



Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda  
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

# Subtleties of Anger

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# How to be Happy in the Material World?

FROM THE DESK OF  
THE FOUNDER ĀCĀRYA



## Hear Śrīmad-Bhāgavatam Regularly

Śrīmad-Bhāgavatam, the sound incarnation of Lord Kṛṣṇa, the Supreme Soul, enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water. A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey. SB 2.8.5-6

## Perfect Your Dealings

Generally when we find someone more qualified than ourselves, we become envious of him; when we find someone less qualified, we deride him; and when we find someone equal we become very proud of our activities. These are the causes of all material tribulations. The great sage Nārada therefore advised that a devotee should act perfectly. Instead of being envious of a more qualified man, one should be jolly to receive him. Instead of being oppressive to a less qualified man, one should be compassionate toward him just to raise him to the proper standard. And when one meets an equal, instead of being proud of one's own activities before him, one should treat him as a friend. One should also have compassion for the people in general, who are suffering due to forgetfulness of Kṛṣṇa. These important functions will make one happy within this material world. SB 4.8.34 P

## Chant Hare Kṛṣṇa Constantly

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demonic tendencies will be killed, and they will become first-class devotees, happy in this life and in the next. SB 10.1.64 P



# SUBTLITIES OF ANGER

Hari Bhakti Das

Is getting angry a natural consequence in a tense situation? One may often desire to remain calm and composed, yet one gets agitated and impelled by forces within. Kṛṣṇa tells Arjuna in the Bhagavad-gītā that lust that later turns into wrath is the greatest enemy for a spiritual seeker. Śrīmad-Bhāgavatam provides lighthouse principles and examples of the dangers of contrary emotions in a progressing devotee. The journey to perfection is sometimes paved through serious errors as well. And a lot can be learnt from others mistakes also.

Here is some analysis depicting the responses offered by some great personalities in challenging times, that teach us what to do and what not to.

## When is Anger Justified?

Can anger be anytime justified? Or it has to be totally given up? The fourth canto of Śrīmad-Bhāgavatam describes a couple of instances of personalities getting angry in different situations.

Dhruva, a five-year old child, obtained the lotus feet of Lord Vishnu within a record span of six months. He went on to become a king and ruled the earth for a long time. Once his brother Uttama went for a hunting excursion and was killed by a Yakṣa. This angered Dhruva. As a responsible king, he wished for the welfare of everyone including his brother. Seeking revenge, he took his army and started for Alakāpurī, the city of the Yakṣas. He could not check his anger and started killing the Yakṣas indiscriminately. The fight between Dhruva and Yakṣas is described in great detail in the pages of Śrīmad-Bhāgavatam. And all for what? Just because his one brother was

killed! Svāyambhuva Manu, the grandfather of Dhruva appeared on the scene to give him good advice. Manu told Dhruva, “This excessive anger (atiroṣa) is not good. You have attained the most difficult thing – the lotus feet of the Supreme Lord. I am surprised why have you taken to this task. Your life is meant for exemplary behavior. The Yakṣas are not actually killers of your brother. The Supreme Lord is responsible for everything. Overcome this mentality of “I” and “mine”. Control your anger, for it is the foremost enemy in the path of spiritual progress.”

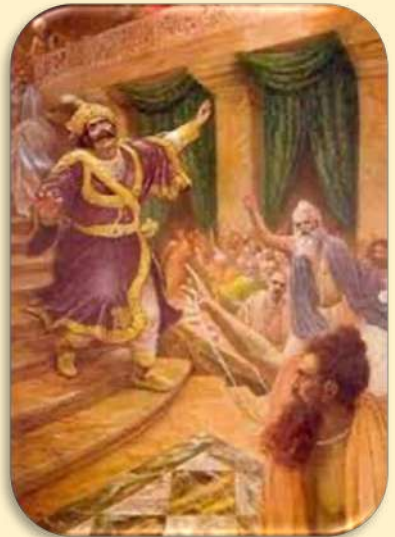
**Another Story:** Pracetās, who were the ten sons of one great king Prācīnabarhi, performed great austerities under water under the guidance of Lord Śiva to attain the lotus feet of Vishnu. Lord Vishnu being pleased with their co-operative spirit of service appeared to them and instructed them to rule. When they came out of water, they saw that all the trees had grown too tall as if to obstruct heaven. Pracetās became angry. They were given instruction by the Lord to rule, but these trees were causing an obstruction to that instruction. They started emitting fire and air from their mouths to make the entire earth treeless. Lord Brahma descended from his abode to pacify the Pracetās using words of logic. The remaining trees delivered their daughter Marisa to the Pracetās on the advice of Brahma to pacify them.

Dhruva’s anger was justified as a king, but not his excessive anger. Pracetās desire to fulfill the instruction of the Lord was perfect, but the means to attain it was not the best. Therefore, in these examples, rectification and superior intervention were necessary as their anger exceeded the limits. One also needs to see the results of anger. There was tremendous devastation of life, energy, and time in these incidents which was undesirable and troublesome.

## Who can get Angry?

One may say – the above examples were of kṣatriyas, the administrative kings. What about brāhmaṇas? Are they supposed to, or can they get angry?

Generally, the brāhmaṇas do not exhibit anger. Yet, in exceptional circumstances, they may do so. Pṛthu Mahārāja’s father Vena was the son of death personified. The sages enthroned him for protection of



citizens in the absence of his father Anga, but he simply tormented the citizens. Therefore, they decided to burn him to ashes by their prowess. Nonetheless, concealing their anger, they approached him with sweet words and tried to persuade him. Not paying any heed to their words, Vena offended even the Supreme Lord. The sages manifested their anger and killed him simply by mantras. Śrīla Prabhupāda gives a beautiful advice to the devotees. He writes regarding this incident, “Saintly persons are not interested in political matters, yet they are always thinking of the welfare of the people in general. Sometimes they need to take corrective actions. But, saintly people don’t have such power as they previously had due to influence of Kali Yuga. Under these circumstances, instead of actively taking part in politics, saintly persons should engage in chanting the mahā-mantra, Hare Kṛṣṇa.” SB 4.14.12 P

Another important consideration is that in exhibiting one’s anger, the purpose matters more than one’s varna. Śrīmad-Bhāgavatam urges one to go beyond the roles of varna and ashrama and establish ourselves on the platform of being a servant of the Supreme Lord. On that platform, there is the least chance of committing any mistake. Hanuman was always in this mood. He burnt the entire Lanka, yet his mood was that of service to Lord Rama.

Also, the right question can be – Whom to get angry upon? If someone is offending the devotees of the Lord, if someone is slandering the position of Kṛṣṇa, then it is just to use anger in the service of the Lord. Gurus may exhibit anger to correct the mentality of their disciples.



## Does the Lord become Angry?

Śrīmad-Bhāgavatam 2.7.7 says, “Śiva can overcome lust by his wrathful glance and vanquish him, but he cannot overcome anger. This anger fears to enter the Lord’s mind. So how can lust enter His mind?” This proves that the Supreme Lord can never be overcome by anger. Yet, in the same scripture, we have instances of the Supreme Lord in the form of Nṛsimhadeva getting terribly angry! And His anger doesn’t subside till the time Prahlāda

comes forward and glorifies the Lord. One needs to understand that the Supreme Lord's anger is no ordinary anger. For one who is transcendental, how can He come under the jurisdiction of any of the material modes and exhibit material emotions? It is simply not possible. It is transcendental anger manifested against the demons who try to harm His dear devotees.

### Only Devotees can Perfectly Conquer Anger



Material means are insufficient to control anger. Śrīmad-Bhāgavatam gives examples of great yogis and ascetics who are successful in controlling their senses from sense gratification by the practice of intense austerities, but they get drowned in tiny puddles of useless anger. Durvāsā Muni is a vivid example of this. He got angry on the great king Mahārāja Ambarīṣa for a petty reason and tried to kill him. The king, however, didn't offer any means of resistance. His external non-responsiveness and non-agitation were by-products of his internal absorption in Kṛṣṇa. Śrīla Prabhupāda writes, "One's greatness has to be estimated by one's ability to tolerate provoking situations." (Kṛṣṇa Book, Chapter 89) To come under the sway of anger is not a difficult thing. But to control it is a challenge. Śrīmad-Bhāgavatam is filled with examples of devotees who conquered anger by their practice of devotional service. A sincere practitioner of Kṛṣṇa Consciousness can witness the waves of the six anarthas getting diminished and a proportional increase in absorption on Kṛṣṇa's Holy Name, His form, qualities and pastimes. In the mature stage, a devotee is no more affected by the onslaughts of material nature. The material world itself becomes a means of offering devotional service to the Lord, and the devotee's absorption in Kṛṣṇa makes him or her indifferent to trivial material affairs.

## VERSE OF THE MONTH



**Holy Name can Award  
Everything**

**SB 11.5.36**

*kalim sabhājayanty āryā  
guṇa-jñāḥ sāra-bhāgināḥ  
yatra saṅkīrtanenaiva  
sarva-svārtho 'bhilabhyate*

Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana. SB 11.5.36



## Thematic Study: Kṛṣṇa & The Moon

- **Kṛṣṇa's Mind** – Compared to the moon – SB 2.1.34
- **Kṛṣṇa's Cheerful Face** – Resembles the moon SB 10.35.25
- **Kṛṣṇa's Smile** – said to resemble the increasing light of the moon. SB 10.13.50
- **Kṛṣṇa's Nails** - The splendor of the Lord's beautiful ruby nails resembles the orb of the moon and dispels the thick gloom of one's heart. SB 3.28.21
- **Kṛṣṇa's Influence** - Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. SB 5.22.10
- **Bodily Hair** – Lord Nṛsimhadeva's bodily hairs are compared to the whiteness of the rays of the moon. SB 7.8.19-22
- **Kṛṣṇa Himself** – Compared to the moon arisen from the womb of Mother Yaśodā. SB 10.35.22



# ANALOGY ARENA



Just as a bee is always interested in the honey in the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities of others, not considering their bad qualities, whereas the common man can judge what are good qualities and what are bad qualities. SB 4.4.12 P

Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. SB 4.4.13 P



The elevated transcendentalist can surpass all the regulations of the Vedas, just as the demigods traveling in space surpass all the jungles and rocks on the surface of the globe, although a common man, who has no such ability to travel in space, has to face all those impediments. SB 4.4.19 P



## JEWEL SEVENTEEN SIMPLICITY

Kṛṣṇa is simple. He is satisfied by simple offerings of fruit, flower, leaf and water. Kṛṣṇa's dressing is also simple – He adorns Himself with dhoti, forest minerals and flower garlands. Kṛṣṇa's devotees also exhibit simplicity in their life. Not through their dressings, but more importantly through their attitude. Srila Bhaktisiddhanta Saraswati Thakura has given a profound definition of simplicity. He said – Simplicity means no Duplicity. Simplicity is one of the foundational qualities of a devotee.

- ❖ **Simplicity of Desires:** What have all the devotees prayed throughout the Śrīmad-Bhāgavatam? In essence, they pray for increasing attachment to Kṛṣṇa and association of Kṛṣṇa's devotees. We can find this consciousness in the prayers of Dhruva, Prahlada, Pariksit, Pracetas etc.
- ❖ **Simplicity in Expressing Material Desires (if any):** Even when devotees may have material desires, they don't wish to crookedly fulfill it. They approach the ultimate reservoir of all – Kṛṣṇa. Kardama Muni wanted to marry a girl of similar disposition on the order of Brahma. He prayed the same when the Lord appeared to him. Because of his simplicity, Lord was extremely pleased. He even had tears in His eyes that formed the Bindu Sarovara.
- ❖ **Simplicity of Heart:** When Kṛṣṇa went to Mithila, a king named Bahulāśva and a poor brahmana named Śrutadeva both invited the Lord. Kṛṣṇa was touched by the simplicity of both, and He expanded Himself along with the sages in two identical forms to reciprocate with both at the same time. He was equally pleased by the fantastic arrangements done by the king, and the simple dance of the poor brahmana.
- ❖ **Simplicity of Purpose:** Gopis were simple village girls, and their only goal in life was to see Kṛṣṇa happy. They simply believed Kṛṣṇa's promise that He would return back to Vrindavan, and just for Kṛṣṇa's pleasure, they sustained their lives. Even their apparent crookedness was meant solely for giving pleasure to Kṛṣṇa.

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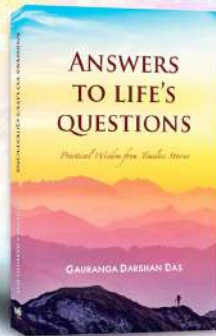
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## NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-caritāmṛta

BG: Bhagavad-gītā

BS: Brahama-saṁhitā

1.1.1: Canto 1, Chapter 1,  
 Verse 1

1.1.1 P: From Śrīla Prabhupāda's purport to SB 1.1.1

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