Anger is an usual emotion in everyone. It will appear when we feel uncomfortable or someone make us feel discomfort, we’ll be angry. The Buddha said about anger is one who aspires to that state should renounce mundane pursuits and attachments, which are ephemeral, for the sake of that reality. But there are very few who are sufficiently mature to develop themselves to achieve that state in this very life. Thus the Buddha does not force the life of renunciation upon those who lack the spiritual capacity to embark upon the higher life. Therefore, one should follow the path of mundane advantage which is twofold, namely, the advantage obtainable here in this very life and the advantage obtainable in future lives, as steps on the path to the spiritual life. Although one may enjoy the pleasures of life, one must regard one's body as an instrument with which to practice virtue for one's own and other's benefit; in short, one should live a useful life of moral integrity, a life of simplicity and paucity of wants. As regards acquisition of wealth, the Buddha said: "One must be diligent and energetic," and as regards the safeguarding of one's wealth, "one must be mindful and economical." It is not impossible that even the life of such a man may be somehow or other disturbed and harassed as a result of the actions of "unskillful" men. Although this might induce him to abandon his chosen path, it is at such times that one must not forget the steps to be taken for the purpose of establishing peace. According to the teaching of the Buddha this includes the reflection: "Others may be harmful, but I shall be harmless, thus should I train myself." We must not forget that the whole spirit of Buddhism is one of pacification. In the calm and placid atmosphere of the Buddha's teaching there is every chance, every possibility, of removing hatred, jealousy and violence from our mind. It is no wonder if we, at times, in our everyday life, feel angry with somebody about something. But we should not allow this feeling to reside in our mind. We should try to curb it at the very moment it has arisen. Generally there are eight ways to curb or control our anger. The first method is to recollect the teachings of the Buddha. On very many occasions the Buddha explained the disadvantages of an angry temper. Here is one of his admonitions: Suppose some bandits catch one of you and sever his body limb from limb with a two-handed saw, and if he should feel angry thereby even at that moment, he is no follower of my teaching. Again, as a log from a pyre, burnt at both ends and fouled in the middle, serves neither for firewood in the village nor for timber in the forest, so is such a wrathful man. Further, we may consider the Buddha's advice to be found in the Dhammapada: "He abused me, he beat me, he defeated me, he robbed me of my property. Whosoever harbor such thoughts will never be able to still their enmity. Never indeed is hatred stilled by hatred; it will only be stilled by non-hatred, this is an eternal law. Do not speak harshly to anyone. Those who are harshly spoken to might retaliate against you. Angry words hurt other's feelings, even blows may overtake you in return. Forbearance is the highest observance. Patience is the highest virtue. So the Buddhas say. Let a man remove his anger. Let him root out his pride. Let him overcome all fetters of passions. No sufferings overtake him who neither clings to mind-and-body nor claims anything of the world. Conquer anger by non-anger. Conquer evil by good. Conquer miserliness by liberality. Conquer a liar by truthfulness. Guard your mind against an outburst of wrong feelings. Keep your mind controlled. Renouncing evil thoughts, develop purity of mind". If by contemplating the advice of the Buddha in this way one cannot curb his anger, then let him try the second method. Naturally, any bad person may possess some good quality. Some men are evil in mind but speak in deceptive language or slyly perform their deeds in an unsuspecting manner. Some men are coarse only in their language but not in their mind or deeds. Some men are coarse and cruel in their deeds but neither in their speech nor in their mind. Some are soft and kind in mind, speech and deed as well. When we feel angry with any person, we should try to find out some good in him, either in his way of thinking, or in his way of speaking or in his way of acting. If we find some redeeming quality in him, we should ponder its value and ignore his bad qualities as natural weaknesses that are to be found in everyone. Whilst we think thus, our mind will soften and we may even feel kindly towards that person. If we develop this way of thinking we will be able to curb or eliminate our anger towards him. I often deal with anger by thinking of something that makes me feel good to let go of my anger. I have experienced anger in the past, because my younger brother often made me angry by breaking my toys. I think that anger will cause my mind to lose control and I act unconsciously. So whenever I encounter something that makes me angry, I usually close my eyes and take a few deep breaths to calm my mind. Then I would go elsewhere to avoid or forget anger. The opposite of anger is loving-kindness. In my opinion, we should practice loving-kindness which is the best kind of meditation. So before we get angry, we need to think about what we gain and lose if we get angry. Practicing loving-kindness helps us not to get angry anymore, because we have compassion. If we get angry, we kill our own cells.