

Krodha in Classical Texts: A Literature Review

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Abstract

In present era Krodha (Anger) has become one of the contributing factor for major Manasik Vyadhis. Samhita, describes Krodha (Anger) as predominantly Raja guna Pradhan and a hetu for Pitta dosha aggravation .In Charak Samhita Sutrasthana Krodha (Anger) is mentioned as Dharaneeya vega and one of the Mano vikara related to Sharirikdoshas-Pitta.Ayurveda the traditional Indian system of medicine,views Krodha also among one of the Manovikaras, which directly affect the Manobhavas which are Cinta, Vichara, Uhya, Sankalpa. It causes vitiation of manasik doshas (satva,raja,tama) these in turn vitiates doshas and causes vyadhis like Jwara,Prameha,Unmad,Apasmar.The present article is an attempt made for understanding the concept Krodha(Anger) as one of the Dharaneeya vega responsible in maintaining dosha balance in the body.It describes effects of Krodha(Anger) on Manasik & Sharirik swasthya and a leading cause for developing various vyadhis.This article is an attempt made for better understanding of krodha(Anger) according to ayurved, based on literature study.

Keywords: Krodha, Prakruti, Manas doshas, Dharaneeya vegas.

Introduction

Krodha, is a fundamental emotion, it has an adaptive role in communication, boundary-setting and motivation. Often viewed as a negative aspect in humans all over across.The article focuses on emphasizing the effects of persistent Krodha as one of the Manasik hetu leading to various adverse health consequences .According to Ayurved, Krodha has its prabhav on Pitta dosha,vitiation of this pitta dosha creates an imbalance in the body ,ultimately causing dosha dushya samurchana heading towards vyadhi samprapti.As per mentioned in charak samhita Nidansthan,Krodha is predominantly having its impact on Pitta Pradhan vyadhis. In this article we have elaborated Krodha(Anger) as per Ayurvedic perspectives to emphasizing on its potential of impacting sharira kriyas. This comprehensive information regarding krodha as mentioned in the samhitas will provide a guideline to understand a different aspect of Krodha(Anger) & its effects on human body .

Materials and Methodology

Ayurvedic Literature Review-

The literature search was done from the database like PubMed and MEDLINE and primary sources such as Charaka Samhita, Sushruta Samhita, Ashtanga Hridayam, Kriya Sharir Texts were reviewed for references to Krodha, its classification, dosha associations, and management. Commentaries by Chakrapani and Dalhana were consulted for interpretive clarity. . Review of peer reviewed original research articles were done. Articles were screened by reading titles and abstracts and were initially excluded if they did not refer to Krodh.

Ayurvedic Perspective Of Krodha:-

Mana is the coordinator of all our actions and beliefs,we gain knowledge of our surrounding due to association of mana with Atma Indriya and Indriyarth, any agony in this lane can cause inappropriate grahana (perception)of Vishay artha. As per mentioned in Charak Samhita Vimansthana, kaam,lobha, Irsha,Maan Maad,Shok,Chinta,Udvega,Bhaya,Harsha are different Manas bhav.

Krodha is mentioned as one of the manas bhav. Acharya Sushrut mentions, krodha itself as a psychological disorder.'Acceptance of immense influence of body and mind on each-other' is one inimitable concept of Ayurved.Replications of Krodha 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.

Chakrapani explains-krodha is an intense feeling to harm others,it 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(mental emotions like lust, fear, Anger,Greed etc.which shall be controlled)

Dharaneeya Vegas Leading To Krodha:-

In Charak Samhita Sutrasthana, Charak has explained about the Dharaneeya and Adharaneeya vegas. Lobha(greed),Shoka(grief),Bhaya(fear),Krodha(anger),Manavega(vanity),Nayeerlajam(shamelessness),Irsha(jealous y),Atiraga(too much attachment),Abhidya(malice).These manasik vegas are directly correlated with Triguna(Raja) imbalance in controlling these vegas lead to Manovhasrotodushti and vyadhi related with Manovahastrotas.In Charak Vimansthan,Manasik vegas are indicated as hetus for vyadhis.

Charaka opines that whenever a person indulges in Kama, Shoka, Bhaya (lust, grief, fear) there will be vitiation of Vayu, there will be vitiation of Pitta when one indulges in Krodha (anger).

In Charak Viman Sthana ,Charak explains vitiation in Manasik doshas(Raja) causes vitiation of Manasik doshas Kama,Krodha,Mada,Lobha,Irsya,Mana,Mada,Shoka,Cinta Udvega,Harsha these in order vitiate Shareerik doshas and cause Vyadhi like Jwara,Shok,Atisara,Sosha,Swash,Prameha and Kushta.

In Bhagavad Geeta,Shreekrishna while teaching to Arjuna in the Bhagavad Gita highlights the importance of ego and selflessness.He says that one should always stay detached from the outcomes of their actions and selflessly focus on the dharma this help the individual from being Krodhi(angry), otherwise it creates an obsession in mind which leads to Krodha and causes delusion,loss of memory,and affects the ability to take decision and act wisely.

Krodha A Hetu For Sharirik & Manasik Vyadhi:

Krodha a Manasik hetu, which contributes to the manifestation of various Roga by influencing the vitiation of Raja guna & Pitta Dosha. A causative factor for Sharirik and Manasik vyadhi

Krodha is one of the etiological factor for Pitta Prakrop,this Prakrupit Pitta dosha enters Amashay and along with Usha guna it vitiates the Rasa Dhatu formed during Aharpachan kriya and obstructs Rasavaha and Swedavaha Strotas,due to Drava Guana it leads to Agninasha and take away the Pachakagni from Amashay and Spreads it throughout the body leading to Pittajjwara. Krodha is ushna gunatmak,leads to Dosh Vilayan(liquification of Doshas) when these liquefied Doshas get ashay in their respective Ashrayee Dhatus, they affect natural composition of Dhatus and develop Dhatu-shaithilya(flaccidity). Dhatu-shaithilya (flaccidity)itself is a root step in Samprapti(process of disease development) of many diseases like Prameha.It is one of the hetu for Apasmar vyadhi if uncontrolled does Dushti of Raja-Tama guna,and Vata Dosha,these vitiated Doshas enter Hridya(masthiska) and affects Saunyahava Strotas,causing saunyanasha and other associated symptoms.

In charak samhita,nidansthana, it is mentioned as one of the hetu for shosh vyadhi, it causes rasa sheenata,this creates shushkata in dhatus,heading towards samprapti for Yakshma.In charak Sutrasthana,along with Ruksha Aahar and Vihar,in Manas hetu Krodha is referred to cause karshya in individuals.In Abhishangaj and Abhigataj jwara,Krodha along with Kaam,Shok,Bhaya leads to vata prakopa and becomes a major hetu. Katu,Amla rasa sevan;Tikshana Ushna Padartha sevan;Rushka annapan sevan,Abhighat,Rakta dushti all these Aahar and Viharjanya hetu and among Manas hetu Krodha leads to Pittaj Gulma.It causes Vata dosha dushti,vitiating Pitta and Kapha dosha,causing Shaya of Snehaansha,leading towards the pathology of Rajayakshma Vyadhi.It is also one of the causative factor for Pittaj Arsha caused due to pitta dosha vitiation.In Trushna vyadhi,there is Vata and Pitta Dosha Prakrop,including Krodha as one of the Manas bhav adding to the samprapti.

In emphasizes uttpati of pratishaya vyadhi,along with kapha sanchati and vata vrudhi.Krodha and savaprakopit Vata,Pitta and Kapha leads to Aarochak vyadhi.Along with Vata and Rakta dushti , in vatarakta vyadhi,krodha is also among the causative factor impacting samprapti.

Sharir Prakruti And Krodha

Vata prakruti person gets krodha quickly.Kapha prakruti person is not easily prone to krodha

Pitta prakruti person easily gets krodha.

Manas Prakruti And Krodha

Satvik person predominantly, varun prakruti gets krodhi according to situation. In Rajasik person, Kauber prakruti presents krodha with transparency whereas Asur prakruti tends to get quickly krodhi. In Rakshas prakruti Matsya person stay always krodhi.

Discussion

The present study, is a literature review regarding Krodha. It is crucial to know the knowledge mentioned in the samhitas by acharyas regarding Krodha as it is the main hetu for Sharirik and Manasik Vyadhis. This article elaborates the references of Krodha from samhitas. In the literary study of samhita it is found that Krodha is included in Dharneeyavegas, Heena yoga; Atiyoga and Mithya yoga of Satmeyendriyasamyog, Pradnyaparad and Parinam are mentioned as hetu for Krodha. Nature of Krodha of a person varies according to their Prakruti, As per mentioned in Ayurved Yoga and Pranayam are effective in managing Krodha.

Conclusion

Through a careful study of classical as well as contemporary literature, Krodha is found to be a main etiological factor for most of the psychosomatic illness, it affects all the systems of body. Krodha varies considerably in people according to Prakruti. VataPradhanprakruti persons are Krodhi and as mentioned in samhitas they are SeeghraSamarambhaKshobhaVikara : Get disturbed and pleased easily. Pitta prakruti KsipaKopa – Gets angry easily. Kaphaprakruti AlpaSantapa – Not easily prone to krodha. In the literary study of samhita Krodha was included in Dharneeyavegas. In Ayurveda Atiyoga, Heen yoga and Mithya yoga of a Satmendriyasamyoga, Pradnyaparadha and Parinama were found to be the main etiological cause of Krodha.

In previous articles, Krodha is mentioned as integrative and interdisciplinary lenses, it is not merely an emotion but a complex phenomenon involving body, mind, and spirit. A conclusion from an experimental study notifies the level of Krodha according to Prakruti, Pitta pradhanprakruti people showed high anger level. Kaphapradhanprakruti peoples showed moderate anger level. Vatapradhanprakruti peoples showed low anger level.

Future research should emphasize on the effectiveness of Ayurvedic interventions such as Aharriya, Vihariya modifications, herbal medications. Yoga and Pranayama are found to be the best remedies for Krodha as per mentioned in the samhitas. Fulfilling the gap between ancient knowledge and modern evidence based remedies it can pave the way for sustainable mental health interventions.

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