

*Recognizing, Embracing, Relieving
the Suffering of Anger*

The first function of mindfulness is to recognize, not to fight. "Breathing in, I know that anger has manifested in me. Hello, my little anger." And breathing out, "I will take good care of you."

Once we have recognized our anger, we embrace it. This is the second function of mindfulness, and it is a very pleasant practice. Instead of fighting, we are taking good care of our emotion. If you know how to embrace your anger, something will change.

We have said many times that it is like cooking potatoes. You cover the pot and then the water will begin to boil. You must keep the stove on for at least twenty minutes for the potatoes to cook. Your anger is a kind of potato and you cannot eat a raw potato.

Mindfulness is like the fire cooking the potatoes of anger. The first few minutes of recognizing and embracing your anger with tenderness can bring results. You get some relief. Anger is still there, but you do not suffer so much anymore, because you know how to take care of your baby. So the third function of mindfulness is soothing, relieving. Anger is there,

but it is being taken care of. The situation is no longer in chaos, with the crying baby left all alone. The mother is there to take care of the baby and the situation is under control.

Keeping Mindfulness Alive

And who is this mother? The mother is the living Buddha. The capacity of being mindful, the capacity of being understanding, loving, and caring is the Buddha in us. Every time we are capable of generating mindfulness, it makes the Buddha in us a reality. With the Buddha in you, you have nothing to worry about anymore. Everything will be fine if you know how to keep the Buddha within you alive.

It is important to recognize that we always have the Buddha in us. Even if we are angry, unkind, or in despair, the Buddha is always within us. This means we always have the potential to be mindful, to be understanding, to be loving.

We need to practice mindful breathing or walking in order to touch the Buddha within us. When you touch the seed of mindfulness that lies in your consciousness, the Buddha will manifest in your mind consciousness and embrace your anger. You don't have to worry, just continue to practice breathing or walking to keep the Buddha alive. Then every-

thing will be fine. The Buddha recognizes. The Buddha embraces. The Buddha relieves, and the Buddha looks deeply into the nature of anger. The Buddha understands. And this understanding will bring about transformation.

The energy of mindfulness contains the energy of concentration as well as the energy of insight. Concentration helps you to focus on just one thing. With concentration, the energy of looking becomes more powerful. Because of that, it can make a breakthrough that is insight. Insight always has the power of liberating you. If mindfulness is there, and you know how to keep mindfulness alive, concentration will be there, too. And if you know how to keep concentration alive, insight will also come. So mindfulness recognizes, embraces, and relieves. Mindfulness helps us look deeply in order to gain insight. Insight is the liberating factor. It is what frees us and allows transformation to happen. This is the Buddhist practice of taking care of anger.

The Basement and the Living Room

Let us use a house to represent our consciousness. We can identify two parts: the basement is the store consciousness and the living area is mind consciousness. Internal formations, like anger, rest in the store consciousness—in the

basement—in the form of a seed, until you hear, see, read, or think of something that touches your seed of anger. Then it comes up and manifests on the level of your mind consciousness, your living room. It manifests as a zone of energy that makes the atmosphere in your living room heavy and unpleasant. When the energy of anger comes up, we suffer.

Whenever anger manifests, the practitioner immediately invites the energy of mindfulness to manifest also, through the practice of mindful walking and mindful breathing. This way, another zone of energy—the energy of mindfulness—is created. It is so important to learn how to practice walking and breathing mindfully, how to practice cleaning and working mindfully, how to practice mindfulness in our daily life. Then, every time a negative energy manifests, we will know how to generate the energy of mindfulness in order to embrace it and take care of it.

The Mind Needs Good Circulation, Too

There are toxins in our body and, if our blood does not circulate well, these toxins will accumulate in certain places. In order to remain healthy, our organism has to expel these toxins. Massaging will stimulate the blood circulation. When the blood circulates well, it can nourish organs like the kid-