So, so we're going to do another reflection. And this this time, I'd like us to do it as a small groups. And that's to lead up to it, I would do it short, maybe three or four or five minutes sitting, where I'll introduce the question. And then and then you explore it quietly on your own for a couple of minutes. And then we'll go into groups of five or so five or six. And then you can explore it further there and in your group. And it has to do it's an exploration of anger, and some aspects of anger. So why don't you just close your eyes. It doesn't have to be it's not gonna be long. So just

Perhaps taking a few deep breaths, clearing out what's happened so far? Coming back to some sense of here and now presence

So the reflection has to do with anger and there are many kinds of anger, many forms manifestations of anger. And sometimes it's very clear, really obvious that an element of the anger is hostility. There's some kind of hostility or ill will in the anger sometimes

Have you ever had any experience of anger? where it was clear to you that there was no hostility? no ill will, in the anger ever had the experience of anger that had no hostility? no ill will. Perhaps it took the form of intense displeasure about something maybe came with together also within some very strong sense Have no but there was no hostility. no ill will no wishing injury or harm anyone. No anger at someone.

So the reflection to explore is what's the difference between anger that has hostility as part of it, and anger that does not. How's it experienced differently? How does it feel differently? How does it manifest differently? How's it expressed differently?

Okay, so you can take a deep breath or two

So

is there is there anger without hostility about the ill will? And I think different people have different opinions about that. And if there is a difference between if there is anger without hostility, you'll will. How is that different than anger? That's with hostility? Is it as experienced differently? How's it felt differently? Does it show up differently? How does it how do they they express the expressions different from each other? When there's hostility together with the anger, how does that what does that
do to the anger, your relationship to anger? So that's the reflection the difference Between anger with and without hostility. Or if you don't know, if you don't recognize anger without hostility, that's also useful just to reflect on that and talking about that. And what I had in mind was that you go into groups of five or six people sitting in a circle, and just go around the circle and, and explore your reflections about this topic of the connection, hostility and anger and what's anger like when it's has hostility as part of it and what's anger like when it doesn't? What's the contrast between those two different modes of being angry? That makes sense? Any questions? So, probably, we'll do about 20 minutes and going around and discussing it then your group and, and we'll see, you know what direction how the how your conversation evolves. It's good to let it evolve, but it involves too far away from the product. Everything, maybe someone will bring it back and say, Oh, you know, this has been nice, but that's a member of the original questions. And so why don't you form whole groups of five or six people and just spread out, you're welcome to go in the conference room or the outer Hall, wherever you want to sit.

Okay. Thank you so much. And there's a variety of things we could, I'd like to hear back from you about just how it was, but in particular, if somebody would care to share a little bit, if you learned anything in that discussion that you didn't know before you Had the discussion. It's when they come out for you or some surprise, something new perspective

said I'm ready.

A couple of things. One is

it seems new to me to consider how compassion can be going on at the same time as anger, that, that, for instance, I can feel

anger at my mother

for things that she did, but I can also at the same time, I can see where those things were coming from. But it doesn't necessarily make the anger go away, but it doesn't feel as if there's any real hostility going on

out there That's still

a question mark.

And then

the other thing is when I can get in touch with the fear that may be going on underneath the anger fear of being criticized and found wanting or something like that, then and and, and that'll, that'll kind of cut short my story.

It's like free story.

Great. Yeah.

And it just feels like energy than more than more than

something directed at somebody.
Thank you very much.

Other things that came out in our discussion is that there can be going through the motions of anger, in other words, speaking in a loud tone of voice that resembles anger, but, you know, using that as a tool, but that's not really anger. And certainly, there's no ill will associated with that. Because you're, you're, you know, you're it's premeditated, and you're just using it as a tool. And so we decided that that really was not anger. We also thought that a lot of the time when there is anger, there's a sense of vulnerability, or a sense of fear. But there was once one person or a group who had experienced anger without any ill will, but there was fear certainly associated with it.

Great. Thank you.

significant moment of with anger with me was when I was at the kitchen at Tassajara which was a bit of a pressure cooker kind of place to be working. And I think I said something to a co worker, I was the kitchen manager. Maybe I said something and it was inappropriate and he turned to me with what I with my clearest expression or example have ever heard of white anger. And he turned to me and it's great powers, you know, angry power said, Don't ever say that again. And that was okay. He said that got my attention for sure. But what was really caught my attention was as soon as you finish saying that his anger was gone. There was nothing left and that that's really wow.

Anybody else like to share a little bit? What happened there? I wasn't privy to the conversations and just but mostly personally how it was for you personally as opposed to reporting from the group.

I've been having trouble getting back to something other than hostility. And I think it came down to that. Both Bobby and I felt that we never really had the training on how to come back strong with maybe out without his being anger, without it being hostility could really stand up and take a position and really speak it out. Clearly and I'm just realizing it. We had various training so that there was either if you're going to protect yourself which what I experienced, I shared, it just is that behind the anger is a hurt. And behind that, and maybe on top of that is a fear that I'm going to get hurt again. So it's protective. I'm protecting myself. But if you only know one way to be protective, and it involves the mobilization in the anger, you just you're not well trained. But that's, it's on or off, essentially. And I just realized that so what we feel like we've been working out for in our marriages, I'd rather fight than switch.

But we don't know how to fight.

We're messy fighters. Because we've never been trained how to just be out there and be strong and convincing. And take a stand without coming across with all the motivation and the power of the anger.

Beautiful, thank you. So

trying to work on that.

One of my one of one of the things I'm very fond of is When I can be in disagreement with someone who passionately passion disagreement about something, and, and something has to be solved, you know, it's not like we're gonna, and we hang in there and we're strongly disagreeing with each other. And, but we we don't, we don't give in we don't like say okay, okay, you're right or, you know, I'm right and you're not gonna listen to me I'm out of here, this is too much, but just hang in there with the disagreement and kind of going back and forth with the with the idea this this My idea is if we hang in
there with the energy the creative energy of all that, that perhaps a third option can come up that I never could have imagined if I you know if I got my way or if I ran away or but somehow staying staying in it in a balanced without hostility without criticism without you know, holding a position, you know, too tightly, but just kind of staying in there. Let's kind of go back and forth, and then some days some new possibility. So it might be that You both have to switch you know, didn't like one or the other so new to me new might come

I just think there's so much to be said I hate to have people No, not say anything. We, we, we also decided that a lot of anger is more like a knee jerk reaction you know, it's just an instantaneous thing and that in those situations, there really is not ill will that as your example with the guy just coming right back to you with you know, one short sentence and then it was gone. You know that that for a lot of most of the time what we call anger that's what's going on. Whereas this there's another type of anger that lasts for years and years and brews inside of you and really, you know, really destroys you from the eats you up from the inside out.

Right Thank you.

Not from this this group, because when you first said anger without hostility, I thought if it if there's no hostility, it isn't anger. And I had to think about it for a while and I realized that the only time I'm angry without a stability is toward my children, or children in general, or animals, that you can be angry without ever wanting them any harm. And then I found out that some of my partners in the group felt just the opposite, that there is no hostility in anger unless it is political say or removed. In another personal thing that you can be angry at a situation of people who are making other people suffer. Another personal thing so I learned that these things can that is such a mixture that anger is such a complicated emotion. Yes, in for everybody. There's different things feeding into it like fear, like Elaine said, and These things It was very enlightening to listen to everybody.

Thank you. I think it's best to consider anger as a big umbrella term, under which many, many different things are can be held or seen. And the reason it's important to see that is that it's we have so many people have its own tendency, see, anger is one thing. And then they have very strong opinions about that, that their idea of anger, and other people understand the word very differently. And so you have to kind of before discussing it, you almost have to tease apart what they what they mean. Before butting heads about. to me.

Anger seems to emanate from a
general response, but but I'm surprised that there's so many it's such how we express whatever beyond is beyond the knee jerk response is such a learned thing. Don't you either learn from our parents or we learned from our partners or we learned from society, that there's a variety of different choices we can make, obviously, but we never learned how to. Many of us don't know that there are choices to make, and we just get caught up in the moment and

becomes an automatic response.

Great, thank you.

We're talking in our group and I was wondering,
you know, in the Tibetan tradition, they're actually wrathful deities.
I was wondering if there's anything analogous in the Theravada tradition.

Nothing comes to mind. Theravada Buddhism doesn't have kind of deity practices. Theravada Buddhism, the basic idea about the deities is that you feel a bit sorry for them.

You know, it's pretty good to be a deity but, you know, it's not quite necessary.

So, but is there something acampo So, you know, so something like that place are wrathful for wrath. And unichrome question is what is these radical deities in, in Zen temples they have. Sometimes they have these wrathful Guardian deities or guardians kings in front of the temples, you know, those terrible darling faces and they snart almost don't want to go walk by and there was protect the monastery and, you know, you know, hopefully, there's no hostility there. They're just the protectors, very adamant protectors. So in tera, vaada Buddhism, I don't know the answer for that.

Yeah, so one more john.

like this that's maybe what is another question about I anger is obviously in a series of hindrances, and you're saying in English to use anger is an umbrella term and you know, I found it very useful to think about anger without hostility and sort of an official anger and all this sort of stuff in a really personal level this morning, I guess I would, you know, I guess ask from the terrible sort of or is there is there identified? You know, I think of it as you should root out anger, you know, that sort of stuff and clouds concentration, mindfulness, but is there an understanding of this force within that or

if we're talking about using, you know, positive uses for anger or natural existence. have anger in a neutral way or is there is there identified in the tradition? that aspect of energy?

Well, a few things maybe to say in response is that the what makes a hindrance a hindrance? Is that our preoccupation with it. So basically anything could be a hindrance if we're preoccupied by it. So even the even compassionate can be a hindrance if we're caught by it preoccupied by it. And but in the classic list of the five hindrances, anger is not listed in it. But rather what's listed is a version for ill will, the word is dosa. And, and so, you know, because from for many people, anger is so closely connected to a version or to a will. I felt like it was important today to were useful today. to kind of explore anger. And then I was going to do to talk more about this in the afternoon. But since you asked the

say it this way, there's English, and then there's Buddhist English. And when and you have to know which language is being spoken, otherwise there's a confusion of terms. So, for example, in Buddhist English, attachment is really bad. Basically something you want to be free of, to cause of suffering. But there's a there's a organization here in the Bay Area called things called Bay Area attachment parenting, which is about how useful it is for parents and new babies to get it have some kind of healthy
bonding, they call that healthy bonding attachment. So in Buddhist, Buddhist English to We're not talking about that kind of attachment. We're talking about clinging and grasping when we talk about attachment. So, in Buddhist English anger is I think it's best to see it that way. If a Buddhist were using Buddhist English anger always has hostility as part of it. And there were dosa means ill will. It means there's a desire to it cause injury, desire to summon towards it for harm for someone. And, and then the open question which raises is there if is there a difference in regular English? is can we use is it appropriate to use the word anger for some kind of emotional, strong emotional response or motivation? Which does not have hostility within it? And your question is about the Theravada tradition. So in tera, vaada, the word that's translated Often his anger, clearly in that language has the connotation of hostility or as part of it. Is there something else is another word in Pali that could be this hostility, free anger. I don't know of any. But if you read the sutras, some of the some of the ways that is occasionally very occasionally, the way that the Buddha behaves, seems a little, you know, seems somewhat strong. And, you know, I know is he is he showing a strong displeasure? Is he saying no, he's just setting boundaries in a very powerful way that some people realize oh, is a Buddha angry here? You know, is he angry in the Buddhist English sense of it? Or is he English in the English English sense of it? And you know, what, you know, was there a particular example that you could, I would have to go back to the majima and go back and find it but

five ways of dealing with Some

people would see it some people are horrified by that example. And it seems like maybe that's it, you know being or something. So,

so, how the Buddha is with his son He seems stern to his son. So it sternness, some people see sternness as a form of anger. And, but, you know, is it is there a hostility or is there not? And, and, you know so these are big questions and, and areas of exploration and I just want to open this up partly to critical you have a question mark around your own experience. of anger so you willing to look at it more carefully. He's at a park Norn to understand better what's going on. So, to end this morning before we take a break, just for maybe a couple of minutes, close your eyes for a little bit.

Breathe mindfully and in some very open way, allowing way. check in with yourself.

How are you after this morning of exploration

And we're about to take an hour's lunch break. And as we, as you consider what you'll do for that hour, what's the What do you think is best for you? What do you best use that time

would be best for you to stay with some of these reflections on your own and go for a walk or

maybe nicest for you to actually just kind of put it all aside and just kind of talk with some of your fellows here. During lunch,

we'll take an hour. We'll start again here at 115. And yes, the few things is that there are tables. We'll bring up