

2009-05-25 Emotions Anger

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SPEAKERS

Gil Fronsdal

This evening I want to continue on the series of I'm doing now and emotions and perhaps the title of the series could be called respecting emotions, because one of the things that I would like to convey in this series is the value of looking again looking more deeply at our emotional life, and is the word respect Latin means to look again. The idea of respecting also implies some kind of some deeper appreciation. Also, respect is something that we give to things which are powerful and maybe even a little bit dangerous. And so emotions are, can be quite powerful and also dangerous and they were in some respect, because of that power. But to look again to look more deeply into when a different emotions arise What we do in mindfulness practices, we respect them. We don't want to deny anything, we don't want to push it away. We don't want to necessarily act on it, to let it take let it take over. But we want to look carefully, it's going to be present, learn how to be present for it, then a wise careful way really see what it is. And this is not just a Buddhist practice, it's something I think that you know, many people traditions talk about. And here's a quote from a desert Father, you know, almost 2000 years ago. The desert father in his bed, eventually veggie burgers politicus. He said, we need to reclaim anger, for its proper purpose. It is always a waste of good anger, to get annoyed with other human beings. What the ascetic needs to do is to focus his attention On the fact that he is annoyed, instead of seeing some other human being angrily, he's tries to see his own anger, he can then begin to fight against it. So I don't know if we need to fight against anger. But certainly there are times when anger can be quite strong and us and we need a lot of strength, inner strength not to give into it. So if that's fighting, it's maybe it's important sometimes sometimes it's very important not to let anger have the upper hand. But this idea of looking at it when tries to see one's own anger, so to really look at anger carefully, what is this anger, which is, goes against the current of what anger tends to do to us more often than anger, more often than not, anger gets us swept up in it's current. Often, we're kind of straight have a strong Anger has something we're angry at. And so then we're concerned with that thing that we're anger angry at. And sometimes it can, we can get lost in that world of thoughts and stories and ideas and feelings and, and impulses in relation to that thing. And self awareness can be lost sometimes entirely, and sometimes is not there in a very useful way even though we kind of know we're angry. there sometimes can be a sense of justifiable anger. And so, you know, justified I don't have to look at it, I can just be angry and directed wherever I want to go.

So

now one of the difficulties with this topic of anger in English, is that the word anger is a jack of all trades, not likely jack of all trades. But it's a generalist word to general word that covers a huge spectrum of different emotional reactions or feelings. And so it's very important to realize that because people will have very strong opinions about what should or shouldn't happen with anger. And usually, those people have strong opinions haven't actually separated out all the different things that are

subsumed all different kinds of emotions that can be subsumed under anger. So for example, there's if you look in the Webster dictionary, the definition that anger gets there is very general. Anger implies emotional agitation of no specific intensity, aroused by great displeasure. Great, this pleasure so is that what you thought anger was?

Webster did.

And then here give you some other definitions in indignation implies righteous anger arise by what is considered unjust mean or shameful. Rage suggests violent outbursts of anger, in which self control is lost. fury implies an overwhelming rage of a frenzied kind, that borders on madness. Higher, we don't use that word so much anymore. So just a show of great anger and act, words and looks. wrath implies a deep indignation. expressing itself and a desire to punish or get revenge. Hate, to hear strong dislike to have strong dislike or ill will For someone or something to loathe or to despise and then there's other there's other great words like annoyed, irked, vexed, irritated is soaking a kind of child of anger in that category. With Nowadays, people like to use expression passive aggressive to describe some people. And that usually kind of fits under that general category of anger. Grumpy, grouchy, resentful, and then finally versiv to be diversified versiv versions, often kind of, but if we take anger to be this general kind of umbrella term, then we want to be careful that we don't have some kind of deep seated kind of manifesto belief that this is how we should do it. anguish always Express it's always right. We should always suppress it. It's always wrong. We have to kind of be moving more nuanced, and look At what is actually what form of anger is actually being is happening here. Sometimes in the two words and that are often translated from the Buddhist language Pali into English as anger is the words dosa and croda and both terms as far as I can tell, have the feeling of us have aspect of hostility in it. You want to cause harm. So it anger that has no hostility in it. Maybe wouldn't be dosa or Croda. It will be could there be strong displeasure that has no hostility in it. Could it actually strong feeling of No. This is not right. No, this is very uncomfortable. I can't go along with it. cannot be done without any hostility whatsoever. And it's interesting to you know, for Buddhists to go back and look at the oldest accounts we have the Buddha himself and their accounts where he's talking to people where it seems that he is expressing strong displeasure. So much so some people will read and say, what's the Buddha doing being angry? I thought, you know, Buddha shouldn't be angry. Well, if anger has, if anger is in this case, it includes a strong displeasure with no hostility. Then is it okay for the Buddha to have strong displeasure. And the way the Buddha expressed his displeasure to people he could generally his own monks, but sometimes other people was he did not seemingly Do not call people good or bad, or sinners but rather you With sometimes called people foolish, and a whole series of synonyms, how could you How could you be so foolish? Now you're a really foolish person for doing that. And they have a fool. And this is very interesting because they're calling someone foolish, or pointing to the foolishness of someone in the Buddhist tradition has somewhat a comparable place, as you have in the Judeo Christian traditions are calling someone sinful. But there's a very different kind of emphasis difference between foolishness and self sinfulness. sinfulness becomes a stain that someone has or has for a long time, foolishness forged towards a particular act of way of being in the world that supposedly can be changed. You can wise up you can improve. So sometimes the Buddha spoke in strong language of his displeasure with People and he said you're a foolish person. Now, I don't know if he did he done that recently? I hope not. But

how strong? Can expressions of displeasure be? Without there be any, without there being any ill will involved? Can there be very strong movements of displeasure? Without any ill will? That's a very interesting question, I think. And maybe that's that maybe we don't want to call that anger. Or maybe we think of anger is a very general term. It's very difficult to talk about anger because people have so many very definitions, each person has their own. So one of the problems for example, is generally Buddhists teachers have been mostly talking about overcoming anger, working with it and not being caught by it

when they speak English but Then some English speakers say wait a minute, isn't there justifiable anger? Isn't there anger, which is helpful and useful? And then you have to say, well, you have to look more carefully with the Buddhist teachers. When they're talking about anger. There in Buddhist English, they're referring to anger that has hostility in it. Not other forms of strong displeasure. So are there times when it's okay to be angry, or to have strong displeasure. Now, I think what we can say in Buddhism is that there's never a time for there to be hostility. hostility is not useful. However, in the spirit of respect, when there is a movement of hostility within us, then what we want to do as Buddhist Buddhist practitioners is we want to look at hostility, we want to look more deeply at it, we don't want to give into it. And hopefully it stays somewhat private. But we turn and look at it with respect Because all of these emotions are symptoms or signals, all of them have information in them. And if we don't stop and look at them, we can't learn what's there. So even hostility, What is there? What's going on there? That causes me to be hostile to be angry in that kind of way? What can I learn from it, where I learn about myself? what triggers it about my own maybe shortcomings where I need to work on myself? Maybe it's an indication that there's something very, really amiss in the world. The fact that I feel this hostile anger means that maybe not only look, I need to look at myself, but maybe it's something in the world that needs more careful looking at or maybe I need to look at both so that I can address the problem in the world without coming from a place of hostility. Because sometimes there's things in the world They can cause a strong displeasure, something that there were things in the world that need to be changed. But it's never useful to try to remedy fix the things in the world through hostility. The Buddhist teaching is that hostility or hate is never overcome by hate hostilities never become by hostility. They were just dosa. dosa is never overcome by dosa hostility hate. It's only overcome by non hate by non hostility. So what is it? So, what does it take to come to a place where we can be motivated to act? That's an important thing motivated to act without hostility.

And one of one of the descriptions in Buddhism of this word dosa, this hostility some times translated as anger is it has the quality of burning up as expected, burning that upon which it depends. So in other words, you so if you're angry in this hostile kind of way, it depends on you and your energy, your effort, your the sustenance for that fire. And that fire of anger burns you. And so as many people have pointed out, including the Buddha, that if you want your that's one way that you help your enemy. harm you is if you get angry with your enemy because then you do a harm to yourself, that your enemy could never have done to you because you you You know, your enemy can't really get in there as deeply as you can get into yourself. But if you get angry in the inside, then you're causing harm to yourself. You're burning that upon which the fire depends. There's a, I forget his name now but Kenan, he was an English journalist who is hostage in Lebanon in the 1970s. Right. And he was released after many years of being a hostage there. And someone asked him if he had any resentment for as many years seven years or something in captivity, and he said, No. If I had resentment, I'd still be in prison. You still stuck caught.

So even when there's so if we allow the word anger to be very general, to include strong displeasure, Perhaps it injustice. It's interested interesting to look at the effect that any anger has on us. Because the effect sometimes has great hooks in it, that we get pulled up pulled into the realm of that anger that energy. And some people are very interested in Liberty, they like all the energy, the vitality, of anger, because it's one way to feel alive. Or it's one way to feel kind of, you know, not just alive but sometimes here and valid and, and benefit sense of existence is really strong sense of purpose. Life now has a purpose, stop and go longer boring when you're angry. So some people don't have a lot of purpose in their life or a lot going on. And sometimes getting angry as a way of kind of feeling. You know, in some ways, great, even though it's burning herself even though it has a bad feeling, it also has this kind of energy that can be very attractive for other reasons as well, and anger can be very captivating. And so some people will lose themselves in their anger, and then do things that they wish they hadn't done. So

even if it's strong displeasure, it's justifiable reason. People sometimes will end up doing things they wish they hadn't done. They'll say things, they'll do things. Sometimes strong displeasure, can shade or kind of slide into hostility very quickly. Because sometimes we don't know the difference. We haven't haven't actually had much experience with the difference. And sometimes if we think that strong displeasure requires action, that action can be interpreted, the appropriate action can be seen as being hostility. Get rid of this have a version it, I'll get out of it, let's attack it. Let's judge it, let's be critical, and some kind of judgmental way. So what we tried to do in mindfulness practice is not to be swept into the orbit of any anger whatsoever. That's not meant to say you shouldn't be angry. It's meant that you're supposed to keep your independence in relationship to it. And that can be quite tricky, depending how strong it is. So to just sit back, or to step back from it and say, oh, here, there's anger. Instead of saying, Oh, I'm angry. To say I'm angry is innocent enough. It's not like wrong to say, if you're steaming with anger, but there's when as soon as we many times we say I'm angry, it tends to come along with it gets much more sticky, tends to come along with a lot more ideas and judgments associations with what it means to be a person who's angry. But if but if instead of saying I am angry, you say, there's anger here. There's all this anger going on. Then as soon as you step back from it, you're not quite entangled in it, and you have a much better sense chance to see it. The anger is there, and you're here. If you are angry, how are you going to be separate from it? Then you say, Well, I don't want to be separate. I want to be non dual with my anger. You know, and then you've punched someone else in the butt to kind of have a sense of independence or clarity, or about what's happening, so that the angry doesn't have the upper hand, and then to see it clearly. And then by seeing it clearly to begin to tease apart, what might be a wise in it, or what might be appropriate. Did it or the underlying causes and conditions for it. So, for example, many times when I've gotten angry, I've spent I, I try to spend time with my anger. I tried to make space for it. Usually privately, maybe because I'm more an introvert type, but because I think it's dangerous otherwise. Like I like I like it's really strong. I like to go for a walk. And walking helps me very well to be with it. And somehow the movement of walking keeps me fluid with it. I don't get kind of bogged down in it or stuck in it. And I just hang with it. Think what I'm thinking and try to understand it until

I discover the underlying condition for it, or a underlying condition for it and for me, the two primary underlying conditions are either hurt or fear. And when I find one and have any of those have many different permutations, you know, so that hurt can be like pain, feeling pain, maybe frustration. And so when I find that one of those, then it's a whole different game. Then I can go back to the, for example to the person I'm angry with. And say don't say I'm angry with you, which can be threatening to people you say that people tend to not handle very well. Most people don't handle very well. The communication that says I'm angry with you. But if you say when you said x, I experienced all this anger inside. That gives the other person a little more chance opportunity not to get defensive or reactive. But if you say, when you said x, I got scared and became afraid of our relationship. What's going to happen to it? I'm afraid, you know, view what you're going to say next. I'm afraid, I get afraid. Most people, my experience has been respond very differently. When you say I kind of frayed, versus I'm angry at you. Most people don't want you to be afraid of them. Most people will feel something. Something's a little amiss here. Let's find out more. Most people don't say great. That's what I wanted. You know, I just wanted to use your show how strong even if they did want that some subconsciously want you to be afraid of them. As soon as you say you're afraid of them. It changes the whole dynamic of it all. It's like you've named it may be in or if you say I felt hurt. This becomes a different kind of conversation. So that's one thing I do is go back and look more deeply But then it's possible to go more deeply than that still. What is it that is what is it that feels hurt? Or what is it that is afraid? And there can be a lot of different things it could be afraid of the relationship being strained. But it could also be things like, I'm afraid that my ego, my my self identity that I cherish so much that I spent years building up and designing I have a designer, designer ego. And, and somehow this beautiful self identity that I like to

use to represent myself to the world was threatened. When you said x. If you say that, then rather than saying, you know, when you said x, I felt fear. You said when you said x my self image of myself as being a wonderfully perfect the perfect embodiment of kindness. Was threatens? Well, your friend is going to then, you know, think that that's gonna be very interesting, but more more important that you're going to find it interesting, I hope. Oh, look at that when I analyze it more deeply. I came that there was something I'm attached to, that I'm holding on to. And what feels threatened or hurt was some some, some attachment something I'm clinging to some idea some feeling or something doesn't always happen that way. But if you go deeper into yourself, sometimes you find something important that you have to understand about yourself that you couldn't understand if you didn't stop and look more deeply at the anger. I read a study some years ago and I don't can't do it justice, but about they studied people who were certain kinds of who tended to have chronic anger, a lot of anger. And they found they studied their speech patterns, what the tenants talk about the most. And they found that these people who are chronically angry, they tended to use the words me myself in mind. And much, much more often than the person in general society, the average person's average amount of people in this society, which then begs the question, is there a connection between a lot of self preoccupation and anger? If you find yourself angry a lot, maybe you should look at this idea of your self concept. Look at your speech. Look how often you think about yourself. Use the words I me and mine.

And are you constantly defending some concept of self? Are you constantly trying to project some concept of self, you're trying to Create something or have something or feel justified, feel like you deserve things. What is it? What is it? How do you carry yourself in the world and you carry yourself into the world in such a way that you're more likely to feel frustrated. More likely that the world doesn't accommodate. You know, the world doesn't, doesn't do a great job of accommodating people who are arrogant. You know, it just I noticed that you know, it's just it's not like the weather seems like society is not set up really well. And so arrogant people certainly get get by in life quite well sometimes. Sometimes they have good reason to be arrogant, they're really smart or something and they get away with it. But generally, it's not a good strategy, how to get through life and, but it's a wonderful strategy for for getting frustrated. So Are there other things besides me myself in mind that we're holding on to and clinging, which maybe it's not useful to hold on to? And, you know, there's a lot of things we can point that, but that's for you, it's your job to go look more carefully. What is it? What goes on when I get angry? If I start teasing apart the different elements of anger, is there hostility in this anger? Do I wish harm on someone? Do I? Is there any kind of impulse to offend, to hurt to get at someone to get revenge even mildly? Or is there not? If there's no hostility whatsoever? Are you really sure of it? And it's strong displeasure. Then what? What's the nature of that displeasure in both situations, displeasure In hostile anger, what's really going on there? Do you have the ability to stop and use mindfulness? to not get caught in the anger, but to beat present for it long enough so you can kind of get to tease it apart further. Is there hurt? Is there fear that goes along with it? That doesn't always have to be heard or fear. Sometimes, it can just be very, very strong, aggressive desire that can take the form of anger, I want my way. And everything else has to accommodate or get out of my way I'm going to, you know, and there's no hurt or fear, just a very strong personality, strong will. That's very aggressive. But strong desire. And then if you look at the desire, the hurt the fear, that's underneath the anger. What is it really what are you what are the values the beliefs desires are is something you're holding on to something you're clinging to. There's something you're afraid of, what is it that's going on there. So the Buddhist approach is to, is to respect these emotions. And then to use mindfulness to stop and look at it more carefully, to look at it again. And then to begin teasing apart the different elements of it and get down to deeper and deeper roots of it. And it can be quite beautiful if you go deep enough. And it seems that many times not always, but many times. If you can keep digging, keep looking, being present and looking deeper. That underneath at the very bottom, there might be something very beautiful. Not in the anger itself. But so for example, there are people who are Might be angry. And they feel there's fear as

part of that anger. And they really look at the fear and they realize what they're afraid of, is afraid of being not being safe. But underneath that is a desire for safety. There's no hostility and desire for safety, for desire for peace and safety. That's a reasonable feeling the motivation to have I would say it's kind of beautiful. But then the question is, what are how can you best become safe? Chances are that expressions of hostility is not going to make you safe. But if you can come go behind those veils

to find the desire for safety, then you can say okay, well, given that hostility is not the way anger is not the way to become safe. Are there better ways? Are there more useful ways There are, there are a lot of great ways to learn how to keep yourself safe. And learning how to speak wisely and usefully. Like this is a training called nonviolent communication. The idea behind it that there's a way of talking, that doesn't express violence and can defuse violence as part of it.

This is a little bit of a footnote or non sequitur, but I went to a family camp this weekend with my family to sign up for these different activities. And I didn't sign up for the capoeira, which was a class they had. And I just know that as a Brazilian martial arts, I thought was kind of odd for this family camp boys. Little kids have, you know, martial arts and but I was, I was standing nearby when they were teaching the class in the lawn. And it had morphed, somehow or other by the time it got to this camp into this beautiful dance form. It was really elegant. I couldn't see the martial art in any more beautiful dance form. It had been disarmed.

So I talked longer than I wanted to. But we have about five minutes if you'd like to ask any questions or make any comments. And I thought that maybe next week, we continue in the topic of anger, because there's a lot to say or to explore there. Please.

What do you know over what did the Buddha say about stopping or resisting those who are doing harm? I know that's a hugely arrogant thing. To make the judgment that they're doing harm, but if, if that seems to be fairly obvious.

Yeah, so. So what's behind the question? A little bit more about the question.

There are some people in my life that I know I'm angry about because it affects my ego and those sorts of things like that. But I think there's also another piece to that too, where I noticed that they are doing harm to other members of their family and those around them in a search for safety, but at the one hand, you can appreciate safety but if you're attempting to be safe by trying to control and gather things in such a way that you're now causing other people pain always at how does one intervene with that or what?

Yeah, the I think it's I hope that The Buddhists don't become wimps. Or I hope that you know, the practice doesn't make you so accepting of things and so relaxed. Oh, look at that, you know, they're abusing each other. You know, just sit here and be nonreactive and just be mindful and that would be horrendous or foolish. And I think there's a place for English we have words like passion, passionate action, you're passionate No. Or

in Buddhism, sometimes there's this idea of wrathful deities. And here in wrath here implies in the dictionary de indignation expresses itself in the desire to punish or get revenge. in the, in the Buddhist in Asian Buddhist kind of mythology, these wrathful deities Don't try to revenge anybody or punish anybody, but they're there to protect. You find outside and some temples, Buddhist temples in Asia and like in Japan, places, you find sometimes these statues of the wrathful deities, these terrible wrathful faces and they look really frightening. And they're there to protect the Dharma. So the idea that you

could act very strongly does exist. But in protecting something as opposed to getting what you want to that so you have to look and see, you know, is it because I want you know, what am I doing here? what's what's motivating me? And then to ask other, you know, what's the best motivation to come from and very common defense that people have are at Bank His anger gets me motivated. It gets me to do things in the world. And now if it's strong displeasure, that's fine, I guess. But I feel kind of sad if people feel anger is what's required to, to fight or try to stop some social injustice in the world of injustice. Compassion is also very, very motivating. And someone can act with tremendous passion and strength and will, motivated by compassion. Compassion does not that doesn't have to be soft and wimpy. So I think of Mahatma Gandhi, I don't think he was wrathful. You know, I don't think he was hostile towards anybody. I don't think he wanted the English hurt if anything, had compassion for them, but he was very dedicated. So how do you step into the fire? When something you see something happening that needs to be addressed? How do we skillfully step in and say that has to stop That takes a lot of skill and wisdom, we have to really, but it really helps if you understand yourself. If you have the ability to stop and look and not get caught up in your reactivity and your fear and your anger and all that you're causing that you're not going to see the situation very well. And you're also less likely to act or say speak in ways they're useful. So the practice is very helpful to keep us somehow calm enough. So we can start seeing more carefully look at that situation more carefully. And then learn to find a way to talk or speak in situation that's clear and direct. And sometimes it's it's a strong expression of No, no, you cannot do that. If you do that, again. I'm afraid we can't be friends. You know, if you do that, again, I'm afraid you cannot come to my house anymore. And I've know I've known family members have said that to each other. No, that is not acceptable. But you I can't continue this way. If you continue this way, then you can't come to my house. And I'm sorry, sister, brother or somebody somebody. And when you tell me you, you're not going to be doing this anymore, then you can come.

And then sometimes we say various you say, you step into the fire say something very strongly we feel needs to be said. Realizing that there are consequences, and sometimes the consequences are not good for you, in the sense that perhaps people will be angry with you for having done that, and there's not going to be much chance or ability to work it out. So that's part of the risk sometimes is that you step into the fire and say no, in a strong way or speak strongly doesn't necessarily mean that things get diffused, maybe things stop. But sometimes people don't know how to handle it or they're not very wise about it. They can sense they angry with you and you know, maybe Maybe they've stopped, but there's at a cost for you. So you have to kind of take all this in, and then try to figure out the wisest thing to do. But to be prepared is very good. I think paired life is a is a wise life. And the story I've told number of times here of this woman many years ago in Palo Alto came to me and said, I'm thinking about I have to park sometimes in downtown Palo Alto at night. I don't feel so safe and I was thinking of buying a gun. What do you think? And I, I didn't I didn't want him in any position to tell her my opinion about whether she should have a gun or not. But I said to her, I think it's a pity to buy a gun before having looked into the other alternatives. And the thing is the other other alternatives Some of them take preparation and time. You know there's there's classes you can take on how to protect yourself in those kinds of situations. It was called the Moga muggers. What? They are area model mugging model that's the one I was thinking of it model my second straight name model Nagi come up with that name. Model Negi. Oh, they model it in the class. Yeah. I see this role playing that kind of that kind of. I see. Yeah, so I've heard about people who've benefited a lot from it, they felt and this was kind of preparation. So in places you know, there are situations where where speaking is what's called for not the you know, do something like non training and nonviolent communication. It takes time. But that that time prepares you so then you come in situation you have some skills that you can call upon to be to use more usefully to practice mindfulness meditation. So you have the ability not to get caught up in your feelings, and but you can stay calm and aware of your feelings. And you're better prepared to deal with wisely to

wait for a crisis and then think you can figure out what to do. It's probably asking too much, but to prepare is a wise, wise thing to do.

Yeah. Who has

my amazement, no fear in an urban setting. No matter what.

And she said she just refuses to be ah

to circumscribe her life so that she feels like a prisoner if she wants to go someplace. I mean, she's not a madwoman here. But she said, one time, for instance, she was alone. And she was walking home in a place where

it's a good morning hours, I think.

And she realized that she was in a street where there was nobody around to realize that somebody was falling. And she tested it out long enough to be absolutely certain The man was hard. So what she did was to simply zip to go and huge loops down the middle of the street. There was nobody on the street in such a way that didn't look associate was staggering. Ah, so it wasn't a situation that could be taken advantage of. It looked completely unpredictable and weird.

He stopped following him

just on the way

the there's a lot of great stories out there of people who have done things that where they got out, got safely out of a dangerous situation. And most of the great stories that I know of, were not planned strategies. So you're talking about fear, but rather in the moment, something they thought of something and, and they never could have thought they would have never dreamed about it before and but somehow in that situation, it seemed like the right thing to do. And I've also known people who've done the wrong thing. I know one person that I know who was held up, I suppose gunpoint or knifepoint was held up and as Consequences of a series of things that followed. He was the one who ended up in jail. Because he went home and got a gun and went after him after the mugger. And so, you know, and then, you know, it was a big consequence of the rest of his life. You know, he lost his job. You know, he was the guy was mugged, right? But because how he reacted to it, and you know, he's still living the consequences now 25 years later, and because of how he reacted, and then I've known people who are mugged. And this my great favorite story was a priest, a Zen center, who was going to a meeting and he was being mugged and he was talking to the mugger and say, well, you can have all my money and all that but I do need my driver's license and stuff and so they kind of had to deal and work it out. And, and then and then and then he went into the Zen center for me. And as they were at when he was negotiate talking, you know, with this mugger and other priests to walk by. And so when they both were in the meeting they the McGee said to his friend, oh, did you notice I was talking to a guy on this sidewalk when you walk by? Oh yeah, he was mugging me. So Oh, I had no idea. I thought you guys were separate.

And then another person who said it was being being held up by these three young teenagers, teenagers and, and he's looked at them and said, something, your mother would be ashamed of you. And they ran away.

But what I like to believe is that the ability to be calm and present is one of the really important conditions. we're discovering what the right intuitive thing is in the moment and when we lose it we lose our calm we get caught up in the drama of it all and our feelings and all that we're more likely to ask act foolishly

image situations and get very quiet

instead of wait just

that moment is there.

Really Wait a minute.

So we should stop and then you guys up for another evening on anger. Yeah And so next week is that I john Syndra is going to come. So, after wait two weeks to follow up on anger I mean to leave you hanging in anger