

## Conceptual study of Anger from Ayurveda

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### Abstract:-

Intense Krodha( Anger) aggravates Pitta Dosha in the body. This Psychological states affect normal body functioning. This Article describes effect of Angry state of Mind in body with various aspects. Ayurved completely describes Anger emotion as Primary desire and also as a primary causative factor for physical disorders due to Pitta aggravation. For better understanding the emotion of Anger in Ayurvedic Science perspectives, this Article is written based on literary and survey study on different people of the society.

**Keywords:** Pitta Dosha, Krodha(Anger), Emotion.

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### I. Introduction

Anger is a very intense feeling in human's mind and seems as ancient as his race. All most all available prehistoric and historic literature depicts anger specifically in some or other way and all focus towards control of Anger. <sup>(1- Upanishad, 2-Geeta, 3- Bible, 4- Kuran, 5- Greek)</sup> As per these references, by that time, emotions were subject of concern to philosophers. Gradually, in due course of time, those became subject of concern to psychologists. Then it gradually shifted to psychiatry but not in pure form as 'Anger Emotion' but with its consequential reflections on behavior – mostly in the form of depression - exploring long-term mental (and physical) disturbance <sup>6</sup>. Still, as on date, anger is less attended at clinical level. On the other hand, Ayurveda- almost as ancient as other Vedic literature <sup>8</sup> depicts Anger = Krodha as a causative factor for so many physical as well as psychological disorders. In this article we have elaborated Anger with Ayurvedic perspectives to focus its potent effects on various functions of the body and its capacity to change normal physiology. This comprehensive information will help physicians in their clinical practices and psychiatrists, psychologists as well! It is a novel guideline to understand a different aspect of pathology of certain diseases.

### Ayurvedic consideration of Krodha (Anger) :

At the level of Trigunas (three basic elements of mind namely Sattva, Rajas & Tamas), Krodha (Anger) is manifestation of aggravated Rajas Guna<sup>9</sup>. We have found various shades of Angry mind in Samhitas; among them following three are main indicating gross changes in behavior—

1. **Santapta Manas**<sup>10</sup>-Moderately angry for longer time, full verbal expression of Anger.
2. **Kshubdha Manas**<sup>11</sup>- Irritated mind and fully distracted from all routine work.
3. **Samkshubdha Manas**<sup>12</sup> - Severely irritated and angry and will act harshly.

These are potent expressions of Anger but sometimes Anger is not clearly expressed and remains in mind in latent form. In either case it can be assessed by wish or action of 'Abhidroha' (to hurt another person) against the object of Anger.<sup>13</sup> Here Chakrapani explains Abhidrohaas-Anger is an intense feeling to harm others.

Anger is most badly affecting not only to the person himself but to his family and social circle as well as. That's why anger is enlisted as *Dharaneeya Vega*<sup>14</sup>( mental emotions like lust, fear, Anger, Greed etc. which shall be controlled)

Furthermore, Acharya Sushrut understands anger itself as a psychological disorder.<sup>15</sup>

'Acceptance of immense influence of body and mind on each-other' is one inimitable concept of Ayurved.<sup>16</sup> Angry mind is not exception for this. Replications of Anger Emotion in mind do affect normal body functions. Basically, body is maintained by normal Tridoshas (*Vata*, *Pitta* and *Kapha*) and imbalanced Tridoshas are core causative factors for any disease. They divert from their normally quantified and qualitative state due to so many causes and emotional episodes are one of these causes. Onset and continuation of anger leads to vitiation of *Pitta*.<sup>17</sup> Thus, it becomes a very root cause of various *Pitta* dominant diseases. Apart from this, it is mentioned as one of the causes in wide range of diseases – right from *Aruchi* (anorexia) up to *Garbhasrav / Garbhapaat* (miscarriage /abortion). Let's have a look on it –

➤ **Table 1 - Anger as a cause of disease:**

Sr. No.	Rog	Reference
1.	Jwar( Abhishangaja)	Ch.Chi. 3/114
2.	Gulma( Pittaj)	Ch. Chi.5/12
3.	Rajyakshma	Ch. Chi.8/24
4.	Apasmar	Ch.Chi.10/5
5.	Arsha( Pitta)	Ch.Chi.14/15
6.	Pandu	Ch.Chi.16/9
7.	Kasa( Pitta)	Ch.Chi.18/114
8.	Atisar( Pitta)	Ch.Chi.19/6
9.	Trishna	Ch. Chi.22/4
10.	Pratishayaye	Ch.Chi.26/104
11.	Arochak	Ch.Chi.26/124
12.	Vatarakta	Ch.Chi.29/7
13.	Napunsakta	Ch.Chi.30/233
14.	Prameh( Pittaj)	Ch.Ni.4/24
15.	Kshaya	Ch.Ni.6/8
16.	Unmada	Ch.Ni.7/8
17.	Kasrshya	Ch.Su.21/12
18.	OjaKshaya	Su.Su.15/23
19.	Kshudra Rog- Nilika	Sam. U. 36/27
20.	Mukhkopa( Vata- Pitta)	Va.U. 31/28
21.	Kshudra Rog- Palita	Su.Ni. 13/37
22.	Kshudra Rog- Vyanga	Sam.U.36/27
23.	Grahroga- Pragyaparadh	Sam.U. 7/6
24.	Pittakopa	Ch.Ni.3/114
25.	VranaDiran	Su.Su.23/21

Now arises the question – how Anger leads to such pathological conditions? The answer lies in the basic nature of Anger. Understanding it with its consequences explores a different angle of pathological variations.

#### Association between Anger and diseases manifestation ::

*Krodha*(Anger)is *Aagneya*(heat power of the body).The basic mechanism of effect of Anger on body functioning lies in its *Ushna*(heat) nature<sup>18</sup>.Latest research on Psychogenic fever supports this fact naming it Hyperthermia induced due to psychological stressors like Anger<sup>19</sup>.Mind-located at *Hridaya* (heart), is site of inception of Emotions. Classical references depict that Anger produces ‘heat’ in the body<sup>20</sup> and particularly it gets expressed via *Sadhak Pitta*, again located at *Hridaya*<sup>21</sup>(heart).When we explored different references related to Anger from Samhitas, we found four modes of diversifications of normal somatic functioning ---

- 1) Impairment of *Sadhak Pitta* functions.<sup>22</sup>
- 2) *Dosh Vilayan*<sup>23</sup>( liquification of Doshas)
- 3) *Saumya Bhava Shoshan*<sup>24</sup>(absorption of Saumya Bhava)
- 4) Effect of Anger on the organ –Heart<sup>25</sup>

#### Interpretation / Discussion:

After studying these phenomena, we can understand how anger becomes an influential causative factor in *Samprapti* (process of disease development) of certain diseases – not only *Pitta* dominant but others also.

#### 1.Impairment of *Sadhak Pitta* functions -

*Sadhak Pitta* performs the task of execution to obtain desired *Arthas*( connotation) with the help of *Buddhi*( intellect) and *Ahamkar*<sup>26</sup>( pride). *Hridya*( Heart) is site of *Sadhak Pitta*, mind, *Ahamkar*(pride) and *Buddhi*<sup>27</sup>(intellect). As Anger is arising in heart, its *Ushma*(Heat) immediately vitiates *Sadhak Pitta* and the collaborative factors of *Sadhak Pitta*.e*Buddhi*( intellect)and *Ahamkar*(pride) also get affected within no time. Decision making is *Buddhi*’s function<sup>28</sup>.At this state, mind is already captured by Anger and *Buddhi*( pride) is afflicted. Ultimately there are chances of wrong decisions to great extent. Very truly *Acharya*Charaka has stated that there is nothing as such that an Angry person can’t talk or can’t do<sup>29</sup>. One research article from Psychology also proves this thing with substantial data that decision making capacity gets affected in angry person. It states – Once activated, Anger can color people’s perceptions, form their decisions, and guide their behavior, regardless of whether the decisions at hand have anything to do with the source of one’s anger<sup>30</sup>

#### 2. *Doshvilayan* –

*Doshvilayan* means liquefaction (*Dravata*) of Doshas. This kind of abnormality takes place in *Kapha-Pitta*Doshas. “*Drava*” is not basic property of normal *Kapha*. Liquefied state of *Kapha* is nothing but ‘*Kaphaprapakopa*’ only<sup>31</sup>. In the state of Anger due to hyperthermia, *Mristna* (property causing stickiness) and *Sthira* (property causing immobility) properties of *Kapha*, get converted into *Drava* (liquid) state. This type of

*Drava* (liquid) state of *Kapha* is seen mainly in *PramehSamprapti* (process of disease development of *Prameha Rog*). Thus, mention of *Krodha* (Anger) as one of the cause of *Prameh* can be justified with this fact. Same is applicable for explanation of *Krodha* (Anger) as a cause of *Pratishyay*. *Pitta* is basically in *Drava* (liquid) state in its normal phase. Due to *Krodha* (Anger); *Ushna* (heat), *Tikshna* (Mordant) and *Drava* (liquid) properties of *Pitta* are increased consequently leading to *Ashukarita* (very fast spread). As a result, being *Ashraya* (location) of *Pitta*; within very short time, *Rakta Dhatu* gets increased quantitatively and qualitatively in *RaktavahiSiras*. This progression may further manifest into *Raktapitta* or *Vatrakta*. Thus, *Krodha* (Anger) is capable to alter natural configuration of *Kapha* and *Pitta*. When these liquefied *Doshas* get sheltered in their respective *Ashrayee Dhatu*s, they affect natural configuration of *Dhatu*s and develop *Dhatu-shaithilya* (flaccidity). *Dhatu-shaithilya* (flaccidity) itself is a root step in *Samprapti* (process of disease development) of many diseases like *Prameha*, *Kushtha* etc. Accordingly, *Krodha* (Anger) becomes a cause of *Dhatu-shaithilya* (flaccidity) also. *Doshas* are pervading all over the body. *Dosha-vilayan* (liquefaction of *Doshas*) process takes place in micro-channels (*AtisukshmaSrotas*) as well. Bio-medical science has studied effects of Anger on endocrinal secretions. It is known that cortisol secretion increases due to Anger. Certain patterns of Anger expression have been associated with maladaptive alterations in cortisol secretion, immune functioning and surgical recovery. Research on Anger and wound healing suggests that- Due to Anger wound healing are delayed.<sup>32</sup> In connection with wound-healing, *Sushrut Samhita* considers Anger responsible for one more step -as a cause of "*Vran-daran*" (scratching / tearing in wound).

### 3. *Soumya Dhatu Shoshan-*

*Soumya* word indicates body-constituents with *Sheeta* (property developing cooling effect), *Snigdha* (property developing connecting effect), *Sthira* (property developing stability effect) properties. These properties are responsible for strong bonding between *Shareer- Paramanus* (connectivity between two cells). Furthermore, "*Saumya*" (pleasant, placid liquid state) is a special property of *Ojas*. Among all seven *Dhatu*s, *Snigdha* (property developing smoothness) property is present in *Rasa Dhatu*, *Medo Dhatu*, *Majja Dhatu* and *Shukra Dhatu*. Again, *Kapha* *Dosha* and all *Kapha Ashraya* (locations of *Kapha*) are *Saumya*. Due to *Shoshan* (Absorption) of *Saumya Dhatu*, viability of all these constituents get diminished that may lead to *OjaKshay*, *Karshya*, *Shukrakshaya* and likewise.

One research paper on Anger and semen depicts that "Hypoactive sexual desire disorder" -HSDD is associated with a wide variety of biological and psychological causes. The vast array of physical and mental events and agents capable of producing HSDD reflects the fragility of human sexual desire. Uncompromised sexual motivation apparently requires a delicate balance between physical and psychological systems.<sup>33</sup>

### 4. Effect of anger on the organ -heart

The structural unit of heart is *Mamsa- Dhatu*. *Acharya* *Sushrut* describes that heart is having 2 *Mamsa-peshi* (muscles)<sup>34</sup>. Ten great vessels arise from heart which supply *Rasa-Rakta* and *Ojas* to the whole body. *AvalambakaKapha* – a type of *Kapha* *Dosha* located in chest region is supporter of heart. With consideration of Anger's above-mentioned effects, it is now clear that

- i) *Rasa-Rakta* and *Ojas* in the ten vessels get vitiated due to Anger.
- ii) Heart muscles get flaccid due to Anger and
- iii) Viability of *AvalambakKapha* decreases due to *Kapha*:

Both the phenomena ii) and iii) are risk factors for heart heading towards structural cardiac disorders.

Apart from *Samprapti* (process of disease development), Anger plays noticeable role in prognosis. Very clearly *Acharya* *Sushrut* has affirmed that curable disease may convert into incurable due to Anger<sup>35</sup>.

### Conclusive Remarks

It has been proved conceptually that Anger plays major etiological factor for any disease development, prognosis. Anger is also an mental illness which disturbs a person's social, physical, spiritual life. With classical references we have rationally interpreted that anger is temporary or occasionally permanent secondary emotion and sometimes not only disturbs the personat mental level but has a strong role in developmental stages of various diseases.

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