

Twenty Exercises for Conquest of Anger - Swami Omkarananda

Conquest of Anger through Repeated Reflection on its Harmful and Negative Effects

Repeated consideration of the losses anger inflicts on us, the unpopularity it brings, the discordance, the disharmony and the unpleasantness it creates in us, and its various bad results, frees us from being played on by the emotion of anger. Think of the negative effects and the dangerous results of anger, this exerts a restraint on the tendency to be angry.

Anger, in its stronger form as rage, blurs the vision of man, deprives him of his good judgement, and renders him irrational. Every outburst of anger arouses, misdirects and depletes much of the latent psychic and vital energy. Under its spell even a weak man obtains, as long as it lasts, surprising strength. The after-effects are opposite and leave the person in a kind of broken-down state.

Enormous amounts of energy are wasted by fury and rage. Every outburst of anger adversely affects the entire nervous system. The whole psychology and physiology of a person is affected. The eyes become red, the body quivers, the legs and hands tremble. Anyone would find it difficult to check a man in such a rage. There is a sudden upheaval of energy, and its after-effects on him are equally negative.

When one is its victim, one does not know what one is doing or saying. One becomes highly impulsive, with reason all gone, judgement fully distorted, and one may lose balance to such a degree that one would not hesitate to inflict even death on the person who is the target of that rage.

Under its influence, the life-long friendship may come to an end, or the friendship of a very intimate nature fall broken up. Its sway is universal. Intoxicated by it, one becomes rash, unjust, cruel.

The negative effects of anger and rage are not, in general, as fully noticed as they should be. Many kinds of poisons are thrown into the blood-stream by the outburst of anger and rage. Instances are recorded, wherein young mothers found their children dead as a result of being fed by their breast-milk, while they were in that state of rage.

In the light of modern psychology, some of the diseases take their origin in anger. Rheumatism, heart-disease, nervous-diseases, have anger as a contributory, or main, cause. It takes several months to restore the equilibrium of the nervous system to its normalcy. Body, mind, morals and social life are heavily affected by a fit of anger, rage, fury.

Conquest of Anger through Growth in Wisdom and a Serene Contemplation of the Many Blessings of a Non-irritable Nature

Understanding overcomes anger, makes for harmony, happiness and success. Cultivation of the calmness of composure is a gift of wisdom. The greater the wisdom, the lesser is the tendency to be angry when the most provocative circumstances seek to compel it. Understanding and wisdom develop one's capacity for adjusting and accommodating oneself to all kinds of difficult situations and people. For lack of a little understanding, patience, the spirit that adjusts and accommodates, many families find themselves in discord, disharmony and not unoften in wreckage of relationships.

In general, uncontrolled and uncultivated human nature is too quick to misunderstand and flare into fury without examining the validity of the reason that is provoking it. Wisdom is enriched by reflection upon the way some of the great personalities in human history had lost their kingdoms and inflicted untold unhappiness on their subjects, by loss of temper. On the other hand, a little understanding on the part of some other great personalities in world history, saved kingdoms and prevented the loss of human lives by the thousands.

Wisdom grants a heart full of understanding, and thereby makes anger a rare phenomenon in the life of the wise person. The more we increase our understanding, the more is our capacity to adapt and adjust ourselves to any circumstance and person in any condition, the greater the peace and the more full the mastery over anger, and the more complete the sublimation of even the vague tendency to be angry.

Think of the best rewards of being not angry. This has an influence for the better on the nature that falls an easy victim to anger. A repeated reflection upon the many wonderful benefits that accrue to us by the possession of such virtues as a capacity to understand, to forgive, to forget, to be patient, to be forbearing, will promote a nature that is self-controlled, dignified, noble, pleasing, attractive.

Conquest of Anger through Cultivation of a Sense of Humour and by Gaining Proper Perspectives on Life

Most of the factors that annoy people are just the factors that amuse and humour the wise. Try to see the funny side of the thing that angers you, or the comical side of the cause of anger in yourself. While you are caught unaware by rains, there is no reason to be angry with the clouds, the next man with the umbrella, and the rest of the world. It is time for cheerfulness, a smile, and the play of a sense of humour. Take it with self-control, wisdom, and a gay spirit, and you will be master of the situation that would easily try and trouble others. Humour becomes possible when the situations are not exaggerated.

The mountain annoys us when we are too close to it, but the moment we take the needed distance, it becomes interesting and inspiring. To life and to each of its situations, we need always a proper perspective.

Conquest of the Irritable Temper by Conservation of Energies

Avoid Excessive Talk:

Unnecessary and excessive talks deplete precious energy, weaken nerves, render the mind fickle and the temper irritable. The greater the control over unnecessary and unprofitable talk, the greater is one's inner strength, resource and capacity to conquer anger. The wise, the good, the sane, are quite sparing of speech, economical in the words they use, the feelings they express. This is one of the secrets of the power of their soul-power.

Observe Silence for Short Periods of Time:

People on the spiritual path generally observe silence during some specific hours of the day, in order to conserve bodily, emotional, mental energies, and transform them under the impact of inner exercises into nervous strength, mental power and spiritual progress.

Relax at Reasonable Periods of Time:

Persons who have heavy work, and execute it with many inner tensions, are prone to be angry, and sometimes, even for trifles. Work has to be always executed with inner peace and with freedom from inner commotions and perturbations. The art of relaxing, at times, even while working intensively, should be learnt and practised. It enables us to turn out enormous works with least expenditure of energy, in great calmness and in an efficient manner. Man has within himself resources far greater than the challenges and problems he encounters in life in the work-a-day world. Every negative excitement blurs vision, disturbs proper perspective, and renders life discordant.

Conquest of Anger by Cooling down the Physiological System with the Aid of a Glass of Cold Water or Cold Fruit-juice

Rage and anger generate enormous destructive energy; it is a subtle form of fire. Perceiving the red eyes, the changed colour on the countenance, the heated blood of the angry man, the popular mind says, 'His blood is boiling with anger'. The word 'boiling' is not to be understood literally, but there is no other word that can best and vigorously describe the way the emotion of anger and its outbursts heat up the blood and the system.

The psychical heat caused by anger not only burns up the health-preserving and rejuvenating forces within the physical body, but also scorches the finer sensibilities and the better qualities in man.

Psychosomatic medicine seeks to influence and cure the diseases of the body by manipulating the mental factors, and this is because of the fact that body influences the mind or the emotions, and the emotions or the mind influence the bodily states. We can use this knowledge of the interrelationship between the physiological processes and the mental states, for effectively influencing the emotion of anger and permitting it to subside before it succeeds in producing unfortunate emotional disturbance and setting up unpleasant patterns of behavioural disorder.

The moment you find the anger seeking to rise, drink a glass of cold water or cold fruit-juice. This cools down the physiological processes and functions in the body which are about to gather harmful heat from the rising emotion of anger. This cooling down of the physiological system, in its turn, affects simultaneously the entire emotional phenomenon, and prevents the precious psychical nature and energies from being scorched by the heat and fire of anger.

The Technique of Diversion for Mastery over Anger

Should you find, for any reason, that the above method is out of your reach, in your immediate circumstance, then try this method which has no claims to be a wholly rational method, but as anger is an irrational phenomenon, in that it harms the person who is its victim more than the one towards whom it is directed, we need to adopt sometimes methods which are not in consonance with the demands of reason, but all the same quite effective.

When you suspect that anger is gathering storm within you, quietly start counting rapidly - one, two, three, four, five, six, seven, and so on. By this process, the violent river of anger, which is determined to destroy everything on its way, suddenly becomes a tranquil lake.

There can be many variations of this technique, each perhaps a little more profitable than the other. Instead of merely counting one, two, three, you could gently chant, if you like, the mystical syllable OM and add to it the word 'Peace'. This repetition of OM, gently, slowly, and in a long-drawn manner, induces great mental calmness. That suffix 'peace' impresses on your reflection and contemplative consciousness the notion of boundless peace penetrating and submerging you from all sides. This renders the entire inner nature tranquil, and grants you thus a mastery over anger.

Breathing Exercises Aid Control of Anger

The act and process of breathing are intimately related to the mental states and inner emotional life. Deep thinking renders the breathing-process long, slow, peaceful. All mental agitations, perturbances, disturbances make the respiratory process short and very rapid. An angry person breathes in and out rapidly. To control the breath, is to control anger.

The right type of breathing-exercises, when wisely practised, oxygenate the system, pacify the nerves, control thought-processes, and render the inner being tranquil and luminous. They supply abundant inner energy for control of all negative, harmful, personal traits and expressions such as anger.

Weak health, weaker nerves, low vitality render a person high-strung, irritable, choleric. The shortest road to better nerves and fresh vitality is a few minutes of deep-breathing, accompanied by a dynamic sense of the all-perfecting Infinite.

Diet-control for Control of Anger

The chemical constituents of the foodstuffs exert a definite qualitative influence upon the nerves, the brain, the mental and emotional activity. Therefore, select such food which increases your capacity to control your emotions and thoughts and give them a higher, constructive and profitable direction. Much to our own disadvantage and cost, we underestimate the scientific facts governing the quality of the constituents of the various foodstuffs and their effects upon the psychology of human behaviour, happiness and evolution.

Stimulating foodstuffs excite the nerves and the personal nature, and render the temperament irritable. Alcohol, excessive smoking, sharp foodstuffs, render a person increasingly susceptible to anger. When the diet is controlled, the nature improves, and is fitted for the expression of a higher nature more in accord with human dignity, and more in harmony with the divine Nature latent in man. It is better to take foodstuffs that calm the nerves, grant the system more of qualitative energy, and thus help build a peaceful mind, a serene heart and untroubled will.

Conquest of Anger through Control of the Excessive Loss of Sex-Energy

Passion and anger are twins. The former is the strength and support of the latter. When the precious life-giving seminal energy is wasted excessively, the nerves are weakened, the brain is affected, one becomes high-strung, nervous, and is anxiety- and fear-ridden.

When sex-power is not conserved and sublimated by good feelings, broad ideas, noble works, love for higher things, into the strength of the body, the nerves, the character, the will, the keenness of intellect, the brightness of heart, it exposes the person to anger, fear, jealousy, and many negative mental, physical, moral, social attitudes and states.

Sex cannot be over-indulged, without exposing oneself to unhappy and harmful results. A little restraint in this direction can be a continual source of inner strength, peace, happiness. Heavy losses of semen render a person unstable in emotional balance, unsteady in mental activity and easily irritated even by trifles that do not touch the normal individual. It is quite natural if such a person is restless, complaining, unappeasable, unamicable or even offensive.

Anger is half conquered when the power of passion is directed along channels of sublimation, refinement of personal nature, and ennobling activity. Under the demands of a higher knowledge and a richer experience, some cause in themselves a living sense of the divine Reality which bears in Itself the corollary activity of the transformation of sex into the strength of nerves, integration of emotional nature, length of life, disease-resisting health and several other wonderful results.

Conquest of Anger through the Development of Virtues

By constant and diligent cultivation of the feeling of oneness and unity of the Breath of God in oneself, one's own inner divine Self, with the Breath of God, the inner divine Self in all beings, one becomes a master of anger and hatred, and an embodiment of peace, power, happiness, grace, beauty. By the development of universal love, a forgiving nature, endurance, patience, by elimination of all forms of vanity, pride, egoism, one establishes a grand control over anger, and acquires a sweet, pleasing, imperturbable nature.

Let the power of restraining yourself increase under the operations of your goodness and wisdom. Goodness grants a serene mind and a cheerful spirit which are, better judgement argues, far more worthy of pursuit than all the pleasures in the world's greatest pleasure-resorts. Where anger breaks things and suffers losses, patience bears things and wins victories. Impatience leads to loss of temper. Be patient like the earth, gentle like the breeze, forbearing like the tree, fragrant like the rose, sweet like the honey. Herein lies the road to a rich, grand, compelling and inspiring personality as also to the joy and the perfection of living.

Control of Anger through Association with the Noble in Nature

The company of the noble, wise, sweet-natured people, exerts a chastening influence. Their company is a culture in itself. It is elevating and ennobling. Observe them in the most provocative circumstances, and mark how gentle, understanding, unperturbed they are.

Like a rose that is not affected, and does not withhold its smiling beauty and its inspiring fragrance, though brought into the field of battle, thunder and destruction, these gentle and noble ones remain calm and inspiringly gentle even in circumstances in which the best among us would easily lose temper. The value of association with the noble in nature, the great in soul, the mature in wisdom and experience, and the advanced on the path of spiritual evolution, cannot be easily estimated.

Company with the wrong type of persons is not advisable until one attains enormous inner spiritual strength. Seek the blessings and the culture of good company, good association. There is much truth in the proverb, 'tell me who your friends are, and I will tell you what you are'. Unconsciously and consciously, people influence each other. The better the quality of the character of the people we move with, the nobler is our own character. Later, as we grow, we find our strong character remains uninfluenced by weaker characters. Till then, it is always wise to search for and remain in good company. Lessons taught by living examples around us, are far more superior and effective than lessons gathered from books, or from teachers who present no inspiring example of their own teachings in their own lives.

Enormous amounts of nervous vital and psychic energy is wasted not only by useless, loud, indecent talks, but also by thinking negative, unhappy, meaningless thoughts and by

entertaining harmful and unnecessary feelings. Observance of silence and control of thoughts and feelings, are disciplines essential for mastery over personal nature and for the true happiness of living. Persons of few words, noble thoughts and good feelings, are persons of sweet nature, gentle character and magnetic personality. Remaining silent, as far as possible in the daily business of life, is a great aid that strengthens the soul and grants us easy victory over many of the negative traits and tendencies of personal nature among which anger is the leader. Conservation and transformation of every kind of precious inner energy is essential for progress on the path of evolution.

Anger-Conquest by an Assimilation of the Vital Lessons the Great in History Impart

One of the factors that endeavours to efface from the unconscious the deep tracks formed by anger and rage, is the habitual reflection upon the outstanding instances in the lives of the great who have demonstrated exceptional self-control and peace in circumstances wherein ordinary individuals would be furious, or fall into the trap of temporary insanity. The brave spirit with which they have faced almost unbearable trials of life, the calm composure almost comparable to that of inanimate nature, they had preserved even in the most provocative situations, the wondrous heart in them that rose above all possibilities of resentment, opposition, and outburst, should grip the attention of any thinking person. They were humble persons who grew into greatness in human history, experience and achievement, by that understanding and wisdom which render the emotional nature calm and luminous, by that spirit of endurance and self-rule which takes away from every trial its strength, and by that courage which knows victory is ultimately entirely for the truth, goodness, wisdom and love.

Observe the immense benefits they have reaped by effortless self-mastery in situations that would have thrown men of lesser patience and understanding into rage. Recollect the instances of those persons who have lost by a single word of anger their kingdom, wealth, honour, strength, and everything that men deem precious. Wars begin, lives are lost, vast kingdoms are enslaved, by a few angry words.

Man's true manhood lies in the capacity to preserve a smiling, or at least an unperturbed, countenance amidst the heaviest ordeals of life. Study of the lives of the truly great adds light to our intelligence, enriches our experiences, grants strength and colour to the positive sides of our life, and, by that very reason, heightens the strength of one's will in the mastery of anger and other negative emotions.

As we study the sources and the nature of the greatness of the great, we find that they are our own better nature at its best. They have made patent in their lives the highest of the possibilities which are latent in us. They mirror the heights to which our inner capacities can with sincerity and persistence of effort rise. They constitute a continual source of strength and inspiration, and enable us to stand on our own feet.

The Technique of Applying Understanding to the Situations that Cause Anger and Transforming the

Spirit of Vengeance into a Force of Self-Development

The greater the understanding one has, the more peaceful one is even under the most provocative circumstances. Understanding grows by reflection on life, the nature of its circumstances and events, and the appropriateness of the attitude to be taken, and the course of action to be adapted, in relation to them. At the human level evolution is not at the biological plane, but the mental and spiritual planes. Nothing contributes so well to inner evolution as such an understanding.

However annoying a situation may be, it passes away. To disturb oneself, and thus disturb the environs, over what is transient, is not the function of a person who commands understanding. Not to lose temper even in the very trying circumstances is to preserve a spirit of calmness that turns every trial of strength to nothingness on one side, and on the other strengthens the will and contributes to inner progress.

There subsists no condition which cannot be bettered by you, one way or the other, and where such a possibility is presently ruled out, the hand of time, that changes everything, will help you overcome it. There is no pain, or problem, which the spirit in man cannot endure or conquer. For every difficulty there is a way out. Where one solution fails, another presents itself. Patience and positive action is the solution to many problems.

This type of settled understanding not only renders inoperative such negative emotions like anger, but transforms the material from which they arise. To be full of inner cheer born of understanding, in all conditions and circumstances, is to be a true master of anger and all negative traits, and all harmful impulses and emotions.

Every shadow has behind it a light which by growing bigger can dissolve the shadow. To each of your trials and problems there is a light behind. Calmly, peacefully, without excitement, or agitation, concentrate on that light, increase it, and the shadow disappears without draining away your energies in a resistance to it. Man's true manhood, strength, all-inclusive mastery lie in continued growth in inner light, understanding, and wisdom, that render the crude or raw material of life a piece of art, a game of higher evolution, a circumstance for the permanent experience of peace, happiness, fulfilment.

The best way to prevent anger from rising, is to control by reason, or by love, or by understanding, one's desire to take vengeance or to retaliate. The irrational striving in one's own nature to obtain unjust satisfaction, or reactive pleasure, from injuring, or insulting, or harming, the offending party, has to be submitted to discrimination, judgement, and an objective observation of the meanness it bespeaks of, and the dangerous consequence it brings to oneself and to the social environs around. Never delight in the misfortune, or the misery, or the suffering even of the enemies. That you are on the just path is itself power, and that power grows when not spent out, or misdirected in punishing the offender. The offender is already judged and being punished by his own offensive act. Therefore, in social life, there is no reason to add violence, however justifiable, to the punishment. The law of action and instant and long-continuing reaction is inexorable and inescapable. Enemies can be made friends. There is an art, a

way, a style and view of life. Even where enemies cannot be made friends, it is open to us to remain unaffected by the presence of the enemies. It is a challenge to our resources, a trial of our strength which cannot become big enough to be invincible unless it grows by those very trials.

Conquest of Anger through the Technique of Eliminating its Causes

Passion is one of the main causes of anger. A passionate person loses his temper all too quickly, whereas a person who has sublimated his excessive sex-energies remains balanced even in annoying situations. A balanced mind, a cool brain, a pacified, brave and dignified heart, are the gifts obtained by an effective control of passion. Knowing the intimate relation between passion and anger, one should seek to diminish the former in order to conquer automatically the latter.

Excessive smoking, stimulating foods and drinks, make one very irritable. The more one avoids them, or substitutes them by healthier and wholesome articles of consumption, the better is one's mastery over one's general nature and such irrational emotions as anger.

Trials, difficulties, misfortunes of life also expose one to constant resort to anger. One should learn to strengthen one's capacity to endure trials, and by that very reason outgrow them. The time of enduring is the time for growth in patience, wisdom, inner power, gracefulness, maturity of action and behaviour.

Ill-health, low vitality, sickness also arouse one easily to wasteful excitement, quick misunderstanding, displeasure, bitter resentment. They attempt to put one out of humour. Eliminate them by suitable methods.

The more egoistic a person is, the more angry he is even at trifles. The greater the pride, the more easily one falls a victim to anger. Pride is always a prelude to unfortunate situations. When egoism, pride, selfishness are weakened by the development of their opposite qualities of personal character and inner nature, one grows increasingly free from all tendencies to anger, resentment, retaliation, injustice or crude behaviour.

Conquest of Anger by Keeping the Body Passive - Objective Way of Anger-Conquest

Every emotion, and anger in particular, has a psychical side and a physical manifestation. Observation discloses that emotions are in a way ideas in action; they are thoughts in motion; they are notions in the process of materialization or becoming manifest forms. When we control the psychical side by the active discrimination which rejects the rise of the desire to retaliate, or the emergence of the quick impulse to judge, or to correct, or to make good something in the situation which is not in order, or hurtful to our ego, or harmful to our aims and well-being, or constitutes a threat to the fulfilment of our goals, - then, the physical expression does not occur, or is absent. The beneficent results ensue. Every temptation resisted. every emotion of anger, or of hatred, conquered, adds to the

soul-force, deepens the inner strength to be the ruler of the inward situations and outward conditions.

This is the subjective way to control anger and wrath. Experimental observation conclusively discloses that emotions are so very intimately related to their expression, their material manifestation, that, should the physical body be kept passive, the emotions cease to subsist. This is a simple method. Anger is controlled when you never give it expression either orally or physically through a gesture.

When anger gathers strength and bursts into rage, the entire physical organism of the human individual is thrown completely out of tune, balance and order. The dilated nostrils, the rapid respiration, the flashing eyes, the redness of the face, the loud and threatening voice, the clenched fists, the boiling blood, bear testimony to the way the negative and destructive energies are thrown up by anger. Wave on shattering wave of dissonance submerge the entire physiological system.

Anger is of many degrees of intensity. Even in milder forms it involves the entire human body in a harmful function. The act of keeping the body still is the objective way of eliminating the subjective basis of anger. The psychical side of anger is controlled simultaneously with the control of the physical side.

Since the emotion of anger has its intimate organic bodily expression, we can control it by controlling the expression through keeping the body almost motionless. When you suspect the rise of anger in you, instantly remain quite passive. Let it not pervade the bodily system and determine any discordant behaviour. When the body is still, the emotional nature becomes still. And, when the emotional nature is still, the body stays quiet. Knowledge of this law should keep your body passive when anger attempts to find expression.

Conquest of the Tendency to be Angry,
by the Unfoldment of the Higher Life

Personal human nature becomes refined and luminous when constantly subjected to the operations and the light of the nobler capacities of the Consciousness within. Prayer releases new energies into the system, develops the higher sensibilities which make it difficult for the emotion of anger to rise, and also integrates personality. The sublimating discipline of prayer and other simple spiritual practices is very valuable in pouring into our being a new beauty, a new strength, a new harmony, a new peace which can be broken by no external condition or situation.

The Higher Philosophical Self-Discipline for the
Conquest of Anger: The Subjective Method of Conquering Anger

Emotions are subtle thoughts in sensible action. They are the material counterparts of the mental notions. If the mental notions are of Peace, of Love, of disinterested contemplation of Truth, Beauty, Goodness, then the emotions too would be peaceful,

serene, beautiful, no matter how very irritating the situations of life be. To eliminate the psychological causes of anger, to abandon the unshakeable conviction that one is right, to dissolve strong self-sense, pride, subtle vanity and arrogance is good, but to sustain oneself in a grand nature to which love, light, peace, happiness, beauty are natural and perpetual as inalienable, imperishable qualities, is a different thing, and comes only by meditation on the Infinite.

The nature is changed, the psychology altered, and the springs of emotions and actions are transformed by constant reflection on the Peace, Delight, Beauty, Power, Grace and Perfection of the divine Reality within and around oneself. By meditation on the Stillness, Calmness, and Silence of the infinite Truth that supports all space and everything therein by being the spaceless dimension in space, and that sustains all forms of intelligence by being the Light that illuminates the phenomenon and functions of intelligence, and that dwells in all creatures as the witnessing Self of absolute Delight, Beauty and Blessedness, not only such negative personal traits as resentment, spirit of retaliation, vengeance, anger are eliminated, but all the limitations of the conditioned human consciousness and life are outgrown. When one has, through meditation, a deep-seated knowledge, and living experience, of the one and the self-same Reality in all beings, one's nature, instead of expressing itself in such negative emotions like anger, manifests itself in the benevolent functions of unceasing love. Where, then, is the ground for any resentment when the person to be resented bears that Truth which is in oneself? How can any man be angry in fact, when he experiences that imperishable Breath of Joy in the other, which is in himself and is the essence of his own existence?

A Higher Psychological Self-Discipline for Retaining Freedom from Anger

When thoughts arise, we can, in consciousness, stand back from them, observe them, describe them, and direct them. Even so, when anger arises, we can stand back from it, watch it, not accept it, and either allow it to disappear, or at once sublimate it by an intense thought of something uplifting and sublime. The moment anger tries to rise, stand back from it; be not overcome by it, but overcome it.

Problems arise when one surrenders oneself to it, when one identifies oneself with it, becomes it. When an emotional young man named John attends a motion-picture, Tarzan the King of the Jungle, he identifies himself with the hero to such a degree that when the hero boxes a beast, he too moves his hand as if he himself is boxing the beast. This is a case of self-identification. When anger arises, most of the people at once identify themselves with it, become it, and thus, completely oblivious of themselves, lose all self-direction and do most irrational things. The moment one identifies oneself with anger, one has no more control over it, and it expresses itself in spite of one's efforts to the contrary. Remain uninvolved in anger. Stay as a witness of the phenomenon of anger, watch it, be someone other than itself, and turn it out. When you stand back from it, in consciousness, you have the right perspective, the needed distance from it, and you are in a position to control it. The capacity to remain emotionally unidentified with anger, to be

its witness, has to be developed more and more, by higher psychological self-observation and self-discipline.

Conquest of Anger through the Development of a Strong Will, Character and Spiritual Nature

Anger can be controlled and conquered by the development of the strength of the will. Will, nerves and the mind grow strong with the growing gentleness of spirit and sweetness of nature. Weak will is one of the causes of anger. the weaker a person is, the more angry he is. By the development of a strong will that enables man to master situations, he can say 'no' to the rising anger within himself. He has the will-power to refuse an acceptance to the emotion of anger as it seeks to rise.

Anger is always a sign of weakness, and betrays that there is something false and discordant in ourselves. Wrath is the weapon of the weak; the strong have other ways of fulfilling their aims. The rivulet makes too much of noise. The great and big river is calm, dignified, grand, majestic. Evidence a character which is free of discordant elements and disharmonious energies.

In truth, anger is psychological, and therefore an outer, changing, alterable, conquerable phenomenon; whereas the inmost divine Consciousness in you is unchanging, ever triumphant, invincible Reality of endless beauties. In it you are a boundless ocean of Peace, Joy, Perfection. By a consciousness of it render your outer life a music of power, grace, balance and beatitude.

From folly, error, vice and ignorance, anger takes its ugly rise. Having shaken the victim by its outburst, it leaves him in remorse and repentance. It is within one's power to seek, and strive, to eliminate from one's life folly, error, vice, and ignorance.

Avarice, greed, unnecessary and too many desires are also the powerful causes of anger. Such desires are difficult to fulfill; and, the more they are fulfilled, the more they grow. The more they grow, the more the problems, the frustrations and failures whose crowning effects are anger, distemper, revengefulness, dangerous blunders. Ungratified desires arouse unsocial and harmful forms of resentment, anger, behaviour and action.

Too high a notion of one's own importance, and too high an estimation of oneself, make one very sensitive to even the least criticism and most honest judgement from others. Such persons not only resent, but also rise into a rage. Holding on to one's own opinions as ultimate truths, inability to see that there is no finality in one's own standpoint and that one's viewpoint can be wrong, at least when seen in relation to other points of view held by men of richer and better experience and equipment, - all these are the springs of angry debates, hot words, hot blood, corroding emotions, poisonous feelings, anger, wrath and rage.

Experience of Identity with the Infinite Love and Peace for Anger-Conquest

The Consciousness in man is, in its deeper levels, so very simple, yet it is the projector, and the bearer, of endless complex mechanisms and phenomena. It not only photographs that which our physical eyes see, or the mind can visualize, but produces the effects of that perception in all our physical organism and in our outer life. We take on the characteristics of that on which we contemplate, even as unconsciously we acquire the traits of those with whom we habitually live. The unconscious identifies itself with all that we behold, think, feel, experience, and expresses its results in our daily character and conduct. This fact should persuade us constantly to visualize, and contemplate upon, the wondrous infinite Presence of Love and Peace that fills all space, all manifestation, and that dwells at the very centre of our inner awareness. The more this is done, the more is our nature identified with that absolute Peace and Love, and the more it is freed of the forces that constitute human limitations and the unconscious being.

In all perception an unconscious or automatic self-identification with the thing perceived is implied. Therefore, to perceive the infinite Reality is the greatest blessing, and since it is not visible, we are required in the preliminary stages of spiritual evolution, to visualize it after the descriptions of it presented by men who have experienced it. When you feel a little irritated, or disturbed, or angry, close your eyes and just visualize the vast clear blue sky. Instantly you find some kind of peace being poured into you. Instead of visualizing the blue sky, or some inspiring natural scenery, or the vast ocean, you can better visualize the one, all-pervading, all-peaceful, all-beautiful Presence of the Divine. This exercise renders the intelligence and nature subtler and sharper, and thus capacitates it to feel the Truth of truths that the infinite Divinity is.

- Swami Omkarananda