

PODCAST 141: ANGER

Om Sri Sai Ram

Welcome to Prasanthi Sandesh.

Why are we angry at times? What is the root cause of this anger? Why violence? Why are some revengeful? Why do we find atrocities in the community? Why?

We can say that all this is because of anger. We lose our temper. As we lose our temper, we get angry and the result is that our blood pressure shoots up, leading to hypertension. At the height of it, it may lead to cardiac arrest also. Therefore, there is every need to control our anger, to control our temper. This is very essential.

Bhagavan said, "Just look at the mirror when you are angry. You'll know how ugly you look. Just drink a glass of cool water. You will calm down. Or just come out and move in the open air for five minutes. You will be okay."

And further Swami said the whole *Ramayana* tells you how Ravana was put to ruin because of his desire or *kama*. Also the whole of *Bhagavata* will tell you how Kamsa and Shishupala were both killed by Lord Krishna. Why were they killed? Because they lost their temper and were full of anger. So, anger will lead to ruin, as we find in *Bhagavata*.

Then thirdly, people are greedy today, *lobha*. Because of this greediness or *lobha*, they want more and more. That bad quality has made Duryodhana and the whole Kaurava clan lose in the battle at Kurukshetra.

So *kama*, *krodha*, and *lobha*, as found in *Ramayana*, *Bhagavata* and *Mahabharata*, contain a number of such examples. In each one of these great epics, we see what kind of ruin comes because of these bad qualities, and how we can fall down due to them.

Therefore, in this talk let us think of anger to begin with. Why are we angry at times? What is the root cause of anger? Why? Perhaps this anger is responsible for the fall of man from Godhood. That's the reason, yes. We are called *Amrutasya putra*, but we have lost our position. We have lost our pristine glory because of this anger.

Let us try to understand the root cause of anger. It may be that we are weak in our senses. We have become slaves to our senses, and so we are not able to win them over. Hence, we don't come across a man of perfection today. Why?

Even among the seekers, for that matter, we don't find them. They might have spent long periods of practice, but still they may wreck themselves upon the rocks of failure and disappointment. Many of these seekers fall back and become victims of sense entanglements.

So, if we look at the fall of man, we see the descending steps on this ladder of man's fall very beautifully described in the *Bhagavad Gita*. This anger will certainly lead to our destruction. Only once we are free from this anger, we can get back to our pristine glory and inward perfection.

Thoughts are very creative. A thought can make or mar your career. Even a thought won't leave you at that stage. What happens is this. Say we think constantly upon a sense object. This constancy of thought creates in us an attachment for the object of our own thought. The thought strengthens and that leads to attachment. And the more thoughts continue towards an object, our attachment crystallizes to form a burning desire or *kama* for whatever it is - a position, or the enjoyment of the object of our attachment.

Therefore, we'll find in sequential order how we fall from our Godhood. It doesn't stop there. There is also the threat of the non-fulfillment of our desires, which leads to that awful state of anger, *krodha*. And next an intellect which is fuming with anger or *krodha* comes to experience delusion. Keep in mind that the deluded intellect has no power of discrimination because it loses all memories of the past. Due to this loss of memory, anyone filled with anger is capable of doing acts while totally forgetting himself and his relationship with others.

Therefore, Swami always says to be careful of all your *sankalpas* or thoughts. They are the seeds. One should be aware of one's own thoughts. Any wrong channels of thinking lead to attachment to an object. Then attachment matures into a burning desire and, should any obstruction to possess that object of desire occur, this will shoot him up into a fit of anger. Then these mental disturbances caused by the angry emotion delude the intellect and make the individual forget his sense of proportion. He forgets all. The deluded intellect forgets its cultural dignity, loses its discriminatory capacity or *buddhi*, and conscience. So once that *buddhi* is gone and there's no more discrimination any longer, its capacity to oppose the lustful sensuousness and animalism are gone.

The intellect or *buddhi* has got discriminatory capacity against this lustful sensuousness and animalism. Thus, the intellect or *buddhi* lags behind and becomes dull. At that moment we have almost become a two-legged animal with no sense of proportion, so we don't listen to any subtler call. We listen only to the howling urgent hungers of the flesh so we don't respond to the subtler call from within. That is the cause for total destruction.

Thus how wonderfully *Bhagavad Gita* analyzes it in a most systematic manner, in an analytical method as in a scientific procedure, step by step. It is very well explained in *Bhagavad Gita* as we see that chain reaction and the different steps, beginning with anger and leading to all that which ends with total destruction.

We heard *Bhagavad Gita* long back, and some of us read it every day. It is time that we elders of our generation realize it is necessary to recall, memorize, and recapitulate

Bhagavad Gita teachings so that we will be quite alert and wakeful to different situations and respond accordingly. Just see this.

I am sure you must be having copies of *Bhagavad Gita*. Now I refer to the second chapter, *Sankhya Yoga*, 63rd *shloka*,

***krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramah
smṛiti-bhramśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati***

How wonderfully said!

Well, even earlier *Bhagavad Gita* analyzes in the earlier *shloka*,

***dhyayato vishayan pumsah sangas teshupa jayate
sangat sanjayate kamaha kamat krodho abhijayate.***

It is very clearly said! Because of our sensual weaknesses, because of weakness for the objective world, we go on thinking of them repeatedly so our thoughts are centered on these sensuous objects.

Dhyayato vishayan: We go on thinking of them, contemplating on them. Thereby we develop a kind of interest, an interest in them. Deep thought will take you to interest. That's what is said here.

Sangas teshupa jayate: Because of thought and attachment you will have interest, and that it won't stop there. You will want to possess the sense object that attracts you. You will want to own and enjoy it. *Sangat kamaha sanjayate*: There arises the desire and it doesn't stop there.

We are very much worried whether that desire or *kama* is going to be fulfilled or not. So we develop a temper, and we will become angry. *Kamaha krodhaha - krodhaha* - anger, *abhijayate*, means there it arises; it is there that the anger or what you call anger or *krodha* is generated.

And then once you are full of desire, *kama*, and anger, what will happen?

Sammohat smṛti vibhramaha: We lose all sense of proportion completely. We are not mindful of what is happening around us. And it appears as if we have lost our discriminative capacity.

Sammohat smṛti vibhramaha: We lost our memory. We have forgotten our past.

Smṛti bhramsad buddhi nashaha: The sense of proportion, the sense of discrimination, and the sense of judgment are totally gone and so we end up in total ruin.

Buddhi nashat pranasyati means 'put to total ruin'. What a wonderful development of the subject!

Bhagavad Gita analyzes the root cause of anger and how it will lead to total ruin. To review this briefly: it is only due to sensual weakness in the objective world which we are attracted to that leads to a kind of attachment or interest in it. But it doesn't stop there. We'll have the desire to possess and enjoy it. But even then we get an idea that this desire may not be fulfilled. So, one will be full of anger and temper. In this process, we lose our discriminative capacity. *Buddhi* is gone. We lose our memory of the past and so ultimately we are put to ruin.

Therefore, we should clearly understand the dangers of anger. We should not have this quality. We should not lose our temper at any moment. The true *sadhana* is to control one's own emotions. We should not be carried away by emotions.

Above all, to begin with, if you are very, very careful and cautious of your *sankalpa* or thoughts, the rest of the things will take care of themselves. That's why Swami always says, "Be careful of your thoughts. When a thought comes, do not take action immediately. Exercise your discriminative capacity. Is it good or bad? Is it right or wrong? Don't jump into action. Take your own time." That's what Swami says.

Therefore, in this brief talk I have chosen to speak on this topic and to share with you a few of the points relating to anger.

Thank you.

We shall meet again.