

2004-11-14 The Hindrances: Ill Will (3 of 6)

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SPEAKERS

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So for those of you who have been here for the last few Sundays, I am in the middle of doing a series of talks on the topic of the five hindrances. And today's topic is the second hindrance, which is, in Pali, the word is the *uppada*. And it's often translated into English as a version. But it literally means ill will. Sometimes just try I've even seen it translated maybe a little bit exaggerated, but translated as hate or hostility, but it will will. And so that's the topic for today. Good old ill will, when we think of that, come to Sunday morning, and we're going to talk about ill will. The, the hindrances are those things which obscure obstruct the capacity City of the heart to the mind, to be free to be luminous to be present. There tend to be those forces of the mind that keep us preoccupied and lost in the preoccupations, or in some way obstruct or obscure our ability to be present. And I think that almost any spiritual discipline, any kind of religion has to in some way or other deal with these obstructing factors of the mind, they might not have it, they might not have the same list, but somehow they're organized or categorize different ways. But the tremendous forces of the mind that take us away from being present from being engaged in what we want to do with our lives, their intention, have to somehow address and overcome or resolved or do something with. hindrances relate to a very interesting topic, which is where do we put our attention? And where do we put our money? intention, where do we invest our attention? And why do we choose to put our attention in certain directions, certain places that are close to other places? So when we caught up get caught up in for example, desire, sensual desire, why do we choose to do that? or Why? Why is that operating for us? What's why why is our attention or intention or thoughts going into the world of sensual desire or into the world of ill will or hostility? And to really begin looking, you know, why is it that our mind operates the way it does, why we our thoughts go in certain directions, and not leave it as a given and as a leave it as something which can be unexamined, or something to be justified, but rather we look at something to be investigated and understood. In the Buddhist tradition, the five hindrances can be seen as kind of doors. If those doors are closed, then the depth Buddhist spirituality is not available to a person, or parts of the depths at least. And, and if those doors are open, or open means that if those hindrances are not present, then a person can step through through that door. And what's on the other side of that door is a huge world. I was going to use the word mentioned, I don't know if that's a good one, but a huge world. And I know some people who don't know anything about meditation, might think, oh, meditation must be boring. You sit down, and you close your eyes and you get calm. And that's it. You know, as opposed to this whole world that you can do, you can go on hikes, and do go to movies, and you can go and hang out with friends and you could, you know, go to baseball games, or whatever. You could do all this stuff. It must be very interesting. The world's really interesting but sitting closing your eyes and being calm. It's, it's good for a little while, but that's not you know, it's not a rich and it turns out that once you step through the doors of the hindrances and enter this world, that's a very It's a, it's a much bigger world, than the world of our usual experience of life going around living our lives and relationships. And so this the meditative dimension or the inner dimension of life, there's a lot of different states experiences, aspects of our psyche, that

then can be investigated and explored. And for the most part, all those are really good, really wonderful aspect of human life. Some people would call it sacred dimensions, some people would call it liberating dimensions of life, healing dimensions of life.

But if the door those doors are closed, then there's very little access to this deeper part of our lives. Some people feel that they have great longing for what's on the other side of those doors. They feel a calling or longing or they really want to feel maybe some intuition. This is where they can really feel at home and make some sense because the hindrances are our forces of the mind, which make it very hard to feel at home, in life or with ourselves or in ourselves. The first two hindrances desire sensual desire and ill will tend to fragment us tend to kind of alienate ourselves from ourselves, we don't really get to know each other very well, it's very hard to be settled on oneself, if once in the grip of desire, because usually desire sends a person out of themselves, even though you might feel the desires inside, usually an object of desire, where we're preoccupied with ill will often also has an object that we're focusing on. And whenever we have an object that tension or thoughts are interested in, there's a there's a can be the possibility of tendency of then losing touch with the subject, the subjective sense of what it's like to be present for ourselves. So if I'm consumed with you know, wanting to buy a television, and getting the best television, I might not pay attention to actually what it feels like. To be in the grips of that desire and what it feels like and, and that's part of the danger the hindrances is when they're operating quite strongly, we tend to lose a certain level of self awareness and self control, because of that lack of awareness.

So the first two hindrances are sensual desire, and ill will. And today's topic is the ill will, but they're kind of pairs have to do with relationships we have with objects, we want them. We want more sensual desire, comfort, or we might kind of have ill will towards it. Ill will is defined in tradition, this is a potter as a desire to want to strike out at the object come and hit it and push it away or, you know, some, some some act of hostility.

It's a very, I think it's important to see that the book It was often very careful with the words he chose. And the word here is ill will be a potter. Here in America, a lot of Dharma teachers, including myself, will expand the definition or the meaning of these hindrances to include other kind of broader dimensions of forces within us. So it's very common. I've done this to call the second hindrance, the hindrance of aversion. And I think a lot of the version has ill will in it, but not all the version has a will. I can I can imagine to some healthy aversion, healthy kind of turning away version to turn away. So no, I'm not going to do that turn away. You don't even know stilly towards what you're focusing on. But no, I don't have to do that. I sometimes have a healthy form of aversion to driving up highway 101. And I choose to AD. I don't hate one on one hand, the hostility towards it's a fine freeway. I'm very glad it's there. But it just seems to seems like not not a useful thing for me to drive that freeway. There often. So I kind of turn away from it and take 280 is that a version? Is it wisdom? Or is it desire for something good to desire something better and healthier to 80? You know, sometimes you can't always tell the difference between, you know, aversion and aversion and desire, kind of like sometimes two sides of the same coin. And it depends, you know, what side of the coin you're talking about. Same thing with anger, is all anger, a symptom of ill will or not? If there's hostility, then it's hard to justify anger. But is there forms of anger that don't have hostility as part of it or ill will, and that's for you to decide. That's not the topic for today. But I think the Buddha was focusing more on this issue of ill will, and Ill will, you know, just striking out or kind of hostility to our experience can has a lot of consequences for us. One is that it's painful kind of cramps up the mind or the heart. constricts constricts things get things get kind of tight, sometimes kind of brittle. They sometimes predispose The, the eyes to look for what is undesirable in the object that we're paying attention to. So, you know, people have a lot of ill will to carry and kind of do this, they're disposed to having ill will, then it's easy to pick up all the things in our environment,

which are somehow not right. And it's really easy to look around and find out the things which are not right. And shouldn't be this way. I mean, I just noticed that I have a hole in my sock. I mean, so, you know, I, there's, I get various objects of hostility, you know, I can be hostile towards my sock. This shouldn't be the universe should be made this way. I could have aversion towards myself, how could I not paid enough attention? How can I have that kind of aversion to, you know, the sock maker I can be embarrassed being here and in my embarrassment, I could have aversion to all of you. You know, because if that's one, one symptom of ill will sometimes as a cover over embarrassment or awkwardness or whatever. So, you know, I can probably look at all of you and figure out something about each of your clothes. That, you know, that's a really kind of, you know, how could they come to IMC wearing that? You know, wow. You know, and I don't, mind doesn't work that way. I'm just talking this way. So, making, making, making good points. Some people have it kind of as their disposition as their kind of attitude or approach to life is to kind of for whatever reason to look at what's wrong or what's off, and then to have an end to have a certain hostility or ill will towards that. In extreme forms, it can lead to very alien Native life, people can feel very isolated, very withdrawn, kind of difficult to connect. It can be a self fulfilling prophecy, have aversion to people, and then people react and your version upvc to see what's wrong with people and then people kind of act you know, they feel uncomfortable around you. So they kind of dismiss you and then they're not really present she proves the fact that everyone is bad. There's a different kind of result in life if we have a predisposition towards seeing the good in people. And then people respond different kind of way that's a different kind of self fulfilling prophecy. When we see the goodness in people

in a Buddhist meditative approach, we're trying not to have a particular disposition of how we see things, but we're trying to train the mind to see things as they actually are. So not to have a filter over our views, and whose goodness to see the goodness if there's badness to see it in but without having hostility. Without having desire I think of desire, especially sensual desire, since it's very easy when we talk about these first two hindrances, to slip away from the actual words, the Buddha used sensual desire, and ill will, to talking about desire and aversion. I just find myself slipping in there all the time. So I'll just leave you be responsible for you know, dealing with that I'll do my best but desire and aversion desire and you'll will often I call it the caffeine of the soul. Some people depend on desire and aversion to keep their energy level up their enthusiasm for life, their engagement and stuff. And, and it's very, some people don't understand how it actually how to get themselves revved up or how to be engaged in a way unless they have these this forms of caffeine and some people But when the cast when they stopped taking desire and aversion, they feel kind of flat or bored or afraid or lonely or, you know, it's kind of like the difficulty of their life begin to show and this kind of go through withdrawal period sometimes, some people don't know what a natural and energized way of being as because they're always depending on this kind of high or this push that comes from having a thought churning away desire churning away but ill will and all the emotions that come from that. I think part of the reasons why some people love ill will, or hostility is that it's very energizing. And some people love that energy. Occasionally, ill will in austerity, hate is something that creates community. And so people love the community that comes from them. You know, you can have wonderful conversations with people about how terrible certain people are certain politicians, for example, and you feel a certain kind of, you know, camaraderie tip because you Oh, yeah, they understand and they're kind of like yes, and And part of the cover what's going on in the conversation is the sense of connectedness that comes from shared hostility.

So it's the nature of hostility or ill will to someone not let us see clearly what's going on. Since the color things over. It's also the nature of hostility to tend to tends to alienate alienate ourselves from ourselves. It's hard to really pay careful attention. If we're in the grips of ill will. This becomes more and more important, when a person's engaged in a meditation practice. Because something which is mildly mild

Tennessee be caused by desire caught by ill will, in normal life becomes seemingly really big in meditation practice or say it a different way. The more Like the present moment is a razor's edge. And the more closely you can be on the razor's edge, the more of a sensitive to even small movements of desire nail will take us away from the present moment, to really have a clear, full open door to the present moment. We can't have any of these desires. desire and ill will can't be there to close that door can't be there to kind of push us off the edge. So one of the tasks of meditation is to certainly begin becoming very familiar with the forces of ill will and sensual desire, so that they don't have to do rayless so you stay present. And that's not always so easy. But the first task is to certainly recognize it when ill will is present and when it will, ill will is present then to be willing to shift where our attention our intention and our focuses. When there's ill will present we have to be willing to shift our focus. Without that willingness, it's really hard to continue with a, with a mindfulness of ill will coming into the present moment. So what I mean with this is that if, if we, if I have ill will towards my sock. And I'm focusing on that. And that's what's going on of churning out thoughts available to my socks. And I really feel justified in my hate to my sock because there's a hole in it. That that I have to be willing to shift my attention away from the sock to be present for what's actually happening for me to explore and study. Ill Will my own hostility in my own being. And that's not always easy to do because sometimes, the preoccupation with a will is a form of protection. I have to kind of really have these thoughts so I can take care of myself. Sometimes there's tremendous attack mental ill will because it relates to our sense of self image, who we tend to be who we are. Sometimes we feel really hurt, ill will is there because someone has hurt us, if you really justified and having ill will, if we let go the ill will, then it's kind of like then I've condoned the person or the person is getting away with something, and to keep my ill will because otherwise, you know, person is getting away with something. There's many reasons why people stay attached to will, and stay in a script. And part of the part of the process of learning to shift the focus away from the oil, the object of your will, is to is to investigate and understand the beliefs, the understand that beliefs we have, but why we should be engaged in a will. Why we stay there thinking those thoughts, and so a lot of self understanding has to happen. I think it's a close enough quote I've heard a few times now. Someone said the price of free them is forgiveness. I thought was a nice quote. I don't know it's always true. But if forgiveness is an issue if person has resentment, forgiveness is only an issue if you have resentment, or otherwise you're not resentment. I don't know if you need to forgive particularly. But if there's resentment or held anger, or held hostility, then forgiveness, some form of forgiveness, some form of letting go giving up that hostility, that resentment is required in order to become free. You can't be free if you're still clinging to something free the cost of freedom is to learn to let go of ill will, or the grip of it or the attachment to it. It might still arise. But can it arise without us being attached to it? And are we willing to take that pay that price? And I suspect that there are plenty of people who are unwell certainly be willing to pay The price of letting go of their ill will. Or in certain circumstances, unwilling, I've known I've been, I've been in the grip of ill will at times. And, you know, you know,

logically, rationally, I know that's not good for me, it's good to let go of it. But somehow my deeper psyche is kind of really into it really attached to it, and I don't want to let go of it. So then it takes a lot more investigation a lot more bringing attention to what's going on. So the first thing is to recognize it's there and then to begin to shift the focus in some way to change the context of how we're present for this, how we present what's going on. And one of the ways to talking about this is to turn the attention away from the object and to be present for the subjective state of what's actually happening. And then to explore that, get to know that know it better and then to stay present for it. Getting to know at the stake president until we see that it's that passes away, fades away. It's very encouraging. It's very empowering. To track something like ill will or desire from its beginning, its middle and it sent in to see that arising or someone point, be able to recognize it. And then to have it there in the middle and understand different aspects of it to be present for it, explore, investigate it, shift the focus of attention.

And then at some point, watch it fade away. One of the reasons why it's very encouraging, is to realize we have the ability to ride it out. We don't have to kind of be pushed around by it. But we can just kind of stay present, stay balanced, stay composed, and then not be hooked by that act because of it. And just watch it to the end. And I know that sometimes we go desire and ill will, there can be tremendous arguments, it's happened in my mind. You know, all the pros and cons, all these voices of, of why I should have these desires or why they're okay? Or why I should have this sale? Well, why, you know, I need to have it, why it's important, and all these voices come up. So it's very important then to investigate and engage those voices. So we don't believe them or act impulsively, because of what those voices are there. And occasionally for me in my life, my engagement with desire and ill will, has been or could qualify as a wrestling match. You know, it's quite quite intense the forces and power of these things, and to me to wrestle with this and kind of, you know, because, you know, the grip the way I've been held by them, and this voices inside of me are the kind of the arguments inside of me and the emotions that were connected to it. Were really, really strong. And luckily, you know, I had enough wisdom to know that I shouldn't act on this. But even then it was pretty the kind of wrestling match. So sometimes they're very subtle. And sometimes they're quite intense, or engagements with these kinds of obscure obstructions to our luminous presence to our abilities into this world of the spiritual world, which is so big. If I think the more a person has a sense, intuitive or, or experiential sense of the huge world, it's possible when we step through the doors of the hindrances. We keep those doors open, the less we're willing to pay the price of being in the grips of these hindrances. And then there are many people who said they really pay attention to their anger, and they realized what a tremendous cost it was to be angry. And why why should I pay such a high price? You know, it's, you know, if you know, my well being my health, my heart, people have gotten the heart attacks and died when they get angry enough. So they realize the cost was not worth it. And I think the more sensitive a person becomes, the less they will pay the cost of being in the grips of ill will and ill will and strong sexual desire.

So

So part of mindfulness practice then has to be a willingness to stop and look at forces of ill will, when they arise. And then how we hold the ill will is very important, again, the concrete in shifting the context of our present for these things. And one of the changes has to be hopefully, is not to have ill will towards our ill will not to be hostile towards our house. And that's not always so easy. I've known people I've had it, who have a tremendous aversion, tremendous hostility, towards their tendency to be hostile. And it can be, it can be devastating for people. They sense sense of self critical hostility towards oneself. Because these tendencies that we have, they can add to the sense of alienation, isolation, being oppressed, being trapped, feeling that people have with a very strong grip of hostility or ill will. So to begin exploring, how can we have a healthier relationship to this an accepting one or a spacious one or a peaceful one or a non conflicted one non violent relationship, just to see it and hold it there. And that's one of the very powerful aspects of mindfulness practice is the aspect of having nonreactive awareness, to our experience, to nonreactive awareness to our ill will get to know it, explore it, hold it, be with it. Take some times a lot of bravery to be able to hold something like a will, with an acceptance or nonreactive awareness.

One of the antidotes towards antidotes for ill will in the Buddhist tradition is cultivating loving kindness. And when our relationship to ill will, our relationship is so in the grips of the ill will, that it's not productive, not not useful. We can't bring ourselves can't bring up a kind of nonreactive awareness, then it's very helpful to switch over and cultivate loving kindness, to develop loving kindness to do loving kindness meditation, which is a whole very important meditation practice in the Buddhist tradition. And then once the loving kindness, a sense of friendliness is there, then perhaps to go back into the, the area of ill will and explore it the different way as we To explore the ill will, there's a number

of things that we might discover that are useful. One is that ill will is a sometimes is a is a covering for something deeper. That Pali word for a hindrance *neemrana* literally means a covering something that covers over. So what is it covering over and sometimes Ill will still need to cover over frustrated desire. person has a lot of attachments, but they're not being fulfilled. And that pain and suffering and frustration can play itself out and ill will. Sometimes Ill will is a cover for fear or embarrassment. And somebody we strike out when we were uncomfortable as a way of protecting ourselves and it's often not very useful but it's a kind of a strategy of how to protect ourselves in a situation okay. So what so as we stay present, we can be kind of looking underneath this cover What are the forces that are pushing or giving fuel or energy to the well being there?

One aspect of mindfulness of ill will is, is mindfulness of thinking of thoughts, to be the observer of our own thoughts, and to look at the thoughts go by and see the kind of nature the quality of those thoughts. So I still am wanting to cause harm.

And then there's a way of paying attention to within the body. And this is also a very important aspect of mindfulness practice, and that is to drop into the body and feel what the ill will feels like physically. If it's very strong, it'll be very clear what if you Like, if it's very mild, very subtle, maybe it won't be so clear. But the drop down field the energetics of ill will, in the body feel where you feel, maybe feel tight, constricted, where the impulse of strikeout is, with the where the intensity of fire might be, to look and feel in the body, what's going on, and then to let the body be the container. For those feelings, those sensations. I often have the feeling that my emotional life can sometimes especially kind of unwholesome emotions are often located different parts of my body. I feel them in my body, and then open to that the whole body be the container for that, because there's a bigger container than the particular location. Then there's kind of space and there's more kind of sense of freedom in the midst of having the more unhelpful emotional experience. So drop down and learn how to To use the body to stay present.

Last thing I think I want to say that has to do with an aspect of mindfulness practice. mindfulness practice is paying attention to what's happening. While it's happening. Notice what's happening the present moment while we're doing it. And a lot of things in the present moment we could pay attention to, but it's often useful to kind of really notice, well, what is most compelling what's most predominant? So this morning I was making pancakes for breakfast. And I loved it because I was just you know present for opening the cabinet door. And I felt what it felt like it opened the cabinet door I was present for taking the box we these box sometimes use that instead it wasn't box packing no tears, I wouldn't call my family scratch pancakes. So I was feeling you know, different different sensations and being present for different experiences. And I can see the tendency of my mind to pass over the present moment very quickly, getting my thoughts but very practice mindfulness was just there for each thing in and of itself. Each day for cracking the egg was scooping out the sugar for being there with a frying pan my mind wants to go off it is important things take care of like figure out a talk. And so they'll come back and just be here for this it was really lovely to kind of just be present in the simplicity of what it's like to be making these pancakes for my family. And, and then at some you know that can because it's a flow just staying in the flow of the President. as being in the present moment as things are going on, it will will and desire or forces to take us out of that flow. And then the trick is how do we stay connected to the present moment in a way that's useful. So we're not don't don't get derailed and leave the flow. And so we have to be wise about how we're affected by ill will, and by desire. And, and one of the ways to do that is to stay in the flow of the present moment, have a dedication to being present, practicing the mindfulness, you stay in the present moment, stay in the present moment, stay in the present moment. And then notice what is it it takes you out of it? Sooner or later, you're going to have to become a student of desire nail will. Because those will pull you out of the present moment of that flow of just

being here for this being the hindrances We'll and central desire are, are what human minds are kind of tend to do. So it's best not to take these as be as personal failings. Every human mind has strong forces of desire strong forces of ill will, or has has a tendency to those things and, and just see it as oh here and here the universal one universal as universal aspect of human life has appeared for me, I have ill will. That's very different than saying how am I I'm such a lousy person. I have hostility. And that approach of Oh, here, it is a universal aspect, human life, I get to study this and learn how to be free of it. There's so much more helpful than some of the more self critical ways we could hold these things. So those are my thoughts. But ill will. I hope it makes you hope it encourages more goodwill. But what are your thoughts about this you have any comments you'd like to make or questions or

what about when you're in the presence?

I can't tell if it's on or off. All right. What about being in the presence of someone who is seems to be compulsively involved with ill will. And your witnessing of it doesn't seem to affect things and it can just go on and on and on.

I suppose if, if sometimes witnessing is not the appropriate thing. I've been the recipient of very strong, ill will And I've said, you know, this doesn't work for me. If you don't stop, I'm going to leave. And the person stopped. You know, you can make boundaries. You know, sometimes you have to make boundary that says, This is not this is not acceptable. And that's what's required. And sometimes witnessing someone's hostility is not it's not medicine, in a sense, it can just let the person you know, have free

rein to kind of, I don't mean not, not necessarily toward me, but just expressing ill will, toward other people or other situations.

What Why do you feel responsible for that person?

Just how to act, you know, appropriately in the situation or you're sorry, you're suggesting just stopping just leaving the situation?

It can be I mean, I think it's such an abstraction your your example that it's hard to know what the right call is in that I can just give a very possibilities. The I mean, there certainly are times when the appropriate thing would be to simply remove myself from the situation. This is not helpful for anybody and I don't know, I don't, I don't need to be part of it. Sometimes it's helpful to speak up and say, you know, this is not acceptable. And I don't think you can, you can keep expressing all this hostility. You know, even in the world around you, and that's the right call. Sometimes it's to recognize maybe the person is suffering and say, you know, somehow get under the radar, the hostilities, it's kind of touch their suffering, like say to them, you know, I think you're having a hard time Aren't you today? Or to say, you know, I've noticed that you're, you're expressing a lot of hostility and maybe maybe be useful if you just kind of vented a little bit with me. How about diffuse meant for a while, if you give them you know, clear permission to vent, then thing is not exactly. You're not really caught when you're venting as much as you're doing it without because you're more conscious then you're bringing a certain level of consciousness to it. So you can do the person a favor and say let's, you know, realize there's lots going on let's vent it and see if we can kind of there's a lot of I can't or whatever what other people think about this issue. What if your president was present with someone who's very hostile person hostilities, not necessarily towards you? And what are some of the options you have What to do?

So you can see you can simply say how you're feeling. And you say I feel uncomfortable all the hostility Yes.

Suffering

You could

say what would you like to dance? And then another option would be to say

because it

sounds to me like it was really painful in your interaction with this department chair or whatever it was.

I bet that they're really tough.

How does that happen?

Yeah, good. Know that something went one way that wasn't gonna work. Time says to say something nice about them.

Oh, you know,

you really, you know, the other day you really helped me was really great the way you were helpful for me. And sometimes I can change the context. CCP to see the beauty in the person who's being hostile. And I know there there are some people who specialize some friends of mine who specialize in always trying to look for the beauty and other people to actually look very carefully always. And then then they start to reflect it back at the person. And so that's, you know, can sometimes work. Other ideas only only a couple of people in the room have had this experience. So

no distractions.

distractions would be helpful if

your gave the example of say something nice about a person.

And if that doesn't work, maybe there's some other thing you can creatively come up with to kind of derail their

exploration I guess, and that requires a little bit more sense of what what might be appropriate to say in that circumstance. But you know, I'm kind of going for because I know when sometimes my mind gets on a roll it's Deacon come home and just say, Hi, honey, how are you doing? You know what, you know, am I gonna come out of this? Or am I gonna, you know, keep going. So I'm just saying that there's a slight chance that you might be able to help another person. Fine. But

it's, it's also you know, it's a very tricky thing to start taking responsibility for how someone else is. And someone who has a lot of hostility. If they pick up, they pick up the idea you're trying to change them. I mean, watch out. And so there are times certainly where it's appropriate you can, or if you're really wise, you can do things, various things that are helpful for the situation, maybe defuse their hostility or

their anger, or whatever it might be. But I think that one of the, my hope is the first area of responsibility we take is for ourselves. And so to be really clear about how we're responding and relating to the person's hostility, are we afraid? Are we angry? Are you know, does it relate to our sense of identity, self image? And do we have a self image of ourselves as a savior and we're going to fix it or, or, you know, how are we relating to it? And so the first place is to really protect innocent protect ourselves from our own unhealthy responses to that situation. And then once we're clear about that, and maybe come to some sense of being some sense of balance or some sense of health around it, then maybe we can more wisely decide what to do in relationship to that person. It's not a black and white thing, you know, self paying attention oneself versus taking care of the situation outside. But I think it's very helpful to have a very strong habit of checking in with oneself and taking responsibility for our reactivity in all circumstances. Yeah.

Maybe the batteries

because it's on

the closer closer to call the closest email Yeah.

Got a casual

question about

when there's a very hostile person who's having this hostility and it's almost

poisonous

situation.

And it's

also not helpful to walk away because it's a family. Right. And I, I am still

stumped

because it's it's been a Yeah.

Can't be unhelpful. It's very hard to know what to do. Sometimes being really honest is makes things worse. Sometimes being honest makes things better mixes very thing they need to do. And there's always I think it's also often some risk of how to shoes we can't really know What's gonna result, there's often sometimes some risk involved. But if we can be clear about our intention, that's why taking care of ourselves versus really important. If our if we clear that our intention is not to cause harm or make problems or then it reduces the risk level to some degree. The other thing is that some people find that a lot of benefits from cultivating and expressing goodwill, loving kindness to people who are hostile. And people, they have an intense relationship building. So we're gonna be giving someone a gift, you know, showing up to this very difficult person say, you know, here, I bought you something, or you know, or you know, I really like to take you out for coffee. Would you like to come with me? Do you actually be proactive in being generous and being kind and sometimes that can defuse things I've I've been told by some people that once they started including a difficult person in their loving kindness meditation,

somehow, in some unseen way, they attributed that loving kindness meditation, to healing that relationship. So there's many answers to these kinds of questions. I don't have one one answer. But the last one, Scott.

I think it can be very important not to cling to the outcome, because you can try all these different things and sometimes it's just not going to work. And that can be very difficult to deal with, especially with a family member, but you just have to learn how to be okay with that.

So learn to be okay with that. So again, have the capacity the ability to be at home or at peace, with whatever difficulty might be around you. The hindrances are in part A times A unhealthy responses to feeling discomfort. And so one of the one of the functions of mindfulness practice is to help us find the place to be nonreactive in the presence of discomfort. Some people would say to be at home or be at peace in uncomfortable situations, and that provides a person with tremendous power, because then you can go into very difficult situations, and you know that you're not going to be reactive in that situation.

So, she said

that takes a lot of work. And no one said that this practice is we have to be very respectful of the tremendous power of the human mind and learning how to cultivate We find the human mind can take a lot of work a lot of time. I've heard it takes at least a lifetime. So I think it's healthy and helpful to think of it that way that we never finished. It's always something we're engaged in. Hopefully we feel the joy and the real joy of having a practice and having the possibility of cultivating and developing the heart. It's such a beautiful thing to do with human life. So we should stop otherwise, some of you will have ill will. captive audience. So, thank you very much. And next week, we'll continue with the hindrances.