no teacher prescribing a meditation topic if this is taken as given. How 'by way of person'? A walker in hate should not practice the ten perceptions of putrescence, because of the arising of resentment-perception. A walker in hate is not good at appreciating it and is comparable to a man with a bilious ailment partaking of hot drinks and food which are harmful to him. The four divine abidings and four color kasinas are eight suitable meditations for one of hating temperament. A walker in hate could practice the four immeasurables (suitable for any temperament), because these help overcome hatred; or again, the undertaking of practicing color kasinas, because his mind attends to such. And again, there is another teaching: "When I investigate the subjects of meditation, I see their distinctive qualities. If that be so, will there be difficulties at the beginning? A walker in hate who has dull faculties should practice the four immeasurables. By this he will be able to overcome hatred. The walker in hate who has keen faculties, being one endowed with wisdom, should practice the (meditation of the) special sphere. Thus should one practice and dispel hatred. Therefore, there should be no difficulty. According to this teaching, the kasinas and mindfulness of respiration are developed (further) through space. It is said, according to the Visuddhimagga (p. 114) that in the Anguttara-Nikaya's Meghiya Sutta (AN, IV, 358): "One should in addition develop these four things: foulness should be developed for the purpose of abandoning greed (lust); loving-kindness should be developed for the purpose of abandoning ill-will; mindfulness of breathing should be developed for the purpose of cutting off applied thought; perception of impermanence should be cultivated for the purpose of eliminating the conceit: 'I am.'" The Visuddhimagga also suggests that in the Majjhima-Nikaya's Rahula Sutta, there is advice stating that seven meditation subjects are suitable for any single temperament. So, instead of insisting on the mere letter, the intention should be sought in each instance – by way of asking some basic questions:

- What is your temperament?
- What do you like bringing to mind?
- What meditation subject does your mind favor?

The student can be tested through the following questions:

- Ask them to recite the learned meditation in one or two sessions

- Ask them to expound on it to one who lives in the same place each time he comes
- Suggest to one who wants to learn it to then go elsewhere to expound on it in such a manner as to be not too brief nor too long

If someone is demonstrating the kasinas, there are nine aspects that cannot be forgotten:

1. Four faults of the kasina
2. The making of the kasina
3. The method of development for one who has made it
4. The two kinds of signs
5. The two kinds of concentration
6. The seven kinds of suitable and unsuitable,
7. The ten kinds of absorption
8. Evenness of energy
9. Directions for absorption

For any of the other meditation subjects, each one should be expounded appropriately according to what the method would dictate. When the meditation subject is being expounded by the teacher, the student-meditator must apprehend the sign as he listens to the instructions. To apprehend the sign – this means that he must connect each aspect, systematically, which means also that instruction should include notions of these:

- This is the preceding clause
- This is the subsequent clause
- This is its meaning
- This is its intention
- This is the simile

If the student can listen attentively, apprehending the sign in this way, then the meditation-topic is well-apprehended; then, because of that, one can gain or recognize the distinctions - but not until these have been refined. All of these items should annotated and recognized with ease – or repeated until known. If the meditator is endowed with any merit, one should have no difficulty in fulfilling these subjects of meditation.

Non-Violent Communication and Domestic Respect:

The Honorable Minister Louis Farrakhan gave a speech recently²⁵, and discussed: words have the power to kill or destroy the spirit of love, and lessen the self-respect of an individual through these intimate levels of violence. Have you ever told your children that they are stupid, and will never amount to anything, and that they are just like their good-for-nothing father? The conditioned-mind begins to absorb this negativity and adapts to or internalizes these issues, until the person actually becomes what was created. The person issuing the words is responsible for creating the young person to be raised negatively. Men and women need to learn their purposes to act and bring about peace and joy in the house – but, if the man and woman do not know their domestic role, problems ensue. When men are under-performing in terms of economics, the wife may begin to seek outside the home for her satisfaction – and this is the catalyst for domestic violence – not the woman becoming adulterous, but the man failing to properly support the family. The issues related to domestic strife are not about sex, or the performance of sexual endeavors; the issue is deeply: the role of the man in a relationship. Men are supposed to be producers, not only bringing material items into the home - but also provide emotional and mental security for the family. How someone uses their mouth is

²⁵ Louis Farrakhan: The State of the Black Family – speech delivered at Thornton High School, on 20 June 2009. https://www.youtube.com/watch?v=or0lxAiCRBg&feature=player_embedded - Accessed on 14 June 2011.

very important in a relationship and simple forms of mental violence, like calling people by certain curse-words, can have a devastating effect inside the home.

We often get angry at some instigation. “The proclivities towards lust, anger and conceit are more like ‘sleeping passions’ that may wake up due to certain triggers and invade us in a quick impulsive manner.”²⁶ While most discussions on anger seem to pertain only to when it arises in meditation, Thich Nhat Hahn has suggested: hold your anger like holding a baby; because loving-kindness and anger are both parts of us. Anger is a form of energy, and mindfulness is another form of energy. So when the anger-energy is there, we should also invite loving-kindness to be present. His solution is mindful-breathing. Anger cannot be ignored, but when one is mindful of anger, then one is taking care of the anger – the practice and embracing of anger through mindfulness, and after time there will be a transformation of the person.²⁷ The energy of anger can be transformed into the energy of understanding, if we learn to comprehend this process. But again, most of this activity seems to take place in meditation.

Professor De Silva states: “In dhammanupassanā, the meditator makes the anger an object of meditation; in cittanupassanā, like in mindfulness-based cognitive therapy the meditator becomes aware of the thought components and the auto-pilot process that feeds anger; in vedanānupassanā, one ‘puts on the brakes’ at the initial emergence of disagreeable feelings (dukkha-vedanā) and does not let it develop into anger. In tranquility meditation, the development of a state of bodily and mental calm may temporarily push the anger aside, but it may not radically deal with its roots. In kāyanupassanā, which is focused on the body and is the preliminary meditation in the Buddhist fourfold scheme (satipaṭṭhana), we develop attention towards a very central ingredient of negative emotions and body-reactivity. In this context, tranquility meditation too can be effective. In the last analysis, it is necessary to have in mind that Buddhism has no generic term for emotion, and it is an initial feeling (vedana) that becomes an emotion. And as such, an emotion is a construction composed of an initial bodily/mental feeling which is pleasurable/painful/neutral and which, by the addition of thoughts, appraisals, desires/craving, grasping, and physiological arousal gets converted to an emotion.”

Professor Deborah Bowman has written: “The ability of the non-violent communication practitioner to clearly observe a situation is essential. Often in the practice it is necessary to translate this observation into a verbal description that is without judgment or personal prejudice. ...A key to being received and understood by another person in a potentially conflictual situation is to provide information that is without personal bias, interpretation or evaluation. ...We might say: ‘I noticed you just now raised your voice louder than usual and I am wondering if you are feeling angry?’ – instead of: ‘you are so angry.’ ...our purpose is not to change people in order to get our way.”²⁸

A Difficult Solution:

It is very difficult to maintain composure when someone is in your face yelling at you for something you allegedly conducted or neglected to perform. Some people are quite persistent in their rants. Through Attila the Hun, one of Western History’s most

²⁶ Padmasiri de Silva: *Buddhist and Freudian Psychology* (Victoria: Shogam Publications, 4th Edition, 2010), p. xxxiii (Prelude)

²⁷ Ram Dass interviews Thich Nhat Hanh - <http://www.youtube.com/watch?v=tZKrl5n79hY> – accessed on 14 June 2011

²⁸ Deborah Bowman: *Buddhism and Nonviolent Communication: An Effective Practice for Peace*, inside *Buddhist Approach to Political Conflict and Peace Development* (Dr. Dion Peoples, ed.) – delivered for the 6th United Nations Day of Vesak Conference, 4-6 May 2009, pp. 132-144

relentless individuals is recollected, along with a discussion pertaining to many modern social situations which serve as the catalyst for the arising of anger. Contemporary music, such as RZA's song on Domestic Violence can actually serve as a public-service announcement for the prevention of such horrible activities. Not only are people conscious about refraining from spousal and child-abuse, they are also conscious to not generate stress-levels that would induce a herpes-outbreak – a transformation that the Buddha had indeed labeled as the anger person becoming ugly, literally. Several pages were also dedicated to the types of body-actions or the analysis of someone's non-verbal communications – demonstrations of their behavior which can be observed from a distance. The Honorable Minister Louis Farrakhan has urged families to adopt a language of respect and nourishment which comes to fruition when the roles of each family-member is well-played out, and Dr. Deborah Bowman has suggested that non-violent communication is a key factor in better relationships, which was also a theme issued forth in the Farrakhan video. The material taken from the Buddhist texts deal with anger primarily through meditation, while the Venerable Thich Nhat Hanh has tried to show that while being mindful, one can control oneself in awakened-active moments, through mindfulness. What then is the closing words by the author, in his own voice?

My Conclusion for the Prevention of Domestic Violence and Anger Management:

I cannot say that I will never again become angry; it is likely that anger will occur within myself in the future. I do take measures to control my anger. I have taken the proactive measure of avoidance as a great method. Yet, I can only take upon the circumstances as they occur, because each encounter seems to be different than any previous situations. There are perhaps millions of Americans living with post-traumatic stress-syndrome, where they are forced to live paranoid or hyper-reactive lives, fearing something, to disassociate themselves from the catalyst of some anger or hatred. Buddhism offers many coping mechanisms for those suffering with aggressive-behavior. Mindfulness, not only in meditation, but mindful living is also a great protector of the individual – performing as the security force for the susceptible. People can learn to recognize that they are prone to this defiling characteristic; they should endure peacefully within a troublesome situation; and by controlling one's anger one can become the victor in the circumstance.²⁹ In this way, mindfulness becomes a continuous practice rather than just a mere device utilized temporarily in meditations.

Rather than making anger an object of reflection, in the sense that meditators use, anger should be perhaps brought out into the social-sphere – and in doing such, perhaps a greater process of civility begins to cover society. We should know that anger pervades everywhere. Sometimes, I think it is better so see things negatively, because when something bad happens you are not surprised by it; but if you wander around thinking everything is fine – someone might be in for a rude awakening. In this way, someone can learn to appreciate the fine and simple things, and learn to value things at a deeper level. This includes our relationships. If we know that the world is full of bad people, hostility and anger, we can associate this with suffering pervading in the world. Since we are in the world, we must operate in this realm where suffering exists, even if it is not our own or of ourselves, we might be the victim or witness of someone else's hostility. The more we are ready for it, the better we can arm ourselves or have at our disposal: the proper tools to assist in the elimination of anger, which we have already recognized, and are

²⁹ D. Eckstein & D. Mitchell: Incorporating Buddhist Psychology into a brief group therapy for Anger and Agression (International Journal of Academic Research, Vol. I, No. 2, November 2009) - [http://www.ijar.lit.az/pdf/2/2009\(2-30\).pdf](http://www.ijar.lit.az/pdf/2/2009(2-30).pdf) – accessed on 16 June 2011

thereby taking measures to eliminate it, because we know goodness or betterment will come.

Bibliography:

Barbara R. Wright: *Metta - The Map, The Formula, The Equations* (USA: Metta Press, 2009)

Bhaddahtacariya Buddhaghosa (Bhikkhu Nanamoli, trans.): *Visuddhimagga – The Path of Purification* (Seattle: Buddhist Publication Society, Pariyatti Editions, 1999)

Bhikkhu Bodhi: *The Connected Discourses of the Buddha – A New Translation of the Samyutta Nikaya, Vol. I* (Boston: Wisdom Publications, 2000)

Charles C. Mierow (trans.) *The Origin and Deeds of the Goths, by Jordanes* (Princeton: Princeton University, 1908), Section XXXIX:
<http://www.gutenberg.org/cache/epub/14809/pg14809.html> - accessed on 30 April 2011

D. Eckstein & D. Mitchell: Incorporating Buddhist Psychology into a brief group therapy for Anger and Agression (*International Journal of Academic Research*, Vol. I, No. 2, November 2009) - [http://www.ijar.lit.az/pdf/2/2009\(2-30\).pdf](http://www.ijar.lit.az/pdf/2/2009(2-30).pdf) – accessed on 16 June 2011

E. Hardy (ed.): *The Āṅguttara-Nikāya, Part IV* (London: Pali Text Society, 1979)

E. M. Hare: *The Book of the Gradual Sayings (Anguttara Nikāya), Vol. IV* (London: Pāli Text Society, 1965)

Hatebreed: *To the Threshold* (official video):
<http://www.youtube.com/watch?v=yKZZHHyNz6I> – accessed on 26 April 2011.

His Holiness Prince Vajirañāṇa: *A Special Auspicious Allocation* (Bangkok: Mahamakut University Press, 1995), p. 50

http://ptsd.about.com/od/ptsdandthemilitary/a/Iraq_anger.htm - accessed on 15 June 2011

<http://www.angermanagementresource.com/anger-test.html> - accessed on 15 June 2011

<http://www.au.af.mil/au/awc/awcgate/va/gerlock.htm> - accessed on 15 June 2011

Maurits Kwee & T.L. Holdstock (Eds.): *Western & Buddhist Psychology: Clinical Perspectives* (Delft: Eburon Publishers, 1996)

Maurits Kwee (Ed.): *Psychotherapy, Meditation & Health: A Cognitive-Behavioral Perspective* (London: East-West Publications, 1990)

Maurits Kwee: *New Horizons in Buddhist Psychology: Relational Buddhism for Collaborative Practitioners* (Chagrin Falls: Taos Institute Publications, 2010)

Padmasiri de Silva: *An Introduction to Mindfulness-Based Counseling* (Ratmalana: Vishva Lekha Printers, 2008)

Padmasiri de Silva: *Buddhist and Freudian Psychology* (Victoria: Shogam Publications, 4th Edition, 2010)

Pasuk Phongpaichit & Chris Baker: *Thailand: Economy and Politics* (Kuala Lumpur: Oxford University Press, 2000), pp. 11-12

RZA: *Domestic Violence* (film): http://www.youtube.com/watch?v=KISU66F_IIM – accessed on 26 April 2011

RZA: Domestic Violence (music video):

http://www.youtube.com/watch?v=A4bu_6yUg4Y – accessed on 26 April 2011

Upatissa (Rev. N.R.M Ehara, and Kheminda Thera, trans.): The Path of Freedom – the Vimuttimagga (Colombo, 1961)

W.H.D. Rouse (E.B. Cowell, ed), The Jataka or Stories of the Buddha's Former Births (Oxford: Pali Text Society, 2004)