

# AyurvedaNews

Chakrapani Ayurveda Clinic & Research Center  
Chakrapani Global Center for Training & Research in Ayurveda

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## Testimonial on our Ayurveda Training Programs

I believe I was about to place a huge demand on the resources of what ever institute i was going to attend. In my search I came across a paragraph on the Chakrapani ayurveda website "**We can arrange customized training program on subjects of personal interest**". With one email I started a fantastic journey to a six weeks intensive training program, that has changed my perspective to health and wellbeing. **Chakrapani Ayurveda Clinic & Research Center** is a big warm family of very experinced, knowledgable, gracious and giving people. All my questions and quest for knowledge were answered. I had enough time to practice "all" the many therapies I learnt under expert supervision. It was a wonderful experince. Thank you Dr. Rajesh Kotecha, for making learning memorable and permanent, inspite of my demanding schedule.

Namaste.

- Eniola from Nigeria

(Thanks Eniola for this wonderful complement)

Kindly visit us at <http://learnayurveda.com> to see all the details of our Ayurveda learning programs.

## Dr. Rajesh's Tour to USA

Chakrapani Ayurveda, India and Garry N Sun, USA is organizing Dr. Rajesh Kotecha's 12th tour to USA from 24th March thru 11th April. One can contact at [info@garrysun.com](mailto:info@garrysun.com) or call at 1-888-98-HERBS for appointments and more information.

Tentative Schedule of Dr. Rajesh's US Trip is available at -  
<http://chakrapaniayurveda.com/ustourMarch06.html>

## Pre Announcement for Dr. Rajesh's Tour to Europe

Our CEO Dr. Rajesh Kotecha will visit Europe in April - May 2006. In this tour he will visit different countries of Europe In his Europe tour, he will visit the Netherlands, France, UK, Ireland and Switzerland. Chakrapani Ayurveda, India and Dennis van den Bergen (Ayush, the Netherlands) are working together to organize this tour and are exploring the possibility to visit few other countries. Our interested valued readers who want more information or already want to make appointments for a consultation in Europe can email us at: [info@ayu.in](mailto:info@ayu.in).

## A New Portal on Ayurveda; [www.ayu.in](http://www.ayu.in)

Since the middle of August the new portal [www.ayu.in](http://www.ayu.in) is online from Chakrapani Center. The site is currently filled with all kinds of information regarding Ayurveda. We invite you, our valued readers, to take a look on this site. If you have any suggestions about this new portal or if you want to see some more interesting thing about Ayurveda at [www.ayu.in](http://www.ayu.in), please send an e-mail to [info@ayu.in](mailto:info@ayu.in). Dennis van den Bergen is primarily looking after this portal and you will immediately receive reply from him.

## Editor's Note:

The today's feature article entitled "Anger management" based on discourses of Satguru Bodhinatha Veylanswami. It is one of the most destructive forces we have. Controlling of it is never easy. This article suggests how to tame our deadliest emotion. We hope that our valued readers will enjoy reading different aspect of holistic health in every issue of AyurvedaNews.

We are thankful to Ms. Gilgi Hauser for helping us edit this issue of AyurvedaNews. Do enjoy reading AyurvedaNews. Each issue contains new information and new articles. We invite your views and ideas on the subject matter and content of our feature articles. Our wish is to help you and for this we need your input to help us to serve you. So please keep us posted with your views, ideas and preferences.

## Anger Management by Satguru Bodhinatha Veylanswami

Look around and you see anger expressed every day. It is the most powerful and hurtful emotion we possess. Yet, the average person succumbs to it helplessly, even willingly, lapsing into insane emotional episodes now and again without thinking much about it. Many would defend anger as if it were an ally, a tool they would not and could not live without.

Anger is expressed by humanity in drastically different ways. Low-minded individuals take great delight in being angry toward others and expressing that anger in aggressive and violent ways—gang wars, robbery, vandalism and more. They deliberately use anger and violence to get what they want from life. Then there are the mass of generally law-abiding people who live a normal, working life but are seriously angry on the inside about one thing

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or another and express that anger regularly in their words and actions. They are simply angry at life, and they have neither the means nor the motivation to eliminate anger from their experience. Little do they know how negatively their anger affects their own consciousness.

Finally, there are those who are striving to follow spiritual principles but are at times unable to control their anger and as a result end up hurting others and breaching Hinduism's core principle of nonviolence, ahimsa, as well as creating new negative karmas to live through in the future. It is to these individuals, who are striving to control anger, even eliminate it from their pattern of behavior, that this article is addressed.

To improve our understanding and control of anger, it is helpful to look at the concept of the three-fold nature of man: 1) superconscious or spiritual, 2) intellectual or mental and 3) instinctive or physical-emotional. It is the instinctive nature, the animal-like nature, that contains the tendencies to become angry and harm others. The goal of religious life is to learn to control these animal instincts—as well as the ramifications of the intellect and the pride of the ego—and thereby manifest one's spiritual nature. Spiritual striving produces gradual improvement in harnessing and transmuting our instincts, intellect and ego, with the entire process of soul evolution spanning many incarnations.

Anger is the instinctive behavior of responding to challenging situations by becoming frustrated, upset, enraged, even to the point of attacking others with words or fists. Clearly, understanding and controlling anger is an important part of controlling our instinctive nature.

The 2,200-year-old South Indian scripture on ethics, the Tirukural, devotes an entire chapter to the subject. It is, in fact, the chapter that precedes "Avoidance of Injuring Others." The order of these chapters itself suggests that to successfully practice nonviolence we need to first control anger. The Tirukural warns that anger gives rise to teeming troubles. It kills the face's smile and the heart's joy. Left uncontrolled, it will annihilate a person. It burns even friends and family who try to intervene, and easily leads to injuring others.

A few years ago we had a perfect opportunity to observe intense anger. Two carpenters were building a house next door to our monastery in Hawaii. One of them, James, was more prone to anger than the other. Every few minutes, when something didn't work out right, he would react by swearing loudly and at length. About once a week the two men would have a heated argument, and James would drop his tools, stomp off the job and drive away with tires squealing in defiance. For me, living in the anger-free monastery, this was a rare opportunity to study the kind of day-to-day anger that is an accepted part of life for many people.

People's natures are quite different in their tendency to anger. Some are usually calm, but occasionally flare up. Others anger quite easily. Many people are selective about whom they get angry with—perhaps just their spouse or their offspring.

My Gurudeva, Satguru Sivaya Subramuniaswami, observed that anger is the most difficult fault to overcome, because it manifests in so many different forms: pouting, long silences, shouting, yelling, swearing and more. In Living with Siva, Gurudeva lists the eight forms of anger from the book Angry All the Time. These are called the eight rungs on the ladder of violence.

1: Sneaky Anger: You act and speak normally but purposely neglect to do certain tasks others have asked you to do, pretending that you forgot all about the duties.

2: The Cold Shoulder: You shun another person and make it clear you are mad about something. However, you absolutely refuse to let him or her know what it is.

3: Blaming and Shaming: You fault others for something that happened and then tell them they are "no good" in order to make them feel shame.

4: Swearing, Screaming, Yelling: You lose control over your speech and scream and yell at others. Those who have a habit of swearing are most prone to this form of anger.

5: Demands and Threats: You demand that others behave as you want them to or threaten you will do something drastic if they don't, such as hurt them or yourself.

6: Chasing and Holding: You approach or pursue others and physically restrain them against their will and prevent them from leaving your presence.

7: Partly Controlled Violence: You physically strike someone for the purpose of forcing him or her to do what you want, but without losing control.

8: Blind Rage: You physically attack a person with total loss of control, to the extent that, when you return to normal consciousness, you may not even remember the incident.

Many people think that sneaky anger and the cold shoulder are natural and harmless. Gurudeva warns that, while they are not as vicious as yelling and screaming or throwing objects against the wall, these practices stimulate the lower chakras and over time can easily lead to the more violent expressions of anger, as well as the experience of other lower-chakra emotions, such as fear and jealousy. For these reasons, it is best not to indulge even in anger's less intense expressions: sneaky anger and the cold shoulder.

Sarcasm and cynicism can also be forms of anger. Gurudeva said, "People who are cynical are expressing their anger and contempt with snide remarks. They may seem to be joking, but their sharp feelings come across anyway, which stimulates that lower chakra until one day their cynicism will turn into really good anger. Then they build up new karmas they never had before, which they will live with until they are faced with those karmas."

Swearing is even more problematic, as it stimulates the lower chakras to a greater degree than sneaky anger, the cold shoulder or cynicism. Therefore, in managing anger it is essential to break the habit of swearing.

For those on the spiritual path who are striving to control anger, the first step is to acknowledge that anger is a serious problem that easily leads to hurtfulness and even violence. It should be restrained, overcome and eventually eliminated from the life of all sincere seekers.

I offered the following advice via e-mail to a devotee who was working to refrain from expressing occasional anger toward a parent: "Thank you for sharing the details regarding your angry encounters with your parent. I would suggest you reflect on the seriousness of disharmony in the home. When you do sadhana, you move forward. But if you become angry regularly, you step backward, and as a result you could end up standing still. It is like trying to save money for a special purpose. You save for a while, but then become angry, which is like spending what you saved for the last month. It is difficult to make your financial goal. By taking anger more seriously, you are more motivated to avoid it at all costs."

The devotee recently e-mailed again saying the advice had helped her cope with the force of anger. She had taken the first step—acknowledging that it is a serious problem, an unacceptable mode of behavior for those on the spiritual path. With this resolve firmly in mind, she was ready to take the second step, which is to apply remedies to improve her behavior. First we will look at some general remedies, that is to say ones that are applicable to all situations. Then we will look at a few remedies for specific circumstances.

The first remedy is to affirm the Hindu philosophy that everything in the universe is perfect. Anger is an instinctive-emotional protest to what is happening at a particular moment. "Things are just not right!" anger declares. The source of peace and contentment is the opposite sentiment—a wholesome, intelligent acceptance of life's conditions, based on the understanding that God has given us a perfect universe in which to grow and learn, and each challenge or seeming imperfection we encounter, is an opportunity for spiritual advancement.

The second remedy is a first-aid technique to apply during angry outbursts. It is to visualize light blue flooding out from the center of your spine into your aura, displacing the blackish reds that anger automatically displays in the colorful field of subtle energy radiating within and around your body. Mystically, this has the effect of moving your awareness out of the angry state of mind into a more peaceful mood.

The third remedy is to worship Lord Ganesha, the elephant-faced Lord of Dharma, a compassionate God, ever available to assist embodied souls with immediate needs to further their evolution. His worship is helpful in overcoming all emotional problems, including anger.

Remedy four is to put a sum of money, such as ten rupees, in a jar each time you become angry and then donate that money to an orphanage. It soon becomes too expensive to get angry!

The fifth remedy is to skip the next meal after you become angry. The consequence of being denied food impresses the instinctive mind quickly as to the consequences of expressing anger.

Remedy six, the flower penance, is a way of letting go of angry feelings that you hold toward another person. Offering a flower, with a loving heart, to a picture of the person each day for thirty-one days has the effect of dissolving the resentment and awakening forgiveness—be it toward a parent, spouse, employer, sibling or friend. While making the flower offering, feel a sincere forgiveness and acceptance of the person in your heart.

The seventh remedy is to perform three kindly acts toward someone who has disturbed you. For a loved one or close acquaintance, the acts can be performed openly. For others, such as business associates, employers or fellow employees, your good deeds may be done subtly, even without their knowledge.

In conclusion, the tendency to become angry can be harnessed by reflecting upon the nature of anger and acknowledging that it is a serious breach of conduct for those desiring to make progress on the spiritual path. The next step is to apply one of the seven remedies after each outbreak of anger and in that way harness and transmute anger into higher forms of expression and ultimately be free of it altogether.

Source: [himalayanacademy.com](http://himalayanacademy.com)

We are honored to publish the above discourse of Satguru Bodhinatha Veylanswami, 163rd preceptor of the Nandinatha Sampradaya's Kailasa Parampara. Most of the year finds him on the island of Kauai, where he oversees the varied publications of Himalayan Academy and serves as publisher of the international magazine, Hinduism Today. At the 458-acre monastery-temple complex, he trains the younger monks in both their service duties and their spiritual practices, and guides the lives of hundreds of families around the globe.

### Best Ayurveda Product of this issue:

**Khichadi:** Recipes of Health from nature's own treasure of medicinal herbs, spices, cereals and time tested traditional Ayurvedic formulations. The formulations are 100% vegetarian.

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### Home remedy of this issue: Fever

Fever is caused due to the aggravation of any one or all the Doshas of the body. Fever can occur as a result of

infection, because of external injury, insect bite or poisoning. It must be kept in mind that fever can also be a symptom of many conditions, like bronchitis, pleurisy, tuberculosis, jaundice, malaria, measles or influenza.

**Remedies:**

- Mild sweating: this helps to digest the toxins. Lie on a bed covered with a blanket, for 15 to 20 minutes. Drinking a hot liquid also helps.

- Take 10 grams (one-tablespoon) raisins and 10 grams (one tablespoon) fresh ginger. Crush and put in 200-ml. water for one hour. Boil this decoction till the water reduces to 50 ml. Strain and drink while warm.

**Dosage:** This preparation can be taken twice a day.

We have made available fever help formulation with all our distributors. For direct order please contact us at [manish@chakrapaniayurveda.com](mailto:manish@chakrapaniayurveda.com)

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