So in talking a little bit about working with anger, practicing with anger,

there has to be a reason. To work with it. There has to be a purpose or a goal or something. To be mindfulness or practice with it. I practice with it. You could say practice with it because we bring mindfulness to whatever is happening. That's one of the things happening so we practice with it. But, you know, anger is a really challenging thing to practice with to bring mindful mindfulness to so it's worthwhile looking at it more deeply. Why is it difficult? What are the challenges of being present for it? When it comes up. Another reason for looking more deeply at anger, practicing with it working with it, is so that we're not caught by it. It hindrance whenever something's a hindrance, we're basically caught by it. So whether anger, whether the angry anger is justified or not, or whether it's clean anger in a sense or not. If we're caught by it and preoccupied by it, then it becomes a barrier to developing greater presence and mindfulness. And so we need to overcome the hindrance. Regardless of whether it's justifiable or not. Then overcoming a hindrance doesn't necessarily mean the anger goes away, but it's no longer hindering. So we have to work with it enough so it doesn't interfere with us. So it doesn't run us doesn't not to it's not in charge. And then in Buddhism, Buddhist English, anger is always understood to be connected to ill will, to hostility. And so it's, it's not a good thing to carry hostility or ill will, within oneself. It beats creativity. has bad effects on us. It's it entails suffering for ourselves. It then sets up cause and conditions into the future that are harmful for ourselves and hurtful for others. And so if we want to create the conditions for healthy and wise life, then we have to somehow overcome the forces of ill will that are bringing the anger that's operating there. So there's lots of reasons for bringing attention and focus and practice to, to anger. There's many, many ways of working with anger is on one way. And some of these work well for some people and not for others. If you look at the classic discussion about working with anger, or lol in the Buddhist tradition, there are two general ways that I know of where for working with anger or maybe three A couple few different ways. One is to practice the Brahma brahma vihara. So to practice loving kindness, practice compassion, practice equanimity, in relationship, you know when the anger is happening, so if you feel some ill will towards someone try to generate or find a way to have goodwill for that person, to have loving kindness for them. Or perhaps it's works easier to someone mentioned earlier, is to have compassion for them to kind of consider somehow that they're suffering and how difficult it is for them. And, and then somehow that softens our heart towards them and so to cultivate the compassion for that person so somehow changing our affect our emotional state to motivate our motivational state of how we see the person what, how we’re motivated towards the person and it's quite beautiful to have an easy access to loving kindness or compassion, so that the whole situation can be seen in a very different way very different light of what's
most important here. So cultivating and developing loving kindness is a great support. For those times when we find ourselves caught by anger, ill will. And we have, we have the loving kindness available, we have those channels inside of us kind of lubricated and open, so it's easier to kind of let it happen. If you don't practice loving kindness much at all or anything not at all, then perhaps those channels not going to be as readily available. The danger with practicing loving kindness or compassion is that it's possible to do kind of spiritual bypass, sometimes it's possible to to somehow not not really understand deeply, what's actually going on when we get angry. And so without clear, deeper understanding the those Tendecies, those forces inside of us are there in the background ready to rear its head at a moment's notice. Next situation arises so the conditions are still within us there.

So another another way of working with anger in the tradition is to reframe it. And so remember story making mind is storytelling. Mine is so important. The story you tell yourselves. They did a study once of I guess they had these different college students talk about something they call is open ended questions they were leading. So both leading and open ended racism like oh, tell me what ways you might have been angry in your about your class this this semester. They weren't selling, they should be angry. But anyway, why don't you angry? And so, and then the other subjects that asked you is tell us about the class, How was it for you. And the ones who they prompted to kind of talk of, you know, prompted very openly about talking about the anger. They're the ones in the second part of the experiment, exhibited more anger, at an aggression, hostility to whatever happened next and experiment, that somehow having a chance to talk about it didn't make them less angry, but actually meant talking about it actually kind of set you know, they kind of kind of got him kind of heated up enough so the more likely to have it. So, you know, what you talk about, you know, what you spend your time doing with your mind is very consequential. If you spend your mind time a lot of your time being angry and upset. Are you what conditions are you setting in place? What habits are you developing, how you predisposing yourself to see the future situations that you're going to be And so then reframing it as a classic Buddhist thing. And one of the ways of reframing it that the Buddha recommended is to consider what effect the anger has on you. So on me nothing you know, me What do you mean me? And so the Buddha gave a list of the seven here, different effects that anger can have on you. Not all of you, but some of you when you get angry, you'll look you'll look ugly. You'll be in pain. You'll make mistakes. You'll lose your property. Your fault fall into dispute, dispute and disgrace. You'll lose your friends. And you'll have a hellish future. So, some people they see, wow, if that's the effect. I don't think, you know, if I do the cost benefit analysis. I don't think that I coming out ahead here. And so in that kind of regard you there's a, the idea that the Buddha said someplace that if, when you're angry, you're causing suffering to yourself. You're doing your enemy a favor, because you're causing suffering to yourself, that your enemy could never do on on them on their own. So So, you know, no one can get into your heart. Only you can be in your heart. So when you get angry, then you've allowed your enemy into your heart in a way that's causing pain. So no And a lot of people have found very valuable that reflection of looking at the cost. And, and there was one of the hostages, English journalists, I think who were hostage in Lebanon, who asked if something like, you know, were you ever angry at your hostage takers? And he said something like something like that No, I never never was angry with him because he didn't want to add further suffering to the suffering already had or anyone to add to this, you know, thing. And so looking at the consequences reframe frame framing and looking at it from that perspective, is helpful for some people. And then there's also looking at the person's situation we're angry with the person we're angry with. And in the order looking at our own anger and seeing its use creates bad karma it creates better conditions, it's going to cause more suffering. So I can be angry at some person. But when I'm angry at that person that's going to make the person feel worse. That person's feels worse. That's going to be conditioned for them to be more angry or be more of a jerk. And then it might come back and bite me. So it's in my own self interest not to aggravate the
person. And then a case I don't want this person to suffer more than they are. So that for some people, that kind of almost intellectual kind of rethinking about the situation works very well.

Thinking about it in a different way. Telling a different story about it, is helpful. For some people, changing the story somehow doesn't cut the mustard. And so then sometimes, doing loving kindness or compassion helps in other option that the Buddha talked about is to stop thinking about the person simply stop thinking about it. And sometimes that's wise and sometimes just not wise, but to the degree to which thinking about it rehearse it and reactivates it, not thinking about it for a while clearing the air, letting it all settle down might be useful. And then if there's some real world real world situation that needs to be addressed, then if we're able to put it down for a while, perhaps we can come back with a clear mind and deal with it in a more realistic or useful way than dealing it with kind of caught by anger. So total avoidance, just not thinking about it. Sometimes that's one way we're not reactivating it. And then and then the last thing I want to say here, it's not talked about as far as I know so much in the classic Buddhist literature. And that is to to Be very present for your anger. Not be Don't be for against it particularly is very present for it, allow it to be there. And then to investigate it more deeply tease apart the different elements of it with mix it up. And I find it over and over again so useful to see the physical side, the emotional side, the cognitive side, the beliefs, the motivational side. And different situations, different ones of those are really a key sometimes are the anger we have might be something that needs to be, you know, some reason in the past some momentum emotional momentum has been set in motion. And so that momentum has to play itself out. And so for example, if you're bottling up a lot of sadness, sooner or later, perhaps you have to cry to let that sadness out, and just the grief out or something and let it come. And it's not a matter of working through anything. It's a matter of just letting it kind of unwind. So the same thing with anger. Sometimes anger, sometimes anger, you just bottled up anger. And the best thing you need to do is just get out of the way of it, in this letter kind of play itself out. And one of the best places that I know to do that is in meditation sitting quietly, it's safe when you don't, don't move. They're gonna act on it. And, and then and then to feel it in your body. It's one of the great ways because then the more the more I find, the more I can feel with my body and be present for the body, the easier it is for that release. So that movement to happen. Other times it's useful to look at the emotional aspect of it, because there might be different emotional component parts. As I said earlier, there might be fear, there might be hurt, there might be some sense of threat, you know, maybe you don't feel hurt, but you feel threats coming your way. There might be even some sense of injustice, that's a little different India, those other ones. And so what is that those feelings that are there if if we To kind of Delve underneath the anger to those deeper feelings, then what do we explore? Then what can we discover then? Or what? How do we understand what needs to be done from these deeper, deeper feelings. So, for example, a feeling of injustice, a threat to maybe a threat to someone suffering threat to someone's well being. Perhaps, when we realize that that's underlying the anger, perhaps it can be a different motivation for doing something about the injustice than doing something based on anger. It can be, compassion can be as at least as motivating force for people than anger as anger it can be. Now when I give, it's very common when I've given talks about anger, it's almost I can almost expect it. And when I gave talks about anger, someone raised their hand and almost immediately Want to justify anger? Like the first instinct is to justify it. But there are times when anger is really important, really necessary. And I appreciate that point of view that might be times where it's maybe appropriate. But I'm really struck by how often and quickly people want to come in and justify it. Like this it touches it's touched a nerve, something there something very deep nerve. And in one of the one of the common justifications for it is that it gets me to do things make me fight for justice, or get right wrongs or something.

And there are other and it's helpful thinking very helpful to know there are other very powerful motivations to get to act in the world, other than anger. So by teasing apart and finding the roots of
what's happening, it sometimes it's easier than to access access or come up with other motivations than the motivation that comes from anger. Also, sometimes when you get down and tease it apart, look at what's going on more deeply. We see that it's not the same. It's not what we thought it was originally. So the emotional aspect of anger, I find very helpful to get down to some of the deeper roots deeper, kind of, kind of the, some of the. And then there's a cognitive aspects of it the beliefs and ideas we have. And sometimes that's the most useful place to look. The anger is really clearly arises out of a particular belief or assumption or interpretation of the event. I imagine and probably all of you have been in a situation where you have been angry at someone because of what they did. And then you found out actually they didn't do it. Or, you know, there's, you get the full story of what happened and you realize, Oh, wait a minute. There's a whole different thing here than I thought. There's no cause me to be angry at the person just I didn't realize that the person didn't show up for the appointment because she's in the hospital. You know, she was in a car crash and the way to the appointment and, you know, almost died almost died. And you know, and I was angry because I assume that the person stood me up. So we had an interpretation. And it turned out to be false. And so to look at the story of a story, what do we make. And if we look deeply at the stories that we make, the ideas, the beliefs we have, one of the interesting things is discovered, those beliefs that are connected to our self identity, how we want to define ourselves, how we want to build ourselves up how we want to represent ourselves to others, how we want other people to see us. So a whole constellation of self identity beliefs and things that go on and to some degree, that's threatened. That can be a source for for anger, and you can feel hurt, you can feel afraid. You can feel sad, real emotions, but the genesis of those things That might be that you have a very strong unrealistic self identity that you are clinging and holding on to. And so then it might be more useful to look at the self definition or our values, what we believe is important. There might be a whole series of things that we think is important. Our society might teach us we that certain things are important that this is what it means to be a human being is to be this way. And if you don't have that, then your failures human being, so that's being threatened, then you get angry. So there's a whole cognitive part to look at more deeply and understand. If anger repeats itself over and over again, around the same topic, over and over again, sometimes the cognitive piece is the most useful thing to look at to understand better. So there's these different elements and different times we look at the different ones. We do mindfulness meditation. One of the guidelines for deciding where to look is a try to look, look at that which keeps you that part keeps you from really letting your mindfulness be present and free of what you're noticing. So it might take a while to come to that. But the very process of looking for Where is it? I keep getting caught? What is it pulling me away? What is it that what is it. It causes me to lose my mindfulness. That itself is good practice. And then as you find that then you find maybe where you need to ground your attention and focus more.

So 9:30 to 3:30 is too short of a time to talk about such a huge topic. I apologize for maybe opening the door without helping you close it properly. The in talking about anything and practice talking here but anger today in the context of Buddhist practice doing of mindfulness practice or Buddhist practice. My hope is that they get the content context from which it's being explored and held and looked at is one of care of compassion, one of understood confidence that there's a path, there's a way to work through this, or being free. That it's not just kind of opening the door of this kind of very difficult stuff just to feel the difficulty. But it's really motivated by real care, compassionate care for oneself for the world for others. And so as we delve into things, which sometimes are quite difficult, that we don't forget that there is perhaps some caring or compassion or loving kindness. That is the very reason for which we're doing Kind of sometimes very difficult work. If we had another 15 minutes or 10 minutes, I would have ended the day with a round of loving kindness practice. So, when you go home tonight, you might finish the day on your own by doing a little bit of loving kindness practice for yourself and for others. And I have up here the handouts, and these are the practices and reflections for this next month. And I was
told by someone that it was kind of confusing the way I did it before. It's just one whole sheet of reflections and one whole sheet of, of practices. So I divided it up so that each month each week for the next four or five weeks, there's a reflection and a practice. So do clear this week. You do this reflection this week you do this practice, and then you move on to the next one the following week. If you'd like to, if you'd like to doing these things if you want to go into it more deeply, and some of this will be repeat what we've done here today, and I think it's useful to kind of go over it more deeply or again. And then I think next time we meet in end of February, we do school, torpor.

So here you go. No, four way tie. Well, I guess so everyone one. And then obviously one more thing, if I may before we end, as we always do. It's I think I'm very, very, like very much that we're set up here. That's the very people who practice at IMC, who also take care of IMC so that periodically when you come here for days like this, if you could stay behind to help 10 minutes or so to tidy up clean up from the day, the bath terms of vacuuming. That's very much appreciated. And may you have marry hindrances for the next month.