

Anger is thus nothing but a feeling that rises in us, because of our attachment to an object, towards an obstacle between ourselves and the object of our attachment; the anger thus arising in a bosom is directly proportional to the amount of fear one entertains on the score of the obstacle holding one back from winning one's object-of-love. Anger, therefore, is only our *Raga* for an object, expressed at an obstacle that has come between us and the object of our desire.

Shankara says that a Man-of-Steady-Wisdom is not distressed by calamities (a) such as those that may arise from the disorders of the body (*Adhyatmika*); (b) those arising from external objects, such as tigers, etc. (*Adhibhautika*); and (c) those arising from unseen causes such as the cosmic forces causing rains, storms, etc. (*Adhidaivika*). Fire increases when fuel is added. But the 'fire of desire' in a Perfect One does not increase when more pleasures are attained. Such a person is called a man-of-steady-Knowledge, a silent, serene sage.

MOREOVER:

*57. He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his Wisdom is fixed.*

An inspired artist, trying to express his idea on the canvas in the language of colour, will off and on stand back from his easel, and will again, with growing tenderness and