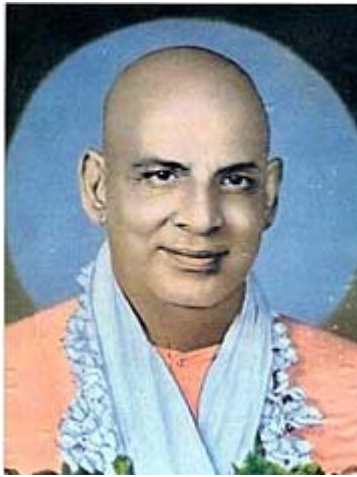


CONQUEST OF ANGER

By

SRI SWAMI SIVANANDA



**Sri Swami Sivananda
Founder of
The Divine Life Society**



**SERVE, LOVE, GIVE,
PURIFY, MEDITATE,
REALIZE
So Says
Sri Swami Sivananda**

A DIVINE LIFE SOCIETY PUBLICATION

Sixth Edition: 1997
(2,000 Copies)
World Wide Web (WWW) Edition: 1999
WWW site: <http://www.rsl.ukans.edu/~pkanagar/divine/>

This WWW reprint is for free distribution

© The Divine Life Trust Society

Published By
THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR—249 192
Distt. Tehri-Garhwal, Uttar Pradesh,
Himalayas, India.

PUBLISHERS' NOTE

Anger and lust are the two *aides* of Satan; and every religion has regarded these two as the most powerful with which the sincere seeker after truth has to contend. Having dealt with the two together in his play "PASSION AND ANGER." Sri Swami Sivanandaji Maharaj now gives us this precious manual of practical methods to wage war against this dire enemy of man.

Those who know Sri Swami Sivanandaji Maharaj, know that he is the best authority on the subject of the conquest of anger: he has never known to lose his temper, even in circumstances in which even the great might have lost theirs! Swami Sivananda insists that the adoption of positive methods of soul-education would be more effective than punitive forms of reformation and transformation. This he has demonstrated time and again in his attitude towards his own disciples at the Ashram.

With his natural and extraordinary flair for practice, Sri Swamiji Maharaj has given in this wonderful booklet, highly practical methods for the control of anger: and it is hoped that every spiritual aspirant would make a thorough study of it and practice the precepts of the sage, so that, thus established in ethical perfection, the Sadhaka would soon become a Siddha.

-THE DIVINE LIFE SOCIETY

MAHA MRITYUNJAYA MANTRA

॥ महामृत्युञ्जयमन्त्रः ॥
॥ mahāmṛtyuñjayamantraḥ ॥

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

OM tryambakam yajāmahe sugandhiṃ puṣṭivardhanam |
urvārukamiva bandhanānmṛtyormukṣīya mā.amṛtāt ॥

MEANING

We worship the three-eyed One (Lord Siva) Who is fragrant and Who nourishes well all beings; may He liberate us from death for the sake of immortality even as the cucumber is severed from its bondage (to the creeper).

BENEFITS

1. This Maha Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are an everyday affair, this Mantra wards off death by snake-bite, lightning, motor-accidents, fire-accidents, cycle-accidents, water-accidents, air-accidents and accidents of all descriptions. Besides, it has a great curative effect. Again diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against disease. It is a Mantra to conquer death.

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayus), peace (Santi), wealth (Aisvarya), prosperity (Pushti), satisfaction (Tushti) and Immortality (Moksha).

3. On your birthday, repeat one lakh of this Mantra or at least 50,000, perform Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

4. Kindly consecrate one Mala or more daily to Sri Swami Sivanandaji!

HARI OM TAT SAT

CONTENTS

PUBLISHERS' NOTE	iii
MAHA MRITYUNJAYA MANTRA	iv
ON ANGER AND ITS CONTROL	1
Gitopadesa	1
ANGER AND ITS FORMS	3
PHILOSOPHY OF ANGER.	4
ANGER: MORE POWERFUL THAN DESIRE	8
CAUSE OF ANGER.	9
HINTS FOR CONTROL OF ANGER	9
SONG OF ANGER.	11
Anger Has Its Raison D'être.	11
Forms Of Hatred.	11
Boomerang.	11
Ill-Effects Of Anger	12
DIALOGUE ON ANGER	12
THE STORY OF A SADHU WHO HAD CONTROLLED ANGER.	13
TWELVE EPISTLES OF SIVANANDA	17
Perfection In Yoga.	17
The Dynamics Of The Driving Force	17
True Charity	17
The Process Of Yoga	18
Ethical Foundation Of Yoga.	18
Essence Of Spiritual Life	19
Thou Art That	19
Aids To Self-Realisation.	19
The Acme Of Devotion	20
The Yoga Of Synthesis	20
The Path To Peace	20
Faith Draws Grace.	21

ON ANGER AND ITS CONTROL

Gitopadesa

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

atha kena prayukto.ayaṁ pāpaṁ carati pūruṣaḥ |
anicchannapi vārṣṇeya balādiva niyojitaḥ ||

Arjuna said:— Impelled by what, does man commit sin, much against his wishes, O Varshneya, compelled as it were, by force? Gita Ch: III-36.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणाम् ॥

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ |
mahāśano mahāpāpmā viddhyenamihā vairiṇām ||

The Blessed Lord said:— It is desire, it is anger born of the Rajo-Guna, all devouring, all sinful; know this as the foe here (in this world). Gita Ch. III-37.

The cause of sin or wrong action in this world is desire. Anger is only a modification or form of desire. Anger is desire itself. When a desire is not gratified the man becomes angry against those who stand as obstacles in the path of fulfilment. The desire is born of the quality of Rajas. When desire arises, it generates Rajas and urges the man to work in order to possess the object. Therefore know that this desire is man's foe on this earth.

त्रिविधं नरकस्योदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

trividhaṁ narakasyodaṁ dvāraṁ nāśanamātmanaḥ |
kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet ||

Triple is the gate of this hell, destructive of the Self—lust, anger, and greed, therefore one should abandon these three. Gita Ch. XVI-21.

Lust, anger and greed,—these highway robbers will cause a man to fall into the dark abyss of hell, misery and grief. These are the three fountain-heads of misery. These three constitute the

gateway leading down to the lowest of hells. These are the enemies of peace, devotion and knowledge.

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

krodhādbhavati saṁmohaḥ saṁmohāt smṛtīvibhramah |
smṛtibhramśād buddhināśo buddhināśāt praṇśyati ||

From anger comes delusion, from delusion the loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination he perishes. Gita Ch. II-63.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ ||

He who is able to resist the force of desire and anger even before he quits his body—he is a Yogin, he is a blessed man. Gita Ch. V-23.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

kāmakrodhaviyuktānām yatinām yatacetasām |
abhito brahmanirvāṇaṁ vartate veditātmanām ||

Those who are free from desire and anger, and who have subdued their minds and realised themselves—around such austere men lies the beatitude of God. Gita Ch. V-26.

ANGER AND ITS FORMS

Anger is a negative Vritti or whirlpool in the mind-lake. It is born of ignorance.

It is a strong emotion, excited by a real or fancied injury and involving a desire for retaliation.

Anger is the natural passion or emotion of displeasure and antagonism aroused by injury or insult, real or imagined, and directed against the cause thereof. Anger arises from an idea of evil having been inflicted or threatened.

Anger is often accompanied by a desire to take vengeance, or to obtain satisfaction from the offending party.

It begins in folly and ends in repentance.

There fire you kindle for your enemy burns yourself.

When anger arises, think of the consequences. It will soon subside.

You think of objects of senses. Attachment to these objects develops. From attachment desire is born. From desire anger comes forth. From anger proceeds delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason you perish.

Raga or attachment is a long-standing associate of anger.

Control anger through patience, enquiry, self-restrained love and meditation. This is manly and divine. This is wise and glorious.

To become angry for trifling things is mean childish and brutal.

An angry man is angry with himself when he comes to his senses.

Anger is personal and usually selfish, aroused by real or supposed wrong to oneself. Indignation is impersonal and unselfish displeasure at unworthy acts. Pure indignation is not followed by regret and needs no repentance. It is also more self-controlled than anger. Anger is commonly a sin. Indignation is often a duty. We speak of "righteous" indignation.

Raga drives one beyond the bounds of prudence or discretion. Fury is stronger and sweeps one away into uncontrollable violence.

Wrath is deep and vengeful displeasure. It simply expresses the culmination of righteous indignation without malice in a pure being.

Anger is a stronger term than resentment, but not so strong as “indignation” which is awakened by what is flagitious in character or conduct, nor as wrath, fury, rage in which anger is wrought up to a still higher point in the order of these words. Anger is a sudden sentiment of displeasure, resentment is a continued anger, wrath is a heightened sentiment of anger.

PHILOSOPHY OF ANGER

It will be admitted on all hands that everyone without any exception whatsoever, is a victim of this horrible malady. Indeed control of anger will bring in its train supreme peace and immeasurable joy. As such, let me presently describe in detail what anger is, its various forms, how it affects the nervous system, its exact relationship with passion and lastly the various practical methods that can be safely employed to effectively eradicate it—root and branch. My one fervent appeal to you all is that, you will apply yourselves heart and soul to the eradication of this dire disease by following these valuable practices.

Anger is a Vritti or modification that arises in the mind-lake when the Gunas—Rajas and Tamas—predominate. It is Rajo-Guna Vritti. Some take it as a Tamo-Guna Vritti. It is a wave of unpleasant feeling that arises from the Antahkarana, when one gets displeased with another. It is in other words, a modification of desire or passion. Just as milk is changed into curd, so also desire becomes changed into anger. It is the most formidable enemy of peace, knowledge and devotion. It is the straightest road to hell itself.

Anger is a manifestation of Sakti or Devi. In “Chandipath” or “Durga Sapta-Sati” you will find: “*Ya Devi sarvabhuteshu krodharupena samsthita, namastasyai namastasyai narnastasyai namo namah.*”—I bow again and again to that Devi who is seated in all beings in the form of anger.”

It was Arjuna who asked Sri Krishna: “But what impels man to commit sin, O Krishna, in spite of himself and driven as it were, by force?” The blessed Lord said: “*Kama esha krodha esha rojoguna-samudbhavah, Mahasano mahapapma vidhyena-miha vairinam. Dhumenavriyate vahniryathaadarso malena cha, Yathodbenavrito garbhah tatha tenedamavritam*—It is desire, it is wrath, which, springs from passion. Know that it is our enemy here, a monster of greed and sin. As a flame is enveloped by smoke, as a mirror by dust, and as an unborn babe by the womb, so is this enveloped by that.” Gita: Ch. III-37&38. Then again says Sri Krishna: “*Trividham narakasyedam dwaram nasanamatmanah kamahkrodhastatha lobhastasma-detattrayam tyajet*—Three are the gateways of this hell leading to the ruin of the soul—lust, wrath and greed. Therefore let man renounce these three.” Gita Ch. XVI-21

Anger resides in the Linga Sarira (astral body), but it percolates into the physical body just as water percolates through the pores to the outer surface of an earthen pot. Just as heat melts lead, just as heat and borax melt gold, so also Kama and Krodha—the heating factors of the mind—melt the mind.

Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad qualities will die by themselves. The eight vices are; injustice, rashness, persecution, jealousy, taking possession of others’ property, killing, harsh words and cruelty.

When a man's desire is not gratified and when someone stands in the way of its fulfilment, the man becomes angry. The desire gets transformed into anger. When one is under the sway of anger, he will commit all sorts of sinful deeds. He loses his memory, his understanding becomes clouded and his intellect gets perverted.

“Krodhat bhavati sammohah sammohat smriti-vibhramah: Smritibhramsat buddhinaso buddhinasat pranasyati.”

“From anger comes delusion, from delusion, the loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination he perishes.”

Anger is the greatest enemy. Contentment is the Nandana garden (the heavenly flower of Indra) and peace is the Kamadhenu. Therefore, take to forgiveness. Atman is different from the body, the Indriyas, Prana and the intellect. It is self-effulgent, unchangeable, pure and formless.

An angry man commits murder. He himself does not know what he is exactly doing. He becomes emotional and impulsive. A man when he is angry will talk anything. He will do anything he likes. A hot word results in fighting and stabbing. He is under intoxication. He loses his normal consciousness for the time being. He falls a prey to anger.

Irritation, frowning, resentment, indignation, rage, fury, wrath are all varieties of anger, according to the degree of intensity. If a man wants to correct another man and manifests slight anger unselfishly, as a force to check and improve him, then it is called “righteous indignation” or “spiritual anger.” Suppose a man molests a woman and tries to outrage her modesty and a bystander becomes angry with the criminal, it is called “righteous indignation” or “noble rage.” This is not bad. Only when the anger is the outcome of greed, of selfish motives, it is bad. Sometimes a religious teacher has to manifest a little anger outwardly to correct his disciples. This is not bad. He has to do it. But he should be cool within and hot and impetuous without. He should not allow the anger to take deep root in his Antahkarana for a long time. It should pass off the next moment even as a wave subsides in the sea.

If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness. When a man abuses you, and when a man takes away your cloth or coat, if you keep quiet, that is a positive sign of inner strength. Self-restraint, or self-control is a sign of great mental strength. An easily irritable man is always unjust. He is swayed by impulses and emotions.

Anger gains strength by repetition. If it is checked then and there, man gains immense strength of will. When anger is controlled, it becomes transmuted into spiritual energy that can move the three worlds. Just as heat or light is changed into electricity, so also anger becomes changed into Ojas. Energy takes another form. Energy is wasted enormously when one gets angry. The whole nervous system is shattered by an outburst of anger. The eyes become red, the body quivers, the legs and hands tremble. No one can check an angry man. He gets enormous strength for the time being and gets a collapse after sometime on account of reaction.

Instances are recorded wherein women have killed their children by nursing them with breast-milk when they were in a fit of anger. Various poisons are thrown into the blood when one is

angry. Fiery dark arrows shoot out from the astral body. These can be seen clearly by clairvoyant eye. In the light of modern psychology, all diseases take their origin in anger. Rheumatism, heart-disease, nervous disease are all due to anger. It takes some months for the restoration of normal equilibrium in the nervous system.

Passion is the root and anger the stem. You will have to destroy the root (passion) first. Then the stem (anger) will die by itself. A passionate man is more angry. A Brahmachari who has preserved his Veerya always keeps a balanced mind. He has a cool brain at all times.

The root cause of anger is ignorance and egoism. Through Vichara (right enquiry), egoism should be removed. Then alone can one control his anger completely. Through development of the opposite virtues such as Kshama, love, Santi, Karuna, friendship, etc., anger can be controlled to an enormous degree. The force can be reduced. Atma-jnana alone can fry all Samskaras of anger and eradicate it in toto.

If an aspirant has controlled anger, half of his Sadhana is over. Control of anger means control of lust also. Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just. It is very difficult to say when a man will be thrown into a fit of fury. All of a sudden he gets an irresistible fit of anger for trifling matters. When anger assumes a grave form, it becomes difficult to control. It should therefore, be controlled even when it is in the form of a small ripple in the subconscious mind (Chitta). One should watch his mind very, very cautiously. Whenever there is the least symptom or indication of light irritability, then and there it must be nipped. Then it becomes very easy to control anger. Be careful and vigilant and watch the ripple, then only you are a sage.

Whenever there is a little irritability, stop all conversation and observe Mouna (the vow of silence). Practice of Mouna daily for one or two hours is of great help in controlling anger. Always try to speak sweet soft words. The words must be soft and the arguments hard; but if the reverse is the case it will lead to discord and disharmony. There is a sharp sword in every tongue.

If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. This cools down the body and mind. Chant 'OM' loudly like a lion for ten minutes and then chant 'OM SANTI' mentally or verbally for five minutes.

Think of the picture of your Ishtam. Pray. Repeat your Ishta Mantra for ten minutes. Gradually the anger will vanish.

Find out the real cause of your anger and try to eradicate it. If a man abuses you and calls you names, you become furious at once. Your blood becomes hot. Why do you feel offended when he calls you 'a dog' or 'a donkey'? Have you developed now four legs and tail like a dog? Why do you get excited for little things? Enquire: What is this abuse? Is it not mere vibration in the ether? Am I body or Atman? No one can injure Atman. The Atman of the abuser and the abused is one. Do I really gain anything by retaliating? I waste my energy. I hurt the feeling of another man. I disturb and pollute the thought world. I do real harm to the world by sending a current of hatred. This world is unreal. I will live here for a short time only. Let me bear this insult. Let me excuse him. I will develop inner mental strength and power of endurance. You can thus very effectively eradicate the

feelings of anger. A time will come when you will not be irritated even a bit by harsh words, abuses and insults, of this kind. You will not pay the least heed if a man says that such and such a man has said bad words against you. You will simply laugh the whole matter away. An irritable man is very weak and has no mental strength.

You must try to remain cool even in the most provocative conditions. If you are hungry and if you suffer from any disease, you generally become more irritable. If you have some troubles, difficulties or loss, you get irritated for little things. If a Sannyasi who lives in the cave says that he has controlled anger, you cannot believe him. The waves are for the time being suppressed. There are no opportunities for his getting irritated. If some transactions take place, if he is ill-treated, he will again manifest his anger. The world is a better training college for the control of anger.

An aspirant should direct all his attention towards the conquest of this powerful enemy. Sattvic food, Japa, regular meditation, prayer, Satsanga, service, Vichara, Kirtan, practice of Pranayama and Brahmacharya—all are some of the most potent factors that pave a long way in eradicating this dire malady. A combined method should be adopted in its eradication. Smoking, meat-eating and drinking of liquors make men very irritable. Therefore, these should be completely abandoned. Be careful in the choice of your company. Give up the companionship of evil characters. Talk little. Mix little. Plunge yourself into the spiritual Sadhana. Develop Kshama (forgiveness), Visva Prema (cosmic love), Karunya (mercy) and Nirabhimanata (absence of egoism).

Meditate in the morning on the virtue of patience for ten minutes. Reflect and repeat the formula ‘OM PATIENCE’ mentally several times daily. Remember the saints and their lives. Say unto yourself: “I am patient now. I will never get irritated from today. I will manifest the virtue of patience in my daily life. I am getting better and better.” Feel that you possess a magazine of patience. Think of the advantages of possessing this virtue and the disadvantages of irritability. You may fail many times but you will develop patience gradually and become an embodiment of patience.

“He who is able to resist the force of desire and anger even before he quits his body—he is a Yogin, he is a blessed man.” (Gita Ch. V-23)

“Those who are free from desires and anger and who have subdued their minds and realised themselves—around such austere men lies the beatitude of God.” (Gita Ch. V-26)

Do not identify yourself with the Vritti of anger. When a wave of anger arises in the mind-lake, stand as a witness of the Vritti. Become indifferent. Say unto yourself: “I am witness of this modification. I am distinct from this Vritti. I have nothing to do with this wave.” Then this Vritti will die by itself. It will not disturb you. Identification with the Vritti is the cause of human sufferings. Identify yourself with the Self. Stand like a lion, as a spectator of the mental menagerie.

Live in the spirit of the above two Slokas. Eradicate anger. Manifest inner spiritual strength. Realise Satchidananda Atman. Glory unto those who have rooted out their anger and attained knowledge of the Self!

ANGER: MORE POWERFUL THAN DESIRE

It is usual to regard Anger as a corollary or counterpart of desire, since it usually appears when desire becomes frustrated. Psychologically, the two are interrelated. Yet from the point of view of the spiritual Sadhaka whose main task is to purify the mind, anger is a more powerful foe than desire. It is worthwhile analysing the cause of the defeat too frequently sustained by the Sadhaka when he wages war with anger.

First, it has to be remembered that the Sadhaka has to carry the fight all alone and unaided. In this encounter with Kama, he has the co-operation of Society. Public opinion bears the brunt of the warfare. If he reveals his Kama in its objectionable form he falls in the estimation of those whose good opinion he values. To be calumniated by his detractors is wounding to his vanity. To be reproved by his friends is painful. To be thought ill of even by those towards whom he is indifferent is displeasing to him. All these thoughts are positive aids in carrying out his mental fight with Kama. Far different is his condition when he attempts to conquer anger. Exhibition of temper is not regarded as a moral delinquency by the public. Provocation is put forth as an excuse and justification for reprehensible outbursts of anger, and is accepted as a mitigatory plea by the indulgent public. Society seems to stand still with folded arms when an angry person frets, fumes or raves. It would appear that 'society' even goes to the enemy's camp and goads it (anger) to strike harder and harder so as to thoroughly overpower the lonely victim. Not infrequently are found a good many who irritate an already angry man merely for the fun of seeing him infuriated. Men are so callous by nature that they are pleased when gazing upon the antics of a lunatic, and the difference between an angry person and a maniac is only one of degree. The result is that the spiritual Sadhaka, when assailed by his arch enemy anger, is too often overpowered.

Secondly, there operate certain sentiments which put on the cloak of virtues and misguide the unwary spiritual pilgrim. One such is named self-respect. Forgetful of the fundamental truth that the aspirant should be indifferent alike to praise and censure, he takes his stand on self-respect—after all a slippery and unreliable foothold—and in his over-anxiety to protect it, fails to notice the stealthy approach of his foe anger, till it is too late. 'Love of country,' 'Duty to one's own wife and children', 'solicitude for the needy and the poor' are all wrongly regarded as justification for getting angry. Whatever may be the value of these sentiments from the point of view of the community or the nation, they should not cloud the understanding of the spiritual Sadhaka, whose one and only aim should be to conquer his mind.

Anger, like fever, is a symptom which shows that something has gone wrong in the inner mechanism. The mental machinery gets heated for want of timely lubrication. The most effective of all lubricants is Introspection or Reflection. Even the most angry man realises his folly after his anger is spent out. It is then that he begins to reflect upon what he did. If this reflection had come to him before he got angry, he would not have got angry at all. But that would be possible only if he had made reflection or introspection over his habit. The habit must be formed in good time if the evil is to be averted.

CAUSE OF ANGER

Anger makes everybody its slave and victim. It breaks the friendship of even very intimate friends. It even induces wives to quarrel with their husbands and make them file suits. It excites all. It holds sway more or less over the whole world and the Devatas also.

Anger destroys reason and makes man do things which cannot be dreamt of. Under the influence of anger man abuses, insults and even murders his father, brother, wife, Guru or king and repents afterwards.

Anger influenced even Hanuman the mightiest Brahmachari to burn Lanka. He lost his understanding and then repented “Alas! I have burnt the whole of Lanka under the influence of anger. This fire might have burnt Mother Sita also. What shall I do now? How can I return without Janaki Devi? I became a victim to anger. How powerful is anger? I am a powerful Brahmachari. I have destroyed passion to its very root and branch and yet I have not controlled anger. How powerful it is! It is more powerful than passion.”

Too much loss of semen is the chief cause of irritability and anger. Passion is the root and anger the stem. You will have to destroy the root (passion) first, then the stem (anger) will die by itself. A passionate man is more angry. A man who has wasted his seminal energy becomes irritated soon for little things even. A Brahmachari who has preserved his Veerya always keeps a balanced mind. He has a cool brain at all times.

Eradicate anger. Manifest inner spiritual strength. Realise Satchidananda Atman. Glory unto those who have rooted out their anger and attained knowledge of the Self!

HINTS FOR CONTROL OF ANGER

1. Be alert. Pray. Do more Japa. Practise Vichara. Keep a watch over your mind. Be silent. Observe Mouna daily for an hour. Forget and forgive. Bear insult and injury. Observe Brahmacharya.

2. See God in all. Submit to God's will. Then you cannot get angry.

3. In the morning meditate on the virtue of patience. Manifest it during the day. Take a vow 'I will practise endurance and Kshama (forgiveness) during the day'.

4. Speak sweetly. Speak little.

5. Mix little. Have congenial company. Have Satsanga. Read spiritual books.

6. Remember the lives of saints like Ekanath, the Avanti Brahmin of the 11th Skandha of the Bhagavata. You will derive inspiration. You will develop love and Kshama.

7. Give up intoxicating liquors, meat and tobacco.

8. Remember the Gita Slokas describing anger as monster and gate to hell. (Ch. III-37 and Ch. XVI-21).

9. If you find it difficult to control anger, leave the place at once. Take a long walk. Drink cold water. Repeat 'Om Santi' 10 times. Do Japa of your Ishta Mantra or count from 1 to 30. Anger will subside.

10. Stand as a witness of the Vritti of anger. Be indifferent to it. Do not identify yourself with it. Identify yourself with the Atman. Fill the mind with ideas of love, joy, etc.

11. Develop patience to a considerable extent. People lose their temper when they become impatient. Allow the mind to dwell constantly on the opposite of anger, the virtue of patience. This is the Pratipaksha Bhavana, method of Raja Yogins.

12. Do not give vent to anger. Control the body first. Have physical control. Practise this again and again. Be regular in your Japa and meditation and Kirtan. This will give you great inner spiritual strength.

13. Food has a great deal to do with irritability. Take milk, fruits, Moong-ki-dall, curd, spinach, barley, groundnuts, butter milk. Do not take carrots, onion, garlic, cauliflower, Masoor-ki-dall and drumstick.

14. Observe Mouna for two hours daily. Occasionally observe Mouna for a whole day. This will put a check on the impulse of speech. When a man gets excited, he speaks anything and everything. He has no control over the organ of speech.

15. Prana entwines the mind like a creeper. Pranayama leads to the control of mind. Pranayama will put a break on the impulse of speech. It will give you abundant energy to check anger.

16. Do not argue much. Do not retort. Speak sweetly always. Do not use abusive words. Become a man of measured words. If a man abuses or insults you, keep quiet. Identify yourself with Atman. Atman is the same in all. It can never be hurt or insulted.

17. A Vedantin denies the body and mind as illusory sheaths. He does Vichara, enquires, 'who am I' and practises 'Neti-neti' 'not this, not this'. 'I am not body'. 'I am not mind'. 'Chidanandarupah Sivoham'. 'I am blissful Siva or Atman.' He identifies himself with Brahman or Atman, the Eternal. The world is unreal for him. He chants OM, sings OM and does Japa of OM and meditates on OM and derives soul-power and spiritual strength.

18. If you entertain Mithya Drishti, Dosha Drishti, if you look into the defects of anger and the benefits of patience, you will never become angry.

19. The combined method is more effective. If one method fails, take recourse to the combined method. Do Japa, Pranayama. Sometimes do Vichara.

SONG OF ANGER

Anger is very powerful; it can destroy all Tapas.
It subdued Durvasa. It conquered Yajnavalkya.
It is the enemy of peace. It is the foe of knowledge.
It is born of Rajo-Guna; irritability is another form.
It is all-devouring. It is all powerful.
It is the gate of the hell. It destroys the Atmic Pearl.
When desire is not gratified, it manifests in the mind-lake.
It makes the Jiva senseless, it makes him do all Adharmas.
It makes him more furious. It makes him its slave.
It makes him perfectly blind. It makes him lose his understanding.

Anger Has Its Raison D'être

If there is no desire
There will be no activity;
The whole world will come to a standstill.
But you will have to convert all desires
Into one strong desire, Mumukshutva.
Anger has its usefulness.
Mother punishes the child for its correction.
A king punishes the criminal for his correction. Anger gives protection.
Convert Moha into attachment for God.
Convert greed for money into generosity and charity.
You will be elevated.

Forms Of Hatred

Jealousy is hatred
Anger is hatred
Ghrina is hatred
Irshya is hatred
Asuya is hatred
Amarsha is hatred
Remove hatred through love,
Prayer, Japa, service and meditation.

Boomerang

Anger acts as a boomerang
Because it injures the man
Who becomes angry.
It comes back to the angry man
And does harm to him.
Therefore control anger

By Kshama, love, enquiry and service.

III-Effects Of Anger

Anger is born of ignorance.
Anger is a modification of desire.
Anger arises from avarice, selfishness.
Anger arises when one is insulted, abused, criticised,
When his defects are pointed out.
Anger springs when a desire
Is not gratified.
Anger comes when someone
Stands in the way
Of gratifying one's desire.
Anger manifests from loving
One's own opinion.
From desiring to be honoured
From imagining that, one
Is wiser and superior than everybody.
Anger obstructs reason
Anger clouds understanding
And poisons the blood, nerves and the whole system.
Annihilate anger through love, forgiveness, enquiry, devotion, discrimination.
Wisdom, prayer, service, Sattvic food.
Selflessness, desirelessness,
Japa, meditation, Nitya-Drishti,
Dosha-Drishti and Tanmaya-Drishti.

DIALOGUE ON ANGER

Anger: I will make the people blind and deaf. I will overpower them with wrath and suffocate them with rage. I will catch hold of even wise men. They shall neither hearken to what concerns their own happiness, nor reflect what they had read in the scriptures.

Instigated by me, Indra killed Vritra, the son of Tvashtra; Lord Siva cut off the head of Brahma; the Kaushika killed the sons of Vasishtha. In a moment I can destroy even the learned, the famous, those who are attentive to duties, charitable and the mighty potentates.

I can infuse fury, resentment, wrath, indignation into the minds of all in the twinkling of an eye. I am very powerful. I will disturb the Tapas of the aspirant and even Yogis and destroy serenity.

The Jiva: Alas, who will help me now?

Kshama: I will. I will pull out the venomous tooth of this demon, Anger.

Visva Prema: I will. And I am the water to quench the fire of anger.

Viveka: I will. When I rise, anger dies.

THE STORY OF A SADHU WHO HAD CONTROLLED ANGER

This is the Kutir of the famous Santananda. See the colourful board proclaims: THIS IS THE ABODE OF SANTANANDA WHO HAS ACQUIRED COMPLETE MASTERY OVER ANGER. “Come, let us have the Darshan of such a Mahatma,” said a pious man to his friend.

“Oh, no, it is not so easy to control anger. Don’t be deceived. What will you gain by the Darshan of this proud man who advertises his angerlessness? If you wish, you can go in and have the Darshan of the great soul! But, please stay there till the evening; and then tell me if you would still admire the divine soul. I am off.” And he went away.

When the pious soul entered the Kutir, little did he know that his friend had set out to collect Instigators of Irritation.

“Maharaj,” said the pious man prostrating himself to the Mahatma, “what a great and divine soul you are to have acquired mastery over this formidable foe of man, Anger. There is no one in the three worlds equal to you.”

“Even so it is, my friend. The man who has conquered anger is greater than Brahma, Rudra and Indra; for even they were often overpowered by anger.”

“Maharaj, will you kindly tell me the way to control anger?”

“O yes, gladly. Kindly remain with me and serve me. Even by such service of Mahatmas, you will get over anger.”

And, the pious man became the Mahatma’s disciple.

Another young man entered: “Maharaj, you are the Mahatma who has controlled anger?”

“O yes, did you not see the board outside?”

“Yes, yes, please tell me how you managed to do that.”

“By my strong will-power. There is nothing that a man of strong will-power will not be able to do.

“Wonderful. Thank you.” The young man leaves the cottage.

Almost instantly another young man enters. “Maharaj, have you controlled anger?”

“O yes, did you not see the board outside?”

“Yes, yes, please tell me how you managed to do that.”

“By meditation on the all-pervading Immortal Santa Atman that dwells in all beings. When one Self alone pervades all, how can one be angered against another, how can one abuse another, and how can one harm or injure another? Through protracted meditation on this great truth I have got over this anger which destroys the peace of man.”

“Wonderful. Thank you.” The young man leaves the cottage.

Instantly another young man appears.

“Maharaj, have you completely annihilated anger?”

“O yes, did you not see the board outside?”

“Yes, yes, Maharaj. But how did you manage to do that?”

“Come, sit down. I will tell you. You see passion and anger are the twin children of Rajo Guna. Now if you persistently and diligently cultivate Sattva in you, you can completely eradicate these Rajasic qualities! I ate Sattvic food. I always entertained Sattvic thoughts. I uttered Sattvic words, full of love, truth, solicitude and kindness. I practised Sattvic Tapas. I performed Sattvic charity. I always studied scriptural texts which increased the Sattva in the mind. I live and move constantly in Sattvic atmosphere. Through Pranayama also I have increased the Sattvic content of my mind. Friend, it is a long and hard struggle. But at last I have achieved the goal. I have attained success in my Sadhana. I am an embodiment of Sattva now. I am full of love; anger has vanished.”

“Wonderful, Thank you.” The young man leaves the cottage.

At once another man enters.

“Maharaj, have you controlled anger?”

“O yes, did you not see the board outside?”

“Yes, yes, but I want to know how you achieved it.”

“I wish to go out to answer calls of nature. But never mind, my duty towards you, my own Self, is more important. I will tell you the secret. You see; anger has various forms. You are fully aware of the grossest form. The blood boils; the eyes are blood shot! There is great heat in the body; limbs tremble; lips quiver; fists are clenched; and the man stammers and fumbles for words in great fury.

The subtler form of irritability you know about. In a milder form all the symptoms I have just described exist here also. Still subtler is displeasure. It is pride mixed with anger. With a sharp word or a grunt, you dismiss the ‘nuisance’. These are all forms of anger. In extremely subtle forms, anger becomes righteous indignation and pity. The man who thinks that he is always in the right,

gives vent to what he calls righteous indignation in order to protect Dharma. If he does not, he, in the lordly style pities the person who has offended him. “Now I have got over and beyond all these forms of anger. Even the Sattvic righteous indignation and pity do not trouble me now. I first controlled the gross forms of anger. The anger arose in mind and it subsided there itself. Then by meditation I controlled these subtle ripples of irritability. By the diligent cultivation of a feeling of oneness I got over the displeasure—form of anger. I cultivated indifference towards wicked people and thereby got over the out-bursts of righteous indignation and pity. Now I shine as Santananda radiating peace and happiness to all.”

“Thank you, Maharaj, wonderful.” The young man leaves, crossing the next at the threshold. Santanandaji rose from his seat and once more attempted to leave the hall when the next young man accosted him. “Maharaj, just a minute. Have you controlled anger?”

In a slightly raised voice Santanandaji said: “Yes, why do you ask that question? Have you not seen the board outside?”

“Yes, Maharaj. But I want to know how I can do that.”

“I will tell you. Drink a glass of cold water when you find your temper rising. Or count from one to twenty. Or, leave the place at once.”

And Santanandaji tried to leave the hall along with the young man when the next one rushed in.

“Maharaj, have you controlled anger, and how?”

Visibly affected by this annoyance. “Only to avoid this constant repetition of the truth, I have announced it on the board outside. I have told the methods also to a number of people.”

“But I want to hear from your holy lips.”

“All right. Observe Mouna: You will be able to control anger.”

“Thank you, Maharaj.”

“Look here,” said Santanandaji addressing the pious man who came first and who had been watching all these proceedings, “see that no one enters the Kutir for some time till I answer calls of nature, bathe and have my food and rest.”

“Maharaj, if I begin to prevent them, they will quarrel with me and I will lose my temper. I won’t do that. I want to be your true disciple.”

At once another young man rushed inside, “Maharaj, you have completely eradicated anger: And how?”

Santanandaji, addressing the first disciple; "Please ask him to go away. I have to answer calls of nature urgently."

"But won't you share your secrets with me, Maharaj?" pleaded the latest arrival.

"I won't drive him out. Why should I lose my temper?" said the first disciple.

"I will kick both of you out of my house," roared Santananda. "Good-for-nothing young man troubling me the whole day, without letting me have a few moments respite. What do you think I am? A gramophone-box or a radio-receiving set? I have told you once and more than once that I have got over anger. And these people come again and again to trouble me. Get out all of you and see me no more. If you stay here for a minute more I will murder you. Here take this and get out if you don't believe that I have the strength to handle you." He slaps the two young men, drives them out and locks the door.

Outside, the pious man's friend was waiting. "Have you had the Darshan of the great Mahatma who has controlled anger? Are you satisfied?" said he to the pious man who went in to have the Mahatma's Darshan. "It is not so easy to control anger. It can be controlled only through God's Grace. Continuous practice of humility is necessary. Ego must be crushed. Cosmic love must be cultivated. Selfless service must be ceaselessly and untiringly practised. Even then the seed of anger will be there hidden in the bosom. You don't know where it hides itself. By Japa, meditation and ceaseless Sadhana with Isvarapranidhana or self-surrender to the Lord; by constant prayer "O Lord! I am nothing; Thy Will be done" and "Lord, grant me freedom from all vice," you will be able to invite His Grace. Then, when the all-pervading Self is realised and Jnana is obtained, then and then alone will this greatest enemy of man, anger, be totally annihilated. Well, well; in any case this Santananda had a little bit of success in his Sadhana. He had also given us valuable hints on how to control anger. We are all benefited. He had failed only because while he had controlled anger to a certain extent, he had allowed vanity to grow in him to the same extent. Anger only had taken the form of vanity in him. Ego assumes various forms. All these forms are different in name only. He who finds out the hiding places of this formidable ego and through ruthless enquiry into the nature of the Ego and the nature of the Self, which is the Reality behind this false ego, he and he alone can be said to have controlled anger. He will not only have annihilated anger, but he would have destroyed all vices. He will be humble, simple, and divine, an embodiment of love and compassion. Come, we shall continue our search for such a divine personality. His Darshan will purify us. His service will elevate us to divine heights."

TWELVE EPISTLES OF SIVANANDA

I

Perfection In Yoga

Nectar's Child,

You can become a perfect Yogi when you have touched the superconscious level.

Thinking of the past and anxiety about the future is a hindrance in meditation.

When the restless waves of the mind subside, there arises gradually divine Bliss.

The highest good is the vision of Truth Eternal and Imperishable in your own Self.

May you shine as a dynamic Yogi.

May the Lord bless You.

—Sivananda

II

The Dynamics Of The Driving Force

Immortal Atman,

Spirituality is a driving force in evolution. The Jiva flame wants to join its source—Para Brahman.

The function of revelation begins when that of reason leaves off.

Arm yourself with the shield of discrimination. Build up the life of calm, strength, repose and peace through meditation.

May the Lord bless you.

—Sivananda

III

True Charity

To be kind and loving is charity.

To forget and forgive some harm done to you is charity. A kind word said to a suffering man is charity.

Even a little meditation saves one from fear of death.

Spiritual progress is not measured by Siddhis, or powers, but only by the depth of your bliss in meditation.

May the Lord bless you.

—Sivananda

IV

The Process Of Yoga

The purpose of life is the realisation of the essential Divinity in man. The science of Yoga points out the way.

Yoga is primarily a process of self-culture. Practice of Yoga bestows a rich and full life.

Practice of self-restraint, mental equipoise, truthfulness, compassion, purity, selflessness and meditation constitutes the process of Yoga.

May the Lord bless you.

—Sivananda

V

Ethical Foundation Of Yoga

Ethical discipline is a necessary pre-requisite for philosophical enquiry and Self-realisation.

Ethics is an enquiry into the nature of good and is concerned with an analysis of the concepts of good and bad, virtue and vice, right and wrong. Goodness is love in action.

Supreme goodness is God. Goodness is virtue, benevolence.

May the Lord bless you.

—Sivananda

VI

Essence Of Spiritual Life

Peaceful, auspicious and beautiful, radiant, ever-pure and immortal is the nature of the inner consciousness, the Atman that pervades all creation.

To realise this inner consciousness is the essence of Spiritual life.

Eliminate all that is negative and develop all that is sublime and good.

May the Lord bless you.

—Sivananda

VII

Thou Art That

Self-realisation is not a state of non-existence or mere blankness. It is here and now. It is nothing to be attained afresh. You need not reach or attain the Atman or the Supreme Self. You are indeed the Atman.

Self-realisation can be attained by men and women while living in the world and while discharging their daily duties.

May the Lord bless you.

—Sivananda

VIII

Aids To Self-Realisation

Brahman or the supreme Self is realisable by this method of direct vision or intuition though not knowable by the ordinary rational methods.

Unselfishness, love of all beings, and love of God are the three aids to Self-realisation.

Without appropriate preparatory discipline, one cannot understand and discover the truths of the Upanishads or Vedanta.

May the Lord bless you.

—Sivananda

IX

The Acme Of Devotion

Know the Lord to be the One Real thing in the midst of unreal things.

Remember God. Take His Name always. Meditate upon Him. Feel His Presence everywhere.

Trust in the Lord. Surrender yourself to Him.

He will bless you with peace, bliss, plenty, prosperity, immortality, health and success.

May the Lord bless you.

—Sivananda

X

The Yoga Of Synthesis

The grand aim of human life is to attain God. Have one strong desire for attaining God-realisation.

Through a life of service, devotion, purification, charity, Sadhana and meditation, attain the highest Self-realisation and dwell in Supreme Bliss, Paramananda.

May the Lord bless you.

—Sivananda

XI

The Path To Peace

The Peace of the Eternal is abiding Peace that ever is the same. Peace is the happy, natural state of man.

Selflessness, desirelessness, non-attachment, freedom from mine-ness and craving, devotion to God, self-restraint, control of senses and mind, bring happiness and peace of mind.

Peace of God fills your heart. Realise this supreme peace, through devotion and meditation.

May the Lord bless you.

—Sivananda

XII

Faith Draws Grace

Neither art, nor science, nor erudition is necessary to approach God or realise Him. What is wanted is a pure heart with love and devotion to God, a heart resolutely determined to apply itself to Him alone, for His sake alone and to love Him alone.

The foundation of spiritual life is absolute faith in God. This will draw soon great grace from God.

May the Lord bless you.

—*Sivananda*