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VEDIC WISDOM ON ANGER AND ITS MANAGEMENT

A Mini Pravachan

by

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ANGRY COUPLE FIGHTING OVER TRIVIAL MUNDANE MATTER



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WHAT IS ANGER OR KRODTH (क्रोध)?

Vedic Definition of Krodh (Anger):

Excessive mental turmoil on account of the obstacles in the gratification of some desire; it is a manifestation of the Tamas Guna (dark, negative, destructive character), an undesirable psychological state.

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WHAT IS THE ROOT CAUSE OF ANGER? ANSWER FROM THE BHAGAVADGITA

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

While contemplating on the objects of the senses, one develops attachment to them. The attachment leads to desire, and from desire arises anger.

(Bhagavadgita: Chapter 2, Verse 62)

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**KAMA (DESIRE)—KRODHA—
(ANGER)—LOBHA (GREED) ARE
THREE INTER-LINKED GATES TO
THE HELL OF SELF-DESTRUCTION!**

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

*There are three gates leading to the hell of self-
destruction for the soul—lust/desire, anger, and
greed. Therefore, all should abandon these three.*

(Bhagavadgita, Chapter 16, Verse 21)

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WHAT ARE THE CONSEQUENCES OF ANGER?

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Anger leads to clouding of judgment, which results in confusion of the memory. When the memory is confused, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

(Bhagavadgita: Chapter 2, Verse 63)

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CONTROL OF DESIRE AND ANGER LEADS TO HAPPINESS IN LIFE

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

*That person, who is able to neutralize the
forces of desire and anger in this life, is
fully self-controlled and totally happy.*

(Bhagavadgita, Chapter 5, Verse 23)

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HOW TO CONTROL ANGER?

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत् ।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥

*Conquer Krodha (anger) by Akrodha
(calmness); evil by good; miserliness by
charity and lies by truth.*

(Mahabharat: Udyog Parva, 39: 72)

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WHAT IS AKRODHA (अक्रोध)?

Akrodha literally means “free from anger” or “absence of anger” which means being calm even when insulted, rebuked or despite great provocation. Akrodha does not mean absence of causes of anger, it means not getting angry and keeping an even, calm temper despite the circumstances.

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WHAT DO OUR SCRIPTURES SAY ABOUT AKRODHA (अक्रोध)?

If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self; if subdued, it procures the virtues of the doers of good acts. You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter sinful and burning words as may give pain to others.

(The Mahabharata, Adi Parva, Chapter LXXXVII, verses 7–8)

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ADVICE FROM THE UPNISHADS ABOUT CONTROLLING ANGER

All cruel words should be endured. None should be treated with disrespect. No anger should be directed in turn towards one who is angry. Only soft words should be spoken even when violently pulled by another.

Narada Pariwrajaka Upanishad, Atharva Veda

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HOW DOES ONE DEVELOP THE QUALITY OF AKRODHA (ANGERLESS)?

“The farther you walk east, the farther away from the west you become. The farther you walk toward God, the farther away will you be from your Six Enemies”:

Lust (Sanskrit: Kama) (काम)

Anger (Sanskrit: Krodha) (क्रोध)

Attachment (Sanskrit: Moha) (मोह)

Greed (Sanskrit: Lobha) (लोभ)

Pride (Sanskrit: Mada) (मद)

Jealousy (Sanskrit: Matsarya) (मत्सर)

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HOW DOES ONE WALK TOWARD GOD TO DEVELOP THE STATE OF AKRODHA (ANGERLESS)?

*Think of the Lord, chant His holy name,
practice yogaasana, pranayama and
meditation. Just as a tree grows from a tiny
seed almost imperceptibly, change occurs
slowly, but it lasts forever.*

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SELF-REALIZATION WILL KILL ALL SIX ENEMIES OF MAN!!

*Aim to Realize Yourself. That is all there is to it!
Know yourself as you really are--infinite spirit, **The Atman**. It is totally pure, and never contaminated with
any of the six human vices! Nor is it ever created or
destroyed, it is eternal !*

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

(Bhagavadgita, Chapter 2, Verse 23)

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THE END