



Review Article

A COMPREHENSIVE ANALYSIS OF ANGER FROM THE PERSPECTIVE OF ANCIENT INDIAN LITERATURES, AYURVEDA AND WESTERN PSYCHOLOGY

Soumyadip Saha<sup>1\*</sup>, Sukalyan Ray<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Swasthavritta & Yoga, Faculty of Ayurveda, IMS, Banaras Hindu University, Varanasi, Uttar Pradesh

<sup>2</sup>Professor & H.O.D., Dept. of Roga Nidan Evum Vikriti Vigyan, Raghunath Ayurved Mahavidyalaya & Hospital, Contai, West Bengal, India.

Article info

Article History:

Received: 28-05-2025

Accepted: 19-06-2025

Published: 07-07-2025

KEYWORDS:

Anger, Anger management, Krodha, Ramayana, Mahabharata, Bhagavad Gita, Ayurveda.

ABSTRACT

Different Indian literatures have discussed the genesis of anger along with its different negative impact with approaches to overcome it, among which *Ramayana*, *Mahabharata* and *Bhagavad Gita* are principal ones. Apart from them various other texts like *Patanjali's Yoga Sutras*, *Manusmriti*, *Chanakya Niti Darpana* etc. also have discussed the various aspect of anger. Likewise principal Ayurvedic texts like *Charaka Samhita* and *Sushruta Samhita* also addressed this topic and discussed thoroughly about its genesis, character, assessment and its role in causation of diseases. Likewise, in recent times many modern psychologists also have investigated anger as a global social problem and threw light on its physiological and cognitive aspects. **Discussions:** *Patanjali's Yoga Sutra* viewed anger as one of the *Chitta Vrittis* as well as among *Pancha Klesha*. *Patanjali* advised to overcome anger by habituating the mind into contrary ideas. *Manusmriti* viewed anger as a negative emotion which has lots of repulsion in human's social and personal life. Likewise, other texts on morality and ethics like *Chanakya Niti Darpana*, *Panchatantram*, *Hitopadesha* etc. have similarly analysed anger and its negative impact. Primarily *Charaka Samhita* and *Sushruta Samhita* also described anger as product of vitiation of *Pitta Dosha* as well as *Raja - Tama Dosha*. In addition, *Charaka Samhita* also discussed the method of assessment of anger, its anthropological genesis in *Kali Yuga*, its importance as forbidden object in various compromised conditions. They have discovered new facts like role of amygdala in provocation of anger. Based on all these findings, the present authors have chalked out some fundamental approaches of anger management from the perspective of ancient *Vedic* tradition, Ayurveda as well as modern psychology. **Conclusions:** The present study is a novel approach in discussing anger with all its psychopathology, impact on personal and social life as well as its management in a comprehensive manner showing the perspectives of age-old Indian literatures, various texts of Ayurveda as well as modern psychology.

INTRODUCTION

"Kam Krodh Mad Lobh Ki, Jab Lag Ghat Main Khan  
Kabir Murakh Pandita, Dono Ek Saman"

(Whenever mind is got afflicted by lust, anger, delusion and greed;

There will be no difference between an ignorant and a wise man)- Saint Kabir Das.<sup>[1]</sup>

Right from the Vedic period, anger has been considered as one of the six enemies in the path of human's spiritual progression along with lust, greed, delusion, attachment and jealousy - together known as *Shada Ripu*. Throughout the different Indian literatures, anger is viewed as a negative human emotion which is innate in nature but has destructive effect on both personal and social life. Being an essential human emotion, anger as a topic has been thoroughly discussed and analysed in different Indian literatures spanning over thousands of years. Several terminologies have been used in different Sanskrit literatures to denote the state of anger like *Kopa*, *Krodha*, *Amarsha*, *Rosha*, *Pratigha*, *Rut* and *Krudha*, as

Access this article online	
Quick Response Code	
	<a href="https://doi.org/10.47070/ijapr.v13i6.3676">https://doi.org/10.47070/ijapr.v13i6.3676</a>
Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)	

mentioned in the foremost Sanskrit lexicon *Amarakosha*<sup>[2]</sup>. One of the earliest Indian epic *Ramayana* considered anger as friend faced enemy (*Mitramukho Ripuh*) which takes away everything and destroys all virtues. Later, the greatest among all epics, *Mahabharata* compared anger with absolute darkness (*'Tamisrah Krodha Uchyate'*) and also as one of the five inevitable vicious condition of every human being's body. This epic considered anger with one of the gateways to hell and renunciation of anger as one of the paths to salvation. In fact, in both of these two great epics, the decisive wars which were fought between the good forces (portrayed as *Rama* and *Pandavas*) and the evil forces (portrayed as *Ravana* and *Kauravas*), were the product of lust, jealousy and anger. And defeat of evil forces by the virtuous ones conveys the message of importance of overcoming those negative emotions like anger by positive ones. *Bhagavad Gita*, originally a part of *Mahabharata*, but considered as the most important text of *Vedanta* philosophy as well as Indian spiritual tradition, has discussed the psychopathology of anger and its consequences most logically. Applying the law of causality, *Bhagavad Gita* identified anger as effect of the root cause lust and again, as cause of the effect delusion. Throughout the Indian literature, anger has been described as consequence of lust. In this article, the word lust has been used to refer intense sensual desires, not essentially sexual desire only. This 'lust - anger nexus' is one of the dominant theories of psychopathology of anger in Indian spiritual tradition. Following the traditional approach, Ayurveda also describes anger as a psychological disease as well as intellectual blasphemy which is the root cause of all sinful acts. *Charaka Samhita*, one of the foremost texts of Ayurveda, describes the anthropological genesis of anger where falsity of statements (*Anrita Vachanam*) is considered as immediate cause of anger whereas excessive greed (*Lobha*) is considered as the root cause. Another principal text of Ayurveda, *Sushruta Samhita* considers anger of *Brahma* as the primordial substance of all types of poisons. Ayurveda has considered anger as conglomeration of vitiated *Pitta Dosha* (somatic functional element) and *Raja - Tama Dosha* (psychic functional element). Thus, Ayurveda gives an insinuation towards considering anger as a psycho-somatic condition which is later suggested by modern psychology also, where it has been shown that, anger is a complex emotional process where the components of both psychological and neurological process come in to play. Traditional Indian view about considering anger on the basis of the theory of cause and effect, where anger plays its role as both cause and effect within a long chain of emotional and behavioural events, has been supported by *Buddhist* view of *Patityasamutpada* or theory of dependent origination. Such conception paves way to anger management,

where renunciation of lust, greed, jealousy etc. has been considered as the primary foundation of anger management. Both *Ramayana* and *Mahabharata* described the importance of forgiveness in management of anger, whereas Ayurveda considered *Sattvavajaya Chikitsa* i.e., 'a psychotherapeutic approach focused on refraining mind from negative objects' to encounter anger along with other modes of treatment. Apart from these texts, other texts of philosophy like *Patanjali's Yoga Sutra*; texts of ethics and morality like *Manusmriti*, *Chanakya Niti Darpana*, *Panchtantra*, *Hitopodesha* etc.; as well some texts of ancient performing arts like *Natya Sashtra* also describes anger as a negative human emotion with its adverse impact on moral character as well as on socio-political structure of a society. Multiple studies in recent times as per the standards of modern psychology also have shown how anger leads to state of aggression and ending up having devastating effects on personal and social life of people. Moreover, modern psychology also classifies anger into different stages like trait anger and state anger as well its expressions in to multiple categories like passive anger, aggressive anger and assertive anger.

In this present study the authors have thoroughly researched the topic anger as it has been addressed and discussed in different Indian texts, most importantly in *Ramayana*, *Mahabharata* and *Bhagavad Gita* along with some other important texts on morality and ethics as well as different texts of Ayurveda, primarily *Charaka Samhita* & *Sushruta Samhita* along with recent scientific studies on anger by modern psychologists. Based on these observations, the authors have noted some foundational principles of anger management in the concluding section.

## DISCUSSIONS

Throughout the different ancient Indian literatures belonging to different intellectual branches, the topic of anger has been discussed with great importance specially focusing on its negative impact on personal and social life. Before going in to details about how the topic anger has been discussed in the principal texts like *Ramayana*, *Mahabharata* and *Bhagavada Gita*; along with various texts of Ayurveda, it would not be inappropriate to throw a light on the other important texts of Indian literature and philosophy about their perspective on anger.

### Anger as discussed in *Patanjali's Yoga Sutras*:

*Yoga Sutra* - the treatise of aphorism on meditation is the foundation text of *Yoga* philosophy authored by *Maharshi Patanjali* (2<sup>nd</sup> century BCE - 5<sup>th</sup> century CE). Although anger as a topic has not been described explicitly in form of aphorisms in this text, but the author has discussed anger as a concept in different places. From the perspective of *Patanjali*, anger can be viewed as one of the *Chitta Vrittis* or

mental modifications [3]. Vyasa - the commentator of *Yoga Sutra* wrote: "the mind is possessed of three qualities (*Triguna*), showing as it does the nature of illumination (*Prakhyasattva*), activity (*Pravritti/Rajas*) and inertia (*Sthitishila/Tamas*). Mental essence manifesting as illumination loves power and object of sense, when mixed with *Rajas* and *Tamas*" [4]. This state when the mind becomes modified with *Rajas* and *Tamas* leads to the state of anger. Again, the state of anger can be interpreted as one of the five afflictions which bind us to the cycle of suffering (known as *Pancha Klesha*) as mentioned in the second quadrant of *Yoga Sutras* (named as *Sadhana Pada*). Patanjali has described these five afflictions as: *Avidya* (ignorance), *Asmita* (egoism), *Raga* (attachments), *Dwesha* (aversion) and *Abhinivesha* (clinging to life) [5]. Vyasa described these five afflictions as the five forms of unreal cognition (*Viparyaya*) [6]. Patanjali described *Dwesha* as the 'sequential repulsion from pain' [7]. Commentator Vyasa explains this *Dwesha* as: "the repulsion, the anxiety, the wish for removal and the anger at pain and the means thereof, which stick in the mind in consequence of the feeling of pain, in the case of him who has felt the pain, preceded by a remembrance of the pain, is aversion" [8]. Thus, from this explanation, anger can be considered as sequential repulsion from pain as described in *Yoga Sutras*. Again, Patanjali has described overcoming of *Vitarka* i.e. sinful thoughts (during the practice of self-restraints) by habituating the mind to contrary ideas. Further he has mentioned that these sinful ideas are responsible for causing injury to others and these sins can be existed in three ways - done by oneself (*Krita*), getting done by others (*Karita*) and permitted to be done by others (*Anumodita*). All the sins are preceded by three things - desire or greed (*Lobha*), anger (*Krodha*) and delusion (*Moha*) [9]. Commentator Vyasa observed that, injury to others are prompted by anger in case of a man who has received some injury from others. He further classified such injuries preceded by desire, anger and delusion in total eighty-one modifications [10]. So, it can be said that, according to Patanjali, anger along with other factors precedes sinful thoughts and activities. Here Patanjali laid the foundation of a golden rule of anger management - to overcome the anger by habituating the mind into contrary ideas.

#### Anger as discussed in *Manusmriti*

*Manusmriti* authored by Acharya Manu (2<sup>nd</sup> century BCE - 2<sup>nd</sup> century CE) is considered as one of the most important texts on law and social justice in ancient India as well as Hinduism. Among the many advices given in this text, the reference of anger or *Krodha* can be found in at least four places. It is interesting to see that the author of this text had closely related anger with lust - a nexus which has been pointed out by many other scholars in Indian

literature. In the sixth chapter of *Manusmriti*, it has been advised not to get angry on opponent in a situation when the opponent becomes angry on oneself [11]. In the seventh chapter, Manu has described eightfold set of forbidden behaviours (*Dosha*) that are born out of anger like: tale-bearing (*Poushunya*), violence (*Sahasa*), treachery (*Droha*), envy (*Irshya*), slandering (*Asuya*), squandering one's patrimony (*Artha Dushanam*), cruelty in punishment (*Vaga Danda*) and abusive speech (*Parushya*) [12]. Later in the eighth chapter while discussing the topic of giving testimony in court of law, anger has been considered as one of the causes for giving false testimony along with greed, delusion, fear, friendship, lust, ignorance etc. [13]. The specific punishment for such false testimony driven by anger has also been prescribed in the same chapter. The fourth reference related to anger can be found in the eighth chapter where it has been said that, a king who does his duty refraining himself from lust and anger creates such a positive impact on his civilians that they follow him just like rivers follow the ocean [14].

#### Anger as discussed in *Chanakya Niti Darpana*

*Chanakya Niti Darpana* (also called *Rajnitisamucchaya*) believed to be authored by Acharya Chanakya (3<sup>rd</sup> century BCE) who was instrumental in establishing the *Maurya* dynasty, is considered as one of the principal books on proverbs and practical wisdom that generally focused on the moral, ethical and practical aspect of life. In one of the verse mentioned in the eighth chapter of this text, anger has been compared with *Vaivaswata Raja* i.e. the king of death, which signifies its (anger) role in destruction of human life [15]. In eleventh chapter of the same text, anger has been considered as one of the eight forbidden objects for a seeker of knowledge along with lust, greed, craving for food, using cosmetic and entertainment, excessive sleep etc [16].

#### Anger as discussed in *Natyashastra*

*Natyashastra* is a famous treatise on the ancient performing arts believed to be authored by Acharya Bharata Muni (2<sup>nd</sup> century BCE - 2<sup>nd</sup> century CE) which deals with the topic anger in multidimensional way. According to the chapter seven of this text, anger (termed as *Krodha*) has been considered as one of the eight dominant human states (*Sthayibhava*) along with love (*Rati*), laughter (*Hasya*), sorrow (*Shoka*), energy (*Utsaha*), fear (*Bhaya*), disgust (*Jugupsa*) and astonishment (*Vishmaya*) [17]. The author has beautifully analysed the psychology behind anger as: "Anger is caused by determinants such as insolence, abusive language, quarrel, altercation, opposing persons or objects and the like. It is to be represented on stage by consequents such as swollen nose, upturned eyes, bitten lips, throbbing cheeks and the like" [18]. Further the author has classified anger based



on its aetiology into five types viz. 1. Anger caused by enemies (*Ripuja Krodha*), 2. Anger caused by superior persons (*Guruja Krodha*), 3. Anger caused by lovers (*Pranayi Prabhava Krodha*), 4. Anger caused by servants (*Bhrityaja Krodha*) and 5. Feigned anger (*Kritaka Krodha*) [19]. The author has also described how to express these five types of anger on stage by various physical expressions.

### Anger as discussed in *Panchatantram*

*Panchatantram* authored by *Vishnu Sharma* (200 BCE - 300 CE) is probably the best-known story telling book in Indian literature which has a phenomenal impact over the lives of Indian people. Through simple and interesting short stories, this text conveys the message of ethics and morality in our life. The reference of anger as a forbidden aspect of human character which has devastating impact on our lives, has been shown in multiple stories. The eighth story of the first section, named as '*Bhasuraka Nama Simha Katha*' shows how a lion blinded by anger and pride jumps into a well after seeing his reflection, believing it to be another lion which ultimately leads to his death [20]. This story emphasizes the dangers of impulsive actions fuelled by anger. The second story of fifth section, namely '*Brahmani Nakula Katha*' shows how a mongoose wrongly accused of harming a baby, is killed by a farmer and his wife in a fit of anger, only to later realize their mistake. This story highlights the importance of understanding the actual situation before acting on anger and the consequences of hasty judgements driven by anger [21].

### Anger as discussed in *Hitopadesha*

*Hitopadesha* is considered as one of the foremost texts on morality and ethics authored by *Narayana Pandit* (12<sup>th</sup> century CE) which has huge social impact on Indian population over the last many centuries. In the first section of this text known as *Mitralabha*, six types of people have been mentioned who are said to be suffered from misery throughout their life. Those who tend to get angry are considered to be one of them. Thus, here anger has been considered as one of the prime causes for suffering in our life [22]. Subsequently an interesting chronology has been advised where excessive greed is shown as the root cause for anger as well as lust and delusion. Thus, excessive greed has been considered as the root of all sins which is responsible for destruction of life [23]. Later in this same section, anger has been termed as one of the six forbidden qualities of men which should be abandoned along with excessive sleep, drowsiness, fear, laziness and procrastination [24].

### Anger as discussed in *Ramayana*

Apart from *Mahabharata*, *Ramayana* is considered as the most significant epic in Hinduism. This text has been said to be authored by sage *Valmiki* which describes the life journey of *Sri Ramachandra*,

considered as one of the incarnations of lord *Vishnu*. *Ramayana* describes the various consequences of anger along with other negative human emotions portrayed in different important characters. *Sri Rama* has been portrayed as a divine character who has conquered anger while in many instances *Lakshmana*, the brother of *Sri Rama* exhibits anger in human form. The other negative characters like *Ravana* and his allies also exhibit anger in multiple instances. Considering the vast aspect of discussing how the instances of anger have been appeared in *Ramayana* in multiple situations, this section rather focuses on the dialogue of different important characters emphasising the various negative impact of anger on human's personal and social life.

In *Ayodhyakanda*, when *Kaikeyi* forced *Dasharata* to order *Sri Rama* to go to exile in forest, his younger brother *Lakshmana* became angry with *Kaikeyi*. Then *Sri Rama* pacified *Lakshmana*, by denying the instrumentality of *Kaikeyi* in his banishment and laying the entire blame on his own fate [25]. Here *Sri Rama* mentions anger as the work of providence as: "joy and sorrow, fear and anger, gain and loss, birth and death and whatever similar experience comes to a particular individual that is unquestionably the work of providence" [26]. Later in the same section *Sri Rama* advises his wife *Sita* as: "Anger and greed have to be completely abandoned, one's heart has to be set on asceticism and one must not dread even that which deserves to be dreaded" [27]. Before leaving for exile in forest, *Sri Rama*, placing his brother *Bharata* on his lap gives instruction in judicature where he mentions about fourteen failing of kings (*Raj Doshamscha Chaturdasha*) which should be abjured, anger (*Krodha*) being one of them. Subsequently, *Sri Rama* also mentions about eight evils which are born out of anger [28].

In *Aranyakanda*, after abduction of *Sita* by *Ravana*, *Sri Rama* rebuked *Lakshmana* to whom he had given the responsibility to guard *Sita* as: "It was wholly unjustifiable on your part that, failing prey to anger when goaded by *Sita* to leave her, you did not carry out my behest" [29]. This utterance of *Sri Rama* shows his opinion about anger as the triggering factor for all kinds of failure of duties and subsequent tragedies.

In *Kishkindhakanda*, *Sri Rama* gives advice to *Lakshmana* who was rushing towards *Kishkindha* with bow in hand, regarding not to get angry as: "He who kills his anger through right judgment is a hero and the foremost of men" [30]. In this same section, *Tara* - the wife of monkey king *Vali* advises her husband to shed-off anger saying: "Completely shake off this anger, which is occasional like a river-flood, even as one risen from bed in the morning discards a garland that has been enjoyed at night" [31]. This dialogue highlights

anger as occasional surge in human temperament which lacks stability, thus should be abandoned.

In *Yuddhakanda*, *Vibhishana*, another moral character of *Ramayana*, warns his elder brother *Ravana* about the ill effect of anger as: "Renounce at once anger, which destroys happiness and virtues (*Tyajashu Kopam Sukha Dharma Nashanam*)" [32].

In *Yuddhakanda*, when *Sri Rama* suspects about fidelity of *Sita*, with a taunting reply *Sita* undergoes a fire-ordeal in order to prove her conjugal fidelity by saying: "By you, however who like a small man gave yourself up to anger alone, O jewel among the rulers of men, womanliness alone has been mainly taken into consideration" [33].

In *Uttarakanda*, there is a conversation between *Sri Rama* and one *Brahman* named *Sarvarthasiddha* where *Sri Rama* has beautifully explained the various negative impact of anger comprehensively: "Anger is deadly enemy, anger is a friend-faced enemy. Anger is a highly sharp sword. Anger takes away everything, destroys all virtues. (*Krodhah Pranaharah Shatruh Krodho Mitramukho Ripuh/ Krodho Hyasirmahatikshnah Sarvam Krodho Apakarshati*). Whichever sacrifices a person performs and whatever in charity he gives, all that he destroys by anger. Therefore, one should give up anger and control like a charioteer, one's senses, running forth towards their objects like very wicked horses, after turning them away from their objects"[34]. Thus, throughout the *Ramayana*, the topic anger has been discussed by various characters highlighting its negative consequences on human life.

### Anger as discussed in *Mahabharata*

*Mahabharata*- the greatest and largest epic of Hinduism authored by *Krishna Dwaipayana Vyasa* discussed the topic anger through multiple descriptions. These descriptions describe the psychopathology of anger with its negative effect on human character.

One of the notable conversations highlighting the negativity of anger and how shedding anger makes a man greater, can be found in the 79<sup>th</sup> chapter of *Adi Parva*, under the sub-section named '*Sambhava Parva*', between sage *Shukra* and his daughter *Devyani*. *Shukra* urges to his daughter about the importance of shedding anger like: "*Yah Samutpatitam Krodham Akrodhena Nirasyati/Devyani Vijanihi Tena Sarvamidam Jitam*"- oh *Devyani*, that by him everything is conquered, who has calmly subdued his rising anger; "*Yah Samutpatitam Krodham Kshamayeha Nirasyati/ Yathoragastwacham Jeernam Sa Vai Purusha Uchyate*" - he is regarded as a man who by having recourse to forgiveness, sheds his rising anger like a snake casting off its slough; "*Yah Sandharayate Manyum Yo Ativadamstitikshate/Yascha Tapto Na Tapati Dhridham So Arthasya Bhajanam*" - he that suppress his anger, he

that endure criticism by others, he that becomes not angry by others negative behaviours, certainly acquires the four objects for which we live; "*Yo Yajet Parishranto Masi Masi Shatam Samah / Na Krudhyayet Yascha Sarvasya Tayora Krodhano Adhikah*" - Between him who performs sacrifices without fatigue every month for hundred years and him who never gets angry at anything; the later person is certainly considered as greater". Further he talks about the negative impact of anger like: "Performing sacrifices, donations and religious austerities by an angry person becomes futile. He who falls prey to anger never can sanctify himself and make eligible for religious austerities. He cannot perform fire sacrifices as well as he can never learn the utility of performing duties. Both the worlds - present and after death, of an angry person becomes ruined. A person who is habitually angry will be left away by all his near relatives" [35].

Another remarkable conversation highlighting the negative aspect of anger and significance of forgiveness can be found in the 28<sup>th</sup> and 29<sup>th</sup> chapter of third section of *Mahabharata* namely *Vana Parva*, under the sub-section *Arjunabhigamana Parva*, between *Yudhisthira* and *Draupadi*. Here *Draupadi* has first commented on the negative aspect of anger mentioning one ancient story like: "*Asthane Yadi Va Sthane Satatam Rajasaavritah/Kruddho Dandan Pranayati Vividhan Swena Tejasa*" - the angry persons being engulfed by *Rajah Guna*, use to give punishments to other people without analysing the proper or improper situations. She continued as: "Engulfed by hot temper, people use to indulge in enmity with friends and ultimately ended being hated by all. Such a person because of his abusive nature, suffers loss of wealth and receives disrespect, ire, envy etc. from others. He becomes deprived of his prosperity soon and even of life, not to say, of friends and relatives". In very harsh words she compared such persons who are being engulfed by anger become unable to make discrimination between the right and wrong with snakes like: "*Yopakartrimscha Hartrimscha Tejasaivopagacchati/Tasmad Udwijate Lokah Sarpad Veshmagatadiva*" - he that behaves angrily with his benefactors and foes alike, is an object of alarm to the world in a same manner like a snake, who has taken shelter in a house, becomes an object of alarm to the inmates of that house [36]. In the subsequent section of this conversation, *Yudhisthira* replied to *Draupadi* highlighting some interesting aspect of psychopathology of anger which are worthy of mention. He said: "*Krodho Hanta Manushyanam Krodho Bhavayita Punah/Iti Viddhi Mahaprajne Krodhamulou Bhavabhavau*" - anger is the slayer of men and is again their prosperor. Know this, Oh thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. He continued his talk like: "He who can suppress his anger earns the prosperity



and again, he who gives way to anger, becomes its own victim. It is seen in the world that; anger is the root cause of destruction of every creature. An angry person can commit sin and even kill his preceptors. Engulfed by anger he insults his superior persons by using harsh language. A person who becomes angry fails to make discrimination between what to do and what not to do. 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 who deserves not be killed, and may worship one who deserved to be killed. Moreover, in such manner, an angry person may end his own life also (by committing suicide)". How anger can lead to destruction of society and country has been beautifully expressed by *Yudhisthira*: "If every people in the society becomes engulfed by anger, they indulge themselves in verbal and physical spat with each other, which ultimately leads to their own misfortune. Every one including the father and son, husband and wife will be provoked to harm each other. If the supreme ruler becomes angry with his citizens, this will lead to destruction of the citizen and society. Thus, when the whole society will be engulfed by anger, nowhere will be the trace of peace. So, a noble person should always avoid anger" [37].

In 313<sup>th</sup> chapter of *Vana Parva*, under the sub section *Araneya Parva*, there is description about a famous conversation between Yama, disguised as *Yaksha* and *Yudhisthira*, where the former asked various questions (approximately 126 questions) and the later gave the most appropriate answers of them. In one of the questions, *Yaksha* asked: "*Kim Nu Hitva Na Sochati*" - shedding which object a person should not mourn for? In reply *Yudhisthira* said: "*Krodham Hitva Na Sochati*" - by shedding anger a person should not mourn for. In another question, *Yaksha* asked about: "*Kah Shatru Durjayah Pumsam*" - which is the most invincible enemy of human? *Yudhisthira* again replied: "*Krodhah Sudrurjayah Shatru*" - anger is the most invincible enemy of human [38].

The 33<sup>rd</sup> and 34<sup>th</sup> chapter of *Udyoga Parva*, under the sub section *Prajagara Parva* consist the famous conversation between *Vidura* and *Dhritarashtra*, where *Vidura* has given various moral teachings known as "*Vidura Niti*". There *Vidura* addressed the topic anger in various context. According to him, "He whom neither anger (*Krodha*) nor joy (*Harsha*), nor pride (*Darpa*), nor false modesty (*Hri*), nor stupefaction (*Stambha*), nor vanity (*Manya-Manita*) can draw away from the high ends of life, is considered as *Pandita* i.e., wise. *Vidura* considered three things as the gateway to hell i.e. lust, anger and greed; thus, these should be abandoned as they are responsible for destruction of self- "*Trividham Naraksyedam Dwaram Nashanam Atmanah/Kamah Krodhastatha Lobhastasmadetat Trayam Jayet*". A man

who is desirous of prosperity has been advised to abandon six sinful objects (*Dosha*) i.e. excessive sleep (*Nidra*), drowsiness (*Tandra*), fear (*Bhaya*), anger (*Krodha*), sedentary habit (*Alasya*) and procrastination (*Dirghasutrata*). *Vidura* also mentioned ten types of people who are not suitable for practicing morality and ethics; angry individual is one of them<sup>[39]</sup>. He considered anger along with lust as responsible for destruction of intellect - "*Kamascha Rajan Krodhascha Tau Pragyana Vilumpatah*" [40].

In 163<sup>rd</sup> chapter of *Shanti Parva*, under the sub section *Apaddharma Parva*, *Bhishma* narrated about thirteen vicious objects (*Dosha*), where he has beautifully explained various aspects of anger. According to *Bhishma*, anger arises from greed, aggravates due to observance of others fault, forgiving others leads to its pacification as well as obliteration - "*Lobhat Krodhah Prabhavati Paradoshai Udiryate/Kshamaya Tishthate Rajan Kshamaya Vinivartante*". Anger and lust associated with habitual practice leads to envy and desire to harm others - "*Parasuta Krodha Lobhad Abhyasaccha Pravartate*" [41]. In 254<sup>th</sup> chapter of the same section, under the sub-section *Moksha Dharma Parva*, *Vyasa* has described about a peculiar tree situated within *Hridaya*, which originates from aggregation of delusion (*Moha Samchaya*) and has two great limbs known as anger and egotism ("*Krodho Mana Mahaskandho*"). This is the tree of *Kama* i.e. desire [42]. Again, in the 274<sup>th</sup> chapter of the same section, under the sub section *Moksha Dharma Parva*, *Bhishma* has described anger as one of the five vicious obstacles in the path of meditation ('*Yoga Dosha*'), the others being lust, greed, fear and sleep. He has also declared 'renunciation of anger along with desire' as one of the pathway of salvation - "*Kama Krodha Vivarjanam. Esha Margo Hi Mokshasya*" [43]. Later in the 301<sup>st</sup> chapter, referring the opinion of *Kapila*, the preceptor of *Samkhya* philosophy, *Bhishma* told *Yudhisthira* to consider anger along with desire, fear, sleep and dyspnoea as the five inevitable vicious condition of every human being's body- "*Kama Krodhou Bhayam Nidra Panchamah Shwas Uchyate/Ete Dosha Sharireshu Drishyante Sarva Dehinam*" [44]. Later *Brahma* has compared anger with absolute darkness ('*Tamisrah Krodha Uchyate*') and described it as one of the characteristics of *Tamo Guna* [45]. Thus, the topic anger is addressed in various situations by different characters of Mahabharata.

### Anger as discussed in *Bhagavad Gita*

Although originally a part of *Mahabharata*, *Bhagavad Gita* due to its optimum spiritual as well as moral and ethical teachings, is considered as one of the central texts of *Vedanta* philosophy and spiritualism in Indian tradition. The literary meaning of *Bhagavad Gita* is 'the song divine'. The scene of the delivery of the *Bhagavad Gita* by Sri Krishna to Arjuna is laid on the

battlefield of *Kurushetra* where the *Pandavas* and the *Kauravas* had assembled their armies for war. The battle is described in all its details in *Mahabharata* and *Bhagavad Gita* forms the chapters 23-40 (total 18 chapters) of the *Bhishma Parva*.

In the 2<sup>nd</sup> chapter of *Bhagavad Gita* (namely '*Samkhya Yoga*'), *Sri Krishna* has beautifully described the psycho-pathogenesis of anger like: "*Dhyayato Vishayanpumsah Sangasteshupajayate/Sangat Sanjayate Kamah, Kamat Krodoabhijayate*" - in case of a person who dwells on sensual objects, there arises attachments for them; from attachment grows desire and from desire springs anger. In the subsequent verse, *Sri Krishna* described the following outcome of anger like: "*Krodhat Bhavati Sammohah, Sammohat Smriti Vibhramah/Smriti Bhramshad Buddhi Nasho, Buddhi Nashat Pranashyati*" - from anger follows delusion, delusion leads to failure of memory; failure of memory leads to ruin of discriminative power and from the ruin of discrimination, the person perishes" [46]. Here *Sri Krishna* has considered lust as the root cause of anger and the immediate effect of anger as impairment of memory originating from the impressions acquired from the social and ethical norms. These two verses are one of its kind in Indian literature which describes the whole genesis and progression of anger in a comprehensive way. *Adi Shankaracharya* in his commentary of this verse drew a new light to the 'lust - anger nexus' as mentioned in various Indian scriptures as: "*Kamat Kutaschit Pratihatat Krodhah Abhijayate*" - forceful suppression of lust from any quarter generally leads to springing of anger. He has also beautifully explained the ultimate fate of uncontrolled anger, mentioned by *Sri Krishna*, to be '*Pranashyati (Manavah)*' as: "indeed a man continues to be himself so long as his mind remains fit to distinguish between what ought to and ought not to do. When it becomes unfit, a man is verily ruined. Therefore, when his internal organ, his understanding is destroyed, a man is ruined, that is, he becomes unfit for the human goal" [47]. This a whole new perspective in to how anger destroys one's moral character and leads to destruction of humanity.

In the 3<sup>rd</sup> chapter (namely '*Karma Yoga*'), *Arjuna* raised the 'problem of 'free will vs. determination' and 'problem of evil' - two frequently debated issues in philosophy by asking *Sri Krishna*: "impelled by what does this man commit sin even against his will, being constrained by force, as it were?" *Sri Krishna* addressed this question by saying: "*Kama Esha Krodha Esha Rajoguna Samudbhavah/Mahashano Mahapapma Viddhyenamiha Vairinam*" - this lust and this anger, both born of the quality of *Rajas*, is a great devourer, a great sinner; know this to be the enemy here" [48]. In this context, *Adi Shankaracharya* identified anger as the other form of lust and held lust

encapsulated by anger as the greatest enemy of this world, as he wrote in his commentary: "this lust when obstructed in any way turns into anger, therefore anger is also identical to lust. Know this lust and anger to be the greatest enemy here in this world". Thus, it can be said that, *Sri Krishna* here identified lust and anger as the both side of the same coin and the greatest evil force which drives human to commit sins. Also *Sri Krishna* referred lust and anger as '*Dushpurena Analena*' - an insatiable fire, which is difficult to satisfy as well as which never has enough [49].

In the 16<sup>th</sup> chapter (namely '*Daivasura Sampadvibhaga Yoga*'), *Sri Krishna* identified three objects i.e. lust, anger and greed as the gateway of hell as well as destroyer of the soul; therefore, he has advised to forsake these three: "*Trividham Naraksyedam Dwaram Nashanamatmanh/Kamah Krodhastatha Lobhastasmadet Trayam Tyajet*" [50]. This echoes the opinion of *Vidura* mentioned earlier. Moreover, in this chapter, *Sri Krishna* also mentioned anger as one of the various characteristics of demoniacal nature (*Asuri Sampada*) and described how driven by anger along with egotism, power, arrogance and lust, these dominical individuals start to hate the omnipresent almighty in their own and others bodies [51].

### **Durvasa- the Poster Boy of Anger in Hindu Mythology**

If we go through the various mythological descriptions found in different *Puranas*, *Ramayana* and *Mahabharata*, one character should draw our attention in terms of being engulfed by anger and tendency to spell curse on others - he is sage *Durvasa*. He has been portrayed as a wise sage, who was revered by all but having a very ill temper. According to *Brahmanda Purana*, when lord *Shiva* got angry due to spat with lord *Brahma* which ultimately resulted into chaos and disregard among the fellow Gods and his wife *Parvati*, realising the situation his anger has created, lord *Shiva* deposited this anger into *Anusuya*, the wife of sage *Atri*. From this portion of *Shiva* deposited into *Anusuya*, a child was born, named *Durvasa* (means 'one who is difficult to live with'). Thus, *Durvasa* is regarded as a partial incarnation of *Shiva* [52]. In *Vishnu Purana*, *Vayu Purana* and *Padma Purana*, a curse that *Durvasa* laid upon lord *Indra* is described as the indirect reason for the *Samudra Manthana*. *Srimad Bhagavatam* also describes *Durvasa*'s involvement in to the episode [53]. In *Uttarkanda* of *Ramayana*, there is a description about how *Durvasa*'s anger led *Lakshmana* to intervene between a confidential conversation within *Rama* and *Yama*, resulting into *Lakshmana* giving up his body as punishment by drowning himself into *Sarayu* River. In *Mahabharata*, lord *Krishna* too was not spared the anger of *Durvasa*. In order to test the level of *Krishna*'s patience, on one occasion he



demand that *Krishna* should smear the *Payasam* left over by *Durvasa* all over his body. In spite of the ridiculous nature of this demand, *Krishna* obliged with reverence. He smeared it all over his body except under his feet, for which *Durvasa* got angry with him and cursed *Krishna* that he would die because of that. *Krishna* eventually died by an arrow hitting in those feet.

### Anger - as discussed in Ayurveda

Anger as a topic has been addressed and thoroughly discussed in all the primary texts of *Ayurveda*, especially in *Brihatrayee*, among them our discussion will be primarily focused on *Charaka Samhita* and *Sushruta Samhita* considering their multidimensional approach in this topic.

**Terminology:** According to the foremost commentator of *Charaka Samhita*, *Acharya Chakrapani Dutta*, “*Krodhaha Pradvesho Yena Prajwalitam Iva Atmanam Manyate*” - the ailment which is by product of jealousy and which burns the inner soul in the flames of fire is known as anger i.e. *Krodha*. *Acharya Charaka* has used several terminologies like *Krodha*, *Kopa* etc. to denote anger and *Chanda*, *Amarsha* etc. to denote an angry person.

**Genesis of anger:** *Acharya Charaka* has described an anthropological chronology about how anger was developed in *Treta Yuga*. According to him, in *Treta Yuga*, excessive greed (*Lobha*) gave rise to malice (*Droha*), malice gave rise to falsity in statements (*Anrita Vachanam*) and falsity in statements gave rise to anger (*Krodha*) along with lust (*Kama*), vanity (*Mana*), envy (*Dweshha*), cruelty (*Parushya*) etc [54].

**Responsible factors for anger:** *Acharya Charaka* also considered anger as a psychic disorder caused by vitiated *Manas Dosha* like *Rajas* and *Tamas* [55]. In another place, referring the opinion of *Marichi*, *Acharya Charaka* has considered anger as an abnormal function of vitiated *Pitta Dosha* within human body [56]. *Chakrapani Dutta* commented that, anger should be considered as abnormal function of vitiated *Sadhaka Agni*, which is situated at *Hridaya* [57].

**Characteristics of anger:** In *Charaka Samhita*, anger has been mentioned as *Dharaniya Vega* i.e. suppressible natural urge along with greed, grief, fear, vanity, shamelessness, jealousy etc [58]. *Acharya Vagbhata* also expressed the same opinion. Also, anger has been mentioned as *Manovikara* i.e. mental ailment, whose root cause is regarded as *Prajnaparadha* i.e. impairment in higher intellect [59]. Anger along with many other mental faculties like fear, anxiety, greed, confusion etc. has been considered as *Manah Pravritti Mithyayoga* i.e. wrong utilisation of psychological actions by *Acharya Charaka* [60]. Excessive anger has been regarded as a type of *Raktaja Roga* in *Charaka Samhita* [61]. Physiologically anger has been considered as one of the *Satvaja Bhava* i.e. characteristic aspects of

an individual which are derived from mind and which are manifested because of the existence of mind [62]. *Acharya Sushruta* has compared anger aroused from extreme hatred of enemies with poison [63].

**Anger as characteristic of different phenotypes (*Doshik Prakriti*):** *Acharya Sushruta* has described anger as characteristic of *Vata Prakriti* [64]. He has also mentioned rapid intermediate raise of anger followed by pacification as a characteristic feature of *Pitta Prakriti* [65].

**Anger as characteristic of different mental faculties (*Manas Sattva*):** Exhibition of anger and pleasure in proper situations has been considered as characteristic of *Varuna Sattva*. Explicit manifestation of anger has been considered as characteristic of *Kauvera Sattva*. Continued expression of anger is a characteristic of *Rakshas Sattva*. Constant affliction by anger has been a characteristic of *Matsya Sattva* [66].

**Assessment of anger:** According to *Acharya Charaka*, anger should be assessed based on inference about revengeful deposition or tendency of malice (*Abhidroha*) [67].

**Anger as contraindicated condition:** In relation with many procedures anger has been mentioned as one of the contraindicated condition by *Acharya Charaka*. A person should not take smoking (*Dhumpana*) when he is engulfed by anger [68]. Under the practices regarding self - control, *Acharya Charaka* has advised not to perform any action in a fit of anger [69]. Moreover, anger has been considered as contraindicated condition for physical exercise (*Vyayama*) also [70]. Anger has been considered as one of the forbidden conditions in which if a female undergoes sexual intercourse with a male, this may leads to failure of conception or giving birth to a deformed child [71]. Excessive angry persons are considered to be unsuitable for all types of therapeutic procedures [72], especially to be unsuitable for application of *Niruha Vasti* [73]. If given in angry condition, these may leads to vertical movement of inserted drugs which ultimately leads to vomiting. Anger is considered as contraindicated object in case of *Nava Jwar* also [74]. *Acharya Sushruta* has considered anger as such a forbidden condition which leads a curable disease (*Sadhya Vyadhi*) to an incurable state (*Dushikistiyatama*) [75]. He has considered anger as a condition which should be avoided during pregnancy [76] and while suffering from *Sosha* [77]. Also, *Acharya Sushruta* has mentioned anger as a forbidden condition for patients with poisoning (*Vishatura*) [78]. Regarding different procedures, anger is considered as contraindication for *Anjana Karma* [79].

**Anger as therapeutic procedure:** *Acharya Charaka* has considered anger as one of the ten types of *Niragnika Sweda* i.e. the procedure of fomentation which don't need intervention of fire [80].



**Anger as primordial cause for all maladies**

Ayurveda has considered anger as primordial cause for all types of maladies found in humans and other beings. While *Charaka Samhita* considered anger of Lord Shiva and subsequent destruction of sacrifice rituals of *Daksha Prajapati* by Lord Shiva due to this anger as the distant cause of *Jwara* and successive diseases, *Sushruta Samhita* considered anger of Lord Brahma as the primordial substance of all types of poisons and toxic elements in this universe, which are responsible for various ailments in all types of beings.

**Anger as causative factors of different ailments**

Throughout the *Charaka Samhita*, reference of anger as an etiological factor can be found in multiple places. Some are mentioned below:

1. Mythological origin of *Jwar* is due to anger of *Maheshwara*<sup>[81]</sup>.
2. In relation with epidemic diseases, *Acharya Charaka* has described various sinful act (*Adharma*) as their root cause among which he has considered anger as one of the sinful act which leads to outbreak of epidemic diseases<sup>[82]</sup>.
3. Anger is one of the causative factor for vitiation of *Swedavaha Srota*<sup>[83]</sup>.
4. Anger is one of the causative factor of *Pittaja Shira Roga*<sup>[84]</sup>.
5. Anger is one of the causative factor of *Pittaja Hrid Roga*<sup>[85]</sup>.
6. Anger is considered as *Nidra Nasha Hetu* i.e. responsible factor for insomnia<sup>[86]</sup>.
7. Anger is responsible for *Rakta Dushti* i.e. vitiation of blood<sup>[87]</sup>.
8. Excessive anger will lead to formation of *Ama* i.e. undigested food substance<sup>[88]</sup>. V 2/8/135
9. Anger is one of the causative factor of *Pittaja Jwar & Abhishangaja Jwar*<sup>[89]</sup>.
10. Anger is considered as etiological factor for *Kshaya* i.e. diminution of body tissue which leads to *Sosha* i.e. emaciation. The same has been mentioned in relation with *Rajyakshma* also<sup>[90]</sup>.
11. Anger is considered as etiological factor for *Unmad* in general & *Pittaja Unmad* in specific<sup>[91]</sup>.
12. Also, anger has been mentioned as one of the causative factor for *Apasmar*<sup>[92]</sup>.
13. Anger is one of the causative factor of *Pittaja Gulma*<sup>[93]</sup>.
14. Anger is responsible for *Pittaja Prameha*<sup>[94]</sup>.
15. Anger is one of the causative factor of *Pittaja Arsha*<sup>[95]</sup>.
16. Anger is one of the causative factor of *Pandu*<sup>[96]</sup>.
17. *Pittaja Kasa* is caused by anger<sup>[97]</sup>.
18. Anger is responsible for *Pittaja Atisar*<sup>[98]</sup>.
19. Anger is one of the causative factor of *Trishna* in general<sup>[99]</sup>.

20. Anger is one of the causative factor of *Pratishyaya*<sup>[100]</sup>.
21. Anger causes *Arochaka*<sup>[101]</sup>.
22. Anger is responsible for causation of *Vata Rakta*<sup>[102]</sup>.
23. Anger is one of the causative factor of *Kshayajanya Kilaivya*<sup>[103]</sup>.
24. Anger causes *Karshya* i.e. emaciation<sup>[104]</sup>.
25. Anger is responsible for bleeding from genital tract of women between fourth to eighth months of pregnancy. A pregnant lady should be protected from anger along with other physical and mental activities during fourth to eighth months of pregnancy, for stabilization of foetus and to avoid abortion<sup>[105]</sup>.
26. Anger has been considered as one of the responsible factor for intra uterine foetal death (*Mritagarbha*)<sup>[106]</sup>.

In addition to above mentioned ailments, *Acharya Sushruta* has mentioned anger as one of the causative factors for following conditions:

1. Anger is one of the general causative factor for vitiation of *Pitta Dosha*<sup>[107]</sup>.
2. Anger leads to improper digestion of foods<sup>[108]</sup>.
3. Anger is responsible for causation of *Rakta Pitta* as well as *Apasmara*<sup>[109]</sup>.
4. Anger is considered to be a causative factor of different *Kshudra Roga* like *Palitya* and *Vyanga*<sup>[110]</sup>.
5. Anger is responsible for deficiency in breast milk production (*Stanya Nasha*)<sup>[111]</sup>.
6. According to mythology, genesis of all types of poison (*Visha*) has been considered as due to deposition of anger of Brahma in to different *Sthavara* and *Jangama Bhuta*<sup>[112]</sup>.

**Miscellaneous Points:** *Acharya Charaka* has considered anger as a forbidden quality for an ideal preceptor<sup>[113]</sup> as well as for an ideal disciple<sup>[114]</sup>. *Acharya Sushruta* also considered the same<sup>[115]</sup>. Anger has been regarded as an example of intellectual blasphemy (*Prajnaparadha*) which leads to causation of various ailments<sup>[116]</sup>. *Acharya Sushruta* has advised to avoid anger after healing of *Vrana* (ulcer/scar) along with other substances<sup>[117]</sup>. He has also considered anger as one of the clinical features of *Sahaja Arsha*<sup>[118]</sup>. Further in relation with preparation of food, *Acharya Sushruta* has considered anger as a forbidden quality of the chef<sup>[119]</sup>.

**Anger as discussed in Modern Psychology:**

Modern psychology divides emotions into two categories. First, emotions are perceived as discrete concepts, comprised of six categories: anger, disgust, fear, happiness, sadness and surprise<sup>[120]</sup>. These corroborate the Indian philosophical view of having six

basic emotions which are considered as enemy to one's moral character (*Sadaripu*). Second, social constructionists view emotions as products of brain process in interaction with different social realities [121]. With the growing years, the later view is gaining support from a large section of psychologists as it is more suited to better explain the complexities of emotional process (including anger).

All emotions, including anger, can be characterized along two dimensions: (1) valence (i.e., positive vs. negative) and (2) arousal (i.e., low vs. high) (Harmon & Jones, 2004) [122]. The valence of emotion is based on the emotion evoking event. Positive valence is pleasant, whereas negative valence is unpleasant. Anger is a negative emotion but it differs from other negative emotions like fear, sadness etc. because it motivates approach tendencies and action readiness rather than avoidance tendencies and withdrawal (Carver & Harmon-Jones, 2009) [123]. Anger is natural emotional psychological response primarily defined as negative valence and high in arousal [124]. The situations that elicit anger are generally experienced as unpleasant, undesirable and aversive. Anger arouses and preserves high level energy, quickly increases motoric mobility and directs blood to the muscles to prepare the body for actions (Izard & Ackerman, 2000) [125]. Thus anger makes people stronger and more prepared to attack, fight or assault the cause of anger.

Anger is a common reaction to provocation. The interpretation of provocation can be influenced by the situation and the level of arousal experienced. According to Blair (2012) [126], anger occurs in different scenarios, including exposure to extreme heat, not receiving an expected reward (echoes the Indian concept of desire-anger nexus), being treated unfairly or actions by others that impact one's goal or plans. Another study found that, development of anger is somehow related with sleep deprivation (Saghir et al., 2018) [127] (this supports the observations made by *Acharya Charaka* in relation with insomnia and anger). One study reported that, anger and aggression can occur due to social rejection, frustration, provocation and social stress (Lickley & Sebastian, 2018) [128]. Another study found that, anger is associated with feeling of revenge (DiGiuseppe & Froh, 2002) [129] (multiple such examples can be found in *Ramayana* and *Mahabharata*). Several studies found that, anger is related with to alcohol and drug abuse, while one study found that, cannabis use disorder is associated with inability to control anger (Dillon et al., 2021) [130]. Recent studies show that, anger is related with social isolation and restrictions in one's social life as seen during COVID-19 pandemic (Abadi et al., 2021, Smith et al., 2021) [131]. Anger is important to treat, as anger control deficits have negative consequences. A lack of anger control was found to negatively impact mental

health (Prabhu et. al., 2014) [132] and lead to poor and maladaptive decisions (Meissner et al., 2021) [133]. One study suggested that, anger could be a factor underlying suicide ideation (Masood et al., 2019) [134]. Further, anger and suicide are found to be common and related in younger than adults (Khan & Hyder, 2006) [135]. Anger can impact personal relationships and lead to domestic violence (Baron et al., 2007) [136].

Modern psychology defines anger as an emotional response to a real or imagined threat or provocation (Baumeister & Bushman, 2021) [137]. Anger varies on a continuum from minimal anger to intense fury and rage. Anger can often lead to aggression which has negative impacts on the individual and society. Scientists observed that, while anger is an emotional feeling, aggression & violence is a behaviour that can occur mostly due to anger related feelings [138]. According to Spielberger (1988) [139], unlike trait anger (refers to a general personality disposition towards experiencing anger), state anger (refers to a temporary, situational emotional experience of anger) is a transient subjective emotional feeling of intense fury and rage. 1. One recent study suggested that, state anger is most likely initiated more by very extreme external factors, while individuals with high trait anger may show anger related behaviours (e.g. violence, aggression etc.) in response to minor hostility, such as provocation or insult. Several studies found that, state and trait anger are risk factors for substance use and abuse (Baharvand & Malekshahi, 2019) [140], while in specific alcohol use disorders were found to be related to both state and trait anger (Sharma et. al., 2017) [141]. The impact of alcohol on anger could be related to the activation of GABA receptors, and thus inhibiting the prefrontal cortex. The prefrontal cortex plays a key role in anger control and damage to this area may then increase anger related behaviours [142].

Speaking about the neural substrates of anger, there are several brain areas that play a role in anger related processes, including the amygdala and several frontal cortical areas [143]. While there are other brain regions implicated in anger such as the hypothalamus (Gouveia et al., 2019) [144] and the periaqueductal grey region (Blair, 2016), amygdala and pre frontal cortex play an important role in processing and controlling anger subsequently. Several studies have shown that, amygdala plays a role in anger processing (Alia-Klein et al., 2009, 2020; Blair, 2012; Carlson et al., 2010) [145]. While medial and central nucleus of amygdala plays a role in expressing emotions, basolateral nuclei of amygdala play a role in emotional learning and threat detection, medial amygdala plays a role in rivalry aggression and central amygdala plays a role in predatory aggression and maternal aggression [146]. 1. In addition to the amygdala, several frontal cortical

areas play a role in anger related processes. It has been reported that, ventromedial prefrontal cortex plays a key role in controlling anger (Alia -Klein et al., 2009) [147] and aggressive behaviours. Another study found that, higher ventromedial prefrontal cortex activity is associated with inhibiting anger related behaviours (Gilam et al., 2015) [148].

One simple trichotomy of anger expression is passive anger versus aggressive anger versus assertive anger. Passive anger can be expressed in following ways: dispassion (dampen reactions towards external stimuli and events), evasiveness (such as turning one's back in a crisis, avoiding conflict or not arguing back), defeatism (such as setting people up for failure, choosing unreliable persons to depend on, being accident prone, sexual impotence, expressing frustration at insignificant things but ignoring serious ones), obsessive behaviour, psychological manipulation (such as provoking people to aggression but staying on the side lines, emotional blackmail, false tearfulness, feigning illness, sabotaging relationships), secretive behaviour (such as stockpiling resentments that are expressed behind people's back, avoiding eye contact, putting people down, gossiping, stealing, conning) and self-blame (such as apologizing too often) [149]. Aggressive anger can be manifested as: bullying (such as threatening people, persecuting, insulting, shouting, pushing or shoving), destruction (such as destroying objects in vandalism, harming animals, child abuse, reckless driving, substance abuse), grandiosity (such as showing off, expressing mistrust, wanting centre stage all time, not listening, talking over people's head, expressing kiss and make-up sessions to solve problems), hurtfulness (such as violence, sexual abuse, rape, racism, verbal abuse, using abusive language, breaking confidence, blaming others), risk taking behaviour (such as reckless driving, reckless spending, walking on lonely streets, travelling alone), selfishness, unjust blaming, unpredictability [150]. Assertive anger can be manifested as: blame (such as after a particular individual commits an action that's passively frowned upon, the particular person will resort to scolding), punishment (the angry person will give a temporary punishment to an individual after they did something to cause trouble), sternness (such as calling out a person on their behaviour with loud voice and harsh language) [151].

#### Foundation of Principles of Anger Management:

**Perspective of Yoga Sutra:** Patanjali laid the foundation of a golden rule of anger management in Yoga Sutras; that is - to overcome the anger by habituating the mind into contrary ideas. In the 34<sup>th</sup> verse of second section i.e. Sadhana Pada, Patanjali advised to make a habit of thinking to the contrary whenever encountered by different sins. One should

practice to pacify anger by habituating his mind into contrary ideas of anger i.e. to consider its negative impact on others and society at large. Along with that, practicing *Yama* (five types of social restraints like *Ahimsa* (non-violence), *Satya* (truthfulness), *Asteya* (non-stealing), *Brahmacharya* (celibacy) & *Aparigraha* (sense of non-possessiveness)) and *Niyama* (five types of observances like *Saucha* (purity), *Santosha* (contentment), *Tapah* (austerity), *Swadhyay* (self-study) & *Ishwara Pranidhana* (surrender to almighty)) as described under *Astanga Yoga* can also be beneficial to encounter anger as it controls mind to be afflicted with different sensory and worldly objects.

**Perspective of Ramayana:** *Ramayana* gives us the way of anger management pretty much similar to the lines of *Yoga Sutra*. In *Ramayana*, primarily *Sri Rama* along with other several character advised to abandon anger by considering its negative impact on personal and social life. Moreover, *Ramayana* also tells about the importance of controlling anger by means of turning away senses from sense objects just like a charioteer. This gives us an idea about the importance of self-control and self-discipline regarding anger management.

**Perspective of Mahabharata:** The primary lesson about anger management *Mahabharata* tell about is to give up anger by means of forgiveness. *Mahabharata* emphasized the significance of forgiveness in achieving peace, spiritual growth and socio-political harmony. In *Mahabharata* forgiveness has been viewed as a virtue of the strong as well as a way to transcend anger. Forgiveness is not about excusing wrongdoing, but about letting go of resentment and bitterness to pave the way for reconciliation and healing.

**Perspective of Ayurveda:** *Ayurveda* considers anger as the product of vitiated *Pitta* and *Rajah Tama Dosha*. Therefore, anger should be managed by pacifying vitiated *Pitta* and *Rajah Tama Dosha*. Considering the properties of *Pitta*, anger should be encountered by applying substances which have opposite properties like *Shita Guna* and *Tikta Rasa*. Also, administration of purification therapies for *Pitta Dosha* like *Virechana* can be beneficial. Considering the *Rajah Tama Dosha* and mind as its seat, application of *Shiradhara* and *Medhya Rasayana* can also be beneficial. Above all, in line of *Yoga Sutra*, to encounter anger *Ayurveda* also prescribes *Sattvavajaya Chikitsa* i.e. a psychotherapeutic approach focused on refraining mind from negative objects.

**Perspective of Modern Psychology:** Cognitively oriented psychotherapies have been shown to be successful in reducing an individual's tendency toward anger and reactive aggression. Anger management was found to decrease aggression as well as increase self-esteem. However, the most commonly used treatment for anger are behavioural therapy and mindfulness. It



has been found that cognitive behavioural therapy can effectively manage and reduce anger related feelings and behaviours (Henwood et al., 2015) [152]. Cognitive behavioural therapies tend to modify erroneous beliefs, aggression in patients with intellectual disabilities. Along with this, mindfulness-based therapy has been found to be negatively related with anger and aggressive behaviours. Mindfulness helps to

increase awareness to the current situation in order to assess it and act in more appropriate way. It has been also found to decrease amygdala activity. Thus mindfulness based cognitive behavioural therapy can effectively decrease impulsive behaviours and increase emotional regulation, thus managing anger and aggression.

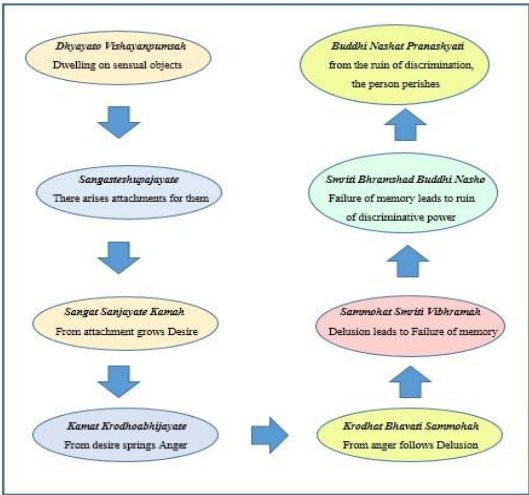


Figure 1: Diagram showing genesis and consequence of anger as per *Bhagavad Gita*

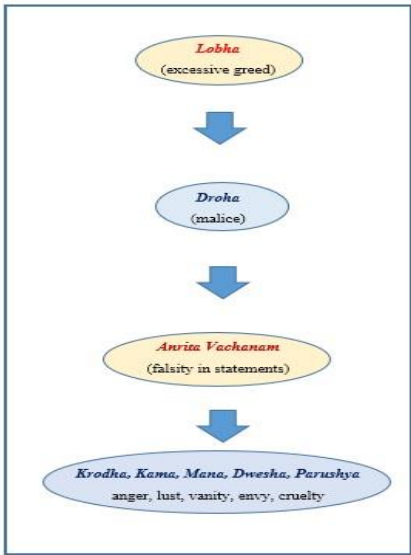


Figure 2: Diagram showing anthropological genesis of anger in *Kali Yuga* as per *Charaka Samhita*

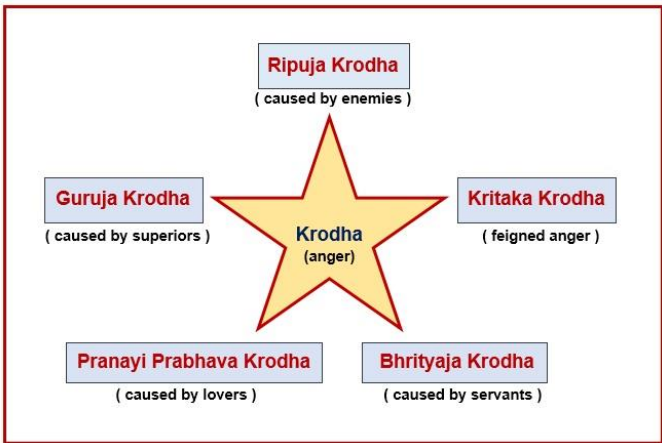


Figure 3: Diagram showing types of anger based on primary triggering factors as discussed in *Natya Sashtra*

## CONCLUSION:

This present study has thoroughly analysed anger and its psycho pathogenesis from the perspective of ancient Indian philosophy, different literatures on ethics and mythology as well as Ayurveda along with modern psychology. A detailed discussion has been done on how anger has been viewed as a negative emotion with its adverse effect on human psychology, moral character and socio-political structure. This study also tried to throw a light on different approaches of anger management from different perspective, both traditional and western. Thus it can be said that, in the coming days this study should contribute substantially in anger related studies - both from eastern and western approach.

## REFERENCES:

1. Nilotpala (editor). Kabir Dohavali. Reprint edition. New Delhi: Prakash Publication. 2024. Page no. 48.
2. Prof. A. A. Ramanathan (editor). Amarakosha. 1<sup>st</sup> edition. Kanda 1, Varga 8, verse no. 26. Madras: The Adyar Library and Research Centre, 1971. Page no. 137.
3. Eminent spiritual personality Swami Budhananda considered anger as one of the Chitta Vrittis, see: Swami Budhananda. Overcoming Anger. 9<sup>th</sup> edition. Kolkata: Advaita Ashrama. 2024. ISBN 9788175053519. Page no. 30.
4. Rama Prasad (translator). Patanjali's Yoga Sutras with the commentary of Vyasa and the gloss of Vachaspati Mishra. First revised edition. Samadhi Pada, Vyasa commentary on verse no. 2. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd. 1998. Page no. 6.
5. Ibid. Sadhana Pada, verse no. 3. Page no. 91.
6. Ibid. Vyasa commentary on Sadhana Pada, verse no. 3. Page no. 91.
7. Ibid. Sadhana Pada, Verse no. 8. Page no. 100.
8. Ibid. Vyasa commentary on Sadhana Pada, Verse no. 8. Page no. 100.
9. Ibid. Sadhana Pada, Verse no. 34. Page no. 161.
10. Ibid. Vyasa commentary on Sadhana Pada, Verse no. 34. Page no. 161.
11. Pt. Rameshwar Bhatt (translator). Manusmriti. Reprint edition. Chapter 6, Verse no. 48. Varanasi: Chaukhamba Sanskrit Sansthan. 2024. Page no. 144.
12. Ibid. Chapter 7, Verse no. 48. Page no. 158.
13. Ibid. Chapter 8, Verse no. 118. Page no. 200.
14. Ibid. Chapter 8, Verse no. 175. Page no. 210.
15. Gunjeshwar Chaudhry (translator). Chanakyaniti darpana (Rajnitisamuchchaya). Reprint edition. Chapter 8, Verse no. 14. Varanasi: Chaukhamba Surbharati Prakashan. 2021. Page no. 106.
16. Ibid. Chapter 11, Verse no. 10. Page no. 136.
17. Babu Lal Shastri (translator). Natya Sastra of Bharat Muni. Reprint edition. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 1984. Page no. 121.
18. Ibid. Chapter 7, Verse no. 14. Page no. 383.
19. Ibid. Chapter 7, Verse no. 15. Page no. 384 - 386.
20. Jwala Prasad Mishra (translator). Panchatantram of Vishnu Sharma. 1<sup>st</sup> edition. Bombay: Shri Venkateshwar Steam Press. 1910. Page no. 101 - 115.
21. Ibid. Page no. 463 - 469.
22. Guru Prasad Shastri (editor). Hitopadesha of Narayana Pandita. Reprint edition. Section 1, Verse no. 25. Varanasi: Chaukhamba Surbharati Prakashan. 2024. Page no. 40.
23. Ibid. Section 1, Verse no. 27. Page no. 41.
24. Ibid. Section 1, Verse no. 35. Page no. 45.
25. Srimad Valmiki Ramayana. Sanskrit text with English translation. Revised edition. Part 2. Ayodhyakanda, Canto XXII, Verse no. 3 & 4. Gorakhpur: Gita Press. 2022. Page no. 379.
26. Ibid. Canto XXII, Verse no. 22. Page no. 381.
27. Ibid. Canto XXVIII, Verse no. 24. Page no. 402.
28. Ibid. Canto C, Verse no. 65-67. Page no. 650.
29. Srimad Valmiki Ramayana. Sanskrit text with English translation. Revised edition. Part 3. Aranyakanda, Canto LIX, Verse no. 24. Gorakhpur: Gita Press. 2022. Page no. 880.
30. Srimad Valmiki Ramayana. Sanskrit text with English translation. Revised edition. Part 4. Kishkindhakanda, Canto XXXI, Verse no. 6. Gorakhpur: Gita Press. 2022. Page no. 1057.
31. Ibid. Canto XV, Verse no. 7. Page no. 985.
32. Srimad Valmiki Ramayana. Sanskrit text with English translation. Revised edition. Part 6. Yuddhakanda, Canto IX, verse no. 22. Gorakhpur: Gita Press. 2022. Page no. 322.
33. Ibid. Canto CXVI, Verse no. 14. Page no. 791.
34. Srimad Valmiki Ramayana. Sanskrit text with English translation. Revised edition. Part 7. Uttarkanda, Interpolated Canto II, verse no. 21 & 22. Gorakhpur: Gita Press. 2022. Page no. 1032.
35. Mahabharata of Maharshi Vedavyasa. Sanskrit text with Hindi translation. Revised 18<sup>th</sup> edition. Part 1. Adi Parva, chapter 79, verse no. 4-7. Gorakhpur: Gita Press. 2021. Page no. 293-294.
36. Mahabharata of Maharshi Vedavyasa. Sanskrit text with Hindi translation. Revised 18<sup>th</sup> edition. Part 2. Vana Parva, Chapter 28, Verse no. 17,20,21. Gorakhpur: Gita Press. 2021. Page no. 103-104.
37. Ibid. Chapter 29, Verse no. 1-6, 16-18, and 27-30. Page no. 104-106.

38. Ibid. Chapter 313, Verse no. 77-78 and 91-92. Page no. 989-990.
39. Mahabharata of Maharshi Vedavyasa. Sanskrit text with Hindi translation. Revised 18<sup>th</sup> edition. Part 3. Udyog Parva, Chapter 33, Verse no. 17, 66, 78, 101. Gorakhpur: Gita Press. 2021. Page no. 115, 119, 120, 121.
40. Ibid. Chapter 34, Verse no. 66. Gorakhpur: Gita Press. 2021. Page no. 128.
41. Mahabharata of Maharshi Vedavyasa. Sanskrit text with Hindi translation. Revised 18<sup>th</sup> edition. Part 5. Shanti Parva, Chapter 163, Verse no. 7 & 14. Gorakhpur: Gita Press. 2021. Page no. 499.
42. Ibid. Chapter 254, Verse no. 1-3. Page no. 778.
43. Ibid. Chapter 274, Verse no. 13, 17, 18. Page no. 839.
44. Ibid. Chapter 301, Verse no. 55. Page no. 943.
45. Mahabharata of Maharshi Vedavyasa. Sanskrit text with Hindi translation. Revised 18<sup>th</sup> edition. Part 6. Ashwamedhika Parva, chapter 36, verse no. 33. Gorakhpur: Gita Press. 2021. Page no. 851.
46. Swami Gambhirananda (translator), Bhagavad Gita: commentary of Shankaracharya. 2<sup>nd</sup> reprint edition. Kolkata: Advaita Ashrama (publication house of Ramakrishna Math), 2023. Chapter 2, Verse - 62 & 63. Page no. 100 - 101.
47. Ibid. Shankaracharya's commentary on Chapter 2, Verse - 62 & 63.
48. Ibid. Chapter 3, Verse - 36 & 37. Page no. 144 - 146.
49. Ibid. Shankaracharya's commentary on Chapter 3, Verse - 36 & 37.
50. Ibid. Chapter 16, Verse - 21. Page no. 493.
51. Ibid. Chapter 16, Verse - 18. Page no. 491.
52. Derived from <https://en.m.wikipedia.org/wiki/Durvasa>. Last accessed on 07.05.2025 at 01.04 hrs.
53. Ibid.
54. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Vimanasthana, Chapter 3, Verse - 24. Page no. 149-150.
55. Ibid. Vimanasthana, Chapter 6, Verse - 5. Page no. 186.
56. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sutrasthana, Chapter 12, Verse - 11. Page no. 241.
57. Ibid. Chakrapani Dutta's commentary on Sutrasthana, Chapter 12, Verse - 11.
58. Ibid. Sutrasthana, Chapter 7, Verse - 27. Page no. 151.
59. Ibid. Sutrasthana, Chapter 7, Verse - 52. Page no. 159.
60. Ibid. Sutrasthana, Chapter 11, Verse - 39. Page no. 225.
61. Ibid. Sutrasthana, Chapter 24, Verse - 14. Page no. 405.
62. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sharirasthana, Chapter 3, Verse - 13. Page no. 378.
63. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Kalpasthana, Chapter 1, Verse- 4, Page no. 3.
64. Ibid. Sharirasthana, Chapter 4, Verse- 63, Page no. 49.
65. Ibid. Sharirasthana, Chapter 4, Verse- 67, Page no. 50.
66. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sharirasthana, Chapter 4, Verse - 37, 38, 39. Page no. 409-412.
67. Ibid. Vimanasthana, Chapter 4, Verse - 8. Page no. 167.
68. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sutrasthana, Chapter 5, Verse - 44. Page no. 117.
69. Ibid. Sutrasthana, Chapter 8, Verse - 27. Page no. 179.
70. Ibid. Sutrasthana, Chapter 7, Verse - 35. Page no. 153.
71. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sharirasthana, Chapter 8, Verse - 6. Page no. 464.
72. Kashinath Sashtri, Gorakhnath Chaturvedi, editor. Charaka Samhita of Agnivesha: commentary Vidyotini. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Bharati Academi, 2018. Siddhisthana, Chapter 2, Verse- 5. Page no. 977.
73. Ibid. Verse - 14. Page no. 981.



74. Kashinath Sashtri, Gorakhnath Chaturvedi, editor. Charaka Samhita of Agnivesha: commentary Vidyotini. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Bharati Academi, 2018. Chikitsasthana, Chapter 3, Verse- 138. Page no. 130.
75. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Sutrasthana, Chapter 10, Verse- 8, Page no. 44.
76. Ibid. Sharirasthana, Chapter 10, Verse- 2, Page no. 18.
77. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Uttartantra, Chapter 41, Verse- 60, Page no. 331.
78. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Kalpasthana, Chapter 6, Verse- 31, Page no. 70.
79. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Uttartantra, Chapter 1, Verse- 69, Page no. 101.
80. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sutrasthana, Chapter 14, Verse - 64. Page no. 283.
81. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Nidansthana, Chapter 1, Verse - 35. Page no. 29.
82. Ibid. Vimansthana, Chapter 3, Verse - 21, Page no. 148.
83. Ibid. Vimansthana, Chapter 5, Verse - 22, Page no. 178.
84. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sutrasthana, Chapter 17, Verse - 22. Page no. 314.
85. Ibid. Chapter 17, Verse - 32. Page no. 315.
86. Ibid. Chapter 21, Verse - 55. Page no. 385.
87. Ibid. Chapter 24, Verse - 09. Page no. 404.
88. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Vimansthana, Chapter 2, Verse - 8. Page no. 135.
89. Ibid. Nidansthana, Chapter 1, Verse - 24. Page no. 22. & Chikitsasthana, Chapter 3, Verse - 114. Page no. 124.
90. Ibid. Nidansthana, Chapter 6, Verse - 9. Page no. 80. & Chikitsasthana, Chapter 8, Verse - 24. Page no. 124.
91. Ibid. Chapter 7, Verse- 4 & 7. Page no. 88 & 91.
92. Ibid. Chapter 8, Verse -4. Page no. 99.
93. Kashinath Sashtri, Gorakhnath Chaturvedi, editor. Charaka Samhita of Agnivesha: commentary Vidyotini. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Bharati Academi, 2018. Chikitsasthana, Chapter 5, Verse -12. Page no. 201
94. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Nidansthana, Chapter 4, Verse - 24. Page no. 135.
95. Kashinath Sashtri, Gorakhnath Chaturvedi, editor. Charaka Samhita of Agnivesha: commentary Vidyotini. Reprint Ed. Vol. 2. Varanasi: Chaukhamba Bharati Academi, 2018. Chikitsasthana, Chapter 14, Verse -15. Page no. 423
96. Ibid. Chapter 16, Verse -9. Page no. 488.
97. Ibid. Chapter 18, Verse -14. Page no. 534.
98. Ibid. Chapter 19, Verse - 6. Page no. 559.
99. Ibid. Chapter 22, Verse - 4. Page no. 613.
100. Ibid. Chapter 26, Verse - 104. Page no. 636.
101. Ibid. Chapter 26, Verse - 124. Page no. 742.
102. Ibid. Chapter 29, Verse - 7. Page no. 820.
103. Ibid. Chapter 30, Verse - 181. Page no. 966.
104. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sutrasthana, Chapter 21, Verse - 12. Page no. 376.
105. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sharirasthana, Chapter 8, Verse - 24 & 25. Page no. 480.
106. Ibid. Chapter 8, Verse - 30. Page no. 484.
107. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Sutrasthana, Chapter 21, Verse- 21, Page no. 118.
108. Ibid. Sutrasthana, Chapter 46, Verse- 508, Page no. 287.

109. Ibid. Uttartantra, Chapter 61, Verse - 6. Page no. 567; Chapter 64, Verse- 3. Page no. 382.
110. Ibid. Nidansthana, Chapter 13, Verse - 36 & 46. Page no. 369 & 373.
111. Ibid. Sharirasthana, Chapter 10, Verse- 34, Page no. 106.
112. Ibid. Kalpasthana, Chapter 3, Verse- 18-22, Page no. 41.
113. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Vimansthana, Chapter 8, Verse - 4. Page no. 216.
114. Ibid. Vimansthana, Chapter 8, Verse - 8. Page no. 218.
115. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Sutrasthana, Chapter 2, Verse- 6, Page no. 14.
116. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi: Chowkhamba Sanskrit Series Office, 2004. Sharirasthana, Chapter 1, Verse - 108. Page no. 338.
117. Ambikadutta Shastri, editor. Sushruta Samhita of Maharshi Sushruta. Reprint Ed. Vol. 1. Varanasi: Chaukhamba Sanskrit Sansthan. 2017. Sutrasthana, Chapter 5, Verse- 39, Page no. 26.
118. Ibid. Nidansthana. Chapter- 2, Verse no. 16. Page no. 309.
119. Ibid. Kalpasthana, Chapter 1, Verse no. 9. Page no. 4.
120. Ekman, P. (2016). What Scientists Who Study Emotion Agree About. Perspectives on Psychological Science, 11(1), 31-34. <https://doi.org/10.1177/1745691615596992>
121. Barrett, L. F. (2006). Solving the emotion paradox: Categorization and the experience of emotion. Personality and Social Psychology Review, 10(1), 20-46. <https://doi.org/10.1207/s15327957p10012>
122. Harmon-Jones, E. (2004). On the relationship of anterior brain activity and anger: Examining the role of attitude toward anger. Cognition and Emotion, 18, 337-361. <https://doi.org/10.1080/02699930341000059>
123. Carver, C. S., & Harmon-Jones, E. (2009). Anger is an approach-related affect: Evidence and implications. Psychological Bulletin, 135(2), 183-204. <https://doi.org/10.1037/a0013965>
124. Sophie L., Brad J. Bushman. (2024). A meta analytic review of anger management activities that increase or decrease arousal: What fuels or douses rage? Clinical Psychology Review 109 (2024)102414. <https://doi.org/10.1016/j.cpr.2024.102414>
125. Izard, C.E., & Ackerman, B. P. (2000). Motivational, organizational, and regulatory functions of discrete emotions. In M. Lewis, & J. M. Haviland-Jones (Eds.), Handbook of emotions (2nd ed., pp. 253-264). New York: Guilford Press.
126. Blair, R.J.R. (2012). Considering anger from a cognitive neuroscience perspective. Wiley Interdiscipline Rev Cogn Sci, 3(1), 65-74. <https://doi.org/10.1002/wcs.154>
127. Saghir, Z., Syeda, J. N., Muhammad, A. S., & Balla Abdalla, T. H. (2018). The Amygdala, Sleep Debt, Sleep Deprivation, and the Emotion of Anger: A Possible Connection? Cureus, 10(7), e2912. <https://doi.org/10.7759/cureus.2912>
128. Lickley, R. A., & Sebastian, C. L. (2018). The neural basis of reactive aggression and its development in adolescence. Psychology, Crime & Law, 24(3), 313-333.
129. DiGiuseppe, R., & Froh, J.J. (2002). What Cognitions Predict State Anger? Journal of Rational-Emotive and Cognitive-Behavior Therapy, 20, 133-150.
130. Dillon, K.H., Van Voorhees, E. E., Elbogen, E. B., Beckham, J.C., Workgroup, V.A.M.-A.M., & Calhoun, P. S. (2021). Cannabis use disorder, anger, and violence in Iraq/Afghanistan-era veterans. Journal of Psychiatric Research, 138, 375-379. <https://doi.org/10.1016/j.jpsyc.2021.04.018>
131. Abadi, D., Arnaldo, I., & Fischer, A. J. F. i. p. (2021). Anxious and angry: Emotional responses to the COVID-19 threat. 3516.
132. Prabhu, P., Srinivas, R., Vishwanathan, K., & Raavi, A. (2014). Factors influencing alcohol and tobacco addiction among patients attending a de-addiction Centre, South India. J Int Soc Prev Community Dent, 4(2), 103-107. <https://doi.org/10.4103/2231-0762.137645>
133. Meissner, P., Poensgen, C., & Wulf, T. (2021). How hot cognition can lead us astray: The effect of anger on strategic decision making. European Management Journal, 39(4), 434-444.
134. Masood, A., Kamran, F., Qaisar, S., & Ashraf, F. (2019). Anger, Impulsivity, Academic Stress and Suicidal Risk in suicide Ideators and Normal Cohorts Journal of Behavioral Sciences, 28(2).
135. Khan, M. M., & Hyder, A. A. (2006). Suicides in the developing world: Case study from Pakistan. Suicide and Life-Threatening Behavior, 6(1), 76-81.
136. Baron, K. G., Smith, T. W., Butner, J., Nealey-Moore, J., Hawkins, M. W., & Uchino, B. N. (2007).

- Hostility, anger, and marital adjustment: Concurrent and prospective associations with psychosocial vulnerability. *Journal of Behavioral Medicine*, 30(1), 1–10. <https://doi.org/10.1007/s10865-006-9086-z>.
137. Baumeister, R. F., & Bushman, B. J. (2021). *Social psychology and human nature* (5th ed.). Cengage Learning. ISBN: 978-0-12291-4.
138. Yuliya Richard et al. (2022). A systematic review of neural, cognitive, and clinical studies of anger and aggression. *Current Psychology*. <https://doi.org/10.1007/s12144-022-03143-6>.
139. Spielberger, C. D. (1988). *Manual for the state trait anger expression inventory*. Odessa, FL.: PAR.
140. Baharvand, P., & Malekshahi, F. (2019). Relationship between anger and drug addiction potential as factors affecting the health of medical students. *Journal of Education Health Promotion*, 8, 157. [https://doi.org/10.4103/jehp.jehp\\_145\\_19](https://doi.org/10.4103/jehp.jehp_145_19)
141. Sharma, M. K., Suman, L. N., Murthy, P., & Marimuthu, P. (2017). Relationship of Anger with Alcohol use Treatment Outcome: Follow-up Study. *Indian Journal of Psychological Medicine*, 39(4), 426–429. <https://doi.org/10.4103/0253-7176.211757>.
142. Yuliya Richard et al. (2022). A systematic review of neural, cognitive, and clinical studies of anger and aggression. *Current Psychology*. <https://doi.org/10.1007/s12144-022-03143-6>.
143. Yuliya Richard et al. (2022). A systematic review of neural, cognitive, and clinical studies of anger and aggression. *Current Psychology*. <https://doi.org/10.1007/s12144-022-03143-6>.
144. Gouveia, F. V., Hamani, C., Fonoff, E. T., Brentani, H., Alho, E. J. L., de Moraes, R., Martinez, R. C. R. (2019). Amygdala and Hypothalamus: Historical Overview with Focus on Aggression. *Neurosurgery*, 85(1), 11–30. <https://doi.org/10.1093/neuros/nyy635>.
145. Yuliya Richard et al. (2022). A systematic review of neural, cognitive, and clinical studies of anger and aggression. *Current Psychology*. <https://doi.org/10.1007/s12144-022-03143-6>.
146. Yuliya Richard et al. (2022). A systematic review of neural, cognitive, and clinical studies of anger and aggression. *Current Psychology*. <https://doi.org/10.1007/s12144-022-03143-6>.
147. Alia-Klein, N., Goldstein, R. Z., Tomasi, D., Woicik, P. A., Moeller, S. J., Williams, B., Volkow, N.D. (2009). Neural mechanisms of anger regulation as a function of genetic risk for violence. *Emotion*, 9(3), 385–396. <https://doi.org/10.1037/a0015904>
148. Gilam, G., Lin, T., Raz, G., Azrielant, S., Fruchter, E., Ariely, D., & Hendler, T. (2015). Neural substrates underlying the tendency to accept anger-infused ultimatum offers during dynamic social interactions. *NeuroImage*, 120, 400–411. <https://doi.org/10.1016/j.neuroimage.2015.07.003>
149. Derived from Wikipedia. <https://en.m.wikipedia.org/wiki/Anger>. Last accessed on 13.05.2025 at 08:43.
150. Ibid
151. Ibid
152. Henwood, K. S., Chou, S., & Browne, K. D. (2015). A systematic review and meta-analysis on the effectiveness of CBT informed anger management. *Aggression and Violent Behavior*, 25, 280–292.

**Cite this article as:**

Soumyadip Saha, Sukalyan Ray. A Comprehensive Analysis of Anger from the Perspective of Ancient Indian Literatures, Ayurveda and Western Psychology. *International Journal of Ayurveda and Pharma Research*. 2025;13(6):112-128. <https://doi.org/10.47070/ijapr.v13i6.3676>

**Source of support: Nil, Conflict of interest: None Declared**

**\*Address for correspondence**

**Dr. Soumyadip Saha**

Post Graduate Scholar,  
Dept. of Swasthavritta & Yoga,  
Faculty of Ayurveda, IMS, Banaras  
Hindu University, Varanasi,  
Uttar Pradesh  
E-mail: [saha.somu.0077@gmail.com](mailto:saha.somu.0077@gmail.com)

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.