

# Tackling anger, hate and greed !

## Ganjoo



ANGER, HATRED, GREED, JEALOUSY, VIOLENCE, CRUELTY, PASSION, ARROGRANCE, SELF-DOUBT and LETHARGY are the enemies that we encounter in the Svadhishtana Chakra; they make life for us and our environment very difficult. As we know from many examples in history, and also in recent times, people are often blinded by these qualities and commit inhumane actions. The purification of these tendencies needs lifelong, vigilance and constant effort. Discipline and wisdom (Gyana) are the "tools" with which we are able to keep them in check.

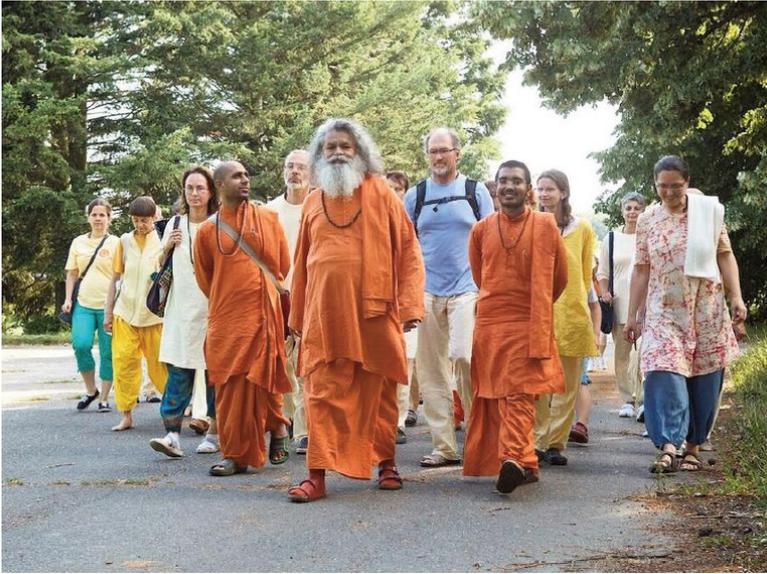
However, these tendencies will not be shed completely until the end of our life, because, as a part of nature, they serve to preserve our physical existence. Harmful effects only develop when they are connected to selfish ego and deployed thoughtlessly for the pursuit of selfish goals. When we become conscious of these tendencies and understand their meaning and function, we are able to control these "enemies", transform their energy and utilise them for our development. ANGER, HATE and GREED are negative expressions of our ego. This itself is not bad. We cannot exist without the ego, because without the will to live and zest for life nobody can exist.

The ego is only harmful when it degenerates into self-interest and exploitation of others. In India anger is known as a twofold curse, as it not only "sucks the lifeblood of others but also our own". When we are overcome by rage, blood cells within our blood are destroyed. This aggressive emotion darkens our entire phenomena and deprives us of spiritual energy. Closely connected to the expression of anger are greed and hate.

When one of these qualities becomes active, the other two are also roused and jointly they ravage the "inner field" of that person. The immense power of this emotional arousal also has a positive potential. When we R C Ganjoo YOGA IN DAILY LIFE 70 August 2018

**JEALOUSY** means that we are dependent upon a possession and think that something or someone belongs to us. We imagine that our whole world will collapse if we are unable to obtain what we have

set our heart upon or if we lost it. We behave like a small child who fights with other children over a a toy, and even if he gets it he is not really content.



succeed in controlling this explosive energy, we can transform it into constructive, courageous and brave actions. The mastery of anger also brings considerable progress in attaining discipline and control over other negative emotions.

We can cool down and extinguish outbursts of anger and hatred when we mentally put ourselves in the position of the person to whom our displeasure is directed and try to understand their reasoning.

When we are able to understand, we can also more easily forgive. Through empathy, consideration and tolerance our hostile feelings will finally calm down.

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Problems always arise when we think egoistically and want to possess something completely and hold onto it tightly. When we feel flickers of jealousy stirring within us, we should endeavour to be independent and generous , because inner freedom is the best antidote to combat this frame of mind.

What we actually need is true, divine, love. And this consists simply of giving. Once we overcome jealousy, we gain freedom and develop our ability give and to accept all-embracing love.

VIOLENCE and CRUELTY are found everywhere in nature in human as well as in animals. Their roots lie in the natural desire for self-preservation, in the instinctive desire to survive.

Life is never totally free of violence; for example, when we drink a glass of water we destroy tiny microscopic beings. Even when we cut flowers we also do harm -because plants are also living things.

In the ancient scriptures it is said that we should only take such nourishments as is given freely by nature from the various grains, seeds and ripe fruits. But nowadays if we wait for the fruit to fall naturally from the tree, we would die of starvation. Therefore, unfortunately we are unable to completely follow this rule, but should avoid any bad intention in thought word or deed in the taking of our food. Our vanity and our hedonism should not be the cause for the suffering or violent death of another living being We possess the gift of empathy. We are able to understand what causes suffering to others. Therefore,

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we can also learn to avoid violence and cruelty . Our endeavours should be directed towards never depriving anyone of anything. By overcoming the cruelty within ourselves, our capacity for love and collective responsibility increases.

Renunciation of cruelty subsequently leads to selfless service becoming a reality.

In German, the word for passion is LEIDENSCHAFT, translated literally as 'suffering created"; which means :we ourselves create that from which we suffer". The causes of this are material and physical desires (Bhoga Vasana), They blaze like red-hot flames within us and we try everything possible (and frequently exactly the wrong thing)to extinguish the tortuous source of this fire. Passion can completely bind and corrupt us. But in a positive sense passions are also a part of life. As part of the reproductive instinct it serves to preserve and protect partnership and possessions.

An enthusiasm is an expression of the zest for life, vitality and creative energy . Outstanding and ingenious works originate from this passionate love for life. But in its egoistic and unscrupulous expression, it has exactly the opposite effect and works destructively instead of creatively and protectively. In its positive aspect PRIDE is the feeling of self-worth and an expression of success. We feel an elated

sense of satisfaction about our achievements and this spurs us on to greater endeavours.

However, pride is unhealthy when it is not accompanied by generosity and gratitude ,and instead leads in egocentricity, self-importance, arrogance and vanity.

We should include others in our success and embrace them joyfully,rather than suppressing them or placing little value on them.Pride should not be blind, we should take particular care that we never hurt others. Positively, pride is always accompanied by humility that protects us from arrogance.

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Through DOUBT we make life difficult for ourselves . Doubt creates conflict. It divides the cohesiveness of confidence into the duality of certainty and uncertainty. But first and foremost self-doubt burdens our existence , and the inner conflict it creates weakens our will to achieve, and through this our uncertainty increases even more.

On the other hand, doubt can also be very useful when it guides us in our critical analysis of MAYA . Doubt is a function of the intellect (BUDDHI). God gave us the intellect to enable us to differentiate between right and wrong, and to make the correct decision. Dispelling doubt brings us certainty ,peace and composure. With these qualities we become a pillar of society and can help others overcome their doubts. When we shed the inhibiting effects of doubt, the path towards clarity and a deep faith in divine guidance opens before us.

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