

# SIX PASSIONS

It is we who need to change



Dr. G.K

# SIX PASSIONS

**Dr. P.S Gopala Krishna (G.K),** M.B.B.S



## **Spiritual Tablet Admission Center**

**D No 27-13-354, Dibbapalem Colony**

**Srinagar, Gajuwaka,**

**Visakhapatnam-530026.**

**Ph: 99999 88888**

**e-mail: [test@mail.com](mailto:test@mail.com)**

**[www.spiritualtablet.org](http://www.spiritualtablet.org)**

## **Cover Design by**



## **Published by**



**Division of Soul Management Services Pvt Ltd**

**C/O Pyramid Valley International**

**Kebbedoddi Village, Harohalli Hobli,**

**Kanakapura Taluk,**

**Ramnagara Dist. Pin : 562112**

**Karnataka, India.,**

**Ph : +91 99805 97631**

**Website : [www.soulmanagementservices.com](http://www.soulmanagementservices.com)**

**Email : [info@soulmanagementservices.com](mailto:info@soulmanagementservices.com)**

**Rs. 00/-**

**First Edition : Month 2017**

# INDEX

1.	Six passions	01
2.	It is we who need to change/ change should come from within	03
3.	Lust	05
4.	Anger	08
5.	Greed	11
6.	Attachment	14
7.	Excessive attachment	18
8.	Pride	20
9.	Jealousy	23
10.	Large Intestine – six passions	26
11.	Lavatory– six passions	27
12.	Soul Scanning	29
13.	Experiences	32
14.	Annexure	?

# SIX PASSIONS

Man resorts to many religious and tantric rituals to free himself from his sins and to attain salvation. After exhausting himself with all attempts, he understands that ‘these are not the ones’ and feels that ‘nothing is permanent’. As a result he leaves everything and escapes to the Himalayas in search of truth.

After thousands of years of penance there, he feels that he has transformed into a Yogi. However to know the nature of true transformation one has to know to what extent he has conquered the Six Passions within. This is not possible with secluded penance. He should continue to dwell as a normal householder along with family and society. Only then does he know whether he is a prey to his inner passions or not.

Every person has the six passions (Lust, Anger, Greed, Attachment, Pride and Jealousy) latent in him. But we are not even aware of their presence. Once we conquer them with awareness, then we become Yogis. These enemies are not to be subdued.

They have to be vanquished and brought under the control of our consciousness.

It is imperative that one knows how to emerge victorious over these. Otherwise they become the root cause for many health issues in the body.

Primarily health issues arise in the lower 3 energy centers or chakras (Root Center, Sacral or Spleen Center & Solar Plexus). One should periodically learn about these energy centers and their relation to our daily functioning and accordingly modify one's lifestyle. Otherwise the health issues pertaining to these centers are created.



# It is we who need to change

Even though every person has these passions intrinsically, he can only see them in others. He thinks 'he himself is complete'. Ironically, the fact is that the characteristics that we see in others are actually masked in ourselves. That is exactly why we are able to pinpoint them in others. We have to understand here that 'it is we who need to change and not the others'. When there is positive change in us then, not only can we see the good in others but also can feel the beauty and goodness in the whole universe.

It is in fact very easy to observe the nature and function of the passions within us. Passions at the mental plane manifest as dysfunction in the excretory system. So it is easy to understand the correlation between both the planes keeping in view the mechanism of excretion (passing of stools)! Inexpressible dreams or experiences related to excretion are in fact reflections of the six passions. Once we learn about these it is easy to interpret them.

These passions are the causatives of multiple

incarnations. It is nearly impossible to let go of them. They keep us in a perpetual state of illusion. Those who involve themselves in all actions and social obligations yet are detached from everything like water drops on Lotus leaves – those are the ones who conquer these passions.

Those who are stuck with these passions continue to remain in worldly ways as Samsaris. They are forced to reincarnate because of the residual karmic effect.

Those who fear the passions and choose the path of escapism are Sanyasis. They too are stuck in the cycle of rebirth.

To escape this cycle of birth and death one has to find salvation in the through middle path. One has to be a Yogi to do that. He is the one who can conquer the six enemies or passions. Sri Krishna says – ‘Yogi bhava Arjuna’. Yogis have no rebirth.

Let us understand each of these passions in detail.





# LUST (KAMA)

Kama is desire. Kama does not mean sex. Anything that is desired in excess is kama. We have been always told not to have desires. It is perfectly ok to have desires but not in excess. We need to eat. That is a desire. However, wanting to have a feast every day is an excessive desire. ‘Ati Sarvatra Varjayet’. Nothing should be in excess.

Once there is excess of desire and it is unfulfilled, then there is sadness. Excessive desire is greed. Desire is natural. Greed is ignorance. Sadness is the result of ignorance. Ignorance is the result Avidya. Avidya is lack of knowledge. Here ‘knowledge’ is not worldly knowledge. It is Spiritual knowledge. Where there is lack of this knowledge one has no discrimination of the right amount of desire and also the ability to deal with unfulfilled desire. All happiness is lost and only sadness is left. Once there is sadness of the mind, then the body is affected. As a result there is disease.

We think that true happiness is possible only when our desires are fulfilled which is not true. Happiness

is a state within us independent of whether we have anything or not. The ability to remain balanced in both states of ‘having’ and ‘not having’; neither feeling overwhelmed nor depressed; is the true state of happiness. Only meditators can achieve this state.

It is not wrong to have a desire. However it is wrong to create hell for oneself when that desire is unfulfilled - because, our happiness lies in our hands. When a desire is unfulfilled it means that we are not ready for it.

For e.g. If a person desires to buy a car but has no resources whatsoever financially or circumstantially to do so, he will be left with nothing but sadness when he holds on to that desire and frets about it.

In fact when he earns the spiritual eligibility (by way of maintaining good relations with near and dear) to buy and enjoy a car, then all the related material obstacles will be cleared and the wish of owning a car will be fulfilled.

**4 types of desires** - Physical Lust, Mental Lust, Intellectual Lust and Spiritual Lust (Dharma, Ardhha, Kama and Moksha in Spiritual tablets)

**Dhoomenaavriyate vahni  
Yathaadharmo malenacha  
Yatholbenaavruto garbhaha  
Tathaa teneda maavrutam**

Fire is camouflaged by smoke, Mirror by dust, foetus by amniotic sac – Likewise knowledge is camouflaged by lust. When we cross the barrier of lust then we gain knowledge.



# ANGER (Krodha)

Krodha is anger with vengeance. When lust is unfulfilled then there is vengeance. Vengeance in turn takes the form of anger.

When we fail to overcome lust, then we are angry with our close ones or ourselves. Anger kills prudence and discretion. One's anger is one's own enemy. A person can fall to unfathomable depths because of lust and anger, even if he is a man of high thoughts and well educated. For e.g. Shiva's anger caused Ganesha's defacement. However, such mistakes are also hailed as acts in the interest of universal wellbeing. In this case - Destroying Gajasura the elephant demon and salvation of Mushikasura.

When our expectations fail, then there is pain and from this pain arises anger. For e.g., we expect our children to achieve top grades. That is excessive desire. Suppose the child fails to stand first then our expectations have failed. Then we are angry with the child.

**Kaama esha krodha esha  
Rajo guna samudbhavaha  
Mahaasano mahaapaapmaa  
Vidhyenamiha vairiNam**

Sri Krishna tells Arjuna - Lust arising from Rajo guna results in anger. This blocks one from being content. This is a great sin. Rajo guna is the worst of all gunas. Anger symbolizes Rajo guna. Anger is the greatest enemy of the soul. It ruins a human being. Angry people are never content. They are never at peace. However this is a compulsory stage in the evolution of the Soul. It has to be crossed as soon as possible. Otherwise many births are wasted on this.

**Identifying Krodha** – It is very important to reduce anger. Problems like High blood pressure, gastric trouble and some kinds of Hernia problems are the result of Anger.

All fire related experiences – both meditative and dreams – are indicative of anger and other emotional outbursts. In the same way experiences of gas cylinder (triggers for anger), tube or gas stove indicate our control over anger. Also, any problem in the gas unit is a manifestation of anger in its owner.

**Solution** - Anger is mainly manageable with meditation. If there is 100% anger, 60% is manageable with regular meditation. 20% is manageable in sajjana sangatya or good company. Observation and analysis of the circumstances that we face helps to some extent (10%). The remaining 10% is the real anger. We have to vent out this anger in the form of words and emotional outbursts on others.

When the others are at fault and yet deny accepting this anger, which is a result of their ignorant actions, then, we have to let go of this anger into the nature. Imagine this anger as a 'ball of energy' and release it from the individual field of energy. We should not intend that this should destroy others. We should just discard what is not ours. After such repeated releases, the others will be positively affected; provided they are willing to learn and their previous negative actions are merely out of ignorance.

However if the other person is arrogant and egoistic and continues with his old ways, then this energy will give him a bitter experience. Thereby bringing him to a stage where he has to mend his ways. Thus we have to understand that the last 10% of real anger has

been utilised properly. We have to prepare ourselves to use our anger appropriately in both favorable and adverse conditions.



## **GREED (Lobha)**

When there is unfulfilled desire there is anger. If the desire is fulfilled it creates greed. Man cannot even enjoy his hard earned money completely. He is naturally possessed by greed after having worked so hard for it. He can never live contentedly because of this greed.

When we dwell in ignorance then we become greedy. This greed is also a resultant of rajo guna.

**Lobhaha pravrutтираarambhaha  
karmaNaamasamaha sruhaa  
rajasetaani jaayaam te  
vivruddhe bharatarshabha**

Greed, activity, commencement of actions, unrest, desire – these arise when rajoguna is predominant, O foremost among the Bharataas – says Krishna to Arjuna in Bhagavat Geeta.

When covetousness increases one becomes greedy. Lusty desires, anger and greed – these 3 are like 3 doorways to hell. One must escape these in order to escape from total destruction. Otherwise there is no advancement for the soul. Such a soul has to go through the cycle of birth and death endlessly. There is no happiness when we don't let go of greed.

Knowledge, wealth etc multiply when shared. When we share what we have, the same is given back to us from nature. As Jesus says –

**Do unto others, as you would have them do unto you**



When we are ready to share whatever we want with others only then will nature be ready to offer it to us. Thereby we can escape from greed.

In the same way, through meditation, when we visit millions of outer worlds, earth is only one of the destinations. We have to understand that we are here only to learn and know. When we have this realization we can never fall prey to greed.



# ATTACHMENT (Moham)

The fourth among the six passions is attachment. Greed is the root cause of attachment. We are wasting our valuable life due to greed and attachment. We are making an otherwise sweet life unbearable.

Attachment may not only be towards money but also towards others. This is precisely what Sri Krishna told Arjuna in the Kurukshetra war – ‘you have to let go of the attachment to “your people”. My teacher, my uncle, my brother – all these attachments keep you away from the Truth. You are foregoing Dharma (Cosmic Law). You can be victorious only when you overcome the worldly bondages.

Discontent leads to attachment. When we start leading a life of contentment then we can overcome delusional attachment

In fact all the six passions are interlinked. When there is unfulfilled desire there is anger. When desires are fulfilled there is greed. Greed at the next level becomes attachment. This is how we invite sorrow into our life. When we are content with what

we have then we can be free of attachment.

Everyone is attached to his earnings and properties. He scrambles after earning, not knowing that it is impermanent. He is stuck in that delusion. Even the Kurukshetra war happened because of the kauravas' excessive greed for kingdom.

There are many problems in the society due to delusional attachments. One has to discriminate as to how much attachment is appropriate. One can come out of the clutches of attachments only through meditation.

**Attachment at crucial times:** As a part of existence when we want to experience Love, usually one falls in love in his or her youth.

Sometimes love happens in spite of strict regulation by parents. Owing to spiritual reasons, love is a very sweet experience and one is under the false impression that marriage is the culmination of love.

There is a lot of difference between marriage and love. Sometimes when two people are in love they get other marriage alliances, which are perfectly

suitable to their expectations, dreams and aspirations. These alliances may be arranged by the compulsion from parents or circumstances. Exactly at this point the delusional attachment plays a major role and one tends to reject these proposals, which might be ideal in every which way. They feel that the lover is everything to them and it would be disloyal to leave their lover. With such unscientific thought, they forego good opportunities.

In fact to love and be loved is just a learning opportunity at that particular age at that particular time period. There is no need to force oneself into it if one is not inclined. It is anyway difficult for those who are already in love to come out of it.

The same example holds good for business partners. Usually two good friends decide to convert their friendship to business partnership. They are deeply attached to each other as friends. Hence, when they come across other suitable business people they cannot identify the opportunity. Even if they do, they pull themselves back in the fear of entering into partnership with new people. They fail to understand that the new person has come into their life as a result of their dreams and intentions. They realize it only

after they are completely broke in business.

Thus we have to be observant of the attachment that follows love, friendship and relationship. When we shift from one relation to another we have to view them separately and take a decision keeping in mind, all pros and cons that hold good for that particular moment. We should never let go of the chance to live happily. Whatever we do should finally aim at the soul growth and happiness and not to be left with sorrow.



# EXCESSIVE ATTACHMENT

- Brahmarshi Patriji

**Alu biddalanuchu nati mohamuna nunna,  
Dhanamu meeda vaancha tagili yunna,  
Natti narula kella navani muktiye ledu –  
Viswadaabhi raama vinura vema !**

*(Vemana)*

Meaning: One who has developed delusionary attachment for spouse, children or money will never find salvation.

Commentary: One should definitely have a spouse and children. However there should not be excessive attachment towards them.

**‘Ati sarvatra varjayet’!** (Excess in anything is to be eliminated). ‘Ati’ or excess is in itself attachment. When we focus all our interest and liking on one particular aspect of life, where is the time to look at other things? When one is in excess, the others definitely diminish.

There should not be excessive desire of money. As Shankaracharya says – **‘Artham anartham bhaavaya nityam’!** He also says – **‘moodha!**

**jaheehi dhanaagama trushnaa; kuru sadbuddhim manasi vitrushnaam’.** It means – money always leads to disaster; hence, let go of the constant thirst for money; be wise and make your mind free of greed.

The 3 attachments – Dhaneshana, daareshana and putreshana (attachment for money, spouse) and children; the 3 sufferings – Taapatrayas – Adhi bhautika(physical), Adhi daivika(divine), Adhi atmika (spiritual); the 3 vasanas (karmic impressions) ; these three triads are the difference between liberated and bound people.

Samsara(the material world of cycle of birth and death) is a must, it is wonderful! However, Nirvana (Salvation) is even more wonderful!

We must find confluence between these two. So any excess from samsara is to be eliminated.

A very important saying – Do not desire and beget anything materially. Take whatever comes on it’s own. Desire and beget spiritually. Forego whatever you achieve.

# PRIDE (Madam)

The fifth passion is Pride or ego. Once our desires are fulfilled and we feel that we have achieved what we wanted, we are filled with arrogance.

This ego destroys us. It ruins many human relations. We do not accept others. We argue with them even when they are right. We block all the paths to Truth. To be more precise, right now most significant and prevalent is the male ego. Women advancing in all fields, freedom and independence are all restricted to words and writing only.

Our country has been male dominated for many generations and is still continuing. There is no exaggeration in saying so. When we analyze the situation with an open mind, even now unseen chains bind women. Even men know this but there is nothing they can do about it. Their ego comes in the way.

We have taken birth on this earth to learn. Every person and every situation has something or the other to learn from. Our pride makes us forget this and we



are unable to learn anything. We have to be aware of the fact that ‘everybody is special in their own way’. Usually we are under the illusion that we know everything and there is nothing left to be learnt. Thereby our soul growth is stunted. There are lessons to be learnt at every level. However we fail to upgrade our soul because we are masked by our pride.

Also it is very difficult to overcome pride, as we are unable to have an open mind. We are incapable of accepting anything. Thus we lose all energy and knowledge.

Viswamitra’s story is a good example for this

Kausika the emperor was overcome with pride and arrogance that he was unbeatable. He was also a very angry man by nature. Once, he along with his entire entourage camped in the hermitage of Sage Vasishtha. There they were offered excellent hospitality and royal treatment by the Kamdhenu(Divine wish fulfilling cow) ‘Surabhi’. Kausika felt that it was appropriate for him to have the cow and requested sage Vasishtha for the same. Vasishtha denied politely . Kausika lost all prudence

because of his pride and was ready to declare war against the sage. Vasishta restrained him and opened his eyes to the Truth.

That very day, Kausika renounced his kingdom and took off in search of the eternal Truth and became ‘Rajarshi Viswamitra’. Even such a great sage could not overcome his passions. He fell prey to the charms of ‘Menaka’ the celestial nymph. Thereby losing his taposhakti or the power gained by severe penance.

He promises the king ‘Trisanku’ that he would be sent to heaven along with his physical body. When Indra the Lord of Heaven declines such an entry, Viswamitra is immensely angered on Indra. He uses up all his powers to create another heaven – ‘*Trisanku swarga*’.

Thus Viswamitra was time and again incapable of overcoming his passions and had to forego all his powers. After a lot of contemplation he realized his mistakes and finally evolved as Bramharshi to overcome all his passions and attain the Ultimate. So any person has to eventually overcome his pride and ego either materially or spiritually. Otherwise one will have to lose his identity.

# JEALOUSY (Matsaryam)

This is the sixth passion. When our desires are unfulfilled, then we develop jealousy on others due to our ego. Again this incapacitates us to learn anything from them. If they are at a higher level either materially or spiritually, we are jealous of them.

When we compare ourselves with people who are richer than us, we develop jealousy and envy against them. We start finding faults with their work. We set aside their good qualities and point out only the mistakes. We are jealous that they are able to enjoy something that we never can. Hence we try to find fault with them.

Jealousy is the root cause for all conflicts in the society. This destroys us completely. Jealousy is born out of desire. When our desire is not fulfilled, we feel jealous about them.

For e.g. when two friends participate in a lucky dip, only won can be the winner. So the loser is jealous about the winner. We develop hatred when another is

enjoying our unfulfilled desire. Due to this hatred we lose all positivity.

In order to conquer jealousy, we should accept the good qualities in others. We should imbibe the good in them. For e.g. ‘Rajesh’ and ‘Vamsi’ are good friends. Both of them study well are equally matched. Both have appeared for the IIT entrance exam and are expecting to get a good rank. But they also thought that winning and losing are not in their hands. Rajesh missed out on a good rank. At one stage he succumbed to severe depression. He even stopped talking to Vamsi. Vamsi was pained by this behaviour. However he understood his friend. After a while, Rajesh slowly understood that Vamsi had nothing to do with his own inability to get a good rank. Rajesh also remembered how helpful Vamsi was in explaining his doubts in detail, or during ill health and other needy times. Now Rajesh has no malice whatsoever about Vamsi. Both of them continue to be happy as good friends.

To win over the jealousy of others we have to understand their ignorance and work for a change in them. We have to see that they grow spiritually. Every person has both good and bad in him. We have

to change them with this knowledge.

Another example regarding this – Duryodhana was envious of the ‘Mayasabha’ –the magnificent palace with many illusions - that Maya constructed as a gift to Pandavas. He thought that they should not possess what he did not have. He beat them in a game of dice only to humiliate and exile them. Even though he was a king of kings, his jealousy led to his destruction.

We ourselves nourish these Arishadvargas, the six enemies, to destroy our mind and body. To conquer them we have to learn to inculcate the qualities of patience, love, generosity, control over excessive desires and contentment. When we do so we can conquer the passions very easily. It is then possible to escape the cycle of birth and death. The soul is freed from the bondage of ‘*Punarapi jananam, Punarapi maranam*’.



# Large intestines – Six passions

The above said 6 passions can mainly be compared to the functioning of our large intestine.

The large intestine throws out all the waste material after the process of digestion. In the same way at the intellectual plane we must be alert and aware of identifying and eliminating the passions contextually at regular intervals.



# Lavatory– Six passions

Indicative of the above concept, when we fail to identify or address the arishadvargas in our daily life, there is an imbalance within and others around us.

Such a breakdown leads to problems of the toilet unit, which more or less follows the same mechanism. Problems like defects in water supply to the toilet, repairs of the flush system, or even people who have used the toilet before us not flushing the toilet properly – can be noticed.

In the same way we may dream about a completely dysfunctional toilet or actually experience a very badly maintained public toilet. This also comes under karma only (the control of passions in the cosmic law of universal family).

The positive or negative experiences related to individual bathrooms or toilet unit, indicate and warn about the state of the six passions.

When we can identify, analyze and rectify with the help of these experiences we can save ourselves from

physical manifestations of the same in our excretory system.

We can understand now that all related problems like simple constipation to cancers of the colon, piles, fissures, ulcerative colitis, IBS etc are the result of lack of equilibrium of the 6 passions and their manifestation in the spiritual and physical body. Individual toilet unit experiences pertain to individual arishadvarga management and community toilet unit experiences pertain to the management of arishadvargas in relation to self and the society. By default any experience related to defecation can be attributed to the six passions.

Meditation, self-study and *sajjana sangatya* are effective in controlling our passions. '*Anyatha saranam nasti*' - there is no other way out.





# SOUL SCANNING

1. Problems related to the second half of the digestive system, are connected to the arishadvargas. Diseases ranging from simple constipation to colon cancer – more significantly - piles, I.B.S, Crohn's disease, ulcerative colitis, and fissures – are all curable with proper control over the six passions.

2. Motion related experiences, defecation experiences in public places, experiences related to toilets attached to big halls or auditoriums – these are all connected to our understanding and control of the six passions. We have to consult spiritual health experts and receive better analysis.

3. Fire experiences like fire, Sun, gas cylinder etc are all indicative of the 3rd chakra. When they manifest in a destructive form we should understand it as a result of our uncontrolled anger. We should then channelize our energy according to our life purpose in order to gain control over this anger and other passions.

4. When we experience numerous small snakes we

have to witness the multiple desires within us, address those that are worthy and escape from the others with wisdom.

5. Positive experiences with elephant are indicative of spiritual growth and destructive experiences indicate the destructive passion pride in us.

6. Like attracts like – accordingly, even if we do not intend to, we tend to come across people with the same passions hidden within us. Every man is God. Instead of resisting and repelling such people, if we think as to why we are coming across such people, identify, analyze and rectify the mistakes in us then we see a change in the others or automatically they will be estranged from us!

7. Sometimes it may not be possible to get rid of the prevalent problem because of the obstacles from the society. Then the solution is to act as per the requirement of our purpose of life for our spiritual growth and happiness. After regular work on this front, the negative factors automatically disappear. So we are nullifying the negative effects by way of amplifying the positive.

8. The smoke emerging from transport vehicles, chimneys, toxic waste from industries, municipality dustbins, household dustbins etc are all connected to arishadvargas. Observing the passions at that particular point of time can rectify associated problems.

9. Another important aspect to be remembered when working towards the perfection of the six passions is – Circulatory forces. Life force, money, name and fame, mode of earning, saving, mode of spending, giving (the philosophy that ‘we receive what we give’) – these are all instigated by the six passions. Hence it is important to learn both at the same time. (Pl refer to the book ‘Circulatory Forces’ for a detailed explanation)

10. When we have these passions in a controlled proportion, then they should be used for self-growth and growth of the society. This keeps us away from problems related to hair, nails and the coccyx. (Detailed explanation can be found in the book ‘Hair & Nails --Body parts’)



# EXPERIENCES

**We are solely responsible for ourselves:** When I first came into the path of meditation, my experiences during meditation were those of a person selling brooms and of those cleaning with a broom. When I shared the same with Dr GK, he interpreted them as follows -

‘ When the sticks in the broom are separated they are of no use and also not nice to see. Each stick in a broom is related to one passion. When we bind our passions together with the twine of intellect only then can we obtain the right kind of knowledge from the passions also. You are in a situation where the passions are very strong. You have to rectify it.

At that point of time, I was suffering from many health issues. My attachment to the body and family created lot of problems for me. I realized then that I am not the body. I am the soul. Family is a drama that I have to endure as a must. After I rectified the passion of attachment with this knowledge, I was relieved from my problems.

Once I dreamt of a huge snake. It coiled around my body from bottom to top. My mother saw this, lit a matchstick and threw it at me saying – ‘ as it is your health is not good’. I stood there engulfed in huge flames.

When I narrated this to Dr Gk, he said – ‘ Fire experiences are related to arishadvargas only. You will have to use them with proper knowledge’.

Till then I harbored anger on my family members with a feeling that they were the reason for my ill health. After I started meditating, reading books, and received counseling from Dr GK, I understood that we are solely responsible for ourselves. Then I could get relief from my problems.

**- Lakshmi Prasuna, Tirupathi**  
**Ph: 9030030128**

**There is one God in all:** My name is Prasanthi. My native place is Konkuduru of East Godavari district. I am into the path of meditation for 7 years now. I came into this path because of my mother (Anakapalli Jhansi). I also started following vegetarianism. However I used to meditate of and on. Now I meditate regularly.

Since my childhood I had uncontrolled anger issues. When my parents would say anything I would not express anything but shake with anger within.

Even after marriage I would be the same with my husband also. If we had any conflict I would think that he should be the first one to talk to me again.

After I started meditation, I realized God within me also understood that the same God resided in him also. Then I could keep aside my anger and ego and be the first one to talk after a conflict. In the same way I had negative thinking towards my mother-in-law. Slowly I am reducing them and relating to her with love factor.

\*\*\*\*\*

