

This is called “love is not easily angered” and actually, that’s something we’re all familiar with – anger, isn’t it? If you think you don’t have anger with you as a constant companion every day, think again! We all have anger problems. Anger is a part of us and it’s not necessarily a bad thing. Sometimes people think that anger is a bad thing but when it’s expressed appropriately it’s not necessarily a bad thing. The Bhagavad gita tells us over and over again to watch out for uncontrolled anger. Krishna is called Janma. Janma means that from which everything takes birth. So everything that we see in this material world, especially emotions, has their origin in Krishna – including anger. But when Krishna expresses anger, or those who are in Krishna Consciousness express anger, it’s a very good thing. When anger is managed it creates great businesses, it creates great families, it creates great athletes, it creates great authors, it creates great scientists and so on and so forth. Anger is not always a bad thing. If you’re child runs out into the road and is in danger of getting run over you shout “Jimmy, Jimmy” and you run and you might even tackle the child, bring the child down, maybe even cut him and cause a couple of stitches but you saved the child’s life. In fact, if the child were running through the freeway and you said, “oh have fun Jimmy” “have a good time on I-15,” that would not be the appropriate response. Apathy would not be the appropriate response. Apathy would not be a symptom of love. In that case, anger is the appropriate response. Anger is a symptom of love.

Aristotle said “to be angry is easy.” When I learned that this topic was going to be anger I thought, “Oh this is going to be easy. I know all about anger.” I carry anger with me 24 hours a day and you do too. If you think you don’t just because you don’t blow up like Mt. Vesuvius doesn’t mean you don’t have an anger problem. There is more than one way of expressing anger. It’s easy to talk about but it’s not so easy to control it, that’s the problem. We all know about anger. We all know everything about it; how it feels, what it looks like, how it stinks up the place; but we don’t know how

to control it. Hardly any of us know how to control it. It express it is easy, but Aristotle says “to be angry at the right time and at the right person and for the right reason, that’s the trick, that’s the difficulty.” Krodha bhakta dwesis jane<sup>1</sup> is a Sanskrit term which sanctifies anger under certain circumstances. Krodha means anger. Bhakta: sometimes devotees of Krishna exhibit anger. Dwesis jane, jane means people. Dwesis means those who are envious. For people who are envious of Krishna sometimes devotees express anger.

Hanuman is famous for expressing anger during the Battle in Sri Lanka and Arjuna is famous for expressing anger at the Kurukshetra War; and the result was actually a very good thing. When Rama came face to face with Ravana, who had done all kinds of abominable acts like kidnapping his wife and tyrannizing the world, Rama expressed anger. This is our denouement, this is our finale to the Festival of India that we hold every September. The Festival of India is more or less just a pageant of the Ramayana and it ends with Rama shooting his flaming arrows across the ponds at a 20 foot high effigy of Ravana that Vaibhavi makes. These are the words that Rama speaks just before he kills Ravana. Rama seized his bow, he exhibited a terrible anger. He rebuked the demon “you are proud of your strength but it will not save you now. Prepare to receive the results of your despicable and evil acts. Vultures will soon feast on your flesh and blood.” In the Nectar of Devotion, one of our scriptures, Bhakti Rasamrita-Sindhu by Rupa Goswami, he actually dedicates a part of a chapter to the symptoms of anger in ecstasy. Anger, when it’s dedicated to the Lord and expressed in favor of the Lord, is actually a very good thing – it’s a transcendental thing. When devotees are clamping their lips, moving the eyebrows, breathing rapidly, lowering the head, speaking strong words, their trembling lips, and red or yellow coloring of their eyes – these are actually symptoms of transcendental krodha, or

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<sup>1</sup> <http://www.vrindavan-dham.com/texts/prema-bhakti-candrika.php>

transcendental ecstasy. There are two instances: Yasoda tied Krishna up. We observe this every year in the month of Damodar. Damodar means he who is bound with ropes. One time Krishna was keeping Mother Yasoda from her chores and Mother Yasoda bound Krishna to a big anvil. She tied baby Krishna, who was not even walking at this time (I don't think), to an anvil and Krishna, when everyone was away and not looking, Krishna dragged that anvil between two huge trees. First of all, how did a baby drag an anvil if he's normal? But he's not normal – he's the Supreme Personality of Godhead, but Yasoda doesn't know that. To her, He's just her child. So much love that Yasoda has for Krishna that she knows not that He's the Supreme Personality of Godhead; for her, Krishna is just her child. So Krishna drags this anvil between two trees and if a child, a crawling little child could somehow or other drag an anvil a few feet and it got stuck between two trees then that would be the end of it, wouldn't it? You've got a 1,000 pound anvil and you're stuck between two huge trees – that's as far as you go, right? Nope, wrong! Not where Krishna is concerned. Krishna just kept right on going and these two huge trees fell on the ground and the sound caused everyone to come running. They thought that the trees just happened to fall while Krishna was in the area and out of love for Krishna, they were so protective of Krishna, that Yasoda was addressed in this angry way by Rohini, one of the other co-wives of Yasoda. She said "Yasoda you may be expert in binding your son with rope, but didn't you look to see if he was in a dangerous spot?" This is anger expressed on behalf of Krishna; completely transcendental.

Another instance when a devotee expressed anger, was Nakula in the Rajasuya sacrifice. Before you perform the Rajasuya sacrifice, there is a vote to see who the first person of worship is. Krishna was nominated as the first person of worship and everybody endorsed him except Sisupala, who got up and started saying vile things, one after another – just heaping abuse and innuendo on Krishna. The Krishna devotees were very, very agitated, so much so that Nakula got up and said

“Krishna is the Supreme Personality of Godhead. I declare that if he is derided by anyone I shall kick his head with my left foot. Now to kick anyone’s head with your foot is a great insult because the head is the highest part of the body and the foot is the lowest part of the body. To touch anyone’s head with your foot is a great, great insult. But Nakula is so agitated, he said “I’m not just going to kick him with my right foot, but I’m going to kick him with my left foot.” And of course who is going to sit still, who’s going to lie down for kicking your left foot? A dead body! So basically what Nakula says is that I’m going to kill him first, and then I’m going to kick him with my left foot and that eventually happened to Sisupala. He lost his head.

So there are extremes of anger. Just because you don’t blow like Mt. Vesuvius doesn’t mean you don’t have an anger problem. Nobody has taught anger management in this day of age and therefore this is called the Age of Rage. If you drive on the freeway in Los Angeles for a full day, you’ll see a sticker that says “I’m sorry, I apologize – don’t shoot.” People are ready to fly off the handle at the slightest provocation and they fly off the handle in two different ways: they draw it all within themselves, they retract it, they repress it, they suppress it; or they blow it up. Either they retract it like the turtle or they blow it up like the skunk and they stink up the whole place. The funny thing is – there are two kinds of people; there’s turtle and skunks and they always marry each other. Turtles always marry skunks and skunks always marry turtles. Skunks never marry skunks and turtles never marry turtles, it’s just kind of God’s sense of humor. He’s saying “oh, let’s put these two people together and see what happens, hardy-hardy-hardy-har-har.”

Here are some statistics about anger: the average woman loses her temper 3 times a week, the average man loses his temper 6 times a week, the average women gets angry at people and the average man gets mad at things. Interestingly, single people, single adults are twice as likely to get angry than married people. Men are more physical in their anger and most anger is expressed at home.

So here's how to manage your anger and express it appropriately.

➤ Resolve to manage your anger

So someone says "well I can't, when my fists are clenched, the blood is pounding in my head, the adrenaline's coursing through me and I'm grinding my teeth; I can't control my anger at that point" and that's true. That's true. You need to resolve it beforehand; before you go into the room or the meeting or situation you need to take some deep breaths and decide that I'm not going to get angry. Anger is so controllable. We think that anger is out of control. We tell someone "you make me so angry."

Actually, nobody can make us angry if we don't want to be angry. Nobody can make us angry. We allow ourselves to get angry and we can control it. It's a choice just like love is a choice. Imagine the two of you are fighting at home – this is proof that you can control it, the two of you are fighting at home, your voices are raised, you're shouting, you've completely lost it, and then the telephone rings. "Helllooo (upbeat intonation)." "Hello, she's right here. It's for you honey." You just turned on a dime. You just turned on a dime because you didn't want to be embarrassed, you didn't want to be seen in public that you had lost it and you were actually able to control your anger. Generally speaking, you don't want to wait until that point. You want it resolved beforehand to control your anger. Now how many people think hot tempers cause arguments? Confession is good for the soul. How many of you think hot tempers cause arguments? How many of you think anger causes us to make mistakes? Yeah, you get into a situation, you get angry about it and then as a result of the anger you make it 10 times worse; that's happened to all of us, hasn't it? Angry people do foolish things. Did you know that when you're angry, your IQ divides itself by half? When you are angry, your IQ is half. You always lose when you lose your temper.

➤ Remember the cost of anger

That's the second thing that you do. What am I going to lose here? If I lose it, what am I going to lose? Well, you could lose a sale, you could lose a friend, you could lose a job, you could lose a marriage, you could lose the trust of your children, and you could lose your money. Parents discover quite quickly that you can get people to do things by being angry. "You get in there and clean your room right now" and that works. People will almost always do things if they are scared of you. It works, in the short term, but nobody likes to be around an angry person. Nobody likes to hang around a person that blows their stack. If you use this tool to get short term results from your kids and those who are subordinate to you at work, you'll get more anger. When someone comes up to you and they're angry, doesn't that make you angry then? When they're talking loud and shouting, doesn't that make you want to respond in kind? So that's one result. You get anger, they get apathy. After a while of intimidating or brow beating your children, they're just apathetic. They don't care anymore. They've heard it; it's the same old song. "You don't care about it; you don't care about me." And the other thing you get is alienation. See, all these militia people, the Ku Klux Klan people, these militia people, these anti-anti-anti people; if you go and you interview them, if you get to know them – these people are deeply insecure people. They don't love others, they haven't been loved themselves, and they're going to say "if I can't get your love, if I can't get your approval, I *am* going to get your attention."

So what is the cause? Your kids are out, you don't know where they are, you don't know what they're doing. The policeman call you up and say "your kid is a guest here." They're harming themselves with toxic substances; what is the cause of that? What started all that? Maybe it was your anger; maybe they're just trying to get your attention and they don't see any other way to get it.

When you use anger, the cost to you is your health. You're not made to carry uncontrolled anger around all the time. You're not made to seize like that. Your stomach, the acids secrete

themselves. Your blood pressure, your heart; you're just not made to take that kind of pressure. I don't care if you eat the healthiest diet in the world, you eat a raw foods diet; nothing cooked, sprouted bread, everything natural, sprouts, you eat macrobiotics. You could eat the best food in the world, but if you're carrying anger around you're going to end up in the hospital. You're going to end up in the hospital with a chronic disease because it's not what you're eating; it's what's eating you that counts, so count the cost. Count the cost before you get angry and before you put your mouth in gear, put your mind in gear. It was Thomas Jefferson, the 3<sup>rd</sup> President of the United States of America who said "when you are angry, count to 10." Count to 10. 1, 2, 3, 1-1000, 2-1000, 3-1000 and when you're really angry, count to 100. Just allot a time; just waiting the 10 beats will make all the difference in the world because the longer you wait, the longer you delay, the more that anger cools. Time has a cooling effect on anger. This is the origination of the term "chill out." Chill out, just delay, just wait. Do whatever you have to do to just wait. Honestly, 15 seconds from now won't look nearly as bad as it looks now.

Uncontrolled anger brought on the whole Kali Yuga 5000 years ago. A little boy named Shringi cursed the King of the World, Maharaja Parikshit, to die within 7 days and if he had just reflected on that, if he had not acted impulsively, the whole history of the world might have been different. Maharaja Parikshit was hunting in the forest, he was tired, and he was hungry. He came to the ashram of Shringi's father. He was hoping for a glass of water or something to eat. The sage was deeply entranced and Maharaja Parikshit came up and said "it's customary," it's unalterable in Vedic custom that when someone comes to your house you offer them a sitting place and some water and the sage didn't move. "Can I have some water?" and Maharaja Parikshit thought that he was being ignored, all do to the arrangements of the Lord, so he found a dead snake nearby and he draped it – not meaning any real harm or anything, he just thought "well, if he doesn't offer me hospitality then I'll do this to

him.” Tit for Tat, he draped the dead snake around the sage’s neck and then he went on his way. When the sage woke up, a mature Yogi who had his anger fully in check saw the snake and he put it aside; he didn’t think anything of it. But the word came to his little boy, Shringi, who was playing with his maids in the nearby river and just like a flash-fire, Shringi without reflecting, without delay said “I curse that King to die within 7 days.” And because Maharaja Parikshit died within 7 days, the whole Kali Yuga was able to come in. It is said that you can’t put your foot in your mouth if it’s closed, so before you put your mouth in gear, put your mind in gear. Just wait a little bit.

Now when we compare the genders, which have got the most gears? Who’s got the most gears in their vocal chords? Men speak an average of 25,000 words per day and women speak 30,000 – they’ve got a 5<sup>th</sup> gear, they’ve got overdrive. This is scientific: the larynx of a woman is 30% longer than the larynx of a man. So that means they can vibrate it longer with less effort. That means, when you come home from work after 8 hours of work, you’ve used up all your words but your wife still has 5,000 words left for you. I asked someone; doesn’t it bother you that your wife always gets the last word? He said “no, not particularly, but I am glad when she gets to it.” So reflect before you react. Think three things: why am I angry, what do I want, and how do I get it? And it’s perfectly alright, it’s perfectly alright – if you’re having a fight, to say “time out”, “time out.” We’ll go into a room, take a few deep breaths, we’ll count to ten, and we’ll think about these three things: why am I angry, what do I want, and how do I get it?

There are always three causes of anger and if we analyze it; if we just take a minute to think:

- 1.) we’re hurt
- 2.) we’re frustrated
- 3.) we’re fearful



### Hurt

You know when the hammer bangs down on your thumb and you throw the hammer or the golf clubs are all bent and ruined because it was the golf club that did this, the golf club made the shot. It wasn't me; it wasn't me that made the bad shot. It wasn't me that hit my thumb. It was the hammer, it was the golf club. So when we're hurt, we get very angry.

### Frustrated

Frustration is also a source of anger and frustration comes from our desire to control; we want to control things. If you're not very big into controlling; if you're willing to let things come as they do and roll with it, because 90% of the things that happen to us are out of our control, so trying to control things is just a formula for anger. If you follow this advice; if you have the temperament and inclination and training to follow this advice, you won't actually have an anger problem. This talk isn't that much for you; you may have other problems but if you're not into controlling, this won't be a problem for you. Krishna says "you have a right to perform your prescribed duty but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of activities and never neglect your duties<sup>2</sup>." So if you work as you are obligated, and you are detached, then you will not have an anger problem. The whole secret to anger management is to just relax.

Now if you have a relationship problem because of anger, you need to not just show anger to the person. You need not to just say "you make me so angry, I'm so angry." You need to identify – am I angry because of hurt, am I angry because of frustration, or am I angry because of fear and insecurity. And then you go to that person and say "you hurt me." If Vaibhavi comes to me and says "I'm so angry at you" then I just get angry back. But if she comes and says "you've hurt me" – actually it's the

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2 [BG 2.47]

other way around. Sometimes I'm sitting in my office and there's two desks; there's the chair that I usually sit at but you can't get accounting systems for a Macintosh, you have to get it in PC; QuickBooks is only made for PC. So sometimes when I am doing the books I am sitting in the chair near the door which opens inwards. Vaibhavi, you know her; she's always going 90 miles an hour, so she assumes I'm sitting in the far chair and she comes barreling through the door and knocks into me and I say "oh, I'm so angry," but what I should say is "you hurt me honey." "You knocked me butt over tea kettle and I'm hurt." If someone comes to you and says "you hurt me" then "Oh, ok, I'm sorry, I'm sorry." "You frustrated me," "I'm sorry, yeah, I'll think about that. I'll try not to do that." "You make me feel insecure" – give them the cause for your anger and that will cause them to consider it and to do something about it. If you're worried about your husband, instead of just being angry at your husband, you go to your husband and you say "the way you look at other women hurts me. It frustrates me, and it makes me feel insecure." Try it, instead of just being angry. It will make all the difference in the world.

Release your anger appropriately. Krishna encouraged Arjuna to get angry at Kurukshetra. Arjuna was going to walk off the field; he was going to abdicate and let Duryodhana have the field. He thought its better that they kill me unarmed and unresisting rather than I should live at the cost of those who are my brethren, my teachers and my relatives. So during the course of the Bhagavad gita, Krishna encouraged Arjuna in appropriate anger. He said "you're a King, and a King should above and beyond all things, love the citizens. You should love the citizens like a father loves their sons." You know the example of Rama. He moved heaven and earth to get his wife back. After Sita was recovered in a great war, Sita said "do you love me?" Rama said "I love you more than anything. I love you more than anything except one thing. More than you, I love the citizens." And later on, Rama had to give up Sita because of the citizens. So Arjuna is saying, just like a parent when a child is

in danger, anger is appropriate. The paternal instinct is to show anger to protect the child. So the citizens were in danger because if Duryodhana and Karna and Shakuni and Ashwathama had taken over, it would have been very, very difficult for the citizenry. So Arjuna is saying, your apathy here, is sinful. It's like the apathy of a parent that would let a child walk into the freeway. Krishna incites Arjuna to anger.

Now, there are all kinds of new age theories about anger, and one of them is that anger is like a bucket inside of you and if you empty the bucket, it will be all gone. There are various therapies for releasing anger; you just release it and then it's all gone - it's all behind you. One devotee I knew in New Orleans when I was there in 1976 took up this therapy called "primal scream," and it's a therapy that you just scream at the top of your lungs for sustained periods of time. My friend Vedanta Kri visited here recently from New Orleans and I said about this devotee who practiced this primal scream therapy. He said "he has some serious problems. He ruined his vocal chords doing this primal scream stuff." He ruined his vocal chords. He just scarred them. And I said "well did he at least get rid of his anger" and he said "no, he's angrier than ever before, at the therapist." The problem with seeing anger as a bucket, the problem with that is that it doesn't work because we don't have a bucket of anger inside of us, we have factory. We have factory, and flying off the handle and getting angry doesn't reduce the chances of getting angry again; it stirs it up, it increases it, it redoubles it.

There are three inappropriate things you can do in response to anger and one thing you can do.

- 1.) Don't suppress it.
- 2.) Don't repress it,
- 3.) Don't express it
- 4.) But confess it.

Do not repress it. Repress it is denial... "I'm not angry." Yes you are. "I'm not angry." Yes you are. "I'M NOT ANGRY!" Yes you are. One of the major causes of depression is anger. It's not the only cause, but it's the major cause of depression; its anger. Sometimes depression is described as "frozen rage." Yes you are angry, and you need to identify who you are angry at and you need to grow up. You need to grow up. So much anger is expressed in marriage. We're disappointed that she didn't turn out to be like... and he didn't turn out... and I didn't meet my expectations and so on and so forth. So much marriage counseling can be summed up in two words: just grow up; just grow up. You can't have everything your way when you want it. Marriage is a compromise. It's a compromise; its two people learning how to grow up and give up their selfishness and compromise with each other.

Don't express it. There are different ways of expressing it. One person, he's got a cutting tongue; slice and dice, he's so sarcastic he could just cut that person up to pieces because he's very nimble with the tongue; he knows all kinds of intimidating words, and he's proud of it... "Oh boy did I get them." That's sarcasm, the slice and dice method. Another person doesn't say anything back. They're not very good, they're not that nimble, they're not that articulate but they hold it in and they wait... "I'm going to get them. "I'm going to get them. They will rue the day." And we map out a campaign that would make General Patton proud. Revenge is best served cold. And then of course the one that you all know, Mt. Vesuvius, the one that just blows up and stinks up the whole place like the skunk. And then there's the pouter, Mary Martyr: nobody loves me, nobody listens to me, I'm going to go eat worms and everyone in the house is walking around, you know, "mom's pouting today. Mom's pouting. Everyone's going to suffer in Dodge City." These are various ways of expressing anger. Some people have crazy reactions to what they perceive as an offense - crazy, crazy reactions; My husband had an affair, I'll go out and have an affair too; so and so took drugs, I'll go and take drugs; so and so took alcohol and got drunk, I'll go and get drunk too; crazy reactions! It's like shooting yourself

with a gun just so the recoil can hit your husband or your wife. Confess it; Lord, I'm hurt; Lord, I'm insecure; Lord, I'm frustrated. Don't just say Lord, I'm angry. Say Lord I am hurt. Lord I am frustrated. Lord, I am insecure. Talk with Him about the causes of your anger. We say the only prayer that we need to render to Krishna is this Mantra here:

Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

So often we can't chant, or we can't chant properly, or we can't chant without offenses, or we can't chant purely and there are 10 offenses to chanting the Holy Name and they have to do with controlling our senses and controlling our anger. It's not inappropriate to pray to the Lord, "Lord give me the mentality that I can sit down and chant your name purely. Take away the hurt, cure the frustration, and remove my insecurities." You know, when you have a newborn baby, it's crying and crying but as soon as you pick up that baby and take it to your chest it stops crying. It stops crying, so we need to pray to the Lord like that. In fact, the Maha Mantra is like the cry of a child for its mother. "Lord, I'm hurt, I'm angry, I'm insecure. Please take me to your breast. Fill me up with your love and with your security. "

Another thing we need to do is re-pattern our mind. Anger is a learned response. We are modeled, we have models. Every single movie, every single television show that you see, your role model responds with violence, isn't it? He may be a guy who just got out of jail, he's on parole, he's decided to turn a new leaf, he's going to be better, and he's going to be godly. If that actually happens, nobody's going to go see the movie, right? The bad guys in the neighborhood, they goad him, they taunt him, they call him a weakling and finally they kill his best friend, or they burn down the gym, or he's trying to reform all the kids and teach them boxing and then he explodes, and that's what we're all waiting for. That's what we're all waiting for... "Now's when the good part starts," you see what I am

saying? Every single movie and every single television show models violence. You got a problem, pick up a gun. You got a problem, blow them away. That's why television is the kiss of death. If I had kids, I wouldn't let them watch TV because anger is contagious. If you hang around people with a hair trigger, you're going to get angry. We have kids that come here – Lightning Peak Mondays and Thursdays, Journey Saturdays - these are all kids that have gotten in trouble. They were from gangs, and they were angry, and they took drugs and maybe they had a violent crime to their credit but they come here and I am thinking "I can't believe these kids had violence. They're such nice kids." We've had this program for 5 or 6 years now and they're nice kids. They are nice kids when they get into a program; they get with counselors that don't swear. They are nice kids and then they go back home, they get with their friends, they get with the gang, they get with angry people and then they become angry again. They become angry again. So anger is contagious and if you want to avoid becoming angry you need to avoid association with angry people. If you're dating someone who has an anger problem, and I tell you this, I tell you this, break it off. Break it off. Not that you won't get back together later on, but break it off. Break it off. You're not going to change that person by breaking it off but by breaking it off you're going to make that person make a decision: which is worse, continuing my anger, or suffering the consequences of not having you. Only when the pain of not re-patterning your mind becomes greater than the pain of you doing it will you actually do it. So you need to put pressure. If you're dating someone, break it off. If you are engaged to someone that needs to go to an anger management program, then break off the engagement. If you are married to someone with an anger problem, you don't get divorced – we don't believe in divorce, but separation for reconciliation is an option because your loving father, God, does not intend for you to take abuse in a marriage situation. Faithfulness, loyalty; the vows that you take do not extend to being abused in a marital situation. You can separate for the purposes of reconciliation to put pressure on that person to get the

help they need. You know, we think that we are going to change the person. At the marriage ceremony, we go up the aisle, we stand before the alter and we sing the hymn so we think “I’ll alter him.” No, you’re not going to alter him but you can alter yourself; you can save yourself. In the Vedic culture, the respect of women was so great, there’s a saying... “Strike with not even with a flower a woman guilty with even a thousand faults.” “Strike with not even with a flower a woman guilty of a thousand faults.” Last year in America, 4 Million wives were beaten by their husbands; 10 Million children were beaten by their parents. So someone says “oh, I hit my wife” or “I said that bad thing; that’s not like me” “I don’t know what got into me.” Oh, that is exactly like you. That is exactly like you because what comes out is what went in. Tension and temper go together. Pressure and anger go together. So ultimately we need to rely on Krishna. Anger is like a tidal wave; it’s like a tsunami. Arjuna, when Krishna told him to control his senses, Arjuna said “controlling the senses is like standing up in front of a hurricane and trying to stop it by holding your arms out<sup>3</sup>.” You may not be able to control it, but Krishna can control it so ask Krishna to fill us with love, peace, and patience. What’s in the heart is going to come out. Lord Caitanya Mahaprabhu advised filling the heart with the nectar of the Holy Name.

ceto-darpaṇa-mārjanam

[CC Antya 20.12]

“Cleansing the mirror of the heart with the chanting of the Holy Name. “

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

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3 [BG 6.34]

Sometimes we see that we do something bad and then we atone for it. Just like you may get a disease, a sexually transmitted disease and then you have to get a very painful shot to get cured from that. But then, without having cured yourself from the promiscuity, you go out and contact that same disease again. So it's not a complete method of recuperation. If one had not that desire for promiscuity in the first place, one would not have gotten ones' self in that position. So the only thing that will fill the heart with love and peace and joy and kick out all these other dark desires is the name of God. It's like the agricultural field. When you flood it... if you put a little water in it, the seeds will germinate and grow but if you flood it, then all the seeds will die. So all the sinful desire seeds that we have in our heart; when we flood it with the nectar; the ocean of chanting the Lord's Holy Names, then those seeds die. Otherwise you can't change bad well water just by painting the pump.

Krishna teṣāṃ evānukampārtham

aham ajñāna-jaṁ tamaḥ

nāśayāmy ātma-bhāva-stho

jñāna-dīpena bhāsvatā

[BG 10.11]

“I, dwelling within the hearts of all living beings destroy with the shining torch  
light of knowledge the darkness born of ignorance. “

Accept Krishna, chant the Holy names of Krishna, and fill the heart with alternative emotions. If we see someone who has a harsh tongue, it means they have an angry heart. If we see someone who's got a negative tongue, it means they have a fearful heart. If we see someone who's got a boastful tongue, it means they have an insecure heart. If we see someone that has a judgmental tongue, it means they've got a guilty heart. If you see someone who's got a critical tongue, it means they have a bitter heart. And if you see someone's who's got a filthy tongue, then they've got an impure heart. But if



you see someone who is always encouraging and speaking well and not labeling people and criticizing them but talking about what they could be and would be, that person has a happy heart. If you see someone who is very gentle and they're speaking gentle words then you know that they've got a loving heart. If you see someone who is speaking in a controlled way, then they've got a peaceful heart. A person who is not disturbed by the flow of desires that enter like rivers into the oceans which are ever being filled<sup>4</sup> but is always still can achieve peace and not the man who strives to satisfy such desires.

I'm going to say this and then we will end with the Maha Mantra here. Krishna it's sad but true, we often get angry at the people we love the most. It's often because we forget that you are the source of all we need. We look to other people to satisfy our deepest needs and nobody can do that. We're incomplete. Everyone else is incomplete. The problem is that one incomplete is looking to another incomplete to satisfy their desires. One zero is trying to link up with another zero to become a one and it just doesn't work. Help us to look to you for the satisfaction of all our deepest needs and not to go to anyone else. If we set anyone else up like that, we're going to be disappointed, so help us to realize that we are setting ourselves up for disappointment and anger if we don't take shelter of you.

I'm sure there are a lot of people out here that are struggling with an anger issue, so we are asking that you chant the Holy Names of the Lord. Fill your heart with Krishna in the form of his name. Whatever the hurt or the frustration or insecurity that you are feeling that leads you to uncontrolled anger; learn to control it through the chanting of the Holy names and the association of the Lord.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

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4 [BG 2.70]