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SPEAKERS

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Good evening. And sometime in the last week or so, someone asked me to give a talk on anger. And since it might be relevant for just a few of you some of the time I will talk about it. Actually, I think that it's relevant for most people most of the time since I think my impression is that most people, most of the time, have something to be angry about. It might not be, you know, active in their mind, but, you know, some lingering they're kind of ready to come up if need be, for some people has to do with politics. That's always ready. They're just bring up the word And, and certain feelings of anger arise, for some people has to do with things at work. Some people have to do with things in their family, extended family, there's some great uncle, you know, who's just for someone who's you know, and you know, something that that's, you know, ready at hand to be angry about. I think it's pretty pervasive. And it's something a lot of people are quite motivated or interested in learning with or learn how to deal with or, or do something with, partly because it can be so detrimental, it can be certainly be harmful to others, and it can be harmful to ourselves. And there's a saying, In Buddhism and maybe other places, too, that it takes, you know, could take many, many years to develop a really good friend, but it can take just a few moments to ruin the friendship. If you speak out of anger in a way that's inappropriate. And anger causes a lot of pain or to be angry, and the results of anger and we act on it sometimes produces a lot of pain and I know plenty of people who regret their angry deeds. And at the time, it seemed right to time it seemed appropriate, even justified, but the consequences were such that they felt really bad about it afterwards. This this small example. I see it in my own family is sometimes my older son using very strong words or strong language to get basically say no. And, and then the two year old, having witnessed it, now wants to do the same thing wants to talk the same way same tone of voice. And so some of anger look At my two year old, it's interesting to see the degree to which anger, some some expression of anger, the appearance of anger seems to be learned. And some of it seems to be I don't know if innate is the right word, but just seems to kind of come with being a human being. Sometimes you can see the two year old mimicking what he's seen elsewhere. And as a way of communicating, we have talking, we have, you know, mimic Lee pick up from everyone, how to be how to be human being. And if they see people being angry, then they think, well,

that's how you supposed to communicate. Just like that's how you say, Yes, in English by saying yes. You say, you know, if you want to communicate something, you do it through through this particular vehicles of forms of anger that is picked up and learned. And, and as some of it is, you know, seemingly innate my two year olds quite something to watch him be frustrated at something that he's not getting his way or something. And no one in our family has ever done this before. many generations as far as I know. I don't but the he'll stand there in the kitchen floor and put his hands like this. Hey take once one foot and go. So I don't even know I don't know where that coming from was channeling, but it seems to get almost like this, you know, Primal expression of anger and frustration frustration or something. And a member once in the very beginning, we had the San Jose sitting group, I was going down there regularly. I went down there once I announced the beginning of the talk that I was going to give a talk about enlightenment seems important for Buddhists. And so, but I said before I give a talk, does anyone have anything they want to raise or questions, some concern. And so we spent the rest of the time together talking about anger. You know, that's why it was important to talk about not liking this. And in some ways, I was pretty, it was good. I thought that people are really interested in the practicalities of their life, what's really now rather than something too idealistic. It turns out that in some of the ancient Buddhist texts, there's a lot of discussion about anger. So it's not just simply a modern concern, or concern about our modern, over psychologize culture. But it's a concern. Anger is something that's, you know, human beings down through the ages and through many different cultures have had to deal with and work with and Buddhists have been very concerned about how to work with it, because it's so detrimental not only in and of itself, but it stands can stand very much in the way of going very deep in practice. So Especially one of the longest discussions about anger in ancient texts is the longest discussion about loving kindness practice which really lays out how to do loving kindness practice. The biggest part of that big chapter on loving kindness practice, the bulk of it has to do with how to work with anger, because anger is a barrier towards love for loving kindness or kindness. If you want to develop kindness, you need to understand the barrier. And as I like to emphasize a lot, whereas Buddhism has a lot of wonderful ideals, compassion, enlightenment, freedom, kindness. Sometimes the wisest approach to the ideal is through the obstacle to it, do the limits with good sense in the way because then it becomes also very realistic. You're looking at what's good sounds in the way and then working with that and letting it fall away. And then what's on the other side reveals itself to you. But if you have an ideal that you're going to try to live up to sometimes people will kind of Shape themselves artificially and appropriately into some image of what they think the ideal is supposed to be like. But if you simply get rid of the obstacles, then your image of what it's like to be kind or loving your image of what it's like to be, might be very different than how actually you express yourself that way. And so, to get rid of the obstacles rather than focusing the ideals directly, I think it's a time honored Buddhist tradition. So to look at anger and to understand how some of our is very important and so I would like to offer seven aspects or steps, working with anger and all those different forms. You know, the anchor has many different varieties and forms and One of the most common questions that I've had when I've talked about the anger before, is, what's wrong with anger? Isn't anger, sometimes appropriate. And, and so I want to kind of address that upfront, working with anger, meet, learn to work with everything, be mindful and present and free in the midst of all our experiences. And if we don't know how to be mindful and present and free, in the midst of anger, as

anger arise, it happens, then we can't really be free. And if our justification of anger, I mean, if it was too quick to justify anger, place of anger in our life, we might actually be inadvertently justifying, being caught by either being a slave of anger not being free. So that is the focus on Buddhism is how to be free. And that's very important to say, because maybe not all anger is really terrible. But being caught is terrible. That's what Buddhism is about as being completely uncaught. So Even a wholesome anger if there is such a thing could take the form of being caught by that wholesomeness. And so how do we work with it so we don't get caught and trapped by the very expression of anger that might exist. So seven steps, and I have an acronym for these seven steps, so that you will remember. And, and maybe you won't remember the what the acronym stands for. But you remember the acronym and hopefully it'll have some beneficial effects on you remember the accurate because either it'll give you hope, there is some possibility, there is something else possible, or it'll make you smile, how silly it is. And so the acronym this the word is mad eclis. So from anger to majlis, how to go from anger to be at nathless that's mad. So the first the M is to be motivated. And this, maybe you know, it's in many different situations in Buddhist practice. The motivation is really the key. It's often said in Buddhism, everything rests on the tip of your motivation of your intention. So to look at the motor motivations to clarify your motivations, be motivated is really important. And so, what are what's our motivation in relationship to anger? And that requires some getting to understand what our relationship to anger is, you know, how do we relate to anger? What's the gut way we like to it? Some people's relationship to anger is it's always justified if I'm angry. I'm right. Some people's relationship to anger is, it's always outwardly directed. So it's really something that we're wrong in the world. Some people's relation to anger is it's always inwardly directed some people's relationship to anger is that it's sinful and bad, and therefore I can't show it. I can't be it. It's something Sometimes people's relationship to anger is anger is a proof that I am inherently weak and incapable and then you feel even weaker. or anger is a proof that I am, you know, out of control or angers proof I'm bad or you know, angers, we have all kinds of things in appearance of anger in our life. We have a relationship to that. And that relationship is interesting to me to understand because that relationship influences our motivation in relationship to it. So if we think anger is really bad and embarrassing, our usual motivation is maybe to hide it, or repress it. Or if our usual relationship to anger is, I believe everything I think, therefore, if I'm angry, the anger must be true. Then we feel I can just kind of let it rip. It's no problem. Or if my belief around anger, my reaction to anger is is you know, fear or you know, many things. So to look at what it is might be. And then is there if you reflect on your motivation, your relationship to anger? Are there wise ways of relating anger? And are there better wiser ways, it's not your usual way of relating to anger, but the ways you'd like to relate to anger. Because if you're motivated, not to be angry, or motivated not to express anger in hostile ways, or if you're motivated to learn from your anger, or if you're motivated to find a way not to be caught by your anger, that was a really healthy motivations to have. And to have those motivations to be stronger than your motivation to just swear at the sucker, like guy, a jerk, or whatever. And that's really important to get our motivation strong because it's when anger is really flowing strongly. It has a way of being self perpetuating, self absorbing, and it's very hard to get out of it and see how Have it even though you might have a little whisper in the back of the mind says this is not good and I'd write or something. But the inner stories, the way we talk to ourselves, the feelings, the emotion, the energy, it just kind of like carrying us along and we lose sight of anything

else. So to have reflective thought, even maybe when we're not angry, it's best time to do this, go for a long walk when you're really good shape. And you go up, you know, for a long walk on Windy Hill or something and say, Okay, this is gonna be my time to think about anger. And I'm not angry right now. But I'm going to reflect on my history with anger, how it's been in my family, where learn from my family growing up, the attitude our family had about anger. I'm going to learn about my life experiences with anger, and I'm going to learn about the different experiences I've had with expressing anger, living with anger, being the recipient of anger, kind of do a life review around anger, and really look at anger and see if in doing all that, you can come to some really strong motivation about how in the future you want to work with anger, resolve it, clarify it, deal with it. So when you have access to wisdom, work on your motivation. mode. Some people are motivated to work on their anger are only motivated when they're angry and in pain. But I'm suggesting it's very important if anger is something you want to look at in your life fencin careful time looking at it and your relationship to it. And what you How are you motivated in relationship to it at a time when you're not angry, when it's distance, and do this kind of work. So look at your motivation work on it. Because if the motivation is strong enough to do something healthy relationship to anger, then when your anger arises strongly, that motivation might kick in and help kind of keep you from getting sucked into far getting caught too much. So motivation is really important. The second is attention, mindfulness. So to learn to pay attention to it, and that develops means to build The skills of attention and motivation to pay attention, knowing how to pay attention. So a lot of what we teach at IMC about mindfulness has a lot to do with, with this issue of how to pay attention what to pay attention to, and developing our capacity to pay attention. Attention is like a muscle. Mindfulness is like a muscle, and you can develop that muscle. If the muscles are weak, you're not gonna be able to use it in crisis. But if the muscles strong is going to be available in crisis, and you know what to do you know how to be mindful, you know how to bring a kind of attention to the experience, within the attention itself, you're not caught by the experience, or you're a little bit separated, removed from the experience. So again, this is developed, it depends partly on what you do before you get angry, cultivating and developing your capacity for attention and awareness. So looking at you're developing your capacity to be attentive, learning when you're angry, what to pay attention to. Generally, it's very helpful I find well, to pay attention to my body to the end the flow of the energy my body, I find it very fascinating because many people have said anger can either be outwardly directed or inwardly directed. Some people's default is outwardly, somebody inwardly something's wrong, they're to blame. Something's wrong. I'm to blame, of course. But very interested in possibility with mindfulness or awareness or attention is to have the energy of anger in either outward or inwardly directed, but have it just flowing within your system. It's like mindfulness becomes the holder the container for it. Or it's like, if there's not proper attention and mindfulness, there's just a built up charge. And when it's, it's going to be pushed out through too narrow channels. That's part of what's going on as painful as that constriction around it. You think it's gonna be good out, or it's going to go in. But mindfulness is like making the space in the heart or space inside the body. With an energy can flow without being directed to these two little holes, it's build up the charge. And so to learn the capacity to hold anger in your body, it's great. It's fascinating to sit still close your eyes, they seem to have a really good anger situation. I mean, look, don't don't make us make yourself angry, but look for the opportunity. There it is. Or maybe even have a partner friend who can say, look, now's the time.

Remember, deal said to this, you know, because you might not remember to do it on your own. But if some somebody else might say, Hey, this is the time to do it. And then just sit down and close your eyes, and go for a ride. And just feel what's going on in your body's like the rodeo sometimes, and just feel the coursing of restlessness and agitation energy and you know, all these different feelings and energies in your body and see what it's like not to direct it in any direction, but just let it course through your body. It's really great. And meditation is a great place to be angry. Because meditation is maybe the safest and only place in human life. We have uncondition Permission to feel what you're feeling. anywhere else, you go into society. Some things, you know, sometimes it's okay. Sometimes it's not, you know, if you're at someone's wedding, you know, and they're smiling and happy, there's about ready to do their kiss. And you remember what your boss said at work yesterday, you don't yell, you know, you know something out loud, you let your anger rip at that moment, it's not appropriate, right? That that beautiful moment of the wedding, right? There's always this nuances of how much emotions you need to be modulated different situations. It's normal in life. But in meditation, you don't have to modulate or repress or hold back or you don't use limited kind of, you don't have to act on it either. Meditation, not acting on anger, but just, you know, letting it be letting it's great. You have permission. So you can also do that, you know, if you have a few minutes, quiet time in your daily life, you're sitting, close your eyes, sit in a chair and just let it go. So learning the capacity to let it go like that. Learn what it feels like in your body and the energy it's really good to learn, pay attention to the impulses that come out of you when you're angry. Sometimes people when they're angry, act impulsively, but learn to track impulses to feel what it's like when your voice wants to say something to feel worse, like when your arm wants to your head wants to clench if he was like when your hand wants to go, you know, at someone it's really great. I, the last time I really want to punch someone out, was in a Zen meditation hall in a strange place to want to punch someone out. It was in Japan, and it was the guy next to me in the hall. It was very, very immediate. And he was doing all this stuff that was provoking me. I mean, he was really he didn't like me. You see, he was one day more senior than me in the monastery. And seniority is really important and I tell you all the stories about this guy. And, and what was like to be next to him. And, and I can remember the feeling in my arms, you know and the feeling, you know sitting I couldn't move and then you can't move right? Without the feeling you know coursing down my arms and the feeling in my, in my, in my wrist and the voices and the thoughts. You know just the feeling Icelandic now this guy, you know, you feel all these things quite fascinating to feel all this sort of stuff. But if you like impulse, you feel the impulse. Now you can feel an impulse really well. The impulse doesn't have to be translated to action. And that's part of the power of attention is you have more than choice around your actions when you can feel the impulse and then not act on it. Attention is really important. Sometimes the most useful thing about attention is simply You know, you're angry when you're angry. That's because I can change I can change situation dramatically. To know you're angry when you're angry. So first isn't motivation. The second is attention. The third for D is defuse if use your energy. You might not if the anger is strong in you, fury II or the rage, whatever, the resentments is strong enough. It's possible, you're not going to think very clearly. It's possible that your motivations and are going to be so helpful. And it's possible the most helpful thing you can do when you're angry is to somehow reduce the anger energy defuse it, call it cool, calm down. Now, there are many ways of doing that. One way is to go for a walk in other ways to take a nap

lay down. Some people like to meditate. Some people like to take showers. Some people like to go for a run. Some people like to talk with someone or talk it out to someone and he called a friend if I need to talk to someone. There's many ways that people like They kind of diffuse kind of clear the or clear their mind a little bit. So the anger doesn't have the grip of them. It's important that each person find what works for them, or a variety of ways that works for them. And, and sort of find some way to make space. So we're not kind of in the grip of it doesn't mean that we're good. Now, one of the one of the tricks around this, about diffusing it is not to defuse it to such a point, that you can forget what the issue is, or the problem. And if you just kind of calm down, but the original problem is still there, then, and you don't address it, you don't deal with it. I don't think that's healthy. You know, if you can, if it's appropriate to deal with it, or some people call themselves down and then just kind of are in denial. But, you know, find somebody defuse what's going on. And you know, times I've gotten angry. One of my common ways is to go for a walk and I find the walk in Really important time for me to do the next step over the acronym and that is to learn. So, look at your motivation develop your attention, defuse, this yourself defuse situation defuse what's maybe the other person's angry, you can help them kind of calm down without in such a way they don't want to punch you out. But defuse the situation defuse yourself and then learn. This is really important to really learn what's going on try to understand what happened. And I know some time I used to live on skyline and I would be angry and I go walking in the woods up there. And, and we just let it be, you know, we just can't make space for it. That space was kind of a diffuse effusion ready to try to get rid of it. But I just kind of let my thoughts be what they do and try to figure out what's going on here and be with it be present and try to understand what was the nature of the phenomena because generally anger is Not a single thing. It's an aggregate. It's a composite. It's an ecology. It's many different things. There's many different forms of anger, many different causes of anger. There's many different objects of, of anger, there's many, anger is such a huge, huge, diverse phenomena. And to think you understand anger, because you understand one kind of your anger is to not do it justice. There's so many different kinds of ways it expresses itself and it manifests itself and reasons for it. So to begin to learn what it How is it today, what is this anger? Like? What's their What's happening? One of the things I've thought about often, often is, I find it very, I found very helpful to realize that often anger had roots underlying causes for the anger was the anger was, was a symptom. Not a cause of the problem or not, you know, we're at the root and there really, for me was off And either being hurt, or being afraid. And if I couldn't understand the root of fear or hurt, then I could go back to talk to the person that was there was a person who was involved and have a very different conversation than if I said to the person, I'm angry with you, that will, you know, allows for certain kind of conversation. But if you go back and say, when you said x, I was really afraid, or I felt really hurt, then it's a whole different conversation. And because generally when you say that people will kind of, you know, you know that they're not being attacked, and they realize, Oh, I said that they had an effect on you. Generally, people don't say, Oh, good, that's what I was trying to do. They'll say, Oh, you know? So learn what's going on. Is it a good idea? To frustration, frustration is often frustrated expectation or frustrated desire. Are we carrying ourselves into the world in such a way that we're set a set up to be triggered? Some people don't realize that before they got angry, they were kind of like they were, you know, wired. They'd wired themselves so that the slightest little thing would just trigger them in a big way. Or it could be a big thing would trigger them. But to to understand

what was what happened before, what was what was going on with you before you got angry. It can be a hard study to do. We've been looking what was happening before. Did you walk around with around the world with an expectation that in California, the trains run on time? Is that an expectation you had if most people to go there's some countries in the world Where you go, and no one in the right mind would expect the trains to run on time. You know, it's just not an issue, you know, just like, you know, the trains an hour late, you know? Well, you know, of course it's an hour late. That's why we brought lunch with us. But you know, we have expectation, we expect things to work a certain way perhaps, is it necessary to carry that expectation. And we can have thousands of expectations that are so subtle, that we think that they're part of the natural world that things work this way. We don't realize we're carrying an expectation. Often expectations go along with desires, we have a desire. So we have with Veronica to take Caltrans, because we want to get to SPC park in time, because you know, the giants are doing really bad this year. Which is a reason to being angry. And, and you want to go there to the stadium. And let them know. Or like that picture. Now, I know some people that you know, boost certain pictures I've heard. And so you want to participate in that. And so you have desire to get there. But Caltrans is not on time. So desires frustrated. And so the question is, how do you hold your desires? Maybe more important than looking at anger is to look at what's your relationship to desires. Some people's relation to desires is, if I want it, it's right. It's appropriate. it's needed. It's expected it's natural or the universe, that my desires are fulfilled. Not all my desires. I know that certain desires are just unrealistic. I know that wanting a Ferrari is unrealistic. You know, I know that I'm wise enough to that. But these small desires, you know, they're reasonable that that the computer works See, some people are wise. Some people don't get angry because they know they don't expect it to be angry to work. So to learn what's going on with us, what's happening with us, what are how are we holding ourselves, learning our own psychology, learning our common tendencies to study ourselves. It takes work to learn. So motivate, attention, defuse learn. The next one is empathy. Many times when we're angry, empathy or compassion is a very important element that can be very helpful. And often, I think it's helpful to have compassion for ourselves. I think it's really hard to be human being hard. Maybe it's always been hard to be a human being. Every society and culture different times has different stresses on what it's like to be a human being. We have our own in our culture, but it's you know, human life is often Very difficult and challenging sickness, old age and death takes all its many forms in our lives. And, and we have sometimes in our society, a certain level of ideal perfectionism. No one in the history of humankind, I would venture to say, has had to make so many different choices about their lives, as people have to do in, in the modern world. It used to be that you were born you when you people, you knew what you're going to do the rest of your life you Who did you follow in the family lineage, business, the work, you farmed, you hunted you, you know, whatever you did, and it was just knowing that's what you know, there wasn't a lot of choices, you know, your parents married you off and that was it. You know, and you had kids. You know, there's no choices about whether you should have kids or not or whether or not to get married or who to get married to or what kind of work to do or what kind of house to buy and what kind of paint if within your kitchen and you know, which kind of contractors to hire and, you know, and how to choose which contractor and, you know, you know which yellow pages to look in and which friends to trust for their advisor and a contractor. And, you know, we have so many choices. You know, we go to the market and look at all the choices we have.

And you know, this idea of we're all supposed to be capable and competent and managed so many different things. I think that that level of expectation, and what are we hold ourselves, and what we expect of ourselves is, is too high, many people. So they have compassion, work we're up against. We're up against compassion for ourselves, to feel our suffering and our suffering. When we feel I feel our suffering when we're angry, to feel how our anger arises out of our suffering. To feel how our anger arises out of the stress, we're living part of learning is to learn how easy it is to be angry when we're stressed out. And stress is one of the prime conditions for anger. And so maybe more important than working with anger is the one at our level of stress we carry with us find some way to de stress. So the defusing distressing aspect is very important to have compassion for ourselves. My situation is when we're angry, it's important to have empathy or compassion for the other people. You know, often when we see people through the filter of our anger, we see them in a very narrow view of who they are. But maybe they're not how we think they are. Maybe they're different. Some time ago, I read a study about anger. And they talked about a movie they showed bus drivers in New York City. It was showing a movie about how certain irritating characteristics some patients had patients, some customers or passengers had was symptoms of disabilities that they had certain kind of these various kinds of disabilities can manifest in certain kind of odd behavior. And so one bus driver said that when You know, in the before the movie, whenever he someone rang the stop button five times, you know, his response was to take them five extra stops. And but now he realizes the person might have some kind of chronic anxiety disorder and, and it's a manifestation in this administration of disability, anxiety disability and so the person has that Buster has empathy for them so it started understanding that people's difficulties and quirks and challenges in lives and how they are to maybe comes out of their stresses their difficulties in life. And then it's trying to change the context and we realize that the reason our boss was a jerk to us was not because he or she is inherent jerk, but because maybe his mother is dying at home and he can't afford to take time to be with her properly and, and no one else is there to take care of her properly and it's just a horrible situation. I know someone recently who not a boss but is trapped in a bind between Having a job and not losing it, and a mother who's dying and not being able to take care of both of them, it just it's very, very painful situation. Tremendously stressful. And when people find themselves in that kind of stressful situation, they behave in ways that can be difficult for others. A great story that I told me too many times of Norman Fischer accidentally unconscious unknowingly took a parking space someone else had there hit his eye on that's pretty bad, right? They were lined up ready to take and he's pulled it. So the person jumped out of his car ran up to Norman and started yelling at him. You know, really letting him know how terrible that was really angry. Now you have to be very wise, very wise. How you use the next thing the how you how you say what Norman said to this person. Don't just take this as like, like you can go say to anybody, no was angry with you could be very wise to Norman's a very wise man. So he said to the guy after a while, go to sleep for some time, he said, Oh, you're having a really hard day today, aren't you? And the guy's shoulders dropped? And he said, Yes, I am. And then they were able to kind of talk and kind of connect in a different level. Empathy normally had Billy see what's going on and to feel some compassion and concern for it. So empathy, where's the empathy? And are we motivated, to be compassionate, re motivated look for compassion. It's part of the whole motivation. Part of it all. Is our motivation for compassion, greater than a motivation to be right. Or to get revenge. So to empathy, so

we're near the end. So ss, so my madness. So the first S is story substitution and story supplementation. So story supplementation is kind of like, you know, you know, you realize kind of probably empathy and you realize, oh, there's more to the story than meets the eye here, this person is having a really hard day. And that's part of the story too. Or this person has and, you know, some kind of Tourette's Syndrome, you know, or this person has some kind of issue, and or this person, whatever, or this person's human being, should not be enough. You know, to relax a little bit around and somehow supplement the story. You know, with big, more information, what else is going on here? But sometimes substitution is helpful. You know, you have one little piece of evidence of what's going on, your story you making up? Can you make up a different story that fits the evidence, or two or three different stories if it's the evidence and you realize the stories You heard What's going on? Maybe isn't true. Maybe it's true, maybe it's not. So you can hold it lighter. We'll see. So someone you've told someone that's really important, they don't come late to the meeting again, they come late a few times. It's how it really triggers your feelings of disrespect, disrespect is disrespected. And how it's really important that you don't come late again and you're waiting at the corner at two o'clock appointment 230 they're not there to 45 they're not there. You finally give up you're furious. This person you know, it's disrespect me one more time I even told the person about it. And then you find out the next day or that evening or sometime, the person who was on the way to the meeting was not only gonna be on time a little bit early, but was rear ended and that was in hospital with they don't know if they Next broken enough, but we'll find out in a few days. And suddenly, your anger, you realize how much your anger was a story, you told yourself the way that we talk to ourselves self talk. And so with a story you created, and you held on to this, you didn't have that you didn't have the real evidence was an interpretation. We hold on to that interpretation. This is the true interpretation. Until we have the evidence, hold your midterm interpretations likely. And then, you know, maybe it's a good interpretation to keep. And then you when the person shows up and say, oh, when you didn't show up, this is one interpretation I had is that was that accurate? Oh, yes. I was disrespectful. Or, you know, they give you an excuse. It sounds pretty lame. Or they say yeah, you know, see this neck brace. I was on my way. I've been in situations where I was angry with someone Oh, you find out later. You know, a whole new information in And just anger is diffused how much of our anger arises out of the situation, or the way we talk to ourselves self talk. If you study your anger and what's going on with your anger, you'll find that one of the very gripping aspects of anger is the self talk that goes on the stories, you're telling yourself, you're walking around your house, kind of fuming, listening to all these stories and repeating yourself repeating yourself. And sometimes the best thing to do is to again, the defusing thing is to find some way to cut through the story making of the mind. And one of the ways you know is people have the ability to get concentrated. Just count your breath, somehow find some way to step out of the story, quiet the storytelling of the mind. So stories, supplementation, or story substitution is a very valuable skill. Turns out in the ancient Buddhist texts on anger management, this was actually a big part of it. empathy and, and stories. substitution. Understanding it in different way. One of the ways of understanding anger a different way. It's kind of understanding that this works for the ancients doesn't work for us, maybe to understand that when you're angry, you're ugly. angry, people are ugly. That's what they said. He wrote. And we do spend a tremendous amount of money in the in the world in America, on beautification. So maybe we're somewhat motivated, not get ugly,

being angry. And the other one is to realize the pain. Something about the nature of the suffering of the stuff that kind of suffering that anger is. And one of the ways they kind of substitution kind of thing story that the Buddha suggest is when you get angry with your enemy. You're doing your enemy a favor, because your enemy can only harm you physically. But only You can heart hurt your heart. But the way that you relate to your heart, where you pick up something where you react and respond. And so you're doing your enemy a favor. And if you don't react to your enemy, someone gets angry with you is curious with you, and you just stay calm and cool. Then you're just witnessing your enemy, hurting himself. Now you don't want your enemy to hurt, I know. But, but still, that's what you're witnessing. So this this kind of, you know, that's kind of the strategy, the ancient Buddhist use, among other things, to help them kind of deal with their anger. And then the last one, and maybe it shouldn't be last and what you do, but maybe, maybe it's good sometimes to keep near the end. All these are all these different first six steps have to do with anger management. So you come to the last step, very important. And this is speaking. And speaking of shorthand for acting, doing something Anger is always a symptom. That something is a problem. It's always a symptom that something is a problem. Sometimes the problem isn't the world out there. Sometimes the problem is in here, inside monster yourself. Sometimes it's somewhere in between if there is such a place, but anger is a symptom of something's a problem, even if you know if the anger is unreasonable, as if the world is actually just perfect, but it's our crazy way of reacting to it. It's still a symptom that something's wrong. I'm crazy. You know, I'm kind of misunderstood something I have a certain issue around anger or certain expectations or attachments. Anger is always a symptom that should be taken seriously. It should never be dismissed, like you should never try to get rid of it and not try to learn the lessons of it. It's always a lesson there. I think generally A wise place to go for the lesson. First strategy is to go inside ourselves. What is less than what is what do I have to learn about myself in a situation? What Why am I being triggered? What are the triggers inside of me? What are the conditions inside of me? It doesn't mean we turn a blind eye to what goes on externally, but it's often a wise place to begin. And then and then to speak, means if a problem needs to be addressed, address it, go talk to the person say, you know, I need to talk to you about something that happened yesterday, or I needed to confess about certain difficulties. I have a piece of confetti the chair with your little bit that, you know, I got angry, and I reflected about it, but I was you know, I don't think you did anything wrong, but I need to least tell you and apologize or I'm struggling right now. Remember once being angry with the chair of the department when I was a graduate student, and I was just working as a TA for him. And it wasn't usually person you should be angry with you felt like your boss, right? But he was being inappropriate. And I was, I was really angry. And I felt like this kind of anger. I don't think I thought that you know the what I have to do. So I thought I would talk to him through this anger, I Catholic talk to him. But so I showed up and I made I statements. I basically said, when you said that, this was my response, this is what happened inside of me. And I was visibly kind of shaking a little bit to the restaurants. And because I wasn't attacking him, I'm just kind of laying out what had happened to me. He actually took it really well. We're able to have a working conversation and kind of figure out something for the future. And, but to speak, talking about going on. And it's a lot of wisdom takes a lot of skills in how to talk, especially if someone else has been difficult. But to learn those skills, but to begin by learning about ourselves, the first part of madness, to learn all those things. So it's nine o'clock, I don't want you

angry with me going on and on. And so seven steps, motivation. Attention, diffuse empathy, no, no learn, empathy, substitution and speaking. And maybe the last thing I'll say maybe it's the climax of the talk. Maybe it's anti climax. I meant to say earlier. Maybe learning about yourself. I've read, this is not in power, the empirical evidence what I'm about to say. But I've read great spiritual teachers say this. And I've read psychological studies about anger, that claim that in their studies and people, you know what kind of clinical studies This is the what the results they saw. They saw that the degree of hostility that a person carries with them through life is directly connected to how selfish they're self absorbed, self involved. So to look at anger, look at hostility. And if it's a regular phenomena, maybe part of what needs to be looked at is how we hold ourselves and how we relate to ourselves as a self. Are we always looking at ourselves me myself in mind? Were they the psychological study, use the expression meme myself in mind. People, they actually what they did I think they listened to the people talk about they put them in, I think they put people in frustrating situations. They listened to how they talked, and the people who used a lot of me my in mind, in their conversation, were the ones to express the most hostility and to look at, you know, what's a self talk? How do you talk to yourself? Is it mostly about self involved is all about yourself and how is it evolved yourself? such a degree that you kind of lose touch with others? Do you think you're right? How is how is that sense of self self attachment, self identity, related to the anger we carry with us daily. So I hope this was an Adequate talk. The whole topic of anger. It's a universe. No one could do justice in in 40 minutes, 45 minutes. But my hope is in talking about it, that you become interested in motivated to investigate your particular universe and how it manifests and works in your life. Thank you