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1. Episode Title: Episode 135 – Bhagavad Gita (Chapter 2, Episode 135)

2. Topics & Tags:

TOPICS: The nature of desire and anger, Understanding the control of anger, The importance of good desires, The consequences of uncontrolled anger, The distinction between body and soul

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 2, desire, anger, Rama, Valmiki, Hanuman, dharma, consciousness, self-control

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), today we will explore the concepts of desire and anger. Are they good or bad? Should we have desires or get angry? Generally, people say that desires are not good and that we should not get angry. However, these views are not entirely correct.

Valmiki Bhagavan, while describing Rama, did not say that he lacked anger; instead, he mentioned that Rama had control over his anger. He referred to Rama as jitha krodhaha (one who has conquered anger). Valmiki also posed an interesting question: "Tell me about the person who can scare even the gods when he is angry." In response, Narada said, "Rama is the one who has his anger under control."

There is a significant difference between being controlled by anger and having anger in control. When we are controlled by anger, we often act without thinking, leading to regret after scolding or hurting others. This is the state of someone who is dominated by anger. In contrast, a person who controls their anger expresses it appropriately, using it to correct others when necessary.

Valmiki, while speaking about Rama, states, "krodham a:ha:rayath thi:vram" (Rama called forth intense anger). Rama desired concentrated anger for the right purpose. He seemed to have various intensities of anger stored, similar to how we have different concentrations of milk.

For instance, when Hanuman was fighting Ravana, he was injured, and Rama felt no sorrow for himself. However, he could not bear to see Hanuman in pain. "krodham thi:vram a:ha:rayath" (Rama called for highly concentrated anger) and donned it like a costume, becoming truly angry.

In English movies, when a character wears a costume, they gain extraordinary powers. Similarly, Rama used anger as a tool to achieve his goals. He directed his anger towards Ravana, rendering him helpless and sending him away. After the task was done, Rama dismissed his anger, just as one would remove a shirt.

So, is anger good or bad? We should have it, but it must be controlled. If a person has no anger at all, they may as well be dead. For example, if a child misbehaves and brings home something undesirable, we might be tempted to pamper them instead of getting angry. However, if we want to correct their behavior, we may need to temporarily express anger to guide them.

Parents sometimes scold their children not out of vengeance but out of a strong desire for their children's betterment. In this case, anger is good. It is beneficial when it is used to reform someone.

Similarly, is desire good or bad? Desire itself is not bad; it depends on what we desire. We should have good desires—desires for growth, wealth, happiness, and experiences that lead us and others toward the right path. A narrow desire, such as wanting to hoard food for oneself, is bad. However, a desire that ensures everyone's well-being is a good desire.

Great people have sung, "pu:raya mama ka:mam" (fill up my desires). If desires were inherently bad, they wouldn't sing such lines. Desires are judged as good or bad based on their impact on others.

If desire or anger were bad, they wouldn't exist in God's creation. Everything created by God is good; it is our usage that determines its value. For example, water is good, but excessive consumption can lead to harm. Similarly, anger and desire can be good or bad depending on how we use them.

HH Chinna Jeeyar Swami emphasizes that no object in this universe is bad; it is the human mind that can misinterpret them. If one's intelligence cannot distinguish between good and bad, it can turn good things into bad and vice versa. Thus, desire and anger can be good when used wisely.

When desire is fueled by anger, it becomes harmful. "kro:dhath bhavathi sammo:haha" (from anger arises confusion). This confusion leads to a loss of clarity and purpose. The body, soul, senses, mind, and intellect are all separate entities. If one fails to recognize this distinction, they may act in ways that degrade themselves.

In verse 2.63, Lord Krishna describes the downfall of those who depend solely on their efforts without understanding the greater purpose.

Let us continue to learn more about these teachings. Jai Srimannarayana!

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