

Anger In Jain Philosophy: A Psychological And Ethical Analysis

Dr Preeti Rani

Assistant Professor, Department of Philosophy
Hansraj College, University of Delhi
Email: preetijain104@gmail.com
Email: preetirani@hrc.du.ac.in

ABSTRACT

This paper, *Anger in Jain Philosophy: A Psychological and Ethical Analysis*, examines the nature, classifications, and management of anger (*krodh*) through the lens of Jain philosophy, juxtaposed with modern psychological theories. It highlights how Jain philosophy views anger not merely as an emotional reaction but as a *kārmic* impurity obstructing spiritual progress. Drawing from the *SthānāṅgaSūtra*, the paper outlines multiple classifications of anger based on cause, intensity, resolution, and situational triggers, linking them to psychological constructs such as self-directed anger, frustration-aggression, chronic hostility, and emotional impulsivity. The study underscores that while psychology emphasizes emotional regulation through strategies like Cognitive-Behavioral Therapy (CBT) and mindfulness, Jainism prescribes the elimination of anger's karmic roots through ethical conduct (*dharma*), self-restraint (*saṁyama*), meditation, and the cultivation of virtues like forgiveness and compassion. Integrating both frameworks, the paper proposes a holistic model of anger management that addresses emotional, cognitive, ethical, and spiritual dimensions.

Key Terms: *Krodh* (Anger), *Kaṣāya* (Passions), *SthānāṅgaSūtra*, *Samatā* (Equanimity), *Kārmic* Impurity, Emotional Regulation, Cognitive-Behavioral Therapy (CBT), Forgiveness (*Kṣamā*), Mindfulness

INTRODUCTION

Anger, one of the most potent and universally experienced human emotions, has occupied the attention of philosophers, psychologists, spiritual teachers, and social reformers for centuries. Across cultures, it has been both condemned as a moral failing and, at times, defended as a catalyst for social change. In contemporary society, the prevalence of anger-related incidents—from road rage and domestic violence to political unrest and online hate speech—has raised urgent concerns about its psychological, social, and spiritual consequences. The National Crime Records Bureau (NCRB) has documented a steady rise in crimes driven by impulsive aggression

and disputes escalating into violence, suggesting that anger is not merely a private psychological issue but a pressing public health and societal concern (NCRB,2023).

The physiological effects of anger are well documented. Heightened sympathetic nervous system activity elevates heart rate, blood pressure, and cortisol levels, preparing the body for a “fight” response but also exacting a toll on cardiovascular health. Prolonged or chronic anger is linked to structural and functional changes in brain regions such as the amygdala and prefrontal cortex, which are central to emotional regulation. On the psychological level, anger often impairs judgment, narrows attentional focus, and fuels cognitive distortions, making it harder to assess situations objectively. Over time, these effects can damage personal relationships, disrupt workplace harmony, and undermine one’s mental and spiritual well-being.

As a result of anger, not only do an individual's actions negatively impact society, but it also has adverse effects on the physical, mental, emotional, moral, and spiritual aspects of the person. Such severe social and personal consequences emphasize the need to deeply understand the psychological and philosophical dimensions of anger, so that effective measures for its management and resolution can be developed.

From a historical perspective, the moral status of anger has been debated since antiquity. In Greco-Roman thought, Aristotle recognized anger (*orgē*) as a natural emotion that could, in moderation, serve justice if guided by reason. In contrast, the Stoics regarded all anger as irrational and destructive, advocating its complete eradication.

Anger (*krodh*) in Jain philosophy presents a rich psycho-ethical framework that can be compared meaningfully with contemporary psychological models. Jainism categorizes anger as one of the four fundamental passions (*kaṣāya*), alongside pride, deceit, and greed, all of which obstruct spiritual progress. In Jainism, anger is not merely a negative emotional state or a reaction to frustration; it is considered a *kārmic* disturbance that disrupts right conduct and deludes the soul, according to the doctrine of *karma*. While **psychology views anger as a natural emotion** that can be managed through coping strategies and emotional regulation, in contrast, **Jainism asserts that anger is not inherent to the soul** but is caused by *kārmic* impurities that cloud the soul’s natural state of equanimity (*samatā*). Jainism asserts that anger destroys virtues like love, forgiveness, and compassion, which are essential for ethical and spiritual development. The goal is not to suppress anger but to eliminate the *kārmic* causes of anger through self-restraint (*saṁyama*), meditation, and ethical conduct (*dharma*).

This paper explores the intricate classification of anger as detailed in the Jain text *SthānāṅgaSūtra* and explains it from a Jain ethical- psychology perspective further analyzing its intersection with modern psychological perspectives.

KRODH KAṢĀYA IN JAIN PHILOSOPHY

The term “*kaṣāya*” in Jain philosophy refers to the emotions and mental tendencies that pollute the soul. These emotions obstruct spiritual growth and bind the soul to the cycle of birth and

death (*saṃsāra*). In the Buddhist tradition, the *Dhammapada* (223), in the Hindu tradition, the *ChāndogyaUpaniṣad* (7/26/2), and the *Śānti Parva* of the *Mahābhārata* (244/3), *kaṣāya* is used in the sense of bad mental dispositions (*aśubhcittavṛtti*).

In Jain philosophy, anger (*krodh*) is not merely an emotional reaction to perceived wrongs; it is considered a deep-seated *kārmic* impurity that obscures the soul's natural state of equanimity (*śamatā*). Within the doctrinal framework of Jain metaphysics, anger is one of the four *kaṣāyas* (passions)- alongside pride (*māna*), deceit (*māyā*), and greed (*lobha*)- that bind the soul (*jīva*) to the cycle of birth and death (*saṃsāra*). These passions are classified under *mohanīya karma* (deluding *karma*), which distorts right faith (*samyagdarśana*) and right conduct (*samyagcāritra*), thereby preventing spiritual liberation (*mokṣa*). Ignorance (*ajñāna*), false belief (*mithyātva*), lack of discernment (*aviveka*), and delusion (*moha*) are at the root of *kaṣāya*. *Kaṣāya* is an external manifestation of attachment (*rāga*) and aversion (*dveṣa*), where attachment leads to greed and deceit, and aversion manifests as anger and pride. Among the five causes of *kārmic* bondage - *kaṣāya*, *mithyātva*, *avirati*, *pramāda*, and *yoga-kaṣāya* is the most intense and difficult to overcome.

The canonical Jain texts, including the *SthānāṅgaSūtra* and *TattvārthaSūtra*, underscore that *krodh* arises from *dveṣa* (aversion), which itself springs from attachment (*rāga*). Attachment and aversion are seen as the twin roots of all bondage, with anger representing the active manifestation of aversion when the ego perceives harm, disrespect, or obstruction. The *TattvārthaSūtra* (8.10) succinctly states: “The passions-anger, pride, deceit, and greed-are the causes of bondage.” Commentators such as Pūjyapāda in his *Sarvārthasiddhi* emphasize that anger destroys the capacity for forgiveness (*kṣamā*), compassion (*karuṇā*), and friendliness (*maitrī*), which are essential virtues for the aspirant (*sādhaka*).

From a *kārmic* standpoint, anger generates intense vibrations in the soul's space-points (*pradeśas*), which attract and bind the most destructive forms of karma-those that obscure knowledge, perception, and energy. The Jain doctrine of *lesyā* (mental coloring) further explains that anger corresponds to the darker mental hues—*krishna* (black) and *nīla* (blue)-which indicate a spiritually degraded state. In this way, anger is not simply a transient mood but a qualitative degeneration of consciousness itself.

Anger, along with other *kaṣāyas*, creates instability in one's personality, leading to unethical actions. Psychological studies have found that emotional impulsivity is often linked to moral lapses and erratic behavior, confirming Jainism's view that unregulated emotions like anger create obstacles in one's moral and spiritual development.

In Buddhism, anger (*dosa*) is one of the three unwholesome roots (*akusala-mūla*) and is to be abandoned through the cultivation of loving-kindness (*mettā*) and compassion (*karuṇā*). Buddhist texts occasionally recognize “skillful means” (*upāya*) where sternness may be employed for the benefit of others, though this is distinct from emotional anger. Bhagavad Gītā (2.63), warn that anger leads to delusion (*moha*), loss of memory (*smṛti-bhraṇśa*), and destruction of intelligence (*buddhi-nāśa*). In the *Mahābhārata*, certain episodes depict “righteous

anger” in defense of dharma. The Jain emphasis on absolute non-violence (*ahiṃsā*) extends to internal states, conceptualizing anger as a form of *antar-himsā* (inner violence) that harms both self and others at the subtle level. As Ācārya Amitagati notes in his *Subhāṣita-Ratna-Saṅgraha*, “He who forgives, though able to retaliate, is a true ascetic.” Thus, forgiveness is not merely a social virtue but a spiritual discipline that counteracts the binding force of *krodh-karma*.

Jain narratives abound with exemplars of anger’s eradication. In the *Kalpa Sūtra*, Tīrthaṅkara Mahāvīra is depicted as meeting verbal abuse with serene silence, demonstrating *samatā* in action. The *Uttarādhyayana Sūtra* (8.15) recounts the monk Kālaka’s transformation, where he recognizes that retaliation perpetuates suffering and instead embraces forgiveness. These stories serve both as ethical instruction and as metaphysical proof of anger’s incompatibility with spiritual progress.

The Jain characterization of anger as a learned, non-essential state resonates with certain modern psychological theories. Albert Ellis’s Rational Emotive Behavior Therapy (REBT), for example, posits that anger is maintained by irrational beliefs and cognitive distortions, which, like *kārmic* impurities, can be eliminated through sustained cognitive restructuring. However, Jainism extends this view into the metaphysical domain, asserting that the ultimate goal is not merely the regulation of anger but its complete eradication through the destruction of the karmic seeds that give rise to it. In this way, Jain philosophy offers a psycho-ethical model of anger that is both preventative and curative: preventative in its emphasis on cultivating virtues that preclude the arising of anger, and curative in its structured practices of self-restraint (*saṃyama*), meditation (*dhyāna*), and austerity (*tapas*) aimed at dissolving its *kārmic* roots.

CLASSIFICATION OF ANGER IN JAINISM

Jain philosophy, as articulated in the *Sthānāṅga Sūtra* and other canonical texts, provides an intricate classification of anger (*krodh*), distinguishing types based on **cause, intensity, duration, mode of resolution, and situational triggers**. This granular framework is not only ethically significant but also psychologically sophisticated, anticipating many insights of contemporary emotion research. Modern psychology, especially in the domains of clinical psychology, cognitive science, and behavioral medicine, offers complementary classifications, supported by empirical measurement tools such as Spielberger’s State-Trait Anger Expression Inventory (STAXI-2) and the DSM-5’s criteria for Intermittent Explosive Disorder (IED).

A. CLASSIFICATION OF ANGER INTO FOUR TYPES BASED ON ITS CAUSES

(A.1) Ātmā Pratiṣṭhit Krodh (Due To One's Own Self)

This form arises from personal failings, mistakes, or perceived inadequacies. Jainism interprets it as a manifestation of *mithyātva* (false belief) and karmic ignorance, while modern psychology equates it with *self-directed hostility*—often linked to guilt, shame, and low self-esteem (Tangney et al., 1996). In extreme cases, self-directed anger correlates with depression and self-harm. For example, a student who fails an important exam may ruminate over perceived

incompetence, developing an internalized resentment toward the self. Cognitive Behavioral Therapy (Beck, 2011) targets these maladaptive cognitions, while Jain ethics emphasizes self-compassion through recognition of the soul's intrinsic purity.

(A.2) *Para Pratiṣṭhi tKrodh* (Due To Others)

Anger that arises due to the actions of others falls under this category. It is comparable to externally directed anger, which is triggered by frustration or injustice caused by another person or situation. For example, a commuter experiencing road rage after being cut off in traffic. Psychological models, such as the frustration-aggression hypothesis, explain this as a reaction to perceived threats or violations. Here **Emotional regulation frameworks** can help a person to manage anger. Understanding one's external triggers, one manages one's reaction to those triggers. Jainism teaches that such anger, while externally focused, ultimately harms the individual, creating more negative *karma*. Therefore, the practice of forgiveness (*kṣamā*) is emphasized as a means of counteracting external triggers.

(A.3) *Tadubhaya Pratiṣṭhit Krodh* (Due To Both Oneself And Others)

This type of anger is directed towards both toward oneself and others, arising from situations where both internal and external factors contribute to emotional arousal. It can be likened to psychological theories that account for complex emotions, where anger is rooted in both personal inadequacies and external provocations. For example, an employee blames both themselves for missing a deadline and their colleague for not providing needed resources. Classification of causes of anger in *kshetra*, *vastu*, *sharira*, *upadhica* can be considered as further elaboration of those internal and external factors.

(A.4) *Apratiṣṭhit Krodh* (Unspecified Anger)

This form of anger is not easily attributed to specific internal or external causes but is the result of accumulated *krodhkaṣāya* (anger passion). In modern psychology, this can be seen as generalized or chronic anger, often associated with underlying personality traits like hostility or irritability. It leads to long-term psychological harm, much like how Jain philosophy views it as a contributor to the ongoing cycle of birth and rebirth through *karmic* accumulation.

B. CATEGORIZATION BASED ON THE CAUSES OF ANGER'S MANIFESTATION

Jainism further identifies four sources of anger's manifestation:

(B.1) ***Kṣetra*** (Place or Territory): Situational contexts, such as disputes over property or boundaries.

(B.2) ***Vastu*** (Object): Material possessions or resources.

(B.3) ***Śarīra*** (Body): Physical harm, insults, or perceived threats to bodily integrity.

(B.4) ***Upādhi*** (Circumstance): Temporary conditions like illness, weather, or social status changes.

Modern psychology parallels these in environmental stressor research, where situational triggers (e.g., workplace conflict, noise pollution) interact with personality traits to predict anger episodes.

C. INTENSITY-BASED CLASSIFICATION OF ANGER IN JAIN PHILOSOPHY

The *Sthānāṅga Sūtra* also classifies anger based on its intensity and duration. This classification helps in understanding the gradual process of spiritual purification and anger management. Modern psychology similarly distinguishes between mild irritation and intense rage, which can have varying psychological and physiological effects. Jainism identifies four key types of anger in this regard:

(C.1) *Anantānubandhi Krodh* (Highly Intense Anger)

This is the most severe form of anger, deeply ingrained and long-lasting, often spanning multiple lifetimes. Jainism compares it to a line carved in stone, difficult to erase. This form of anger prevents the attainment of true knowledge (*samyakjñāna*) and right conduct (*samyakcāritra*). In psychological terms, this could be equated to chronic resentment or hostility, which leads to persistent stress, interpersonal conflict, and long-term mental health issues like depression. Psychopaths, habitual criminals, people who take pleasure in violence can be categorized under this form of anger-based personalities. Here psychological model CBT, psychoanalytical model, and neurobiological model can help in regulating one's anger.

Cognitive Behavioral Therapy (CBT) argues that anger results from distorted or irrational thoughts. By identifying and modifying these thoughts, individuals can regulate their anger. Freudian Psychoanalytic Theory views anger as stemming from repressed unconscious conflicts and unresolved desires, often rooted in childhood. Anger manifests when there is tension between the id, ego, and superego. Neurobiological models focus on the brain regions involved in anger, such as the amygdala (emotional responses) and prefrontal cortex (emotional control). Serotonin levels and genetic factors also play a role.

(C.2) *Apratyākhyānāvarṇīya Krodh* (Severe Anger)

This type of anger, although intense, is temporary and can be managed with effort. It lasts for six months according to Jain scriptures. Jain scriptures liken it to a line drawn in the earth, which can eventually fade away. This form of anger affects one's ability to renounce worldly attachments and take vows but does not interfere with correct beliefs. Psychological parallels can be found in cases of severe but controllable anger, which hinders emotional regulation but allows for eventual recovery.

(C.3) *Pratyākhyānāvarṇīya Krodh* (Moderate Anger)

Representing a milder form of anger, this type is compared to a line in the sand, which can be easily erased by the wind. It last for four months. It is a manageable form of anger that can be quickly controlled, akin to momentary irritability in psychology. Although it disrupts total renunciation, it does not affect one's ability to practice vows and adhere to ethical conduct.

(C.4) Sanjvalan Krodh (Slight Anger)

The mildest form of anger, this is transient and quickly dissipates. It is compared to a line drawn in water, which vanishes immediately. This type of anger can be likened to fleeting frustrations or micro-aggressions, which are easily resolved without lasting harm. In Jainism, it still poses an obstacle to complete spiritual enlightenment but does not hinder progress on the path of partial renunciation.

D. CATEGORIZATION ANGER BASED ON ITS MODE OF RESOLUTION

(D.1) Repressed Anger (Upśhant Krodh)

Jainism identifies *Upśhant Krodh* as anger that is temporarily suppressed but has the potential to resurface later. This aligns with the psychological concept of repressed anger, where unresolved emotional tension manifests in various ways, often leading to anxiety or irritability. Both perspectives highlight the dangers of ignoring or bottling up anger, as it can create unresolved conflicts.

(D.2) Vented Anger (Anupśhant Krodh)

Anupśhant Krodh represents anger that has been fully expressed. While this might seem beneficial, Jain teachings warn that such venting often leads to temporary relief without deeper introspection or resolution. Similarly, modern psychology acknowledges that simply expressing anger can escalate conflicts rather than providing lasting solutions.

(D.3) Deliberate Anger (Abhognirvṛttit Krodh)

Jainism emphasizes the importance of conscious intention in anger management. *Abhognirvṛttit Krodh* refers to deliberate, mindful expressions of anger based on rational judgment. This concept aligns with cognitive anger in psychology, where individuals choose to express their anger intentionally, recognizing its implications.

(D.4) Reactive Anger (Anabhognirvṛttit Krodh)

In contrast, *Anabhognirvṛttit Krodh* encompasses instinctive or impulsive anger that arises without rational thought. This mirrors the idea of reactive anger in psychology, where emotional responses occur automatically, often leading to regrettable actions. Jainism teaches that this type of anger is unjustified and obstructs spiritual growth, while modern psychology recognizes that reactive anger can damage relationships and promote aggression.

While some traditions promote "righteous anger," Jain philosophy argues that all forms of anger are detrimental to realization. Even well-intentioned anger can hinder communication and lead to negative outcomes. Psychology typically presents two primary methods for managing anger: expression and suppression. Expressing anger can lead to immediate conflict escalation and may generate negative karma, trapping individuals in a recurring cycle of anger. On the other hand, suppressing emotions may create a deceptive sense of calm, ultimately resulting in detrimental effects on both mental and physical health. In contrast, Jain teachings advocate for neither bottling up emotions nor allowing them to overflow. Instead, they encourage individuals to understand and recognize their feelings without harsh judgment. This approach promotes self-awareness and constructive responses to fosters emotional challenges.

MODERN PSYCHOLOGY PERSPECTIVE ON ANGER

Modern psychology conceptualizes anger as a complex bio psychosocial phenomenon, shaped by the interaction of biological predispositions, cognitive appraisals, and environmental contexts. It is neither inherently pathological nor universally destructive; rather, its impact depends on its intensity, duration, expression, and regulation. This section synthesizes findings from neuroscience, cognitive-behavioural theory, social learning, and cultural psychology, drawing connections with the ethical dimensions articulated in Jain philosophy.

A. Neurobiological Foundations of Anger

Advances in affective neuroscience have illuminated the brain circuits and neuro chemical processes underlying anger. The amygdale—an almond-shaped structure in the limbic system—plays a pivotal role in detecting threats and initiating anger responses. When activated by perceived provocation, it sends rapid signals to the hypothalamus, triggering the fight-or-flight response via the sympathetic nervous system (Panksepp, 1998).

The prefrontal cortex (PFC), especially the ventromedial and dorsolateral regions, is crucial for modulating anger. Reduced PFC activity, often observed in individuals with impulse control disorders, correlates with heightened reactive aggression (Davidson et al., 2000). Functional MRI studies have shown that mindfulness practice increases PFC regulation over the amygdala, suggesting neuroplastic potential for anger reduction (Hölzel et al., 2011).

Neurochemically, serotonin deficiency has been linked to impulsive aggression (Coccaro et al., 2007), while dopamine modulates reward-related aspects of retaliatory behavior. Chronic anger elevates cortisol levels, contributing to cardiovascular strain (Chida & Steptoe, 2009).

B. Cognitive Theories of Anger

From a cognitive perspective, anger arises from appraisals—interpretations of events as unjust, intentional, and blameworthy (Lazarus, 1991). Beck's cognitive model emphasizes the role of automatic thoughts and core beliefs in sustaining anger. For example, a belief such as "People

must respect me at all times” increases susceptibility to perceiving minor slights as major offenses.

Cognitive-Behavioral Therapy (CBT) for anger involves:

- Identifying distorted cognitions (e.g., overgeneralization, personalization).
- Reframing interpretations to reduce perceived threat or insult.
- Developing behavioral alternatives, such as time-outs or assertive communication.

Meta-analyses confirm that CBT significantly reduces anger intensity and aggression across clinical and non-clinical populations (Beck, 2011; Del Vecchio & O’Leary, 2004).

C. Social Learning and Environmental Influences

Albert Bandura’s social learning theory (1973) highlights the role of modelling in anger development. Observing aggressive responses in parents, peers, or media figures increases the likelihood of imitating such behaviours. Conversely, exposure to prosocial models promotes non-aggressive conflict resolution.

Environmental stressors—such as poverty, overcrowding, and discrimination—heighten baseline irritability, making anger more likely (Anderson & Bushman, 2002). These findings parallel Jainism’s recognition that environmental contexts (*kṣetra*, *vastu*, *upādhi*) influence anger’s emergence, though Jain thought ultimately locates the root in karmic dispositions.

D. Cross-Cultural Perspectives on Anger

Cultural norms significantly shape anger’s expression and regulation. In individualistic cultures, open expression of anger is more socially tolerated, sometimes even encouraged as a sign of assertiveness. In collectivistic cultures, anger is often suppressed to maintain group harmony (Matsumoto et al., 2008).

Interestingly, cultural scripts can alter physiological reactivity: Japanese participants in one study exhibited lower cardiovascular responses to provocation than Americans, suggesting cultural conditioning influences not only expression but also bodily stress responses (Park et al., 1999). Jain communities, with their emphasis on *ahiṃsā* and *kṣamā*, represent an extreme form of anger minimization in cultural practice.

E. Clinical Interventions and Evidence-Based Practices

Mindfulness-Based Stress Reduction (MBSR), pioneered by Jon Kabat-Zinn (1990), has demonstrated effectiveness in reducing anger by imbuing non-judgmental awareness of emotional states (Keng et al., 2011). Mindfulness enhances interoceptive awareness, allowing individuals to recognize physiological cues of anger before they escalate into reactive behavior. Acceptance and Commitment Therapy (ACT) teaches individuals to accept emotional experiences without acting on them impulsively, aligning closely with Jainism’s focus on non-

reactivity. Dialectical Behavior Therapy (DBT), initially developed for borderline personality disorder, includes modules on distress tolerance and emotion regulation that have proven effective for managing intense anger (Linehan, 1993). Group-based anger management programs often integrate CBT, relaxation training, and social problem-solving. A meta-analysis by Deffenbacher et al. (2000) found that such programs produce significant reductions in self-reported anger and aggressive behavior.

ANGER MANAGEMENT TECHNIQUES IN JAIN PHILOSOPHY AND MODERN PSYCHOLOGY

The Jain approach to anger management is rooted in a deeply spiritual framework that views anger not merely as an emotional reaction but as a **manifestation of karmic bondage**—one of the *kaṣāyas* (passions) that obscure the soul's innate purity. Anger (*krodha*) is understood as both a cause and a consequence of *mithyātva* (false perception) and is closely tied to *rāga* (attachment) and *dveṣa* (aversion). This framing positions anger as more than a temporary psychological state—it becomes a moral and spiritual obstacle to liberation (*mokṣa*).

A. JAIN METHODS OF ANGER REDUCTION

- Ethical Discipline (Dharma) And Self-Restraint (Samyama)**- By consciously adhering to moral codes, practitioners cultivate self-control and reduce impulsive reactions. Ethical living serves as a proactive anger-prevention mechanism rather than a reactive coping tool.
- Five Great Vows (Mahāvratas)**- Each vow functions as a safeguard against anger's root causes. *Ahiṃsā* reframes anger as subtle violence against oneself and others, advocating forgiveness (*kṣamā*) as its antidote. *Aparigraha* reduces possessiveness, thereby lowering frustration when expectations are unmet.
- Meditative Practices (Dhyāna)** -*Prekṣādhyaṇa* specifically trains practitioners in heightened self-awareness, allowing early detection of anger triggers before they escalate.
- Austerities (Tapas)**- Voluntary acceptance of discomfort builds tolerance and reduces reactivity, similar to modern resilience training.
- Cultivation of Virtues**- Forgiveness (*kṣamā*), compassion (*karuṇā*), and kindness (*dayā*) are practiced intentionally, reshaping emotional tendencies over time.

B. PARALLELS IN MODERN PSYCHOLOGY

Modern psychology views anger primarily through the lens of **emotional dysregulation**, often rooted in maladaptive thought patterns, unmet needs, or perceived injustices. Several approaches resonate strongly with Jain methods:

- Cognitive-Behavioral Therapy (CBT)**- CBT teaches individuals to identify and restructure cognitive distortions fueling anger, paralleling Jainism's *samyakdarśana* (right perception) which emphasizes correcting false views that give rise to passions (Beck, 2011).

- b. **Mindfulness-Based Stress Reduction (MBSR)** – This approach mirrors *prekṣādhyaṇa* in its emphasis on present-moment awareness, non-judgment, and detachment from reactive impulses (Kabat-Zinn, 1990).
- c. **Compassion-Focused Therapy (CFT)** – CFT's use of empathy and self-compassion reflects the Jain commitment to *ahiṃsā* and the deliberate nurturing of benevolent mental states (Gilbert, 2009; Germer, 2009).
- d. **Behavioral Self-Regulation Strategies** – Techniques for delaying responses, deep breathing, and reframing situations correspond with Jain austerities (*tapas*) in building patience and self-mastery (Baumeister, 1997).

Jainism addresses anger at the metaphysical root, treating it as a karmic impurity to be dissolved; modern psychology addresses the behavioral and cognitive roots to promote adaptive functioning. Jainism integrates ethical, spiritual, and meditative practices into daily life; psychology primarily works within the emotional-cognitive domain, though newer integrative models increasingly adopt ethical and value-based approaches. Jain techniques are largely preventive, aiming to cultivate a baseline of equanimity (*samata*) so anger rarely arises; psychological interventions often address anger after patterns have developed, though preventive work is growing. The fusion of Jain philosophy with modern psychology offers a **bi-dimensional framework** for anger management: (i) Adopting non-violence, forgiveness, and detachment as guiding principles. (ii) Using CBT, mindfulness, and emotional regulation tools to operationalize these principles in daily interactions.

Such integration can yield not only anger reduction but also **character transformation**, emphasizing personal responsibility, compassion, and inner peace. In a therapeutic context, clients can be encouraged to adopt both the **philosophical depth** of Jain ethics and the **practical skill set** of modern anger management, creating a holistic path toward emotional balance and spiritual growth

CONCLUSION

Jain philosophy, particularly through its detailed classification of *krodh*, offers a deeper understanding by emphasizing the ethical dimensions of these emotional reactions and the significance of intention. Moreover, anger management techniques, which focus on emotional regulation, align with Jainism's emphasis on cultivating equanimity (*samata*) and reducing passions (*kaṣāyas*) through meditative practices and ethical self-discipline. This resonates with the psychological concept of emotional intelligence (EQ), where the regulation and understanding of one's emotions are key to managing anger effectively.

By integrating the various categorizations of anger in Jain philosophy with modern psychological perspectives, this paper provides a comprehensive view of how anger is both experienced and managed. While contemporary psychology tends to focus on the emotional and cognitive aspects of anger, Jainism incorporates ethical and spiritual dimensions, suggesting that managing anger requires not only emotional regulation but also ethical cultivation and karmic purification.

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