

**Benefits of Yoga Education in High School Curriculum for
Anger Management: A Randomized Control Study**

SECTION – 2

LITERARY REVIEW

(STUDY OF INDIAN CLASSICAL TEXTS)



SECTION 2 : LITERARY REVIEW

Background:

This literary survey is focused on understanding the concept of anger from the perspective of spiritual science or Indian classical texts and is considered as a base for developing an adolescent anger scale for anger management as well as to develop a yoga module. This survey of traditional text became critical and essential considering non availability of conceptual clarity of anger and its dynamics in behaviour science.

Scope:

Though anger is a most commonly and most frequently occurring emotion, it has not drawn the attention of Vedic research scholars as no studies or papers are available in the open internet sources. Different scriptures discuss different aspects of anger and hence there is a need to compile them.

The anger assessment scales that are available do not represent the construct adequately and comprehensively. There is a need to identify holistic assessment of anger.

Though anger is considered as a negative emotion (being part of *arishadvarga*) and every scripture condemning the acts of anger, many texts particularly Puranas depict scenarios where anger is expressed explicitly by Rishis, Gods and Incarnations of God and also by avatāras. This requires an in-depth study and understanding of their anger.

Yoga is an emerging field amalgamating spiritual science and the modern medical science through its techniques and practices to promote overall health and well-being. Identifying specific yoga techniques to overcome anger issues and providing relevance for such techniques from scriptures would greatly help to present the yoga module for the scientific community

Earlier Works on Anger:

Almost all traditional scripture talks about anger and spiritual organisation emphasis overcoming anger. Anger is condemned in all philosophies. Yet not much of research work is carried out on understanding the concept anger and its management from the scriptural perspective.

There is one paper on anger (*krodha*) and *body constitution (Shareera prakruti)*, which correlates intensity of anger with the *shareera prakruti*. According to this, anger is high in *pitta pradhan prakruti*, moderate in *kapha pradhan prakruti* and low in *vata pradhan prakruti* (Nitin Sharma, Rashi S, Gaurav, Kavita, 2015). Another scientific paper on ‘anger as in Mahabharata’ discusses various situations where anger is exhibited and comments of author on each of the situations (Ajit Bhide 2007)

There is a study on anger and triguna in adolescents. The results indicate that *guṇas* have significant correlation with anger and there is no gender wise difference in anger. However the study does not provide strong evidence due to weak methodology (Soni, 2016)

A book ‘overcoming anger’ written by Swami Budhananda, Ramakrishna Math, Chennai provides some general understanding of anger from the spiritual lore. SVYASA has published a DVD for anger management which provides a number yogic technique for management of anger. Both these provide empirical knowledge but lack research perspective.

AIM OF THE STUDY:

To understand the concept of anger and its management from various classical texts that could be adopted in Yogic Science.

OBJECTIVES OF THE STUDY:

- 1) To search and extract the concept of anger, its dynamics, its manifestations and its coping mechanisms from various texts
- 2) Interpret these findings in relation with the concepts of Yoga.
- 3) To extract a base for holistic assessment of anger
- 4) To identify the evidences to provide relevance for yogic techniques used for anger management.

METHODOLOGY

The concept of anger is studied from various Vedic and Vedantic scriptures. The major source of this literary survey is the *astadasha vidhya stanam* (18 abodes of knowledge) which comprises of *Veda Samhitas*, the *Vedangas* (limbs of the Vedas), *Upanishads*, *Mimamsa*, *Nyaya*, *Ramayana*, *Mahabharata*, the *Puranas* and *Upavedas (Yagnavalkya Smriti)*. The *Upanishads* are considered as the foundation of Yoga (Satyanarayana Sastry, 1988). In consultation with a few Vedic Scholars, it was understood that the concept of anger is explicitly dealt in the following texts. Accordingly focus was laid to study the following texts.

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|---------------------------------|---------------------------------|
| 1) Thaittiriya Upaniṣad (TU) | 9) Bhagavad-Gita (BG) |
| 2) Manyu Sukta (MS) | 10) Patanjali Yoga Sutras (PYS) |
| 3) Sri Rudram (SR) | 11) Yoga Vasista (YV) |
| 4) Brihadaranyaka Upaniṣad (BU) | 12) Ayurveda |
| 5) Mahanarayana Upaniṣad (MU) | 13) Viveka Chudamani (VC) |
| 6) Srimad Mahabharata (SM) | 14) Tirukurral |
| 7) Srimad Ramayana (SR) | 15) Subhashita |
| 8) Srimad Bhagavata (SB) | |

These Vedic scriptures follow distinct type of literary composition. Words are well derived based on the *dātu pada* (root word), *prathyaya*, *vibhakti*, *chandas* and other grammatical characteristics.

These scriptures are better understood by deriving the contextual meaning which is in harmony with the main purport of the text. An endeavour is made to pick up concepts of anger which are

explicitly stated in these scriptures. The following section provides an overall brief background on the concept of anger followed by text-wise presentation of sections relevant to anger.

TEXT WISE STUDY OF ANGER AND ITS CORRELATES

Overall concept of anger in the spiritual lore:

Concept of *krodha* (anger) exists ever since creation. In the spiritual lore, the concept of human existence is explained comprehensively by considering multi-dimensional aspects of life. Realities of life are dealt at three frames of reference – *vyavaharika* (materialistic -practical), *pratibhaasika* (assumed (dream) - apparent) and *paramarthika* (transcendental - absolute). The concept of anger exists only in *vyavaharika* and *pratibhaasika* spheres. The experiences of life, particularly the miseries (*taapatraya*) are dealt at three realms – *Adhi bhoutika* (Physical), *Adhi daivika* (Divine) & *Adhyatmika* (Mental / Consciousness). Anger is more of *Adhyatmika* tapa that leads to *adhi bhoutika* tapa.

The concept of *trikarana* (the three instruments) is used in all the scriptures to provide a comprehensive or holistic approach to any principle or concept. These instruments are *manas* (thought / mind), *vak* (word / voice) and *kaya* (deed / body). All actions are carried out using one or more of these *karanas*. Doing anything perfectly means doing it on all these levels. *Trikarana shuddhi* is a well-known concept which emphasizes on purity at all three *karanas*. Purity, unity and harmony of thought, word and deed is the ideal situation.

Krodha the Sanskrit word for anger is derived from the root word (*dhatu*) ‘*krudha krodhe*’ meaning intolerance. That which causes intolerance is *krodha*. Other synonyms or words used for anger are ‘*Manyu*’, ‘*Rudra*’, ‘*Bhama*’ and ‘*Amarsha*’. *Krodha*, customarily associated with *Kāma*, is a component of *arishadvarga* (six internal enemies), which are responsible for all kinds of unpleasant experiences of life and are the obstacles in the path of self-realization. *Kāma* and

Krodha are the two faces of the same coin or the twin attributes. Anger can destroy relationships and mutilates universal harmony. It elevates false ego and is also termed as momentary madness.

Sankalapa and *vikalpa*, the two *pravrutis* (fundamental characteristics) of mind, leads to powerful propensities such as *kāma* (desire) and *krodha* (anger) which may be *satvic* or *rajasic* or *tamasic* in nature. Characterized by *vega* (speed - racing thoughts) and *shakti* (sudden surge of energy), *krodha* has great destructive potential. Anger is a *vritti*, a wave of thought that arises in the mind ocean called *antahkarana*. It is the *swabhava* (very nature) of *antahkarana*. With its origin in *manas* (mind), anger is felt and experienced throughout the body. Hereafter a few texts referring to concept of anger are quoted and discussed. Inferences or interpretations made are presented as summary at the end of description of each text.

THAITTIRIYA UPANISHAD:

Understanding the concept of human existence is very important and crucial to study the concept of anger. The Vedanta literature considers the individual as an entity consisting of five different sheaths of matter, each covering the other. This theory is known as *Pancha Kosha* or five sheaths. Hence this topic of defining the individual as an entity is elaborately discussed here.

Brahmananda Valli and Brugu Valli section of this Upanishad explains *Pancha Kosha concept* (The path of 5 layers to know the ultimate reality), a step-by-step process of contemplation on Brahman leading ultimately to *moksha*. The five sheaths explained in detail in this text are 1) Annamaya Kosha - the physical body, 2) Pranamaya Kosha - the energy which is the governing principle (vital body), 3) Manomaya Kosha - the emotions (emotional body), 4) Vijnanamaya Kosha - the wisdom or intellect (intellect body) and 5) Anandamaya Kosha - the bliss (bliss body). Annamaya Kosha is also called 'Sthula Shareera' (gross body). The Pranamaya, Manomaya and the Vijnanamaya Kosha together form the Sukshma Shareera (Subtle Body) and Anandamaya Kosha is called *Karana Shareera* (causal body) (Sethumadhavan TN, 2011).

अन्नाद्वा प्रजाः प्रजायन्ते। याः काश्च पृथिवीश्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नश्चि भूतानां ज्येष्ठम्। तस्मात्सर्वोषधमुच्यते। सर्वं वैतेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते। अन्नश्चि भूतानां ज्येष्ठम्। तस्मात्सर्वोषधमुच्यते। अन्नाद्भूतानि जायन्ते। जातान्यन्नेन वर्धन्ते। अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात्। अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम्। अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोकोभवति ॥ १ ॥

(Brhmananda Valli, Anuvaka 2; Thaittiriya Upanishad)

Meaning: From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all.” “They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food.” Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana is its right wing; apana is its left wing; akasa is its trunk; the earth is its tail, its support. On the above there is also the following mantra.

प्राणं देवा अनुप्राणन्ति । मनुष्याः पशवश्च ये। प्राणोहि भूतानामायुः । तस्मात् सर्वायुषमुच्यते। सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते। प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात्। अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम्। अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः। आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोकोभवति ॥ १ ॥

(Brhmananda Valli, Anuvaka 3; Thaittiriya Upanishad)

Meaning: The gods breathe after the prana, so also do men and cattle; for the prana is the life of creatures. Therefore it is called the life of all. Those who worship the prana as Brahman obtain a full life; for the prana is the life of creatures. Therefore it is called the life of all. This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yajur Veda is its head, the Rig Veda is its right wing, the Sama Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान्। न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात्। अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम्। अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोकोभवति ॥ १ ॥

(Brhmananda Valli, Anuvaka 4; Thaittiriya Upanishad)

Meaning: He who knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears. This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Faith is its head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च । विज्ञानं देवास्सर्वे । ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामात्समश्नुत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदोदक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोकोभवति ॥ १ ॥

(Brhamananda Valli, Anuvaka 5; Thaittiriya Upanishad)

Meaning: The intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman.” “If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires. This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of bliss. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Joy is its head, delight is its right wing, great delight is its left, bliss is its trunk. Brahman is its tail, its support.

This concept of *Pancha Kosha* provides a clear and holistic definition of human existence. The five layers or five bodies (koshas) are not separate entities. These bodies are intertwined or interwoven to form a complete existence.

Figure 4 : Pancha Kosha concept of human existence



This concept is adapted profoundly in Yogic Science to diagnose the health status and also to prescribe yogic techniques to be practiced by an individual. Integrated approach to yoga therapy of now called as IYM (Integrated Yoga Module) is derived based on this concept. (Nagarathna and Nagendra, 1988). Hence, yogic of concept of human existence comprises of all these five sheaths

and an individual is considered healthy when health is established in all the sheaths. The definition of health as defined by WHO (World Health Organisation) as 'State of complete physical, mental, social and spiritual wellbeing and not merely the absence of disease or infirmity' endorses the pancha kosha concept.

MANYU SUKTA:

Manyu sukta appears in two places in Vedic literature: Rigveda (10-83-84) and Atharvaveda (4-31-2). Apart from a few differences in the text, more or less the two are same. Manyu in Vedic Sanskrit stands for temper, anger or passion. Manyu is the presiding deity of anger. The verses praise the deity as mightiest, strongest and who always destroyed the evils and enemies (Bannanje Govindacharya, 1999). Dedicated to Manyu, this sukta contains 14 verses and is said to help in control of anger and lust as reproduced below with the word meaning in English.

यस्ते मन्योऽविधद्वज्रसायक सह ओजः पुष्यति विश्वमानुषक्। साह्यामदासमार्यं त्वया युजा सहस्कृतेन सहसा सहस्वता ॥

1-2) *He who hath revered thee, Manyu, destructive bolt, breeds for himself forthwith all conquering energy. Arya and Dasa will we conquer with thine aid, with thee the Conqueror, with conquest conquest-sped*

मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः । मन्युं विश ईळते मानुषीर्याः पाहिनो मन्यो तपसा सजोषाः ॥

3-4) *Manyu was Indra, yea, the God, was Manyu, Manyu was Hotar, Varunas Jatavedas. The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us*

अभीहि मन्यो तवसस्तवीयान्तपसा युजा विजहि शत्रून् । अमित्रहा वृत्रहा दस्युहा च विश्वा वसून्याभरात्वं नः ॥

5-6) *Come hither, Manyu, mightier than the mighty; chase, with thy fervour for ally, our foemen. Slayer of foes, of Vá'otra, and of Dasyu, bring thou to us all kinds of wealth and treasure*

तवं हि मन्यो अभिभूत्योजास्वयम्भूर्भामोऽभिमातिषाहः । विश्वचर्षणिस्सहुरिः सहावानस्मास्वोजः पृतनासु धेहि ॥

7-8) *For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self-existent, Shared by all men, victorious, subduer: vouchsafe to us superior strength in battles*

अभागस्सन्नव परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः । तं त्वा मन्यो अक्रतुर्जिहीळाहं स्वा तनूर्बलदेयाय मेहि ॥

9-10) *I have departed, still without a portion, wise God! according to thy will, the Mighty. I, feeble man, was wroth thee, O Manyu I am myself; come thou to give me vigour*

अयं ते अस्म्युपमेह्यर्वाङ्घ्रतीचीनस्सहुरे विश्वधायः । मन्यो वज्रिन्नाभि मामावृत्स्वहनावदस्युन्नतबोध्यापेः ॥

11-12) *Come hither. I am all thine own; advancing, turn thou to me, Victorious, All-supporter! Come to me, Manyu, Wielder of the Thunder: bethink thee of thy friend, and slay the Dasyus.*

अभि प्रेहि दक्षिणतो भवा मेऽधा वृत्राणि जङ्घनावभूरि । जुहोमि ते धरुणं मध्वो अग्रमुभा उपांशु प्रथमा पिबाव ॥

13-14) Approach, and on my right hand hold thy station: so shall we slay a multitude of foemen. The best of Meath I offer to support thee: may we be first to drink thereof in quiet.

Courtesy: Ralph T.H. Griffith, [1896], at sacred-texts.com (Rigveda Book 10-83-84).

This *sukta* includes praising the special qualities of Manyu, expressing admiration, requesting Manyu to consider the devotee as His own, appealing for warding off all evils and enemies and also requesting for bestowing all bliss, happiness and wealth on the devotee. This *sukta* can be interpreted adoring the deity and pleading to destroy enemies within and outside. This *sukta* refines the anger within and paves way for subtle *dharmic* anger and prevents from ‘sinning’. It also provides an alchemical touch that aids in the transcendence of a negative trait to that of positive vibrant energy.

Summary: a) Manyu personifies wrath or anger to fight against the negative forces both within and outside for restoration of peace and harmony. b) Anger can be constructive in nature c) Channelization of anger – anger has the ability to vanquish enmity. Use anger to fight for the good cause (Dusta shikshana and Shishta rakshana).

SRI RUDRAM:

Sri Rudram occurs in the Taittiriya Samhita of the Yajurveda and also in the Sukla Yajurveda. This prayer to Rudra has two parts (*Namakam and Chamakam*). The word ‘Rudra’ has many meanings. The meanings which are close to anger are ‘*Ritam (dam) Samsaara dukham draava yat it Rudrah*’ meaning ‘one who destroys the sorrows of the world’ and ‘*Rodati Sarvamantakala*’ (The one who makes one to suffer). *Rudra* was born from the anger of Brahman. Characterised by terrifying form, Rudra is riding his anger (Manyu) and a weapon (bow and an arrow) in hand. Anger and his weapons mark Rudra. (Muthukrishna Sastri & Srinivasa Sarma n.d.; Ramachander, 2016)

In this mantra, the angry Rudra is pacified. He is praised in many ways and respect is paid to him. At the end, prayers are offered to Sri Rudra and Rudraganas. In order to pacify the terrible form of

his, respect is paid to his anger, weapons etc. Though the entire Sri Rudram is referring to Rudra, few verses with specific mention of Manyu are mentioned below:

नमस्ते रुद्र मन्यव उतोत इषवे नमः। नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

(Anuvaka 1, verse 1; Sri Rudram)

Meaning: Oh! Rudra Deva! My salutations to your anger and also to your arrows. My Salutations to your bow and to your two hands.

मानस्तोके तनये मान अयुषि मानो गोषु मानो अश्वेषु रीरिषः । वीरान्मानो रुद्र भामितो वधीर्हविष्मन्तो नमसा विधेम ते ॥

(Anuvaka 10, verse 6, Sri Rudram)

Meaning: Lord Rudra! Getting angry at our transgressions hurts not only our children, our sons in particular, but also our cattle and horses, and our warriors. Making offerings into the sacred fire, we shall serve and calm you by our Namaskars (salutations).

To appease Rudra, salutations to his power Manyu and his weapon are made. He is praised and appeased not to show his wrath on the devotee & his surroundings. He is requested to turn away his anger from his devotees and to raise his anger against the sinners. He is prayed seeking protection for those who surrender to him and to bestow happiness and peace.

After praying and identifying Rudra with everything in the Namakam, the Chamakam is recited, in which the devotee asks him to give him everything. Chamakam roots are firmly implanted in the worldly desires ultimately leading to the divine fulfilment.

ज्यैष्ठ्यं च म आधिपत्यं च मे मन्युश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्ष्मा च मे द्राघुया च मे वृद्धं च मे वृद्धिश्च मे सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे वशश्च मे त्विषिश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथं च म ऋद्धं च म ऋद्धिश्च मे क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे ॥

(Anuvaka 2, Matra 1, Sri Rudra Chamakam)

Meaning : I implore for granting of these to me. Recognition as the most cherished senior and eminent person overriding among men; combat resentment and control internal anger, and the outward manifestation of anger; and the in-depth mind and general character, and obtaining sweet waters; commanding and victory over enemies.....

As anger is also required on certain occasions, it is prayed that capacity for anger on right occasions be provided. Sri Rudra is prayed to bestow *Manyu* to gain command and victory over enemies and to overcome inappropriate anger expressions. He is also prayed to bestow *Bhama* to combat resentment and internal anger.

Summary: a) Embodiment of Rudra includes Manyu & also weapon (bow & arrow), symbolizing the most powerful and destructive potential nature of anger. b) not to show anger on those who surrender c) Rudra is *laya karaka* – mass destruction for the ultimate union d) Constructive anger is needed to combat internal and external enmities in order to succeed in the path of moralistic life within the context of *samsara* (common man) and *prapancha* (materialistic world).

BRIHADARANYAKA UANISHAD:

The *Brihadaranyaka Upanishad* is a treatise on *Ātman* (Soul, Self), includes passages on metaphysics, ethics and a longing for knowledge. In chapter 3, Rishi Yagnavalkya talks about eleven Rudras.

कतमे रुद्रा इति । दशमे पुरुषे प्राणा आत्मैकादशस्ते यदाऽस्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥

(Chapter 3, Brahmana 9, Verse 4; Brihadaranyaka Upanishad)

Meaning: To a question - 'katame Rudra iti?' (What is Rudra?), he explains 'the ten senses and the mind are Rudras. When these rudras live in the body, they subject the person to their demands and make the person do evil deeds.

The *indriyas* provide the wrong inputs about the situation to *manas*. *Manas* then processes the information based on the inputs and the *vasana* (emotional memory) and forms the anger thoughts. It then expresses the anger through *kaya*, *vak* or *manas*. These rudras contribute to inappropriate anger expression and regulation of these sensory organs is essential to overcome anger. *Pratyahara* is the concept of regulating these sensory organs in yogic parlance.

In the Chapter 5, brahmana 2 there is a mention of three 'da' s (*dama*, *dana* and *daya*) for three types of people (*Deva*, *Manushya*, *Asura*) – In its true spirit, the negative personality traits such as desire, greed and anger are compared to deva, manushya, asura qualities respectively. They can be sublimated by self-restraint (*dama*), charity (*dana*) and forgiveness (*daya*) respectively. Desire, greed and anger are multiple faces. In desire state anger is mild. When greed is developed, anger is moderate and when anger manifests it is intense. Prognosis of anger is done in a subtle way.

(Lakshminarasimha Murthy, 1999; Swami Aadidevaananda, 2008). The mantras and their meaning are stated below:

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो
हैतदक्षरमुवाच द इति व्यज्ञासिष्टा इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

(Chapter 5, brahmana 2, verse 1; Brihadaranyaka Upanishad)

Meaning: Prajapati had three kinds of offspring: gods, men and demons (asuras). They lived with Prajapati, practising the vows of brahmacharins. After finishing their term, the gods said to him: "Please instruct us, Sir." To them he uttered the syllable da and asked: "Have you understood?" They replied: "We have. You said to us, 'Control yourselves (damyata).' He said: "Yes, you have understood."

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा इति व्यज्ञासिष्मेति होचुर्दत्तेति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

(Chapter 5, brahmana 2, verse 2; Brihadaranyaka Upanishad)

Meaning : Then the men said to him: "Please instruct us, Sir" To them he uttered the same syllable da and asked: "Have you understood?" They replied: "We have. You said to us, 'Give (datta).' He said: 'Yes, you have understood.'

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत्त्रय
शिक्षेद्दमं दानं दयामिति।

(Chapter 5, brahmana 2, verse 3; Brihadaranyaka Upanishad)

Meaning: Then the demons said to him: "Please instruct us, Sir." To them he uttered the same syllable da and asked: "Have you understood?" They replied: "We have. You said to us: 'Be compassionate (dayadhvam).' He said: "Yes, you have understood." That very thing is repeated even today by the heavenly voice, in the form of thunder, as "Da," "Da," "Da," which means: "Control yourselves," "Give," and "Have compassion." Therefore one should learn these three: self-control, giving and mercy.

Summary: a) Regulation of sensory stimulations is essential to overcome anger. Sensory pleasures leads to misery. b) Develop *dama*, *dana* and *daya* to overcome different forms of anger.

MAHANARAYANA UPANISHAD :

Mahanarayanopanishad is considered to have its root in Krishna Yajurveda. Both Vishnu and Shiva are glorified as the first equivalent embodiment of Brahman, the concept of ultimate. It solemnises Lord Vishnu and Lord Shiva as being the entire universe, the manifest One, the right,

the just and the truth. It also describes the highest principles of human endeavours. ((Swami Vimalananda, 1968; Lakshminarasimha Murthy, 2012)

आपान्तमन्युस्तृपलप्रभर्मा धुनिशिशमीवाञ्छरुमाञ्छरुजीषी । सोमोविश्वान्यतसा वनानि नार्वागिन्द्रं प्रतिमानानि देभुः ॥

(Anuvaka 1, Verse 44, Mahanarayana Upanishad)

Meaning : Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains). Counter-weights do not weigh down making Indra light

Soma is another term used to describe mild anger (assumed to be anger) in this Upanishad. It describes Soma as one who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice causes. *Apanta Manyu* (soma) is like the mother's anger towards child.

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम्। तन्न इन्द्रो वरुणो बृहस्पतिस्सविता च पुनन्तु पुनः पुनः ॥

(Anuvaka 1, Verse 56, Mahanarayana Upanishad)

Meaning : May Indra, Varuna, Brihaspati and Savitur completely destroy that sin committed by me and my people in thought, word and act.

The concept of Trikarana is employed here. Seeking the divine to completely destroy the sins committed in thought, word and act. Anger is a sin. Anger can be committed or expressed in thought (manas), word (vak) and act (kaya).

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम्। यद्वा पापमकार्षम्। मनसा वाचा हस्ताभ्याम्। पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु। यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा ॥

(Anuvaka 31-1, Mahanarayanopanishad)

Meaning: May fire, Anger and Guardians of anger guard me from the sins resulting from anger. May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ. Further whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम्। यद्वात्रिया पापमकार्षम्। मनसा वाचा हस्ताभ्याम्। पद्भ्यामुदरेण शिश्ना । रात्रिस्तदवलुम्पतु। यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥

(Anuvaka 32-1, Mahanarayanopanishad)

Meaning: May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger. May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ. Further, whatever sinful deed has

been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail !

These are the Mantra also used in *Sandhya Vandana*. This is a prayer to Sun and Fire. Anger and Guardians of anger are prayed to guard from the sins resulting from anger. Further praying God to destroy completely whatever sins committed by thought, word, hands, feet, stomach and the procreative organ. Anger leads only to sin.

Sandhya Vandana is generally done at three times a day which means we are reminded not to engage in any acts of anger, three times a day. Secondly considering anger among all evil emotions indicates that it is the root of all sins. Thirdly it also denotes that anger is the most commonly and most frequently encountered evil and hence included in this practice.

आदित्यो वै तेज ओजो बलं यशश्चक्षुः श्रोत्रमात्मा मनो मन्युर्मनुर्मृत्युः सत्योमित्रो वायुराकाशः प्राणो लोकपालः कः किं कं
तथसत्यमन्नमृतो जीवो विश्वः कतमः स्वयम्भु ब्रह्मैतदमृत एष पुरुष एष भूतानामधिपतिर्ब्रह्मणः सायुज्यं
सलोकतामाप्नोत्येतासामेव देवतानां सायुज्यं सार्ष्टितां समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् ॥

(Anuvaka 15, verse 1; Mahanarayana Upanishad)

Meaning : The sun alone is verily all these: -- energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya, Mitra, Wind, Ether and Breath, the Rulers of the world, Prajapati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life), liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

While praising Sun, as the all-pervading entity, anger (Manyu) also included. This indicates sun is the super power and anger is under his control. Hence, surrendering to him or praying him helps in managing anger. Surya Namaskara may find relevance here.

मन्युरकार्षीन्नमोनमः । मन्युरकार्षीन्मन्युः करोति नाहं करोमि मन्युः कर्ता नाहं कर्ता मन्युः कारयिता नाहं कारयिता एष ते
मन्यो मन्यवे स्वाहा ॥

(Anuvaka 62, Verse 1, Mahanarayana Upanishad)

Meaning: Salutations to the gods. Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent, not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail!

In this verse, we can see total surrendering to divinity. It says acts of anger are not done by me. I am not responsible for it. In the previous verse the same is said for desire. Repeated salutations and offerings are made to Manyu (seeking not to engage the person to do bad deeds). This is in a way surrendering to God. Detaching the acts from the 'I' ness. In the previous verse, it says desire is ignited by me. It is the Kama. In this verse, anger is not caused by me but by Manyu. So be it a good or bad deed, detach from 'I'.

मनोवाक्कायकर्माणि मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासश्स्वाहा ॥

(Anuvaka 66, verse 3, Mahanarayana Upanishad)

Meaning: By this oblation may the deeds accomplished by my mind, speech and body become purified.

Concept of trikarana shuddhi is mentioned here. Purification at physical, verbal and mental level is considered here.

Summary: a) Soma - mild anger is defined and described b) concept of trikarana shuddhi (kaya-vak-manas), the three dimensional cleaning of anger is emphasized c) One should contemplate on overcoming anger three times a day d) Yogic practice Sun Salutation promotes overcoming anger. e) Total surrendering to divine is an approach to overcome anger.

SRIMAD MAHABHARATA

There are a number of situations where anger was exhibited by almost all prominent characters. The focus is to consider the concepts of anger stated by the characters of Mahabharata and not on the situations. Here below are a few extracts:

The Mahabharata; VanaParva, YakshaPrashna 311–12

For a question by Yaksha, Yudhishtira said, anger is the invisible enemy. Yaksha put forth another set of questions - “Who is the enemy of men difficult to conquer and what is the endless disease? What is the nature of a good man and what is the nature of a bad man?. Yudhishtira’s answer was क्रोधः सुदुर्जयः शत्रुः लोभो व्याधिरनन्तकः । सर्वभूतहितः साधुः असाधुर्निन्दयः स्मृतः॥ Anger is the enemy of men difficult to conquer and covetousness (greed) is the endless desire. A good man is one who seeks welfare of all beings and a bad man is one who has no compassion or mercy.

In Mahabharata, udyoga parva (5-15-18) it says

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत्। जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम्।।

Meaning : ‘Win anger with mercy, win wickedness with good behaviour, win miser with charity, and win liar with truth’.

Vidhura Niti 7-72 also says Win Anger by serenity, wickedness by Virtue.

The Mahabharata; VanaParva, Section XXVII:

Draupadi recalled an ancient story of the conversation between Prahlada and Vali, Vali asks Prahlada which is meritorious forgiveness or might? Prahlada reply was neither forgiveness nor might is always meritorious. One should put forth his might and show his forgiveness on proper occasions, with reference to place and time. Draupadi narrating this story tells that Kauravas are disregarding Yudhishtira because of his virtue of forgiveness. She says that time has come to put forth his might and anger. Yudhishtira replies giving detailed elaboration on anger and its consequence.

युधिष्ठिर उवाच ॥ क्रोधो हन्ता मनुष्याणां क्रोधो भावयिता पुनः । इति विद्धि महाप्राज्ञे क्रोधमूलौ भवाभवौ ॥ १ ॥ यो हि संहरते क्रोधं भावस्तस्य सुशोभने । यः पुनः पुरुषः क्रोधं नित्यं न सहते शुभे ॥ तस्याभावाय भवति क्रोधः परमदारुणः ॥ २ ॥ क्रोधमूलो विनाशो हि प्रजानामिह दृश्यते । तत्कथं मादृशः क्रोधमुत्सृजेल्लोकनाशनम् ॥ ३ ॥ क्रुद्धः पापं नरः कुर्यात्क्रुद्धो हन्याद्गुरूनपि । क्रुद्धः परुषया वाचा श्रेयसोऽप्यवमन्यते ॥ ४ ॥ वाच्यावाच्ये हि कुपितो न प्रजानाति

कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते तथा ॥ ५ ॥ हिंस्यात्क्रोधादवध्यांश्च वध्यान्सम्पूजयेदपि । आत्मानमपि
 च क्रुद्धः प्रेषयेद्यमसादनम् ॥ ६ ॥ एतान्दोषान्प्रपश्यद्भिर्जितः क्रोधो मनीषिभिः । इच्छद्भिः परमं श्रेय इह चामुत्र
 चोत्तमम् ॥ ७ ॥ तं क्रोधं वर्जितं धीरैः कथमस्मद्विधश्चरेत् । एतद्वैपदि सन्धाय न मे मन्युः प्रवर्धते ॥ ८ ॥ आत्मानं च परं
 चैव त्रायते महतो भयात् । क्रुध्यन्तमप्रतिक्रुध्यन्द्द्वयोरेष चिकित्सकः ॥ ९ ॥ मूढो यदि क्लिश्यमानः क्रुध्यतेऽशक्तिमान्नरः ।
 बलीयसां मनुष्याणां त्यजत्यात्मानमन्ततः ॥ १० ॥ तस्यात्मानं सन्त्यजतो लोका नश्यन्त्यनात्मनः । तस्माद्वैपद्यशक्तस्य
 मन्योर्नियमनं स्मृतम् ॥ ११ ॥ विद्वांस्तथैव यः शक्तः क्लिश्यमानो न कुप्यति । स नाशयित्वा क्लेशरं परलोके च नन्दति ॥
 १२ ॥ तस्माद्वलवता चैव दुर्बलेन च नित्यदा । क्षन्तव्यं पुरुषेणाहुरापत्स्वपि विजानता ॥ १३ ॥ मन्योर्हि विजयं कृष्णे
 प्रशंसन्तीह साधवः । क्षमावतो जयो नित्यं साधोरिह सतां मतम् ॥ १४ ॥ सत्यं चानृततः श्रेयो नृशंसाच्चानृशंसता । तमेवं
 बहुदोषं तु क्रोधं साधुविवर्जितम् ॥ १५ ॥ मादृशः प्रसृजेत्कस्मात्सुयोधनवधादपि ॥ १५ ॥ तेजस्वीति यमाहुर्वै पण्डिता
 दीर्घदर्शिनः । न क्रोधोऽभ्यन्तरस्तस्य भवतीति विनिश्चितम् ॥ १६ ॥ यस्तु क्रोधं समुत्पन्नं प्रज्ञया प्रतिबाधते । तेजस्विनं तं
 विद्वांसो मन्यन्ते तत्त्वदर्शिनः ॥ १७ ॥ क्रुद्धो हि कार्यं सुश्रोणि न यथावत्प्रपश्यति । न कार्यं न च मर्यादां नरः
 क्रुद्धोऽनुपश्यति ॥ १८ ॥ हन्त्यवध्यानपि क्रुद्धो गुरून्त्रैस्तुदत्यपि । तस्मात्तेजसि कर्तव्ये क्रोधो दूरात्प्रतिष्ठितः ॥ १९ ॥
 दाक्ष्यं ह्यमर्षः शौर्यं च शीघ्रत्वमिति तेजसः । गुणाः क्रोधाभिभूतेन न शक्याः प्राप्तुमञ्जसा ॥ २० ॥ क्रोधं त्यक्त्वा तु पुरुषः
 सम्यक्तेजोऽभिपद्यते । कालयुक्तं महाप्राज्ञे क्रुद्धैस्तेजः सुदुःसहम् ॥ २१ ॥ क्रोधस्त्वपण्डितैः शश्वत्तेज इत्यभिधीयते ।
 रजस्तल्लोकनाशाय विहितं मानुषान्प्रति ॥ २२ ॥ तस्माच्छश्वत्त्यजेत्क्रोधं पुरुषः सम्यगाचरन् । श्रेयान्स्वधर्मानपगो न क्रुद्ध
 इति निश्चितम् ॥ २३ ॥ यदि सर्वमबुद्धीनामतिक्रान्तममेधसाम् । अतिक्रमो मद्विधस्य कथं स्वित्स्यादनिन्दिते ॥ २४ ॥ यदि
 न स्युर्मनुष्येषु क्षमिणः पृथिवीसमाः । न स्यात्सन्धिर्मनुष्याणां क्रोधमूलो हि विग्रहः ॥ २५ ॥ अभिषक्तो
 ह्यभिषजेदाहन्याद्गुरुणा हतः । एवं विनाशो भूतानामधर्मः प्रथितो भवेत् ॥ २६ ॥ आक्रुष्टः पुरुषः सर्वः प्रत्याक्रोशेदनन्तरम् ।
 प्रतिहन्याद्धतश्चैव तथा हिंस्याच्च हिंसितः ॥ २७ ॥ हन्युर्हि पितरः पुत्रान्पुत्राश्चापि तथा पितृन् । हन्युश्च पतयो भार्याः
 पतीन्भार्यास्तथैव च ॥ २८ ॥ एवं सङ्कुपिते लोके जन्म कृष्णे न विद्यते । प्रजानां सन्धिमूलं हि जन्म विद्धि शुभानने ॥
 २९ ॥ ताः क्षीयेरन्प्रजाः सर्वाः क्षिप्रं द्रौपदि तादृशे । तस्मान्मन्युर्विनाशाय प्रजानामभवाय च ॥ ३० ॥ यस्मात्तु लोके
 दृश्यन्ते क्षमिणः पृथिवीसमाः । तस्माज्जन्म च भूतानां भवश्च प्रतिपद्यते ॥ ३१ ॥ क्षन्तव्यं पुरुषेणेह सर्वास्वापत्सु शोभने ।
 क्षमा भवो हि भूतानां जन्म चैव प्रकीर्तितम् ॥ ३२ ॥ आक्रुष्टस्ताडितः क्रुद्धः क्षमते यो बलीयसा । यश्च नित्यं जितक्रोधो
 विद्वानुत्तमपुरुषः ॥ ३३ ॥ प्रभाववानपि नरस्तस्य लोकाः सनातनाः ।
 क्रोधनस्त्वल्पविज्ञानः प्रेत्य चेह च नश्यति ॥ ३४ ॥

Courtesy : sanskritdocuments.org

King Yudhishtira said: Anger is the slayer of men and is again their protector. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. O thou beautiful one, he that suppresses his anger earns prosperity. That man, again, who always gives way to anger, reaps adversity from his fierce anger. It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger, which is so destructive of the world? The angry man commits sin. The angry man kills even his preceptors. The angry man insults even his superiors in harsh words. The man that is angry fails to distinguish between what should be said and what should not. There is no act that an angry man may not do,

no word that an angry man may not utter. From anger a man may slay one that deserves not to be slain, and may worship one that deserves to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this that they of tranquil souls have banished wrath. How can one like us indulge in it then? O daughter of Draupada, reflecting upon all this, my anger is not excited. One that acts not against a man, whose wrath has been up, rescues himself as also others from great fear. In fact, he may be regarded to be the physician of the two (viz., himself and angry man). If a weak man persecuted by others, foolishly becomes angry towards men that are mightier than he, he then becomes himself the cause of his own destruction. And in respect of one who thus deliberately throws away his life, there are no regions hereafter to gain. Therefore, O daughter of Draupada, it has been said that a weak man should always suppress his wrath. And the wise man also who though persecuted, suffers not his wrath to be roused, joyeth in the other world, having passed his persecutor over in indifference. It is for this reason has it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in the straits. It is for this that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious.

Courtesy : Hinduism.com

Summary : a) Anger is an invisible enemy b) one should win over anger by not becoming angry c) forgiveness is the highest virtue d) anger is the gift given to man for destruction activities, e) Anger should be exhibited in a right way, at the right place and at right time.

SRIMAD RAMAYANAM

During Sita Svayamvara – the episode of Parashurama visit and the conversation of Lakshmana and Rama with him is a classic example for anger expression and anger control. It took place after Ram broke Shiva's bow and Parashurama rushed towards Mithila filled with rage after coming to know this. In this story, we see the highest level of anger expression by Parashurama. For this, response from Lakshmana was very aggressive which only added fuel to the fire. For the same situation Sri Rama's response was more assertive. There is a big difference between the exchange of words between Parashurama and Lakshmana and that of Parashurama and Rama. Lakshmana's anger can be termed as Rajasic while Rama's was Satvic. Anger of Ravana is of Tamasic nature.

Parashurama denotes the powerful anger trigger (stimulus) which we come across every day. The moral of the incident is that even when there is a strong stimulus (trigger), one should maintain calmness and respond appropriately.

Valmiki in the first chapter, 18th verse, describes the qualities of Rama and says Rama's anger was like that of Kalagni (*kaala agni sadrushah krodhe*). There are instances where Rama got angry.

In sundara khanda (chapter 55), after setting Lanka on fire, Hanuman begins to reproach himself for his unrestrained exhibition of anger, unmindful of Sita's location and her safety. Later he reflects that those who control anger are the real great people. He who gives in to anger is capable of any crime including killing his preceptors. There is no obscene word he cannot utter and there is no foul deed he cannot do. He alone is called a Purusha who overcomes anger through forbearance. Following are the verses

धन्यास्ते पुरुषश्रेष्ठा ये बुद्ध्या कोपमुत्थितम्। निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा।। क्रुद्धः पापं न कुर्यात्कः क्रुद्धो हन्याद्गुरून्पि। क्रुद्धः परुषया वाचा नरस्साधूनधिक्षिपेत्।। वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित्। नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित्।। यस्समुत्पतितं क्रोधं क्षमयैव निरस्यति। यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते।।

(Sundara khanda, chapter 55, verse 3-6)

As a burning fire is extinguished with water, blessed indeed are those great-souled men of excellence, who in their wisdom, restrain their elevated fury. Which enraged man would not incur a sinful act? An enraged person may even kill his elders/gurus. An enraged person may insult virtuous men with harsh words. An agitated person ever does not know which appropriate words are and which are forbidden words to be uttered. For enraged persons, there is neither an improper act nor ever an improper word to be spoken. As a serpent casts off its slough, whoever casts aside an intense anger sprung up in him suddenly by virtue of his endurance, he verily is said to be an excellent man (Sundara khanda, chapter 55, verse 3-6)

ईषत्कार्यमिदं कार्यं कृतमासीन्न संशयः। तस्य क्रोधाभिभूतेन मया मूलं क्षयः कृतः।।

(Sundara khanda, chapter 55, verse 10)

This task (of burning Lanka) has been fulfilled by me and it has been completed only with a small effort. Overpowered as I was with anger, the very root of that fulfilment has been destroyed by me. There is no doubt. (Sundara khanda, chapter 55, verse 10)

मया खलु तदेवेदं रोषदोषात्प्रदर्शितम्। प्रथितं त्रिषु लोकेषु कपित्वमनवस्थितम्।।

धिगस्तु राजसं भावमनीशमनवस्थितम्। ईश्वरेणापि यद्रागान्मया सीता न रक्षिता।।

(Sundara khanda, chapter 55, verse 15 and 16)

Due to culpability of my anger, I have indeed shown this apishness that is famous for instability in the three worlds. Let there be shame upon the passionate way of my thinking, which breeds helplessness and instability. even though capable as I am, Sita could not be saved by me due to my exciting passion of anger. (Sundara khanda, chapter 55, verse 15 and 16)

Valmiki, in the form of broodings of Hanuman, explains the disastrous consequences of anger while recommending to avoid anger of any kind and at all costs.

Summary: a) There can be many stimuli to anger around and some of them may be very powerful, b) response to these stimuli determines one's proneness to anger c) Anger is not the counter for anger stimulus d) consequences of anger are disastrous.

SRIMAD BHAGAVATAM

Trikarana concept is dealt in Srimad Bhagavatam (SB) in the following verse.

कायेन वाचा मनसेन्द्रियैर्वा बुध्यात्मना वा वनुष्टुतस्वभावात्। करोति यद्यत् सकलं परस्मै नारायणायेति समर्पयत् तत्
Meaning: Whatever one does with body, words, mind, senses, intelligence or purified consciousness, one should offer to the Supreme thinking 'this is for the pleasure of Lord Narayana'.
(SB 11.2.36)

Based on this verse, the popular samarpana mantra, with a slight change is used to surrender.

कायेन वाचा मनसेन्द्रियैर्वा बुध्यात्मना वा प्रकृतेस्वभावात्। करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥
Meaning : I dedicate to the Supreme Narayana all that I do by means of the body, words, mind, the organs of action, the organs of a knowledge and by the impulsion of nature

The Bhagavatam narrates several accounts of how anger bewildered the intelligence of even great personalities. In the story of Ambarisha, Lord Krishna protected his devotee Ambarisha and released his razor-sharp disc weapon towards Durvasa. After fleeing for his life, Durvasa came to his senses and realized how his pride and lust for adoration and distinction had provoked his needless wrath. Understanding the ramifications of his anger, Durvasa Muni fell at the feet of Maharaja Ambarisha and received forgiveness.

Anger is considered as younger brother of desire (SB 3.15.31). Anger will continue even in the liberated stage. The difference between the anger of an ordinary person and that of a liberated person is that an ordinary person becomes angry because his sense desires are not being fulfilled, whereas a liberated person becomes angry when restricted in the discharge of duties for serving the Supreme Personality of Godhood.

"Control your anger, for anger is the foremost enemy on the path of spiritual realization (Bhagavatam, 4.11.31). A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others." (Bhagavatam, 4.11.32)

The Srimad-Bhagavatam describes many persons who conquered lust and were unaffected by anger. Foremost among them is Prahlada Maharaja. Hiranyakashipu began to look upon his saintly son as an enemy and plotted to kill him. Prahlada did not get angry with his father instead had full faith that the Lord is orchestrating everything and that He will protect them. After, calming down of Narasimha Avatara, the first thing Prahlada asks God is to forgive his father and grant him sadgati. Prahlada was an adolescent at this point of time. Again here we can see strong triggers of anger but the young Prahlada never lost his calmness. Rather he pleaded for Moksha of his father.

Similarly, Nachiketa also exhibited very high level of patience and perseverance. He did not get angry about his father's acts. The first boon he asks with Yama is the forgiveness for his father.

Summary: a) Anger will not spare the learned too, one should be very careful and cautious b) Anger can very well be kept under control during adolescence, c) Right time to impart moral education is during adolescence (*brahmacharya, gurukulavasa*)

Puranas:

Kali Purana: *Kali* is the son of *Krodha* (anger) and his sister-turned wife *Himsa* (Violence). *Dhamba* (vanity), *Maya* (illusion), *Adharma* (impropriety) and *Mithya* (falsehood) are all relatives (Wikipedia).

Bhagavata Purana: This purana provides a different lineage of *Krodha*. It talks about series of twin descendants who intermarry to produce the next twin. *Krodha* (anger) and *Himsa* (violence)

are produced by Lobha (covetousness) and Nikriti (fraud). Their further series of progeny are Kali (wickedness) and Durukti (evil speech), then Mrityu (death) and Bhí (fear) then Niraya (hell) and Yatana (torment) (Wikipedia)

Vishnu Purana : In this Purana, *Krodha* (anger) along with its siblings *soka* (sorrow), *Thrishna* (greediness), *Jara* (decay), *Vyadhi* (disease) are the progeny of *Mrityu*. They are closely related to *Himsa* (violence), *Anrita* (falsehood), *Nikriti* (fraud), *Bhaya* (fear), *Naraka* (hell), *Maya* (deceit), *Vedana* (grief), *Dukha* (pain) and *Mrityu* (death) are all relatives of *Krodha*. These are called inflictors of misery and are characterised as progeny of Vice (Adharma).

This indicates that anger is a core negative emotion and has many facets. The definition of anger by Psychologists also falls in this direction only. They say, anger is an emotion that can range from mild annoyance to intense rage.

There is also story of eleven Rudras in Vishnu Purana. According to this purana, ‘Rudra’ is the form of Parabrahman when he is personified with anger. The furious Rudra was born from the anger of Brahma with a form having body of half man and half woman (Ardhanareeshwara). The male form then split itself into eleven, forming the eleven Rudras called Manyu, Manu, Mahmasa, Mahan, Siva, Rtudhvaja, Ugraretas, Bhava, Käma, Vamadeva and Dhrtavrata. From the woman were born the eleven Rudranis who became wives of the Rudras. They are Dhi, Vrtti, Usana, Urna, Niyuta, Sarpis, Ila, Ambika, Iravatl, Sudha and Diksa. Brahma allotted to the Rudras the eleven positions – five sensory organs, five organs of action and the mind. The Rudranis are the feminine form the strong powerful forces of energy (Sri Shaktis) for destruction of evil.

Summary: a) Anger is a negative emotion so its correlates, b) concept of 11 Rudras and Rudranis – associated to 11 indriyas

SRIMAD BHAGAVAD GITA

Considering the concepts of yoga intervened in Bhagavad Gita (BG) and the words of wisdom and practical teachings explained in a simplest way, a thorough analysis of anger as said in Bhagavad Gita is carried out. The words used about anger in this text are Krodha, Dwesha, Amarsha.

Lord Krishna explains step by step process of origin of anger and its consequences. He says anger is an innate emotion that masks the discrimination ability. He states that Anger is born out of Rajas. He also explains the 12 types of Rajasic Natures such as 1) *Rajasic Shradha* (faith), 2) *Rajasic Ahara* (food), 3) *Rajasic Yajna* (sacrifice), 4) *Rajasic Tapas* (austerity), 5) *Rajasic Dana* (gift), 6) *Rajasic Tyaga* (renunciation), 7) *Rajasic Jnana* (knowledge), 8) *Rajasic Karma* (action / deed), 9) *Rajasic Person* (personality), 10) *Rajasic Buddhi* (intellect), 11) *Rajasic Dhruti* (fortitude / strength), 12) *Rajasic Sukha* (pleasure). All these phenomenon can lead to anger.

He considers anger as an enemy, gate to hell. He further warns to be aware anger as an enemy and calls for abandoning it. By abandoning anger, one gets *chitta prasadana* (peace of mind). By controlling the senses from the beginning one can abandon or eliminate anger. Lord Krishna categorises anger as the *Asuri Guna* (Vice Nature - demonic quality). He also says enslaved by anger, *Alpa buddhi* (ignorant) people strive to accumulate wealth in improper ways and perform sinful acts. Malicious People take shelter of anger and hate everyone. While explaining the concept of *Kshetra* (the field and the knower), he says anger and its manifestations are part of *Kshetra*.

Ahimsa is another virtue which Lord Krishna has emphasized in many occasions. He says Ahimsa is the quality of divine and is the symbolic quality of Jnana. Ahimsa is the fundamental concept to be adopted by everyone. Any seeker should practice Ahimsa. He ensures including ahimsa as the basic requirement, while defining the qualities of various personalities or types of seekers, such as *Muni, Sanyasi, Yuktha* or *Sukhi Narah, Yati, Mukta, Bhakta, Dhyanyoga Para, Shantah*, seeker of

eternal liberation (*sada muktha*). (Swami Tapasyananda 2011; Sri Sri Sachidaanandendra Saraswati Swami, 2012) Below tabular columns (Table 1) provide the details of the verses and interpretations

Table 1: Bhagavad Gita Verses on Anger and its related concepts

| Sl No | Verse No | Verse in Sankrit & English Meaning | Comments |
|-------|----------|--|---|
| 1 | 2-56 | दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते। He whose mind is not shaken by adversity, who does not hanker after pleasures, and who is free from attachment, fear and anger, is called a sage of steady wisdom. | Quality of a Muni |
| 2 | 2-62 | ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते। सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते। When one thinks of an object, attachment to it arises; from attachment desire is born; from desire anger arises. | Origin of Anger |
| 3 | 2-63 | क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।। From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination one perishes. | Anger Consequences |
| 4 | 2-64 | रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति But the self-controlled man, moving amongst objects with the senses under restraint, and free from attraction and repulsion, attains to peace | Abandoning anger one gets Chitta prasada (peace) |
| 5 | 3-34 | इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway, for they are his foes. | Anger is an enemy (paripantha) |
| 6 | 3-37 | काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्। It is desire, it is anger born of the quality of Rajas, all-sinful and all-devouring; know this as the foe here (in this world). | Anger is born out rajas. Know anger is an enemy (vairi) |
| 7 | 3-38 | धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्। As fire is enveloped by smoke, as a mirror by dust, and as an embryo by the amnion, so is this (viveka) enveloped by that (anger). | Anger masks discrimination ability |

| | | | |
|----|-------|---|---|
| 8 | 3-41 | तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ। पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्। Therefore, O best of the Bharatas (Arjuna), controlling the senses first, do thou kill this sinful thing (anger), the destroyer of knowledge and realisation! | By controlling the senses from the beginning, kill or eliminate anger |
| 9 | 4-10 | वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः। Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being. | One who is free from anger attains Him |
| 10 | 5-3 | ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति। निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते।। He should be known as a perpetual Sanyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily set free from bondage! | Qualities of a Sanyasi |
| 11 | 5-23 | शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः He who is able, while still here in this world to withstand, before the liberation from the body, the impulse born of desire and anger—he is a Yogi, he is a happy man | Qualities of a Yuktha or Sukhi Narah |
| 12 | 5-26 | कामक्रोधवियुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्। Absolute freedom exists on all sides for self-controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realized the Self. | Qualities of a Yati |
| 13 | 5-28 | यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः। विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः With the senses, the mind and the intellect always controlled, having liberation as his supreme goal, free from desire, fear and anger—the sage is verily liberated forever. | Eternal Liberation (Sada Muktha) requirements |
| 14 | 7-27 | इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत। सर्वभूतानि संमोहं सर्गे यान्ति परन्तप।। By the delusion of the pairs of opposites arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa! | Anger is an innate character |
| 15 | 10-5 | अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः। भवन्ति भावा भूतानां मत्त एव पृथग्विधाः Non-injury, equanimity, contentment, austerity, fame, beneficence, ill-fame -(these) different kinds of qualities of beings arise from Me alone. | Ahimsa is the quality of divine |
| 16 | 12-15 | यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, envy, fear and anxiety—he is dear to Me. | Qualities of a Mukha bhakta (Amarsha word is used here) |

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| 17 | 12-17 | यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति। शुभाशुभपरित्यागी भक्ितमान्यः स मे प्रियः He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me. | Qualities of an ardent devotee |
| 18 | 13-7 | इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्। Desire, hatred, pleasure, pain, the aggregate (the body), fortitude and intelligence—the Field has thus been described briefly with its modifications. | Anger is a constituents of Kshetra |
| 19 | 13-8 | अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः। Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control, is Jnana | Ahimsa is the quality of Jnana |
| 21 | 16-2 | अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness, | Ahimsa is the Daivi Guna (Virtue / Divine nature) |
| 22 | 16-4 | दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् Hypocrisy, arrogance, self-conceit, harshness and also anger and ignorance, belong to one who is born in a demoniacal state, O Arjuna! | Anger is the Asuri Guna (Vice Nature) |
| 23 | 16-12 | आशापाशशतैर्बद्धाः कामक्रोधपरायणाः। ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyment. | Enslaved by anger, Alpa buddhi people perform sinful acts |
| 24 | 16-18 | अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः। मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others. | Malicious People take shelter of anger and hate everyone |
| 25 | 16-21 | त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्। Triple is the gate of this hell, destructive of the self—lust, anger, and greed,—therefore, one should abandon these three. | Anger is gate to hell, One should abandon it |
| 26 | 17-4 | यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः। प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः Rajasic-faith: The Satvic or pure men worship the gods; the Rajasic or the passionate worship the Yakshas and the Rakshasas; the others (the Tamasic or the deluded) worship the ghosts and the hosts of nature-spirits. | Rajasic Shradha (faith) |

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| 27 | 17-9 | कद्वसुलवणात्युष्णतीक्ष्णरूक्षविदाहिनः। आहारा राजसस्येष्टा दुःखशोकामयप्रदाः। Rajasic-food : The foods that are bitter, sour, saline, excessively hot, dry, pungent and burning, are liked by the Rajasic and are productive of pain, grief and disease. | Rajasic Ahara (food) |
| 28 | 17-11 | अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते। यष्टव्यमेवेति मनः समाधाय स सात्त्विकः Rajasic Yajna: The sacrifice which is offered, O Arjuna, seeking a reward and for ostentation, know thou that to be a Rajasic Yajna! | Rajasic Yajna (sacrifice) |
| 29 | 17-18 | सत्कारमानपूजार्थं तपो दम्भेन चैव यत्। क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् Rajasic Tapas: The austerity which is practiced with the object of gaining good reception, honour and worship and with hypocrisy, is here said to be Rajasic, unstable and transitory. | Rajasic Tapas (austerity) |
| 30 | 17-20 | दातव्यमिति यद्दानं दीयतेऽनुपकारिणे। देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्। Rajasic Dana: And, that gift which is made with a view to receive something in return, or looking for a reward, or given reluctantly, is said to be Rajasic. | Rajasic Dana (gift) |
| 31 | 18-8 | दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्। स कुत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ Rajasic Tyaga: He who abandons action on account of the fear of bodily trouble (because it is painful), he does not obtain the merit of renunciation by doing such Rajasic renunciation. | Rajasic Tyaga (renunciation) |
| 32 | 18-21 | यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः। दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्। Rajasic Jnana: But that knowledge which sees in all beings various entities of distinct kinds as different from one another—know thou that knowledge to be Rajasic (passionate). | Rajasic Jnana (knowledge) |
| 33 | 18-24 | तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः। प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्। Rajasic Karma: But that action which is done by one longing for the fulfilment of desires or gain, with egoism or with much effort—that is declared to be Rajasic. | Rajasic Karma (action / deed) |
| 34 | 18-27 | रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः। हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः Rajasic Person/Personality: Passionate, desiring to obtain the rewards of actions, cruel, greedy, impure, moved by joy and sorrow, such an agent is said to be Rajasic. | Rajasic Person (personality) |
| 35 | 18-31 | यया धर्ममधर्मं च कार्यं चाकार्यमेव च। अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी Rajasic Buddhi: That by which one incorrectly understands Dharma and Adharma, and also what ought to be done and what ought not to be done—that intellect, O Arjuna, is Rajasic! | Rajasic Buddhi (intellect) |

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| 36 | 18-34 | यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन। प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी Rajasic Dhruiti: But that firmness, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to Dharma, enjoyment of pleasures and earning of wealth—that firmness, O Arjuna, is Rajasic! | Rajasic Dhruiti (fortitude / strength) |
| 37 | 18-38 | विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्। परिणामे विषमिव तत्सुखं राजसं स्मृतम्। Rajasic Sukha: That pleasure which arises from the contact of the sense-organs with the objects, which is at first like nectar and in the end like poison— is declared to be Rajasic. | Rajasic Sukha (pleasure) |
| 38 | 18-51 | बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च। शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning both hatred and attraction, | Qualities of a Dhyanyoga Para |
| 39 | 18-53 | अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते। Having abandoned egoism, strength, arrogance, anger, desire, and covetousness, free from the notion of “mine” and peaceful,—he is fit for becoming Brahman. | Qualities of a Shantah (peace seeker) |

Sri Krishna also states that it is difficult to conquer desire and anger. The mind is so fickle and restless. Abhyasa, Vairagya and moderation in eating, recreation and work helps to control anger. The concept of Trikarana (Kaya-Vak-Manas) is touched by Sri Krishna while explaining the Tapas. Control over speech, body and mind is a requisite to aspire for Brahma Consciousness.

Summary: a) definition, description and consequences of anger is explicitly stated, b) condemns any act of anger, c) ahimsa is the pre-requisite to be a seeker, d) provides an elaborate understanding of Rajasic Nature (12 types) from which the anger is born.

YOGA

The entire Gita may be condensed into four types of yoga – The Karma Yoga (the yoga of action), The Bhakti Yoga (the yoga of devotion), The Raja Yoga (the yoga of meditation) and the Jnana Yoga (the yoga of knowledge). Karma yoga unfolds one’s hidden potential. Bhakti Yoga cultures

the feelings and brings emotional intelligence. Raja Yoga helps to develop strong will and control the mind. Jnana Yoga renders the intellect to the subtle and beyond.

Harmony could be achieved by integrating these four major yogas. Anger can be eradicated by understanding the truth (Jnana yoga), by surrendering to supreme (Bhakti yoga), by self-less action (Karma Yoga) and through gaining mastery over mind (Raja Yoga).

Apart from Bhagavad-Gita, the other major texts that expounds on yogic concepts are a) Yoga Vasista and b) Patanjali Yoga Sutras

Anger has its origin in Manomaya Kosha. It is a disturbance or a powerful fluctuation of mind. It is a thought wave that disturbs the flow of prana, clouds viveka (power of discrimination), evades peace and cause diseases. Anger affects all koshas. Just like the fire, it burns (harm or destroy) self before it extends its tongue towards others. It is an enemy of man. It is a self-destruction tool. Repeated anger makes it as a second nature of man.

Anger dwells in Sukshma Shareera (subtle body). It infiltrates to Sthula Shareera (gross body). Uncontrolled repeated anger leads to violence (amarsha) revenge (dwesha) etc and finally condensed form of it reaches the Karana Shareera (causal body), influencing the trans migratory life (cycle of birth and death). Anger of Sthula Shareera can be addressed easily whereas anger of Sukshma Shareera requires constant practice to overcome. Anger of Karana Shareera (that arises out of previous karma or latent impression) is very difficult to address. The concept of State and Trait anger as in behaviour science could be corroborated here. State anger is momentary anger whereas Trait anger is carried over anger which is related to personality of a person.

Anger is said to be associated with Swadhistana Chakra, the predominant consciousness of creativity, instinctive realms of emotions. Its location encompasses the genital and excretory regions where adrenaline glands and reproductive glands exists. Swadhistana chakra is very

important in self-development, with it being the storehouse to all our personal impressions and habits from past actions/lives. Anger issues could be worked on focusing on establishing balance at this chakra.

PATANJALI YOGA SUTRAS

Patanjali Yoga Sutras of Sage Patanjali is the primordial text providing foundation of classical Yoga philosophy. The 196 verses are the compilation of yoga philosophy from major traditional texts. Commentaries on Yoga Sutras by Swami Vivekananda (2012), IK Thaimini (2002) are considered to derive the concept of anger in this section.

Modifications of mind are called Vrittis. Accordingly anger being one of the strong modifications of the mind, is considered as a vritti. Hence attributes that Sage Patanjali assigns for vrittis implies for anger also. Vrittis by its nature are random, persistent, volatile, unpredictable, innumerable and changeable. Vrittis exists in both gross form and subtle form. They are like the seeds which germinate when condition becomes favourable. Anger is a vritti that exists in dormant state and manifests when there is a stimulus.

वृत्तयः पञ्चतस्यः क्लिष्टाऽक्लिष्टाः (PYS 1-5)

There are five classes of modifications, (some) painful and (others) not painful

Vrittis are of five types and are categorised as Klishta and Aklishta depending on their potential to cause suffering / afflictions or not. Accordingly, anger can also be classified as klishta (adharmic) or aklishta (dharmic).

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ (PYS 1-33)

Friendship, mercy, gladness and indifference being thought of in regard to subjects happy, unhappy, good and evil respectively, pacify the chitta.

A major part of life is concerned with the attitudes toward oneself and others. Fulfilment of attitudes contributes to satisfying life (peace of mind) and unfulfilment leads disturbance of mind (generally anger). In this verse, Sage Patanjali talks about developing positive attitude in order to have peace of mind by describing four types of people and the attitude one needs to develop towards each type of persons. They are cultivating feelings of friendliness towards those who are happy, compassion for those who are suffering, goodwill towards those who are virtuous, and indifference or neutrality towards those we perceive as wicked or evil.

Feeling of anger does not arise with a friend or loved one. Cultivating compassion towards people who are suffering make one not to get irritated, frustrated or impositioned because of them. Irritation, frustration are the milder version of anger. Cultivating complacency or joy towards virtuous or people who are doing good, makes us not to find fault in them and not to feel inadequate. Feeling of displeasure is the root of anger. Cultivating neutrality or disinterestedness towards wicked people makes us not to get angry or develop aversion towards them. Acceptance, tolerance and equality cannot be cultured when one is angry. Chittaprasadanam could be an effective anger management technique.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ (PYS 2-3) दुःखानुशयी द्वेषः॥ (PYS 2-8)

The pain bearing obstructions are ignorance, egoism, attachment, aversion and clinging to life. (PYS 2-3) Aversion is that which dwells on pain (PYS 2-8).

Aversion (dvesha) a co-variate of anger, is one of the five obstructions stated in this verse. These obstructions are the cause of all misery and bear pain. Anger can only reap pain and suffering. Anger causes misery and hence is an obstacle in the path of yoga. Aversion is a modification that results from misery (anger) associated with some memory.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ ध्यानहेयास्तद्भुक्तयः ॥ क्लेशमूलः कर्माशयो द्रुष्टाद्रुष्टजन्मवेदनियः ॥ सति मूले तद्विपको जात्यायुर्भोगाः ॥ (PYS 2-10,11,12,13)

The fine samskaras are to be conquered by resolving them into their causal state (2-10) By meditation, their (gross) modifications are to be rejected (2-11) The 'receptacle of works' has its root in these pain-bearing obstructions, and their experience is in this visible life, or in the unseen life. (2-12) So long as this root source exists, its contents will ripen into a birth, a life, and experience (2-13)

It is difficult to come out of these kleshas completely. They exist in their subtle form as latent impression (samskara) and pop up along the spiritual path at any point of time either in this birth or in the future births. The gross form of kleshas could be subdued / suppressed / controlled through Meditation. As long as kleshas exist in subtle form, one continues in the cycle of births and deaths.

Anger (aversion) being one of the kleshas, lies in both subtle and gross form. The gross form of anger could be managed through meditation. The subtle form is a determinant of trans-migratory life. The disturbing thoughts of anger arise out of our past actions and our karma (latent impression). When we really understand that anger is due to our own karma, our own perception, and our own way of looking at the situation and not due to the external factors, it is easy to find solution. It means overcoming anger is actually in one's hand and one's control.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ (PYS 2-28)

By the practice of the different parts of Yoga, the impurities being destroyed, knowledge becomes effulgent up to discrimination.

Practice of yoga removes the impurities of mind, sharpens the viveka, light the awareness of truth. Practice of Yaga will help to cultivate the attitudes as mention earlier or to replace disturbing thoughts with the opposite. Yoga is gaining mastery over one's own mind.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ (PYS 2-30)

Non-killing, truthfulness, non-stealing, continence and non-receiving are called Yama

Among the various limbs of yoga, Yama (social discipline) is the first limb. In that Ahimsa is the first component. Ahimsa is absence of causing injury or damage to any being, in any manner. Ahimsa should be practiced at action level, speech level and also at thought level. Any act of

Himsa has its root in Anger. Anger is the himsa that one does it for oneself as well as also to others.

वितर्कबाधने प्रतिपक्षभावनम् ॥ (PYS 2-33)

To obstruct thoughts which are inimical to yoga, contrary thoughts should be brought.

When agitated by negative (evil) emotions, think of the opposite (divine) thoughts. Think of love when angry. When the thought of forgiveness is raised, anger gets subdued automatically. Similarly, Premabhava overpower the Dwesha Bhava when invoked. This could be one of the anger management technique. Similarly when in anger, think of some good thing that is loved most. For example, children may think of their mother, friend or a sweet that they love most.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मूढमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥

(PYS 2-34)

The obstructions to Yoga are killing falsehood etc whether committed, caused or approved; either through avarice, or anger or ignorance; whether slight, middling or great; and they result in infinite ignorance and misery. This is (the method of) thinking the contrary.

Himsa and other vices (anger implied), be it mild, moderate or severe, should not only be carried out by oneself, but also not through others or by simply giving approval for a violent action or just by witnessing and not opposing it also. Every vicious thought will rebound, every thought of hatred is stored and bounce back later with misery.

Other vices imply anger is one among them. Hence one should not get angry in any way (direct or indirect) at any point of time. Anger of any degree (mild, moderate or severe), any mode (kayena, vacha, manasa) is condemned. Further it says that not only one should abstain becoming angry, but also should not encourage others to become angry or use others to express their anger. In short, anger is an impediment / obstruction whether committed, caused or approved. One should restrain from any act anger.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ (PYS 2-35)

Non-killing being established, in his presence all enmities cease (in others)

By practicing ahimsa, all enmities cease. For one who increasingly experiences the natural inner peace of a non-harming attitude, others give up their hostilities or aggression in return. When a person is firmly grounded in non-injury (ahimsa), other people who come near will naturally lose any feelings of hostility. Classical example for this is arch rival animals living harmoniously in the hermitage of great sages.

Summary: a) Anger is a modification of mind that can be righteous or non-righteous. We can infer that righteous anger is *aklishta* and non-righteous anger is *klishta*. b) anger is an obstacle c) State and Trait nature of anger could be derived e) any act of anger is condemned, be it mild, moderate or severe f) doing acts of anger or getting it done or approval of it also called sin g) anger management approaches dealt are 1) Dharana (concentration), 2) Dhyana (meditation), 3) Pratipaksha Bhavana (distraction towards opposite emotion), 5) Chitta Prasadana (developing positive attitudes), 6) practicing Ahimsa 7) Pratyahara and 8) Practicing Yoga

YOGA VASISTA

Yoga Vasista is the teachings of Sage Vasista to his student Rama when he was in Gurukul. Through various parables, the book goes into great detail surrounding the subtle intricacies of the mind, unravelling the multitude of layers to our very existence.

The concept of mental and bodily diseases is described in the Nirvana Prakarana. Diseases are of two types. *Adhija Vyadhi* (the psychosomatic, mental disorders primarily caused by the mind) and *Anadhija Vyadhi* (infections, accidents and diseases that afflict the body directly). *Adhija Vyadhis* are further classified as *Samanya* and *Sara Vyadhis*.

Repeated anger arousal in *Manomaya Kosha* turns into *Adhi* and then percolate to *Vijnanamaya kosha* causing dilution, memory loss and destruction of *Viveka* (discrimination ability). It percolates to *Pranamaya Kosha* causing disturbance in flow of *Prana*, imbalances in *Chakras*, blockage of *Nadis*. Further *Annamaya Kosha* is also affected affecting the digestion of food which leads to *ajeernatvam*, *atijeernatvam* and *kujeernatvam*. Anger paves way to many *Samanya* and *Sara vyadhis*. Angry behaviours may also lead to *anadhija vyadhis* (accidents self-harm).

A few quotes of Sage Vasista about anger are stated below

- a) A yogi should completely disassociate himself of all types of anger and hatred
- b) Yama will not approach those who have eradicated root of anger in the ocean of body
- c) Anger is one of the impure *vasanas* we have and a slight association with it is enough to afflict all our life.
- d) Great people are those who have minimized greatly the bootless delusion of anger
- e) *Jivanmuktas* are those whose minds have not experienced (or are not affected in this life by) anger which arise in them through their previous destiny.
- f) The mind will ever be tossed in the ocean of desires, being burnt by the fire of pains and gulped by the boa- constrictor (powerful snake) of anger.
- g) The pack of owls called passion and anger play in the *Akasha* of *Atman* during the night of restless desires enveloped with the intense gloom of dire delusion

Pratyahara and *Satsang* are the concepts emphasized in *Yoga Vasista* to ensure emotional stability and self-discipline. It says, enmities will cease in *Satsang*. Anger which is an internal enemy and also leads to external enmities can be overcome by just being with Wise people or *Jnanis*.

Summary: a) Anger having its origin in *Manomaya Kosha* affects other *koshas*, b) anger can cause *anadhija vyadhis* (accidents & infections), c) *Samanya* and *Sara adhis* indicate State and Trait nature, d) anger management approaches emphasized are 1) *Manaprashamana* (sublimation), 2) *Satsanga* (company of wise) and 3) *Pratyahara* (control over *Indriyas* – senses) e) adolescence is the right age to imbibe anger management skills f) Parables are effective tool for adolescent teaching g) mind-body relationship with respect to disease is well established

AYURVEDA:

Prakruti (Tridosha – kapha, vata, pitta) is the fundamental principle of ayurveda. All natural tendencies are dependent on *Shareerik Prakruti* of a person. According to Ayurveda, Anger is the result of imbalance in the tridosha. Excessive presence of pitta dosha leads to anger. Pitta is necessary for right understanding and judgment, but when it gets disturbed or out of balance, it creates misunderstanding and wrong judgment, leading to anger and hostility.

In charaka samhitha, it is mentioned that indulgence in *Kāma* (lust), *krodha* (anger), *lobha* (avarice), *irsya* (jealousy), *mana* (pride), *mada* (vanity), *shoka* (grief), *chinta* (anxiety), *udvega* (agitation), *harsha* (exhilaration) causes the vitiation of *manasik doshas* (*satva*, *rajas*, *tamas*). These further spoil *sharirik koshas* and cause diseases like *jvara* (fever), *atisara* (diarrhoea), *shosha* (emaciation), *meha* (diabetes) and *kustha* (skin disorder) etc.

तत्र प्रथमत एव तावदाद्याँल्लोभाभिद्रोह कोप प्रभवानष्टौ व्याधीन्निदानपूर्वेण क्रमेण व्याख्यास्यामः, तथा सूत्र सङ्ग्रहमात्रं चिकित्सायाः। चिकित्सितेषु चोत्तरकालं यथोपचित विकाराननुव्याख्यास्यामः ॥१५॥ (Ch.Ni. 1-15).

We shall describe the diagnosis as well as the time of treatment of 8 diseases (of ancient times) which are manifested as a result of greed, enmity and anger in the order of the Nidana (causative factors etc.) Later, other disease (along with those of this section) will be described.

According to this verse 8 types of diseases are caused by anger, enmity and greed and also how anger aggravates Pitta prakruti.

उष्णाम्णु लवण क्षार कटुकाजीर्णभोजनेभ्योऽतिसेवितेभ्यस्तथा तीक्ष्णातपान्नि सन्ताप श्रम क्रोध विषमाहारेभ्यश्च पित्तं प्रकोपमापद्यते ॥२२॥ (C.Ni. 1-22).

Intake of meals while suffering from indigestion and exposure to scorching sun, heat of fire, exhaustion, anger and irregular dieting. This aggravated Pitta approaches the site of Agni in the Amashaya (stomach including small intestine), follows the path of Rasa which is the first product of food after transformation, obstructs the channel of circulation of Rasa and sweet, impairs Agni due to its liquidity, extradites Agni from the site of digestion, inflicts pressure and spreads all over the body, thus causing Jvara (fever).

Pitta dosha aggravates when the food is consumed while angry. This aggravated Pitta approaches the site of Agni in the Amashaya (stomach including small intestine), follows the path of Rasa which is the first product of food after transformation. This obstructs the channel of circulation of Rasa and sweet, impairs Agni due to its liquidity, extrudates Agni from the site of digestion, inflicts pressure and spreads all over the body, thus causing Jvara. This implies that anger brings disequilibrium of pitta dosha and leads to health issues like indigestion, fever. Psychological stress, like *udvega* (excitement), *soka* (anxiety) also leads to disequilibrium of vata dosha, whereas, pitta is the main dosha vitiated by *krodha* (anger)". Stressors (Stress inducing factors) recognized in Ayurveda can be classified as those causing physical stress, like excessive physical exercise, vigils, fasting, injury, exhaustion, uneven body postures, or psychological, like, anger, fear, grief, anxiety and environmental, like, high altitudes and prolonged exposures to intense heat of sun and fire.

Ayurveda has recognised anger as one of the psychological stress inducing factor. Unhealthy food, irregular and improper routine and mental perturbations like *bhaya* (fear), *krodha* (anger), *soka* (grief), *lobha* (greed), *moha* (attachment), *ayasa* (confusion) etc. cause all types of morbidities.(C.Ci.1/2/3)

Summary: a) Predominance of Pitta prakruti in body constitution leads to anger b) anger, unhealthy food and improper lifestyle are the cause of all types of morbidities c) anger management is possible by bringing balance among the three prakruties.

VIVEKA CHUDAMANI

The Viveka Chudamani of Adi Shankaracharya describes developing Viveka, the human faculty of discrimination. Discrimination between real (unchanging, eternal) and unreal (changing, temporal) is the key aspect in spiritual life. Anger is a terrible and destructive product of rajas which operates as a continuous outward thrust throwing the mind to vikshepa state. Rajas is the cause of bondage.

Anger is one of the Shadripu. (Swami Ranganathananda, 2008) A few verses referring anger are given below:

कामः क्रोधो लोभदम्भाद्यसूया लोभदम्भाभ्यसूया अहङ्कारेष्यामत्सराद्यास्तुघोराः । धर्माएतेराजसाः पुम्प्रवृत्तिर्यस्मादेषा तद्रजो बन्धहेतुः ॥ (VC 112)

Desire, anger, greed, hypocrisy, arrogance, jealousy, egoism, envy, etc.—these are the dreadful attributes of rajas, from which the worldly tendencies of man are produced. Rajas is therefore the cause of bondage in life.

Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy etc – these are the dire attributes of rajas, from which the worldly tendency of man is produced. These expressions of Rajas take the mind to vikshepa state.

तिरोभूतेस्वात्मन्यमलतरतेजोवति पुमान् अनात्मानं मोहादहमिति शरीरं कलयति । ततः कामक्रोधप्रभृतिभिरमुंबन्धनगुणैः बन्धकगुणैः परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ (VC 140)

When a person's own Self of purest splendour is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc.

Man becomes rajasic out of ignorance by falsely identifying himself with his body. The great power of rajas called projecting power then sorely afflicts us through the binding shackles of lust anger etc. The fetters of anger are strong and they drift us up and down making the life miserable.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति । तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ (VC 278)

Tamas is overcome both by rajas and satva; rajas by satva and satva by — purification. Therefore, taking recourse to satva, diligently put an end to your superimposition.

Superimposition of higher nature over the lower nature helps in negation the lower nature. Therefore, taking recourse to satva, diligently put an end to superimposition. Anger can be overpowered by practicing satva or culturing satvic qualities. Channelizing anger is an effective way. Tamasic anger should be converted into Rajasic anger and then Rajasic anger to Satvic anger and finally get rid of even Satvic anger.

Of the four Sadhana Chatustaya, Shadsampat talks about six virtues, areas of mental training, and attitudes that are cultivated to stabilize the mind and emotions. They are Shama (tranquillity), dama (training of senses), uparati (withdrawal), titiksha (forbiddance), shradha (faith) and samadhana (harmony). By acquiring Shadsampat, one can overcome anger.

Summary: a) Ignorance is the root of rajas, b) It is an internal enemy and is born out of rajas c) Anger management approach is to acquire shad sampat (the six virtues) and d) developing satva uproots Rajas.

TIRUKURRAL

A master piece of Tamil Literature, written by saint poet Thiruvalluvar has a chapter on Anger. It interprets the outgrowths of anger and advocate keeping patience at all backgrounds. It says anger is the wickedest enemy a man could have. Anger crushes one's perceptions and lessens strength of thinking and strait judgment. Anger also produces feeling of worried and clouds the brain, which influences one's development and comforts. The Tirukurral warns that anger gives rise to teeming troubles. It kills the face's smile and the heart's joy. Left uncontrolled, it will annihilate one. It burns even friends and family who try to intervene, and easily leads to injuring others.

Tirukurral, chapter 31- (301 to 310) : controlling anger (English meaning verse-wise)

- Restrain anger where anger will be effective; where it won't be, does it matter whether one restrains it or not?
- Where it can't have an impact, anger is harmful; where it can, there is still nothing more harmful.
- Erase your anger against anyone; only harm springs forth from it.
- Is there a foe other than anger, which annihilates smile and joy.
- If one seeks to protect oneself, control anger, lest anger destroys oneself.
- If you seek to protect yourself, curb your anger, lest anger destroys you.

- Anger, the fire known to destroy those who harbour it, will also burn down the lifeboat, namely, one's clan.
- One, who possesses anger as a trait, will perish with the unfailing precision of a hand that slams the ground.
- Even if taunted with a harmful deed, tantamount to toasting in a multi-tongued fire, better try not to be angered.
- If the heart doesn't harbour anger, one would attain instantly all that it aspires to.
- Those who yield to anger are as good as dead; those who've shed anger are in effect saints.

Summary: a) Anger is a wickedest enemy, b) It destroys self and the surrounding c) One should control anger before it controls the man.

SUBHASHITA

क्रोधो हि शत्रुः प्रथमो नराणाम् देहस्थितो देहविनाशनाय । यथा स्थितः काष्ठगतो हि वह्निः स एव वह्निः दहते शरीरम् ॥

Anger is foremost enemy of humankind, which inherently resides within oneself only to destroy him, just like fire which is enkindled by a piece of wood ends up burning the piece

क्रोधमूलो मनस्तापः क्रोधः संसारबन्धनम् । धर्मक्षयकरः क्रोधः तस्मात्क्रोधं परित्यज ॥

Anger is the root of anxiety and mental distress. It is anger that keeps people bound to a worldly life. It even destroys righteous qualities. Therefore, put away your anger.

अत्यन्तकोपः कटुका च वाणी दरिद्रता च स्वजनेषु वैरं । नीचप्रसङ्गः कुलहीनसेवा चिह्नानि देहे नरकस्थितानाम् ॥

Extreme of anger, harsh speech, poverty, enmity with relatives, association with evil men, service of people from not so good a family – these are the marks of people living in Hell

नित्यं क्रोधात्तपो रक्षेत् धर्मं रक्षेच्च मत्सरात् विद्यां मानापमानाभ्यामात्मानं तु प्रमादतः

Always protect penance from anger, save righteousness from jealousy, defend knowledge from (the clutches of) pride and contempt, protect oneself (soul) from misdeeds.

क्रोधो वैवस्वतो राजा तृष्णा वैतराणी नदी । विद्या कामदुघा धेनुः सन्तोषो नन्दनं वनम् ॥

Anger is the king of the kingdom of death. Desire reigns in hell. Knowledge is like the divine cow that gives you everything. To be happy is to be in paradise

ऊत्तमेच क्षणम् खोपो मध्यमम् गटिकद्वयम् आधमेस्यत् आहो रात्रम् पापिष्टे मरणान्ततः ॥

Anger lasts for few seconds in wise, for few minutes in average man, for a day in inferior man and for lifetime in bad people.

MAHA SANKALPA :

मम जन्मभ्यस जन्म प्रबुधी एतत् क्षण पर्यन्थम् बाल्ये वयसि कौमरे यौवने वार्धके च जाग्रत् स्वप्न सुशुष्या अवस्थाम्सु मनो वक् कय कर्मेन्द्रिय जनेन्द्रिय व्यापारै काम-क्रोध-लोभ-मोह-मध-मथ्सर्याधि सम्भविथानम् इह जन्मनि जन्मान्थरे च ज्ञान आज्ञान क्रुथानम् मह पथकनाम् महा पतथकनुमन्थ्रत्वदेनम् . . .

... forgive desire, anger, greed... done at physical, mental and verbal level. During maha sankalpa, prayer is made to forgive the acts of anger of all types. Concept of trikarana is employed here to express holisticity or completeness.

MANU SMRITI :

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ (6.92)

Meaning: Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

क्रुद्धयन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् । सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् (6.48)

Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः । वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥ (7.46)

Meaning : For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

Manu mentions ten *Dharma Lakshanas*. *akrodha* is one of these *lakshana* (attribute, sign of a dharmic person). The other nine are: Dhriti (patience), Kshama (forgiveness), Damah (temperance), Asteya (non-stealing), Shaucham (purity), Indriyaigraha (freedom from sensual craving), Dhi (reason), Vidya (knowledge), and Satyam (truth). Hence *akrodha* is an essential quality of a Dharmatma or one who is treading the path of Dharma.

Brahmacharya ashrama is also defined in Manusmriti

Summary : Manu mentions ten *Dharma Lakshanas*. *Akrodha* is one of these *lakshana* (attribute or sign of a dharmic person). Accordingly *Krodha* is adharmic. It also says anger should not be the response for anger. Anger ruins the life itself.

SUMMARY & CONCLUSION OF LITERARY REVIEW :

Anger is characterized by racing thoughts (*vega*). The mind becomes highly disturbed, agitated and hyper active. Speeding thoughts denotes weakness of mind. Anger symbolizes the weakest state of mind. Anger is associated with sudden surge of energy with great destructive potential. It is strengthened by repetition. Just like the fire, the more it is fed the more it becomes hungry. Anger is never satisfied. Anger destroys peace. It engulfs self and others. Following are the major outcomes of this literary review

- 1) Anger is condemned in all scriptures. Declared as an internal enemy. It is a negative emotion born out of rajasic nature. It destroys one life not only the present but also future births (determinant of trans migratory life) (BG, PYS, VC)
- 2) Rudra and Manyu are personified with wrath or anger. They represent powerful destruction forces to fight against evil forces & to uphold dharma (MS, SR, MNU)
- 3) Identified *trikarana* (three tools) concept for holistic assessment of any manifestation or phenomenon. In particular anger assessment is holistic considering its manifestations at *Kaya* (body / behaviour), *Vak* (speech / word) and at *Manas* (thought / mind) level (All scriptures). *Kaya*, *Vak* and *Manas* are inter-related and cannot be separated. However, predominance in each domain may be considered.

Figure 5: Pictorial representation of Kaya-Vak-Manas concept



- 4) Anger can be categorised as *Dharmic* (righteous) & *Adharmic* (non-righteous) – based on *pramanatraya* (three proofs) – kala (time), desha (situation /place) & patra (person) (Mahabharata)
- 5) Consequences of anger are painful, destructive and far reaching. It affects all aspects of life (all koshas) and leads to many psycho-somatic and other ailments (YV, PYS).
- 6) Interconnectedness of body, breath & mind is well established in scriptures. Healthy and clear body (environment), free flow of prana and peace of mind are the pre-requisite for any Sadhana (pursuit) (All Upanishads, YV)
- 7) Yama Niyama concepts of Patanjali Yoga sutras are emphasised in almost all scriptures to establish health and wellbeing indicating the importance of these concepts in management of anger issues (BG, VC).
- 8) Yogic techniques for anger management will be effective when they are grounded in yama niyama (PYS)
- 9) Adolescence (brahmacharya) is the right age to impart moral education or developing positive virtues to overcome anger through the life span. Parables are time tested technique to impart knowledge to adolescents (YV)
- 10) The crux of this literature review is the compilation of various anger management approaches / techniques. Controlling anger should be considered as the very first and foremost exercise by a

sadhaka (seeker), because it halts the growth, deceives the mind and flares up the ego. Controlling anger leads to emotional stability and wisdom. Considering the diversity and uniqueness of the human mind, scriptures have suggested many techniques or principles to gain mastery over mind. Following are the specific approaches that can be adopted or followed to overcome anger. They include

- a) **Manaprashamana** (Sublimation) – Sublimation of Anger. Anger when raised is generally dealt with either by suppression or by inappropriate expression. Both are harmful. Sublimation is a positive way of handling it. Sublimation is reducing the speed of thoughts. This process calms down the mind. Calming down the mind is considered as yoga (YV).
- b) **Pratipaksha Bhavana** (Distraction) – Shifting the mind from angry feeling to positive thought such as love, happiness etc. (PYS 2-33). Mind can be trained to shift the attention to the opposite feeling or emotion or concept. Popular pairs of opposites are good-bad, heat-cold, fame-insult, stretch-relax, expand-constrict and happiness-sorrow. (PYS)
- c) **Chittaprasadana** (tranquillity of mind) – **Patanjali Yoga Sutra**: By keeping the mind un-agitated from external triggers, one can conquer anger. Patanjali Yoga Sutras explains how one can establish Chittaprasadana by developing attitude of friendship, compassion, delightfulness and indifference towards privileged, unprivileged, virtuous and non-virtuous people respectively (PYS).
- d) **Abhyasa & Vairagya** (practice & dispassion): Practice of life enriching activities and disassociate from life tarnishing activities helps in controlling the anger. Disciplined life, living in moderation helps to control anger. Best and most effective remedy for controlling anger is to make ceaseless and earnest effort to acquire jnana through ABHYASA and VAIRAGYA at kayena (action), vacha (speech) and manasa (mental) level. Abhyasa and

Vairagya are the companion practices that are prescribed in every scripture to culture the mind.(PYS, BG)

- e) **Sadguna** (positive traits) - developing daivi sampat (positive virtues) such as *ahimsa*, *kshama* (BG chapter 16, 13), Acquiring Shadsampat of Viveka Chudamani, attitude of *daya* (brihadaranyaka Upanishad Chapter 5, brahmana 1-3), adherence of *yama* and *niyama* (PYS), Getting rid of Arishadvarga – These traits restrict one from reacting to triggers of anger. (VC, BU, BG)
- f) **Parijnana (Prajna)** (Awareness) – Thinking and feeling of one’s anger. Knowledge such as knowing what makes one angry; becoming aware that one is angry when angry; learning to respond instead of reacting to situations will help addressing anger issues. One should only work on oneself and not trying to make changes outside. Realising the truth is only the solution and not the environment around (PYS)
- g) **Iswara Pranidana** (surrendering) - Totally surrendering to the supreme, good or bad not taking the pride of ownership of doing. He is the creator, he is the administrator and he is the destroyer. The whole creation is his. Similarly feel that I did not get angry. It is the Manyu in me. Anger is exhibited in me by Manyu, not me (MU, PYS)
- h) **Ananta samapatti** (expansion): concepts of feeling of one-ness, Advaita philosophy, and Vasuidaiva kutumbakam helps in diffusing the anger. Sage Patanjali says practice of *āsana* helps in experiencing this ananta samapattibhyam (PYS).
- i) **Disha Nirdeshana** (channelize) – Turn the anger within you into Manyu or Rudra. Engage the energy or potential to fight against the bad or evil. Knowing one’s personality, predominance of Prakruti or guna, one can choose to engage in suitable job or activities. This reduces the frustration and also helps in excelling in the field. Rajasic personality or Pitta predominance

people may opt to work in defence, police, patriotic and advocacy field. Ayurvedic science helps one to know their Shareera Prakruti (MS, SR).

- j) **Satsanga** (Company of wise) – Life in the company of sages, saints, yogis, scholars, gurus and mahatmas is a gatekeeper to liberation. Satsanga enlarges one's intelligence, destroys one's ignorance and one's psychological distress. Anger can be easily controlled in Satsanga. (YV)

To Conclude

ANGER is a negative emotion with high destructive potential

ANGER ASSESSMENT is HOLISTIC when assed at Kaya, Vak & Manas level

ANGER MANAGEMENT is possible through 10 techniques

PRACTICE of YOGA helps to remove impurities of MIND and BODY

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