

232 Anger Covers Many Other Primary Emotions

In this quote from L102 (P15 ¶13 – P27 ¶23) *The Seven Cardinal Sins*, the Guide speaks of anger, the fourth cardinal sin, as often covering pain, hurt, or other primary emotions, which must be found, faced, fully felt, and dissolved.

13

***The fourth cardinal sin
is
ANGER.***

What is anger, my friends?

***Anger is always,
in a sense,
a lie.***

***The original feeling [i.e., The original feeling for which anger is substituting]
is often one of
hurt.***

***If you owned up to
the original feeling [i.e., owned up to feeling HURT],
you would
not need to be
angry.***

In

• pride,

due to

• inferiority,

you feel

• humiliated

when you are

• hurt

because

you give

someone else

the power to

• hurt you.

Therefore [i.e., Therefore, because you feel humiliated in giving someone else
the power to hurt you],

you substitute

• **anger**

for

• **the original pain** [i.e., for the original pain or HURT you gave
someone else the power to inflict upon you].

Anger

seems less shameful [i.e., less shameful than having given
someone else the power to hurt you],

[therefore, ANGER seems to be]

setting you

above the other person [i.e., above the other person to whom
you gave the power to hurt you],

rather than

feeling

your vulnerability [i.e., your vulnerability to FEELING
the pain of being hurt by another],

which seems

an inferior place.

• **Anger**

lifts you above

the true position you find yourself in –

that of being

• **hurt.**

In pride,

you lie about

your real feeling [i.e., your real feeling of being HURT].

Thus,

• **anger**

and

• **pride**

are connected.

The lie

is one of

• **self-deception** [i.e., lying to yourself, deceiving yourself by thinking
you are feeling angry when your real feeling is that of being hurt]

and therefore of

• **self-alienation** [i.e., alienated from your real feeling, that of being hurt].

	<p><i>It [i.e., Anger]</i> <i>is displacement [i.e., is displacement of feeling hurt].</i></p> <p><i>Thus,</i> <i>the lie [i.e., the lie, claiming you are feeling ANGER,]</i> <i>causes</i> <i>negative effects,</i> <i>while owning up to</i> <i>your feelings [i.e., owning up to your real feeling of being HURT]</i> <i>does not.</i></p>
14	<p><i>Hurt,</i> <i>free from</i> <i>anger,</i> <i>cannot negatively affect others:</i></p> <p><i>therefore it [i.e., hurt, free from anger,]</i> <i>will not come back to</i> <i>the self.</i></p>

*If the
primary emotion –*

- *pain*
- or*
- *hurt –*

is

- *no longer conscious,*

or if it

is

- *intermingled with
the secondary emotion of*

- *anger,*

*it [i.e., the primary emotion – pain or hurt, being unconscious or mixed with anger]
turns
destructive.*

*Whether the
anger*

manifests in

- *deeds or*
- *words,*

or whether

it [i.e., the anger]

is merely an emanation,

makes no difference.

*When you admit
that you*

feel hurt,

you

*do not cut off the bridge
to the other person;*

in anger,

you do [i.e., you DO cut off the bridge to the other person].

	<p><i>The</i></p> <ul style="list-style-type: none"> • <i>genuine,</i> • <i>primary</i> <p><i>emotion [i.e., feeling pain or hurt]</i></p> <p><i>is</i></p> <p><i>not contrary to</i></p> <ul style="list-style-type: none"> • <i>love</i> <p><i>and</i></p> <ul style="list-style-type: none"> • <i>communication,</i> <p><i>while the</i></p> <ul style="list-style-type: none"> • <i>substitute</i> <p><i>emotion is [i.e., while anger IS contrary to love and communication].</i></p>
15	<p><i>You know that I usually shy away from the word</i></p> <p><i>"sin"</i></p> <p><i>because it encourages</i></p> <ul style="list-style-type: none"> • <i>self-destructive</i> <p><i>and</i></p> <ul style="list-style-type: none"> • <i>unproductive</i> <p><i>guilt.</i></p> <p><i>Instead I concentrate on</i></p> <p><i>the underlying conditions.</i></p> <p><i>However, in this context,</i></p> <p><i>I have to use this word [i.e., use this word SIN in referring to ANGER].</i></p> <p><i>Anger</i></p> <p><i>which leads</i></p> <p><i>away</i></p> <p><i>from</i></p> <ul style="list-style-type: none"> • <i>communication,</i> <p><i>from</i></p> <ul style="list-style-type: none"> • <i>bridging gaps between human beings,</i> <p><i>is</i></p> <p><i>a sin.</i></p>

16	<p><i>Of course, there is such a thing as</i></p> <p><i>healthy anger,</i></p> <p><i>but we are not talking about that.</i></p> <p><i>There really should be another word for it [i.e., another word for HEALTHY ANGER].</i></p>
17	<p>QUESTION: <i>I would like to ask a question here.</i></p> <p><i>Why is it that in the Bhagavad Gita</i></p> <p><i>anger is considered the worst sin of all, producing complete confusion?</i></p>
18	<p>ANSWER: <i>Because in anger, when it is a secondary reaction [i.e., a substitute for primary PAIN or HURT],</i></p> <p><i>you no longer know what you truly feel [i.e., no longer know that you feel PAIN or HURT].</i></p> <p><i>You are in error about yourself and therefore you cannot possibly</i></p> <ul style="list-style-type: none"> <i>• perceive and</i> <i>• understand</i> <p><i>the other person.</i></p>

*In many of the other
so-called sins,
you may be
utterly aware of
the original feeling.*

*Due to certain
missing links,
you may be
unable to
feel differently,
yet you know
what you
feel.*

*But when you are
angry,
you are
not
feeling
the primary emotion.*

*Only with awareness
can you*

- penetrate deeper*

and

- find the
underlying*
 - hurt or*
 - pain.*

19

*I might also add that
many other
destructive emotions,*

such as

- jealousy,*
- envy, or*
- lust,*

also contain

- anger.*

Anger
may be a
permeating state of the soul
that is
too
• subtle,
too
• insidious, and
too
• hidden
even to be recognized.

You will now understand
the reason why
I have been admonishing you
to become aware of
what you

really feel.

Whether you call it
• resentment
or
• hostility,

• anger
or
• hate,
makes no difference;

they [i.e., resentment, hostility, anger, or hate]
are all the same.

Most human beings
are not even aware
that they feel

anger.

Once they become aware of it [i.e., become aware of feeling ANGER],
it is easier to find

the underlying
original emotion.

QUESTION:*What is**healthy anger?***ANSWER:***Healthy anger**is*

- *objective,*

when

- *justice*
is at stake.

*It [i.e., Healthy anger]**makes you**assert yourself.**It [i.e., Healthy anger]**makes you**fight for**what is*

- *good*

and

- *true –*

whether the issue is

- *your own*

or

- *another's,*

or

- *for a principle.*

*You may even feel**objective anger**about**a very personal issue,**while projecting**a subjective emotion**upon**a general issue.*

*It is impossible to determine
whether or not
the emotion
is*

healthy anger

*by looking
only at
the issue itself.*

*Healthy anger
feels very different from
the unhealthy kind.*

*Unhealthy anger
poisons your system.*

*It [i.e., Unhealthy anger]
• calls forth
your defenses
and
• is at the same time
a product of them.*

*Healthy anger
will never make you
• tense
and
• guilty
and
• ill at ease.*

*Nor will it [i.e., Nor will healthy anger]
compel you
to justify yourself.*

*Healthy anger
will never
weaken you.*

*Any
healthy feeling*

will give you

- *strength*

and

- *freedom,*

*even if the
outward
feeling*

*appears
to be
negative,*

while an

apparently positive feeling

may weaken you

if it [i.e., if the APPARENTLY positive feeling]

- *is dishonest,*

if

- *displacement*

and

- *subterfuge
are at work.*

If your anger

leaves you

- *freer*

and

- *stronger*

and

- *less confused,*

then it is a

healthy anger.

Unhealthy anger

is always a

*displacement of
an original emotion.*

Healthy anger

is a

direct emotion [i.e., Healthy anger is a primary, not secondary, emotion].

22	<p>QUESTION: <i>Is that [i.e., Is healthy anger] the wrath of God in the Old Testament?</i></p> <p>ANSWER: Yes, <i>that is right.</i></p>
23	<p>QUESTION: <i>Does that [i.e., Does healthy anger] have anything to do with righteous indignation?</i></p> <p>ANSWER: Yes, that [i.e., Yes, righteous indignation] is also <i>healthy anger.</i></p> <p><i>But my friends, be very careful in your self-examination.</i></p> <p><i>When you have an outer issue in which you may be utterly justified in feeling angry,</i></p> <p><i>that still may not mean that what you feel is healthy anger.</i></p> <p><i>The only way to determine that [i.e., to determine whether or not the utterly justified anger you feel regarding an outer issue is healthy anger]</i></p> <p><i>is by the effect your anger has on</i></p> <ul style="list-style-type: none"> <i>• you and</i> <i>• others.</i>

Only
you can determine
the truth [i.e., *Only YOU can determine the truth*
as to whether or not your anger is healthy].

Only
utter candor with yourself
will enable you to distinguish
between them [i.e., *between healthy and unhealthy anger*].