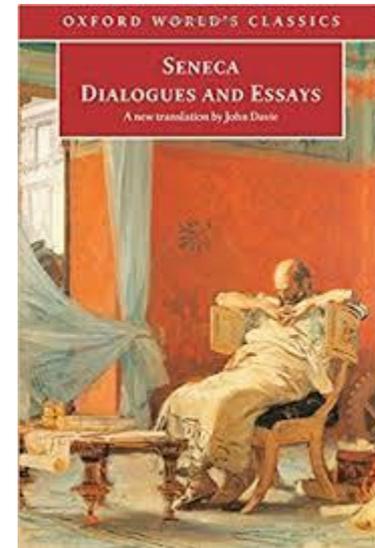


Stoicism and Anger Management



Why Stoic Anger Management?

- The Stoics had a lot of wise things to say about anger and how to manage it
- Classic work: Seneca's *On Anger*
- I am a CBT therapist in the NHS and private practice
- I believe that a specifically Stoic Anger Management Programme could be really helpful
- That's what I'm presenting today
- I hope that there will be at least one thing everyone takes from it, even those who haven't any anger management problems.



What Stoic Anger Management is Not

- Not about repressing anger
- Not about being passive or resigned
- That is lower-case **stoicism** not upper case **Stoicism**
- So what is Stoic Anger Management?

Fake
News!



Stoic Anger Management in 4 Sentences

“Rational judgement, now, at this very moment.

**“Virtuous action, now, at this very moment.
(Wisdom, Courage, Self-control, Justice)**

**Willing acceptance - now, at this very moment -
of what you can't change**

That's all you need.”

Adapted from Marcus Aurelius, Meditations, 9.6

A non-Stoic



Does Basil follow Stoic Advice?
Rational Judgement?
Wisdom, Courage, Self-control, Justice?
Willing acceptance of what he can't control?

Stoic Anger Management

A 6 Step Plan

1. Assess your motivation for change, using Seneca's arguments to increase motivation
2. See anger as a faulty attempt to control that which is outside your control (you need "willing acceptance of what you cant change")
3. Understand Seneca's 3 stages of anger. Do you err by confusing which stages of anger you can control?
4. Learn how to resist anger (developing "rational judgement")
5. Explore how you can achieve what matters without resorting to anger ("virtuous action")
6. Daily practice to reduce your vulnerability to anger



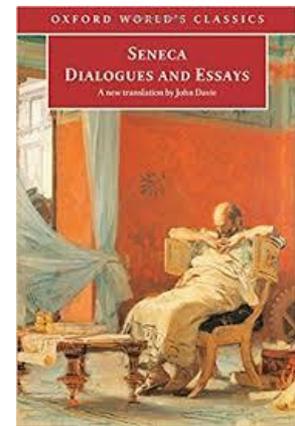
- Think of a time when you got angry and you now wish you had not
- What were the costs?
- To you?
- To others?
- Out of 10, how strong is your motivation to avoid something like that happening again?

I wish I hadn't got angry ..



- More angry about insurance company response than cancellation, Interesting.

Seneca on the Heavy Costs of Anger



Anger [is] temporary madness: for it is equally devoid of self control, regardless of decorum, forgetful of kinship, obstinately engrossed in whatever it begins to do, deaf to reason and advice, excited by trifling causes, awkward at perceiving what is true and just (1:1)



Is anger really that bad? Ask Desdemona..

“Anger **conquers the warmest love**: men have thrust swords through the bodies of those whom they loved, and have slain those in whose arms they have lain.” (2.36)



Aldo Billingslea and Jennifer LeBlanc

You injure others *and* yourself through anger





Do you know
what you look
like when you are
angry?



Some angry people ... have been benefited by looking in the mirror: they have been struck by so great an alteration in their own appearance: they have been, as it were, brought into their own presence and have not recognized themselves: yet how small a part of the real hideousness of anger did that reflected veins become swollen, the breast will be shaken by quick breathing, their neck will be swelled as he roars forth his frantic talk (2.36)

Do you want to spend your short time on earth being angry?



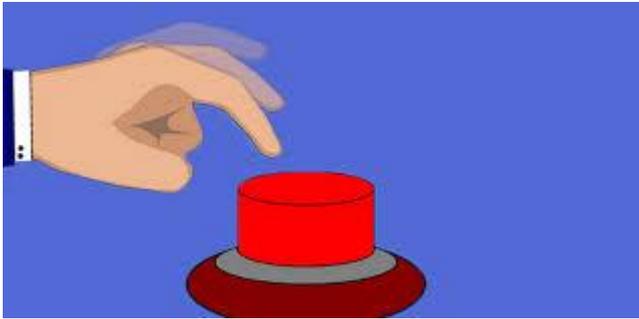
“Why should we, as though we were born to live forever, waste our tiny span of life in declaring anger against any one? Why should days, which we might spend in honourable enjoyment, be misapplied in grieving and torturing others? Life is a matter which does not admit of waste, and **we have no spare time to throw away.**” (3.42)



Which of Seneca's arguments about the price of anger do you agree with?

- Anger is a temporary madness
- People do terrible things when angry (Othello, all the examples in *On Anger*)
- You injure *yourself* as well as others when angry
- You can see what you look like when angry – how ugly is what's going on inside you when you are angry?
- Life's too short

- *Any other reasons for abstaining from anger?*
- Out of 10, how strong is your motivation for abstaining from anger?



If you could press a button to turn off your anger would you?

What might you lose if you gave up anger altogether?

“I Need Anger to Fight for Justice”

“Reason gives each side time to plead; moreover, she herself demands adjournment, that she may have sufficient scope for the discovery of the truth; whereas anger is in a hurry: reason wishes to give a just decision; anger wishes its decision to be thought just. ... **The sword of justice is ill-placed in the hands of an angry man.**” (1.18-19)



“I Need Anger to get Motivated”



- ‘Anger is useful,’ says our adversary, ‘because it makes men more ready to fight.’ According to that mode of reasoning, then, drunkenness also is a good thing, for it makes men insolent and daring, and many use their weapons better when the worse for liquor. ... No man becomes braver through anger, except one who without anger would not have been brave at all: anger does not therefore come to assist courage, but to take its place.”
- (Seneca, On Anger, 1:13)
- *Using anger for motivation is like using alcohol*
- *Have you considered the side-effects?*
- *Might there be better ways of becoming motivated?*

“I Need Anger to Gain Respect”



Are you confusing respect with fear?

Does anger really lead you to respect someone?

Don't you lose respect when someone gets angry?

Do you really want to be like Caligula?

**LET THEM HATE ME,
SO LONG AS THEY
FEAR ME!**

CALIGULA

PICTUREQUOTES.COM

PICTUREQUOTES.COM

“I Need Anger to Correct People”



“What, then? Is not correction sometimes necessary?’ Of course it is; but with discretion, not with anger; for it does not injure, but heals ” (1:6)

“How far better is it to heal an injury than to avenge it? ”(3:27)

Anger wants to punish people not to help them.

Seneca does say it’s OK to sometimes pretend to be angry.

“Anger, then, must never become a habit with us, but we may sometimes affect to be angry when we wish to rouse up the dull minds of those whom we address, just as we rouse up horses who are slow at starting with goads and firebrands. We must sometimes apply fear to persons upon whom reason makes no impression (2:14)

SUMMARY

Why Seneca thinks you should abstain from Anger

REASON TO BE ANGRY

“I need anger to fight injustice”

“I Need Anger to get Motivated”

I Need Anger to Gain Respect

“I Need Anger to Correct People”

WHY ITS NOT A GOOD REASON

The sword of justice is ill-placed in the hands of an angry man.”

According to that mode of reasoning, then, drunkenness also is a good thing”

Are you confusing respect with fear?

Anger wants to punish people not to help them.

Stoic Anger Management

A 6 Step Plan

1. Assess your motivation for change. Use Seneca's arguments to increase motivation
 - Heavy costs of anger
 - Reasons given for getting angry are not good reasons
2. See anger as a faulty attempt to control that which is outside your control (you need "willing acceptance of what you cant change")
3. Understand Seneca's 3 stages of anger. Do you err by confusing which stages of anger you can control?
4. Learn how to resist anger (developing "rational judgement")
5. Explore how you can achieve what matters without resorting to anger ("virtuous action")
6. Daily practice to reduce vulnerability to anger

What is and what is not under our control?

- Group 1: What is under our control?
- Group 2: What isn't under our control?

The Stoic Fork

Dichotomy of Control
Stoic Serenity Prayer

In life, what is and what isn't under my control?

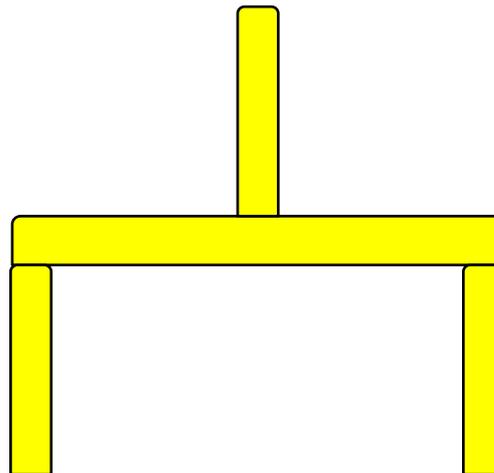
In this situation, what aspects are under my control?

Under my control

My judgements,
My actions,
My emotions

Take Action

Act Virtuously



Not under my control

The past,
Other people,
My reputation,
Fate/Luck

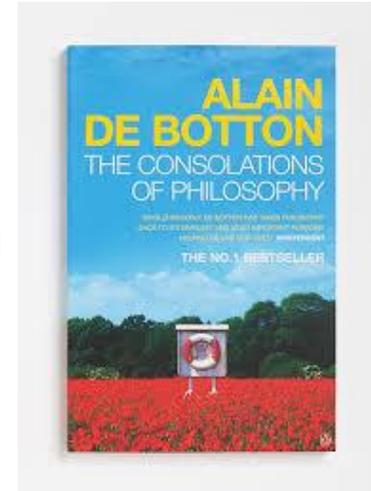
Accept

Anger is a faulty attempt to control that which is outside your control

- “We typically think of anger as a dark and pessimistic state of mind. But behind anger lies a surprising emotion: optimism. The angry are, beneath their ranting, possessed of some recklessly optimistic notions of how life might go. They are not merely in a destructive fury, they are in the grip of hope.
- **The person who shouts every time they encounter a traffic jam betrays a faith, at once touching and demented, that roads must always be (mysteriously) traffic-free. The person who loses their temper with every new employee or partner evinces a curious belief that perfection is an option for the human animal”** Alain de Botton (Interview on Stoicism)

“Have I less than I hoped for? well, perhaps I hoped for more than I ought. This it is against which we ought to be especially on our guard: from hence arises the most destructive anger” (Seneca, On Anger, 3:30)

- **We need to lower our expectations**



Stoic Anger Management

A 6 Step Plan

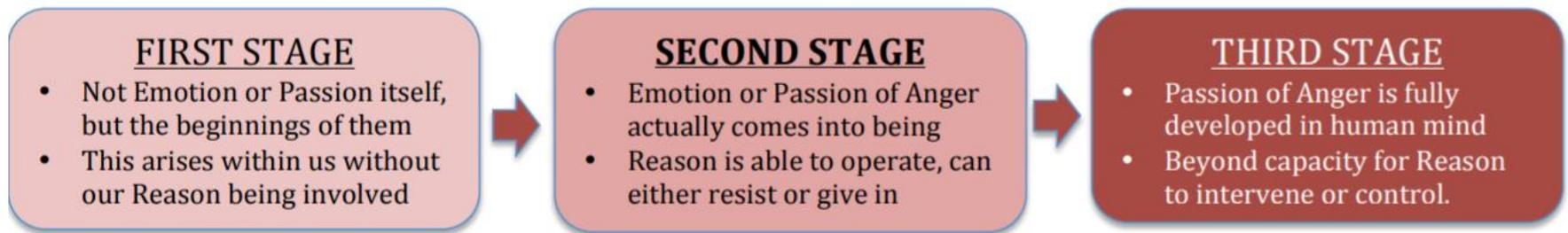
1. Assess your motivation for change and increase motivation drawing on Seneca's arguments that anger is a bad thing
2. Anger is a faulty attempt to control the uncontrollable (you need "willing acceptance of what you cannot change")
 - Can you see how high expectations set you up for anger? In your example?
 - What can you do about this?
3. Understand Seneca's 3 stages of anger. Do you err by confusing which stages of anger we can and can't control
4. Learn how to resist anger (rational judgement)
5. Explore how you can achieve what matters without resorting to anger (virtuous action)
6. Daily practice to reduce vulnerability to anger

How to manage Anger by reducing your expectations



- I had low expectations of flight happening given bad weather so easier not to get angry. They prevented me getting angry.
- I had unrealistic expectations about insurance company. They set me up for anger. I needed to reduce them.

The 3 stages of Anger according to Seneca



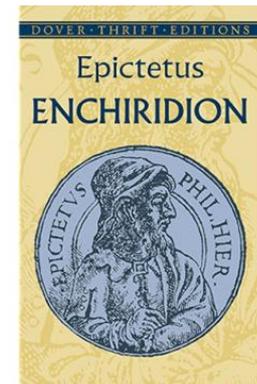
We do not have any voluntary control over the existence of the First or the process of the Third stage. We do however possess voluntary control over the Second Stage – for there some thought process and some choice is occurring on our parts.

Source: Greg Sadler on Seneca and anger

<https://modernstoicism.com/stoic-perspectives-and-practices-for-addressing-anger-by-gregory-sadler/>



“It isn’t events themselves that disturb people, but the judgements they make about them”



First impressions, Second thoughts

- Emotions are the product of our judgements about what is good and bad in our lives.
- Change your judgements and you will change (not repress) your emotions.
- You may not be able to control your first impressions and initial feelings
- But you can control how you respond to the first impressions
- Stoicism says you need to choose to respond rationally and wisely. You should choose not to respond angrily.

Understanding Anger

3 stages of anger according to Seneca

1st stage , the beginnings of anger, first impressions (little control)

2nd stage, you have a choice of how to respond to the first impression (much control)

3rd stage, in an angry state, like jumping off a cliff (little control)

“Certain things are within our control at first, whereas the subsequent stages carry us along with a force all their own and leave us no way back. People who have jumped off a cliff retain no independent judgment and cannot offer resistance or slow the descent of their bodies in freefall: that irrevocable leap strips away all deliberation and regret, and they cannot help but arrive at an outcome they would have been free to reject at the outset.” (1.7)

“The best plan is to reject straightway the first incentives to anger, to resist its very beginnings, and to take care not to be betrayed into it: for if once it begins to carry us away, it is hard to get back again into a healthy condition.” (1.8)

Understanding anger

Stage 1: First Impressions



- Anger needs to be thought of in three stages, as in three parts of a gruesome mini-series.
- Imagine you are in a hurry and queueing for a ticket and someone cuts ahead of you
- First we have changes in the body, we get hot, we may feel adrenaline running through our body, we may grind our teeth.
- We might start to have angry thoughts running through our head like “what does he think he’s doing?”
- This is the first stage of anger. This is not entirely voluntary. It is shared with your dog, who will get roused if you take his bone away. But for human’s it isn’t the end of the story,

Stage 2: Choosing or Resisting Anger

CHOOSE WISELY

- For humans, anger proper only occurs when we buy into the story presented in the first movement. It is a judgement that it is appropriate to get angry.
- We give assent to the initial idea presented in the first stage. We might say to ourselves:
 - Who does he think he is?
 - I will show him!
- This is the second stage of anger. This is entirely voluntary. Your dog could not do this.
- This is where we must choose to exercise our human ability to resist anger .. Or else we risk descending into the hell of anger

Stage 3: Overcome by anger

- The third stage is when we lose it.
- We might say the red mist has descended
- Seneca compared it to jumping off a cliff
- You “act out” the anger
- At this stage you have little control
- It’s like anger is in charge, justifying every excess



CATCH ANGER EARLY

“It is best, therefore, to apply remedies to oneself as soon as we feel that anything is wrong, to allow oneself as little licence as possible in speech, and to restrain one’s impetuosity: now it is easy to detect the first growth of our passions” (Seneca, *On Anger*, 3:10)

“Whenever a controversy seems likely to be longer or more keenly disputed than usual, let us check its first beginnings, before it gathers strength. A dispute nourishes itself as it proceeds, and takes hold of those who plunge too deeply into it: it is easier to stand aloof than to extricate oneself from a struggle.” (3:8)



What are your early warning signs of anger?

How to manage anger by catching it before you jump off the cliff.



- Stage 1: Letters from insurance company asking for more info, saying they aren't going to give us much, nor are airline as due to bad weather
- Stage 2: Unhelpful thinking: "This isn't fair. We should get full compensation". Starting to feel angry
- Result: Jumping off the cliff of anger
- Found myself planning angry letters I would write. My mood suffered and nothing good came of it.
- I needed to catch myself at stage 1 and remind myself I needed to think rationally

Stoic Anger Management

A 6 Step Plan

1. Assess your motivation for change and increase motivation drawing on Seneca's arguments that anger is a bad thing
2. Anger is a faulty attempt to control the uncontrollable (you need "willing acceptance of what you cannot change")
3. Understand Seneca's 3 stages of anger. Do you err by confusing which stages of anger you can and can't control?
 1. Learn your own early warnings signs
 2. Catch anger early
 3. Try to control anger at stage 1 or 2, not stage 3
4. How to resist anger before you "jump off the cliff" (rational judgement)
 1. Seneca has a number of ideas to help you resist anger
 2. Recall the example of your anger . Which of them do you think could have helped you?
5. Explore how you can achieve what matters without resorting to anger (virtuous action)
6. Daily practice to reduce vulnerability to anger and increase ability to resist anger

Question whether you have really been harmed

- What shall we say of the fact that the greater part of the things which enrage us are insults, not injuries? (3:28)
- the things which cause us such great heat are trifles, the sort of things that children fight and squabble over: there is nothing serious, nothing important in all that we do with such gloomy faces. It is, I repeat, the setting a great value on trifles that is the cause of your anger and madness. (3:34)
- When you are not given a sufficiently distinguished place at table you have begun to be angry with your fellow-guests, with your host, and with him who is preferred above you. Idiot! What difference can it make what part of the couch you rest upon? Can a cushion give you honour or take it away? (3:37)

Judge others accurately and fairly

- “the cause of anger is the belief that we are injured; this belief, therefore, should not be lightly entertained. some false things bear the semblance of truth .. we put the worst construction upon it. We ought, therefore, to plead the cause of the absent against ourselves” (2:22)
- “Are you angry with him before you hear his story, before you have cross-examined him” (2:30)
- “No one considers the intention of the doer, but merely the thing done . yet we ought to think about him, and whether he did it intentionally or accidentally, under compulsion or under a mistake, whether he did it out of hatred for us, or to gain something for himself, whether he did it to please himself or to serve a friend. In some cases the age, in others the worldly fortunes of the culprit may render it humane or advantageous to bear with him and put up with what he has done. Let us put ourselves in the place of him with whom we are angry” (3:12)

Make the case for the defence, not the prosecution

- “let us examine the disposition and purpose of the offender. Perhaps he is a child; let us pardon his youth” (2:30)
- “Is this his first offense? Think how long he has been acceptable. Has he often done wrong, and in many other cases? Then let us continue to bear what we have borne so long. Is he a friend? Then he did not intend to do it. Is he an enemy? Then in doing it he did his duty.”(3:24)

Be compassionate – we all do stupid things!

- “To avoid being angry with individuals, you must pardon the whole mass, you must grant forgiveness to the entire human race.”
- “What room is there for anger? Everything ought either to move us to tears or to laughter.” (2:10)
- “We all are hasty and careless, we all are untrustworthy, dissatisfied, and ambitious. ... Every one of us therefore will find in his own breast the vice which he blames in another. ... Let us therefore be more gentle one to another: we are bad men, living among bad men: there is only one thing which can afford us peace, and that is to agree to forgive one another.” (3.26)

Remember: We're not here to harm each other!

“It is also a crime to injure anyone: for they are your fellow-citizen in a larger state. What, if the hands were to wish to hurt the feet? or the eyes to hurt the hands? As all the limbs act in unison, because it is the interest of the whole body to keep each one of them safe, so people should spare one another, because they are born for society. The bond of society, however, cannot exist unless it guards and loves all its members” (2:31)

Remember that you aren't so perfect either!



“I myself have done or might have done this very thing which I am angry with another for doing.” (3.12)

“We have other’s vices before our eyes, and our own behind our backs.”
(2.28)

See the funny side

- “There are many ways in which anger may be checked; most things may be turned into jest. It is said that Socrates when he was given a box on the ear, merely said that it was a pity a man could not tell when he ought to wear his helmet out walking.” (3.11)



THE GREATEST REMEDY FOR ANGER IS DELAY

“We may fly into a rage with innocent persons because we put the worst construction upon it. We ought, therefore, to plead the cause of the absent against ourselves, and to keep our anger in abeyance: for a punishment which has been postponed yet be inflicted, but when once inflicted cannot be recalled.” (2:22)

)

“Delay is the best remedy for it, because it allows its first glow to subside, and gives time for the cloud which darkens the mind either to disperse or at any rate to become less dense.” (3:12)

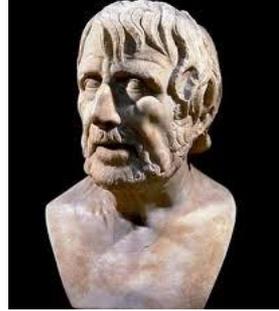
Let us wait for the time when we ourselves can give orders: at present we speak under constraint from anger. (3:32)

How to manage anger by thinking more rationally (at stage 2)



- *Stage 1: Letters from insurance company asking for more info, saying they aren't going to give us much, nor are airline as due to bad weather*
- *Stage 2: Unhelpful thinking: "This isn't fair. We should get full compensation". Starting to feel angry*
- *Result: Jumping off the cliff of anger? – did no good and found myself planning angry letters I would write. I needed*
 - Instead try Rational thinking
 - Don't catastrophise, it's only money
 - It is fair, other parties are sticking to their bargain,
 - You probably had unrealistic expectations

Stoic Anger Management A Summary



Hands up if you think a strategy could have helped you

- ☞ **Catch anger as early as you can (stage 1) by vigilantly being on guard for early warning signs**
- ☞ **Remember you can manage anger by choosing to see things differently before you get to stage 3 of anger (jumping off the cliff). Here are some ways to resist anger**
- ☞ **Question whether you have really been harmed (don't catastrophise)**
- ☞ **Judge others accurately and fairly (don't jump to conclusions)**
- ☞ **Make the case for the defence, not the prosecution ...**
- ☞ **Manage your expectations**
- ☞ **Remember we all do stupid things – nurture compassion not anger**
- ☞ **Remember we are here to help each other – reform, don't punish**
- ☞ **Remember you too have erred in the past – (avoid double standards)**
- ☞ **See the funny side – remember “everything has 2 handles”**
- ☞ **The greatest remedy for anger is delay – if you have got to stage 3, that may be all you can do**

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6. Daily practice to reduce vulnerability to anger

“Virtuous Action, Now, at this very moment” Wisdom, Courage, Self-control, Justice



How could Basil have got food to his customers even after his car wouldn't start?

How could you have achieved what mattered to you when you got angry, without getting angry?

What virtues do you need to cultivate so you don't need to rely on anger?



How to manage anger by planning virtuous actions



- Stage 1: Letters from insurance company asking for more info, saying they aren't going to give us much, nor are airline as due to bad weather
- Stage 2: Unhelpful thinking: "This isn't fair. We should get full compensation". Starting to feel angry
- Result: Jumping off the cliff of anger? – did no good and found myself planning angry letters I would write. I needed
 - Rational thinking - don't catastrophise, actually other parties are sticking to their bargain, you probably had too high expectations
 - Virtue
 - Wisdom - check the small print
 - Self-control – accept that I can't get what I want, reduce my expectations
 - Justice – although I don't like the outcome, other parties are sticking to what they said in the small print
 - Wisdom – consider future transport options

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Choose your Company Wisely

- “We should live with the quietest and easiest-tempered persons, not with anxious or with sullen ones: for our own habits are copied from those with whom we associate” (3:8)
- *In the age of the internet do you think this should include those we interact with on social media*

Don't take on too Much

- In order, therefore, that the mind may be at peace, it ought not to be hurried hither and thither, nor, as I said before, wearied by labour at great matters, or matters whose attainment is beyond its strength. It is easy to fit one's shoulder to a light burden, and to shift it from one side to the other without dropping it: but we have difficulty in bearing the burdens which others' hands lay upon us, and when overweighed by them we fling them off upon our neighbours. Even when we do stand upright under our load, we nevertheless reel beneath a weight which is beyond our strength. (3.6)
- *Given the Stoic emphasis on virtue, this advice should be used only when you are taking on too much, not as a license for Epicurean withdrawal*

Don't get too Self-important

- “An overweening conceit of our own importance makes us prone to anger” (3:12)
- “Let everyone, then, say to himself, whenever he is provoked, "Am I more powerful than Philip? yet he allowed a man to curse him with impunity. Have I more authority in my own house than the Emperor Augustus possessed throughout the world? yet he was satisfied with leaving the society of his maligner.” (3:24)
- *The View from Above could help cultivate a better sense of perspective*

Cultivate Gratitude for how people have helped you

- “Are you preferred to everyone? then rejoice at holding the first place in the thoughts of your friend. Or are many others preferred before you? then think how many more are below you than there are above you. Do you ask, what is your greatest fault? It is, that you keep your accounts wrongly: you set a high value upon what you give, and a low one upon what you receive.” (3:31)
- *Marcus devoted the first part of his Meditations to reflecting on those he had to be grateful for. Could you benefit from similar reflection?*

Look after Yourself

- “Pythagoras used to calm his troubled spirit by playing upon the lyre ... Green is good for wearied eyes, and some colours are grateful to weak sight, while the brightness of others is painful to it ... and we ought no less to avoid bodily weariness; for it exhausts all that is quiet and gentle in us, and rouses bitterness. ... Hunger also and thirst should be avoided for the same reason; they exasperate and irritate men’s minds: it is an old saying that ‘a weary man is quarrelsome.’” (3:9)
- *How can you calm yourself down?*
- *Can you improve your sleep hygiene?*
- *Are there things that make you more irritable – alcohol? Hunger?*

Keep a list of wise maxims to help you manage your anger.

Seneca: Anger is a temporary madness

Cato: I begin to speak only when I'm certain what I'll say isn't better left unsaid

Marcus: Rational judgement, now, at this very moment.

"Virtuous action, now, at this very moment.

**Willing acceptance - now, at this very moment - of what you can't change
That's all you need."**

Epictetus: (adapted) It isn't events or other people that make me angry, it's my interpretations of events

Marcus: Say to yourself in the early morning: I shall meet today ungrateful, violent, treacherous, envious, uncharitable men. All of these things have come upon them through ignorance of real good and ill... I can neither be harmed by any of them, for no man will involve me in wrong, nor can I be angry with my kinsman or hate him; for we have come into the world to work together..."

Seneca: **The sword of justice is ill-placed in the hands of an angry man.**

Add your own favourites

Keep A Stoic Anger Log

- Stage 1: Trigger and initial impressions and feelings
- Stage 2: How did I respond? What did I tell myself? Did I extinguish or enflame the sparks of anger?
- Result: Did I have a stage 3 anger episode? If so, what was the effect? If not, what virtue did I use? What was the effect of that?

A Stoic Anger Log

Example 1



- Stage 1: Flight to Poland cancelled, no flights for days , shock
- Stage 2: Rational thinking. “These things happen. We can still go on holiday if we make alternative plans”. Felt still a bit shocked but calm and determined
- Result: Avoided getting angry. Relevant virtues.
 - Practical wisdom – found an alternative route to Poland, by coach
 - Justice –still met up with relatives we were meeting
 - Courage - putting up with discomfort on the 26 hour coach journey
 - Self-control –not getting angry or whinging on the journey (much ..)

A Stoic Anger Log

Example 2



- Stage 1: Letters from insurance company asking for more info, saying they aren't going to give us much, nor are airline as due to bad weather
- Stage 2: Unhelpful thinking: "This isn't fair. We should get full compensation". Starting to feel angry
- Result: Jumping off the cliff of anger? – did no good and found myself planning angry letters I would write. I needed
 - Rational thinking - don't catastrophise, actually other parties are sticking to their bargain, you probably had too high expectations
 - Virtue
 - Wisdom - check the small print
 - Self-control – accept that I can't get what I want, reduce my expectations
 - Justice – although I don't like the outcome, other parties are sticking to what they said in the small print
 - Wisdom – consider future transport options

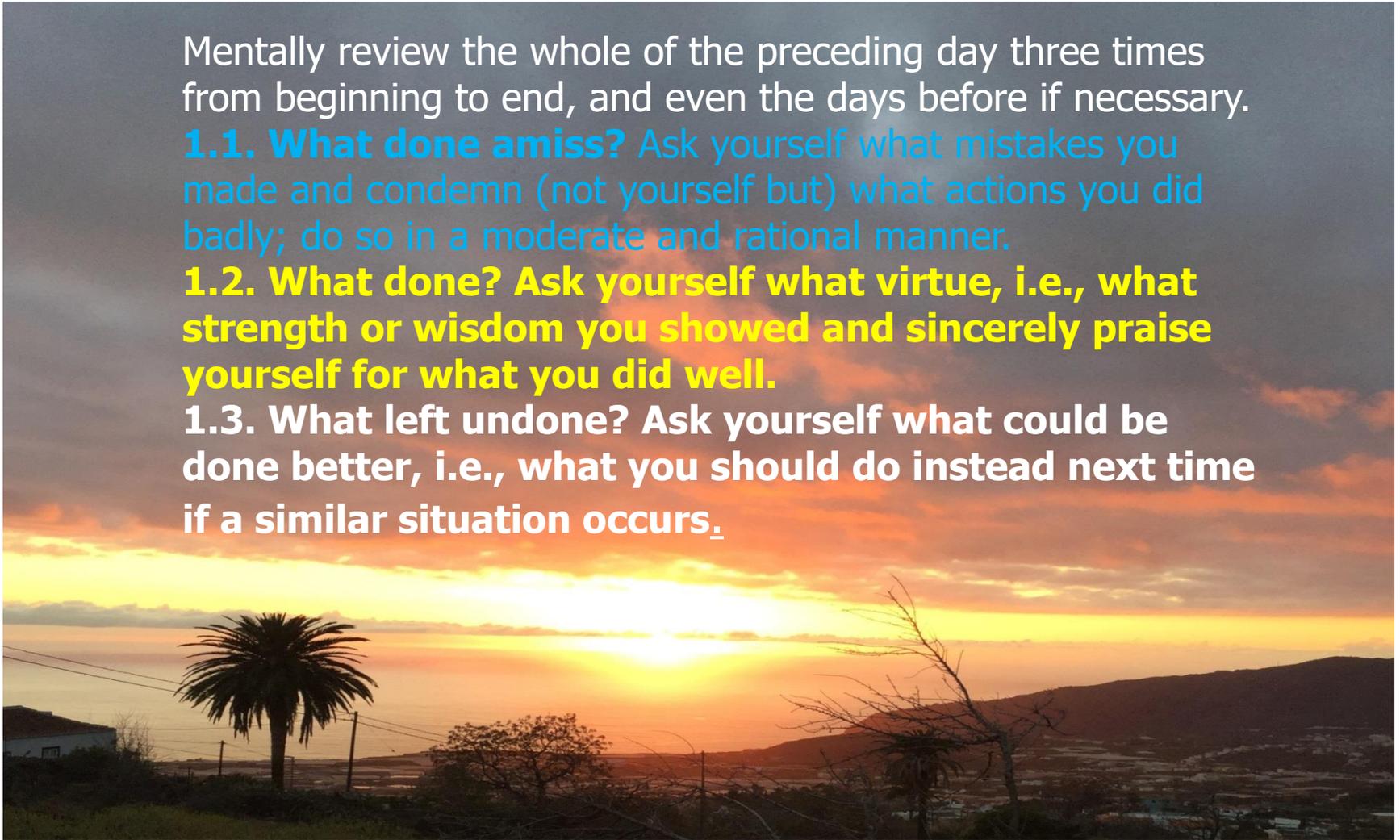
THE STOIC EVENING MEDITATION

Mentally review the whole of the preceding day three times from beginning to end, and even the days before if necessary.

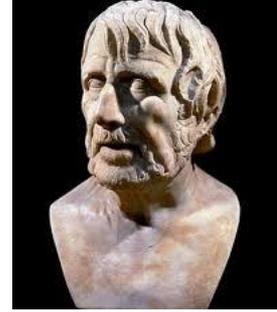
1.1. What done amiss? Ask yourself what mistakes you made and condemn (not yourself but) what actions you did badly; do so in a moderate and rational manner.

1.2. What done? Ask yourself what virtue, i.e., what strength or wisdom you showed and sincerely praise yourself for what you did well.

1.3. What left undone? Ask yourself what could be done better, i.e., what you should do instead next time if a similar situation occurs.



Stoic Anger Management A Daily Regimen



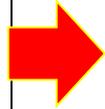
- ☞ Morning Meditation – negative visualisation and rehearsal of dealing with potential triggers in the day
- ☞ Read your list of Stoic maxims to help you manage anger

- ☞ Be mindful of the 3 stages of anger
- ☞ Focus on stage 2, and try to apply the appropriate maxim to the principle
- ☞ Keep a log of anger incorporating ideas from Seneca and Stoicism
- ☞ Find some time for relaxation especially when stressed
- ☞ Cultivate gratitude about people who have helped you
- ☞ Choose your company wisely
- ☞ Don't take on too much
- ☞ Don't be too self-important

- ☞ Write your Stoic anger log for the day
- ☞ Read and update your Stoic maxims
- ☞ Bedtime review. What done well. What can do better, lessons learnt and intention to progress, done with compassion

A Simple Stoic Anger Model – Negative Cycle

Unhelpful Beliefs
about anger
Too high
expectations
Mood
Life Situation



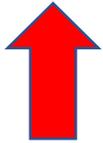
Triggers



Stage 1 Initial Impact
(little control)

Fight response (hot, clenched fist)

Angry first thoughts



Unintended Consequences

May get what you want in the
short time sometimes

In long term, relationships
worsen

More stressed

Beliefs about anger don't change

May be real life harm to self and
others



Stage 2: Unhelpful Response
(much more control)

Give conscious approval to first
thoughts

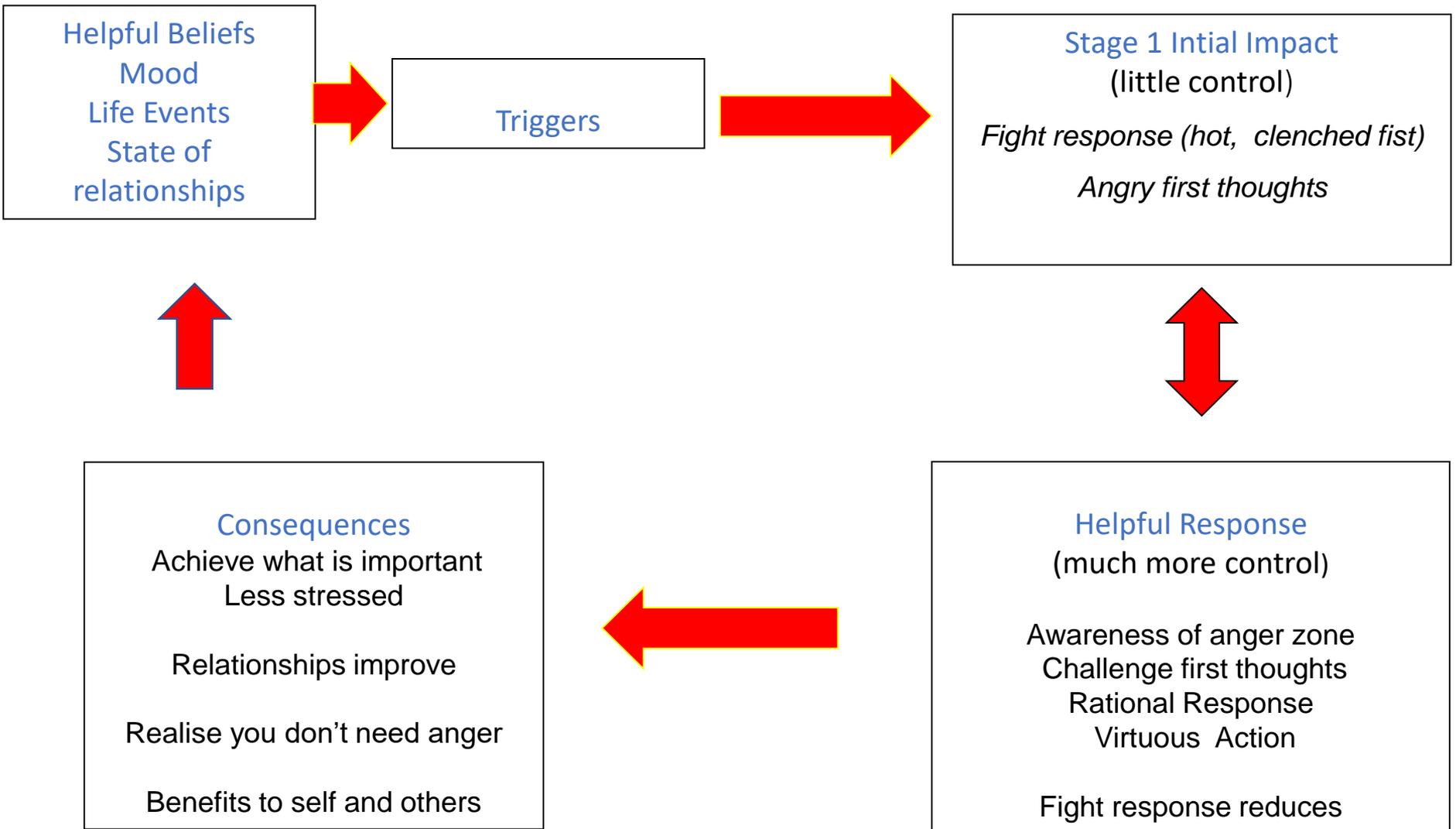
Ruminate

Fight response intensifies

Angry behavior (verbal, physical)



A Simple Stoic Anger Model – Positive Cycle



Stoic Anger Management

A 6 Step Plan

1. Assess your motivation for change and increase motivation drawing on Seneca's arguments that anger is a bad thing
2. Consider idea that anger can be seen as a failed attempt to control the uncontrollable (you need "willing acceptance of what you cant change")
3. Understand Seneca's 3 stages of anger.
4. Learn how to resist" (rational judgement)
5. Explore how you can achieve what matters without resorting to anger (virtuous action)
6. Daily practice to reduce vulnerability to anger

What's the most important thing you'd like to remember from today?



- Stoic Week 2018 starts Monday!
- Monday Oct 1st– Sunday Oct 7th.
- <https://modernstoicism.com/stoic-week-2018/>
- Drop me an email if you would like further information on Stoic Anger Management or to keep in touch. stoictim@timebon.com
- I will put this presentation on my website www.timebon.com