



Anger and Rage

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Due to misunderstanding, popularly, anger and rage are often put on the same level as each other, however, it thereby concerns two fundamentally different factors, which also have different manifestations and effects. And it must also be clear that anger cannot be fought and overcome with anger, and rage not with rage. However, if in regard to anger and rage an attempt is nonetheless made to fight like with the like, then this usually leads to very devastating results. Anger and rage are therefore never a means to fight anger and rage, because truthfully everything is aggravated and incessantly further increased, up to the destructive explosion. Thus, it is necessary to bring anger and rage under control, to contain them and to take on an opposite attitude and behavior pattern. However, this requires much patience, feeling for others and tolerance, and only these high behavioral values guarantee that anger and rage can be brought under control and be contained, as a result of which true peace and harmony can also come forth. If the anger or the rage of a human being is responded to in this manner, then this alone can guarantee that his/her anger or rage calms down bit by bit and decreases. However, what is to be understood in regard to anger and rage and the difference between them?

By definition, anger is a violent, uncontained outburst - leading right up to a fury - of uncontrolled, wild thoughts and their feelings as well as the emotions. Thereby the emotions must not be equated with the feelings, because they are two entirely different things, whereby it is from wrong thoughts and feelings - which have been maintained for a time - that emotions first develop, and which then break through and come to the fore at every appropriate and inappropriate opportunity. Thus, anger is conditioned emotionally and is brought about when vexation appears through any incidents, words, discourse, deeds, actions, damage, or loss and so on. The anger expresses itself through a distorted facial expression, angry redness in the face as well as through malicious and uncontrolled words, through uncontrolled gesticulation and often very serious actions and fury. When referring to an anger-state, that which is spoken of is a pent-up, dull, roaring, burning, dignityless anger and a howling or senseless, raving, wild, delusional, unconscious, churning, blustering, drooling, frothing or boiling anger, and so on. Also to be mentioned is the 'going berserk' anger, which as a rule gets very badly out of the control of the good human nature into a frenzied, enduring anger and sometimes also into an anger madness, which is often also associated with a furious howling and with froth around the mouth.

Rage is defined as a violent, passionate indignation about something, which is perceived by a human being as an evil unright, or which runs counter to his/her will or his/her wishes. In this manner the rage is understood to have different forms and is also diversely labelled as flaming, righteous, sheer, helpless, burning, gripping, or blazing rage and so on. During rage the rage redness rises to the face, and if it gets



badly out of the control of the good human nature, one talks of 'snorting with rage'. Rage can emerge from vexation, agitation as well as from glances, words, deeds and actions, however, also from any events and situations and so forth, whereby however, without exception, during the emergence of the rage the thoughts and their feelings get out of control and the emotions are allowed to run free. For some human beings a predisposition for rage can also exist, from which then a rage-psychopathy can originate.

If any kind of problems exist within the family, amongst friends, acquaintances, neighbors, in connection with the work, the authorities and governments, with organizations or in regard to the world affairs, the money and so on and so forth, then these cannot be tackled with anger and rage, and also not with hatred and with revenge behavior. If the problems are specifically related to human beings, then they must be met with love and feeling for others as well as with kind-heartedness, dignity and peaceableness; not however, with anger, rage, and hatred, not with threats and not with any kind of weapons. All these unvalues cause immense damage and frequently cause lifelong quarrelling, murder, and manslaughter and even wars. The trigger for it always and solely lies in the human being's capacity to decide and in the behavior of the human being, because he/she alone, with his/her thoughts and feelings, determines what shall be and will be and what shall not be and will not be. Thus, the full responsibility for anything and everything lies in the human being's decisions and deeds alone. And once these are thoroughly looked into, the motive for that is found exclusively in the human consciousness, that is to say, in the thoughts and their feelings as well as in the behavior patterns resulting from them. However, this means that first and foremost the consciousness and its thoughts as well as the feelings coming forth from them, must be controlled and guided onto the right tracks. This does not mean a control of the consciousness as well as the thoughts and feelings in the sense of a deep meditation, rather only the control of the intellect and the rationality. Through this namely a forcing back of anger or rage can thereby be guaranteed by consciously creating an adequate high regard for the rights of the fellow human being and the understanding for him/her and by esteeming him/her in equality and equal value.

It is an undisputable fact that anger and rage do not make one glad and happy and they create neither love, freedom nor peace and also no harmony, but to the contrary they make all these high values impossible. If everything negative, ungood or evil and aggressive which appears, is considered intellectually and rationally and everything is shown love, kind-heartedness, feeling for others and dignity as well as calmness and peacefulness, then the consciousness is calmed just as much as the thoughts and their feelings, which also brings forth a calming effect on the psyche. Indeed, no human being would like anger or rage, neither in himself/herself nor among fellow human beings, because love, peace, freedom, and harmony are the basic values of the inner nature, which is naturally given. Nobody strives for consciousness-based unrest, for anger or rage; however, through unknowledge and non-use of the intellect and the rationality as well as through selfishness, egoism and non-compliance with the creational-natural laws and recommendations



and so on, they nevertheless appear. Thus, through the might of the non-compliance and the unknowledge concerning the laws and recommendations, bad thoughts and feelings, bad attitudes, behavior patterns and dejection and so forth ensue, whereby the way is paved and cleared for anger or rage. Exactly through anger and rage the human being loses one of his/her best, and naturally given abilities; namely his/her healthy discernment. In contrast to the animals and the creatures in general, the human being with a healthy consciousness has a well-functioning brain, which allows him/her to evaluate what is right and what is wrong. And he/she is not only able to do this for the present moment, rather also with regard to the past and the entire future. Thus he/she, without being clear-sighted, is able to evaluate with his/her clear intellect what is right and what is wrong, whether one cause or another leads to which effect and whether one word or another, this or that method or that deed or action leads to this or that result. However, if the consciousness is seized by anger or rage, then the thoughts and their feelings play up, and exactly thereby the human being loses his/her discernment. And once it gets lost, then this is not only sad, rather also dangerous, because flying into anger or rage means that in many respects very much damage and terribleness is caused. The consciousness, the thoughts, and their feelings as well as the psyche of the human being are incomplete, consequently they must be trained to be good and righteous, which is possible only through a conscious use of intellect and rationality.

Since the human being is in fact a human being and is dependent on a physical body, he/she must preserve his/her consciousness-ability of discernment and learn in order to correctly decide and act in every respect. He/she is responsible for this with his/her self-consciousness and with his/her self-care and with the recognition of the negative, evil, and bad results of the anger and the rage, as well as the good, valuable and positive effects of the love, kind-heartedness, dignity and the feeling for others. If the human being makes this clear to himself/herself again and again, he/she will finally understand the whole thing, and act accordingly and therewith also control his/her consciousness. Thus, with a clear intellect, rationality and with a clear consciousness and with equally clear thoughts and feelings, he/she reaches the point that he/she can control everything and use it for the best.

Every human being needs the peace, the freedom, and the harmony of his/her consciousness, whereby the only question is, whether he/she possesses these high values or whether he/she must first create them for himself/herself, and if so, how is this possible for him/her. Through anger or rage this is impossible, however, through feeling for others, love, peace, and kind-heartedness as well as through dignity, honesty, freedom, harmony and conscious use of the intellect and the rationality, the individual peace of consciousness can be attained. Once this is achieved, then the result is a great self-satisfaction, joy and inner happiness, a peaceful family, peace with friends, acquaintances, and fellow human beings in general, however, also freedom, love and harmony in everything, in fact far away from every quarrel, from hatred and the urge for revenge as well as the urge for retaliation. If the whole thing is extended to the entire



human and political as well as economic level, then good behavior patterns, high regard for one another, bearing as well as harmony, peace and freedom can result from it, just as well as a motivation, from which a oneness consisting of the entire humankind results, as does a very valuable cooperation, whereby an enormous number of problems can be solved.

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