

2009-06-14 What Are We Ignoring

Fri, 8/14 4:12PM • 45:26

SUMMARY KEYWORDS

ignoring, people, happening, ignorance, discomfort, situation, understand, attention, newspaper, nice, thought, feel, mindfulness, question, activity, thinking, life, book, hippies, paying

SPEAKERS

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There are a variety of practice questions, questions that can be used to support one's practice in the Vipassana world, and one of them that I want to talk about a little bit today's question What am I ignoring right now? What am I ignoring? And, and to ask that question and then to look around what is it that's happening here right now that I'm not paying attention to that I'm not aware of. Are you in fact, aware of the whole show everything that's going on? Or are you is your awareness selective? Or is your awareness, really not paying attention to anything here at all? It's paying attention to some To thoughts about the future thoughts about the past or some fantasy or some concern that we have. And it's very easy to be involved in some kind of concerned preoccupation. And to be pulled into the world have that concern that thinking that there isn't really clear mindfulness or awareness. Oh, here is a person who's thinking, I'm involved in this kind of preoccupations. And I can see that he can see that sometimes very clearly. I think, in meditation, I see it occasionally. That I think I'm meditating. Somehow, but you know, there's this, I'm involved in some train of thought that's going on. And it must be a very interesting train of thought, because I don't really know that I'm thinking. I'm just so busy thinking. so busy. Thank you. That I can't even recognize that I'm thinking. So what am i ignoring? I'm ignoring the basic thing that's happening, then the operating principle or the operating activity of the moment. The thing I'm mostly involved in might be thinking or no whole series are things that camouflage themselves as a wonderful ability, we can be involved in things and not really notice how we're involved what's really going on. It's also possible to be focusing on something and then but our attention is fragmented or is divided. So we're paying attention to certain parts of the current situation, and not paying attention to other parts, maybe other parts that need more attention from us. This morning, I was up before anybody else's morning, usually em, and at some point, I was reading the Sunday paper. There was so I knew what I was doing. That was present It's very nice comfortable my kitchen, reading the Sunday paper and, and then my six year old son woke up, came out, came out to the living room sat down across the table and, and wanted gnarly attention to my breakfast. But I wanted to read the paper. So, what was I ignoring? Or what was part of me was attempting to ignore was the presence of my son. Maybe if I just thought, you know, they're burrowing myself into the newspaper. He will happily go off and do something else. But it wasn't you know, but, you know, but what am I What was I? What was I ignoring those ignoring a young child who in need. I was also ignoring a relationship that was there and relationship that had beautiful potential. In that moment, if I put away the newspaper, and it really engaged in there said hello and talk to him, and he was there with bright eyes and smile and really there nice way, there was a kind of really opportune time for a really nice connection between the two of us. So, but then, you know, if I do that, then I'd be ignoring the newspaper. So what am i ignoring? And sometimes we need to ignore certain things. But the question, What am I ignoring? And then is this really what I want to be ignoring? Because it's the wise thing to ignore? I think it was not wise to ignore my son. It was wise to ignore the newspaper. And, you know, to put that aside, one of the ways of understanding Buddhist spirituality is that there's many angles that

understanding it but one of them is that the core issue What we're trying to address and overcome is the issue of ignorance

of ignoring something. And ignorance in Buddhism is not so much that you don't know something. There might be some of that. But it's more seen as an active like a verb, the act of ignoring. We're becoming, we're overcoming our ignoring, as opposed to overcoming some, you know, not knowing something about the world. And the idea being that there's an active process going inside of us, of turning away of withdrawal of closing down of not noticing the full picture of what's happening. We have biased attention and to that biased attention on notices. What we want what we're interested in what you know, are subjective, that you know, egotistical self might be using to measure understand what's going on. So part of function of practice is to uproot this movement of ignorance. But it's understood to be quite difficult. And one of the ancient kind of similes, I guess for this is that ignorance is like fire without smoke. I suppose if there's fire far in the distance you into smoke, then you know there's a fire. But if there's no smoke, then you can't tell if there's, you know, maybe you will tell there's a fire far, far away. So you might get burned, I suppose, but you won't you don't have the evidence of it coming. So ignorance doesn't advertise itself. Ignorance kind of operates. Oftentimes under the radar. We don't see the smoke. We don't see it. But nevertheless, they're kind of burning, burning us burning a situation.

It said that ignorance, the act of ignoring things Ignoring has a variety of tools that helps us to helps it helps us kind of unhealthy ways to ignore what's going on, really pay attention. And it said that desire is one, an ill will is the other and there's more so a series of them but desire nowhere else and the primary ones, that degree to which we want one thing or once something, it's very easy then to ignore a lot of other things. Sometimes we get enchanted or enraptured, and wrapped and wrapped with, you know what we want. And in the process, there's a contraction of awareness and narrowing awareness of attention. And all we want to do is kind of have a thing we want. And so we asked the question, what is being ignored? So next time you have a really good bout of desire, desiring something that's a good time to ask that question. What am I ignoring right now? So you might be ignoring the fact that it's not really to your best interest, that particular thing that you want. And so for example, this morning at the dinner breakfast table, you know, I wanted to read the newspaper. But it was it was nice thing to do. But it wasn't just simply ignoring my son when it came to that relationship. But there was actually an opportunity there for, for me to have a greater sense of well being and being open and receptive to what was happening, was being asked of me, I might have if I'd continued staying focused on the newspaper, I would have had certain pleasure from it, but it would have been at a cost at that net juncture cost of closing down a little bit. And what's you know, what was happening the bigger world. So what was I was ignoring I was ignoring, among other things, my own best interest In fact, as soon as I opened up and received my son and was there with it, I could feel this opening lightning and since a little greater sense of freedom than I could feel was not there if I continued, you know, can I closing down? Because if I want to read the newspaper, thank you. So, what what's being ignored? When there's a desire or rickarton desire? They're not that, you know, you shouldn't have desires. But when you have a really good bout of obsessive desire, that's a really good time for that question. Or when there's ill will, aversion. What am I ignoring here? And then there might be a voice and says, I don't want to find out. I don't want to look into that because I'm right. Or if I open up to that question, then I might have to Not not just I just stopped pushing it away, I might have to take in the full situation and versiv to that person. What are you ignoring? Well, I'm ignoring that part of that person, the humanity of that person. If I let go of that ignoring, I might have to take in that person more fully. And that will be really unpleasant or dangerous or something. Is that really the case? So listen to those voices and debate with yourself question with the kind of beliefs that come up the voices that come up. So with a version, you know, how is that a contract contracting is are narrowing or withdrawing. You can feel with a version that withdrawing and ignore what's being ignored is the process of ignoring is happening

through the process of withdrawing from reality withdrawing from the experience of what's here. asking what's, you know, what am I ignoring right now? It might be a whole series of things. Ignoring really the humanity of the person, perhaps ignoring the fuller picture, perhaps ignoring the cost to you of withdrawing or pushing away. And you're also ignoring an opportunity to understand how to open the heart to be not aversive aversion is said to be a kind of poison. It will have poison. That doesn't feel good. It's not healthy for us to have. And so to ask the question, What am I ignoring? Now? It's possible to actually feel palpably tangibly how it's not healthy, to be caught in diversion and how it's how it's healthier, more to our best interest to open up to something bigger or to have a different relationship to what's going on.

So what's up What what are we ignoring right now? One of the common sources of ignorance in Buddhist teachings is ignorance about the nature of self. And the argument is that a lot of the ways in which we represent ourselves, hold ourselves have a self image of ourselves, carry ourselves measure ourselves is a form of ignorance. Partly because it's a it's a very nymph, limited, narrow way of understanding what is happening in any situation. All too often, to carry forward a sense of self and idea. This is who I am, limits our understanding of the situation limits our understanding of what's the full range of what's happening, limits our ability to be receptive to the unknown aspects of what's happening in the press. A moment. So, to carry forth an idea of itself is to separate ourselves from the, the dynamic, unfolding dynamic arise in the dynamic co creation, the dynamic appearance of reality as it unfolds. You know, if you take a bucket of water and take a bucket down to a river and pick, pick up some water in the bucket and walk around and say, Here I have the river you know, you don't have the river anymore you have a bucket of water. If you take the river of life river of ourselves and hold particular aspect of who I am, that limits the river of who you are. So one of the teachings that you find often in Buddhism is the idea that if you are anything at all You're not a thing, but you're an activity. So whenever you name yourself or call yourself a noun, you've limited yourself. And if you call yourself a verb, then there's more chance of actually being more open to this kind of how things are flowing the river of stuff. And but if we're an activity, we're river for kind of, then we discover who we are in the activity. We don't discover ourselves in the abstract. So you might, you know, I review my tasks. I understand something about myself now. That's a little bit kind of maybe separate from the activity of entering the here and the flow, the change and all that. So, what am I ignoring right now? I'm ignoring perhaps the dynamic quality of the present moment and ignoring how there's something's something's occurring here. That is big. bigger, more active, more interesting. Then my desires, my aversions, my ideas of self, my ideas of others. So one of the, one of the very common, very common, one of the common teachings in modern Buddhism that we find, personally in America, that's relates to this idea of ignorance. Is is the value of entering into situation without knowing. So it sounds like a little bit of a paradox, because to overcome ignorance, but not but not know. But the idea of not knowing is not is not to enter, ignoring something, but rather to enter with awareness quite open and receptive to interested what is happening here. What is happening here, which is the other great, one of the other great practice questions, what's happening here? So they have this idea of I don't know. So to come into To visit a friend, perhaps a friend is sick, and you're going to visit your friend friend's house. And to enter not into enter into the idea, Oh, my, my poor sick friend and come with a preconceived idea. Of course you're seeing a friend because his friend is sick, but to go with a not knowing mind, meaning, let's go and find out. Let's discover here. Let's not go with preconceived ideas. Let's learn how to put that aside. So the not knowing the attitude of not knowing and supports overcoming ignorance. Because if we go with in too much knowing the knowing ideas, limit our ability to discover the dynamic, active what's happening now, which might be very different. Maybe your friend is sick with perhaps

she doesn't want to be related to as a sick person. Or perhaps as much more interesting things going on in the household than sickness. And, and so if you enter kind of, you know, ready to relate to sick person, then you miss the more interesting things that are going on.

And finally, if we get back down to the core definition of ignorance in Buddhism, it's ignoring the Four Noble Truths or ignoring, not paying attention to that aspect of our experience, where there's suffering or stress. So what am I ignoring right now? You might discover if you do that, not always, but sometimes you might discover, oh, there's suffering here. I'm suffering. I'm uncomfortable, I'm uneasy. stressed out, there's some stress, you know, and To ignore those feelings, allows those feelings of suffering to cast in kind of a subconscious influence on our lives. If we don't take it clearly into account because if there's if there's suffering, then there's some kind of motivation, operating some kind of activity operating within us. And in Buddhism they call that activity, craving or grasping or, or thirsting for something. And if our thirsting if our grasping for wanting happens unconsciously or subconsciously, we know for ignore it, then we're not free. And it's all too easy for desire and suffering, to go on attended and I know it's very easy to have some kind of discomfort Then not really stop, somehow just keep going ahead whatever with life or fix it or sometimes react way from it, withdraw from it or try to, you know, north. Many years ago I lived at a very large commune, called the farm in Tennessee. And there's a teacher named Steven Gaskin, who was who was kind of the founder of it. And he came out of the he was professor at San Francisco State during the heyday of the hippies. And he, his primary teacher, he said he had three teachers. He had a Suzuki Roshi, the Zen master up there was his first teacher. And second teacher was his Marine Corps drill sergeant. And his third teacher was LSD. When she took a lot of And he kind of held court and gave Dharma talk talks in San Francisco and had a huge following of hippies. At some point, he did a tour on the country school bus. And I don't know how many but lots and lots of these hippies got school buses and joined him. There's huge kind of caravan of school buses across the country. And eventually, they settled in Tennessee, of all places. And when I showed up there and live there, there were 800 people living in this commune. And they got in little trouble in Tennessee with drugs. So there is so they decided, well, we have to find something else. It's as powerful as LSD that you know, as a spiritual practice, you can't just rely on LSD is the spiritual and so they This they their substitute for LSD was telling the truth isn't that something telling the truth, they saw was as powerful, more powerful, telling the truth. And the reason I I just went there to just stop by I was going across the country. And I dropped in. And I stayed because I'd never encountered a group of people in this way who were so committed to telling the truth. And, and the reason I'm telling you the story is that they had a practice there, if there was any, dis any discomfort in interpersonal relationship, that they would stop and pay attention to it. So that's the first Noble Truth is, you know the discomfort in the relationship and then they would not ignore it. They would stop And look what was going on here.

And they'd often had these, especially people who are relatively new there, they have long conversations, trying to understand what happened and what's going on what was going on in the difficulty, the stress, whatever was going on. And you know, not not everyone was so skilled in this area. So sometimes it took a long time. But I saw is that as people stay there longer, that those conversations became shorter and shorter. And that was really beautiful to see that sometimes. There would be people would acknowledge some difficulty was going on, sometimes with just a smile or a wink or something. They've gotten so tuned in so sensitive to what was going on, because of this practice of paying attention and being honest, that after a while, he didn't say very much. You could just point out Look, there's some something's going on here. That Oh, yeah, we understand. Okay. And that was enough. Didn't have to talk about anymore. So the value of not ignoring our suffering, not ignoring the places of discomfort or disease, uneasiness we have, and to use it as our teacher. And at first, it might take a long time to, you know, hours to have that conversation with ourselves or to find out what's going on. But as we do it more and more, maybe get more more familiar with it, it becomes easier and

easier, and eventually, maybe just takes a wink or a smile. Oh, here it is. This is what's going on. So, what are you ignoring? And what are you ignoring? That continues? Here? dis ease your discomfort? And are you ready to take responsibility? For how you're uncomfortable at breakfast this morning being the paper, I was got a few moments of discomfort when my son showed up. I could have easily said he is responsible for my discomfort. I have something very important I'm trying to do here. And he needs to go away. He needs to do something. He's the problem. That's one option, right? It's not a very mature option, especially for the most mature from a Buddhist point of view. The mature option is to take responsibility for the discomfort and say, oh, where what's the source of the why I feel so uncomfortable here. Why I feel some disease. Oh, it's because I'm attached to reading my newspaper and I have some resistance to him being there. That's something I'm doing. I have a choice, I can continue being attached, narrowing my attention, I can continue having resistance. Or I could relax that and open up to the situation and, and just look at it fresh and new. So what are you ignoring? So those are my thoughts today. And maybe now we'll find out. Now it's let's find out from you. What would you like to bring up as I say? I think I realized when I give Dharma talks I ignore a lot. Because there's a roomful of people like this. And I don't really know what you're thinking and how you're reacting and whether I'm really meeting you and, you know, saying something that's relevant. So to take some time to find out is good? Yes.

Why did you leave the farm?

Why did I leave the farm? Oh,

I don't quite remember exactly why I left but I know I didn't go back. And I felt so kind of at home there or felt so comfortable there because there was 800 people for the most part 100 people who most of them were just like me middle class white hippies. And, and if people if we all thought the same, we all thought thought, you know, we're also similar ways of thinking and believing and acting and everything. And I actually feel very safe. Being in such a homogenous group of people who thought like me And so I didn't I didn't realize I wanted to be around people who challenged me with different views or I just didn't feel so safe for that. That was one of the reasons. The other reason was that while I was there, the Bible of the farm was Suzuki Roshi his book because in my beginner's mind, everyone seemed to have a copy. And, and that's where I was introduced to that book. And I was really taken by that book. And everyone was reading it and I was reading and it felt like this book kind of spoke my mind spoke things that I believed I didn't even know about yet. And, but the books seem to emphasize meditation a lot. And they do did meditate much in the form. So I was really eager to try to so I when I went back to California, I went and checked out Zen center and got introduced to Zen meditation.

So, Gail, you've done it again. No.

raises a very issue that I've been struggling with this week. When I get absorbed in something I work at home so when I get absorbed in my work, usually computer writing, planning and somebody needs something from me usually my husband and I have forgotten to close the door to my den. I've heard that

rule at your house.

He's already told you that.

And it's, it's like bottom fishing, and to get me to get up from wherever it is that I am on the ocean floor in my own thoughts, and I'm pretty snarly To tell you the truth. I'm in full confessional mode. And I'm not

very pleasant to be around and I don't you know, I regret that I feel badly That I can be that, that snarly about it. And I, sometimes I don't catch it. I have no idea under there I can't I'm not even in a place to ask that question, what am I ignoring? And other times I'm fully aware of it just sort of like a child having a tantrum. I'm sort of watching myself do this. I suppose I could stop at any moment. So I need some more help.

I don't know how to. I can't I can't catch it. It's a familial

pattern in my entire family. I mean, I think it's neurological actually. So.

So you're saying that when when you get really absorbed in some activity, like your writing, that absorption, that kind of narrowing down and kind of engagement. It's very hard to get involved in anything else. If anything else wants your attention, then you're snarly, you get resistant or you get kind of snappy or something nice Nein Nein

Well, interesting. It's I think it's really good to know that about yourself. And so, and, and then to, you know, make have some assessment when you some, you know, is there a cost to doing something that's important for you, it's important for you to write, and there's a cost you get a little bit mean. So maybe maybe one of the things you could do is not only close, you always close your door, but lock it

so the world is safe.

And I say that somewhat seriously. You know, that, you know, this is how I operate. This is what I need. I want to do this, but this is the cost so I'm going to make the world safe budget. The other thing you might do is plan ahead, maybe with your dear husband and say, next time I forget to close the door next time I'm in this mode, and you have you come in for whatever reason, interrupt me. And you're and we realized both of us very quickly that I'm not I shouldn't be interrupted right now. How would you like me to tell you that. And when you're in a really good mood, both of you in a good mood, plan ahead about some really nice way of doing it. And something's really simple. And, you know, it could be that you get a really nice meditation bell on your desk, and he shows up and you don't have to say anything, you just ring the bell. And rather, rather than a summoning Bell, it's a bell it says, you know, let's go. Let's go through this. Breathe. Be mindful and vowed each other. Are you spelling Some people like to bow You know, this, you know, you put your heads like this, you know, in front of it, you know, and that's, that's the signal. So you figure out some nice or not so mean way, and then might start to reconditioning that mean habits that you have. And you might find that that it's possible to get what you want what you need, perhaps, without.

Over here, please. So I was thinking about what you said about what are we ignoring? And how do you prevent swapping out what you're ignoring. So there you are reading the newspaper, you want to read your newspaper, your son comes in you decide to attend to your son. Now you're ignoring the newspaper, do you just give up that desire and whatever it was that he found so interesting in the newspaper? Do you plan to get back to it? How do you reconcile those two things those two needs.

So Good question. And so I'll start with something that's related with distance. When I was at Tassajara, Zen monastery, we would get the newspaper at least a day late, sometimes let you know, several days late because we're deep in the mountains and all that. And it was very interesting to read the newspapers always a day late, because they lost it, it lost its urgency. And so I, you know, there been times when I thought this is really I really want to read this as important. And then I haven't I've been interrupted, and I couldn't go back to it. And, you know, what was I thinking? You know, so, but there

are times when it happened this morning as well. So after I'd made breakfast, my son, he said, Will you play with me? You know, here was a golden opportunity to play with my son spend some nice time with him, you know, quality time. And, and I said, No, I can't because I have to get ready. To come down here and teach and, and this needed to be done, it felt like it needed to be done and, and important I felt for him to understand that he couldn't have my undivided attention no matter what. And, in fact, I had to do variety of things to get ready. I'm a single parent these days for the next four days. So here I was, you know, two little kids and myself and had to come down here and teach. So anyway, so I made it clear. This is not a time. So it wasn't ignoring him. But so I wasn't ignoring him, in the sense of not paying attention, not noticing me, I noticed him and I explained to him the situation. Now if I had just kind of brushed him off, he asked me to play with and continued ignoring, that would have been very unhealthy. But I turned towards him and I said, No, this is not a time and there was a protest And I said it again. And then he was off doing something that an answer that's adequate for you. Or we would ask again or differently.

Yeah, I'm just you know, so the newspaper is kind of an easy one, okay, you'll get back to it or you won't or something else will take place. But, you know, kind of like along the lines of what that lady was saying over there, she's doing something important. And it's something that maybe she can set aside for the time being, maybe it requires a train of thought that you need to reestablish before you can reengage with it, and that's the cause of it. I've suffered that same thing by the way at home. It's there seems like there's a trade off there that's hard to kind of balance on.

So again, we're talking a little bit abstract, but to respond. The I'm a great believer in mindfulness out loud. So not only pay attention to what's going on, but to share with each other What's going on for us? And to say, you know, this is this is what I'm doing. Now, this is important for me. This is, you know, I'm I'm in a groove right now it's hard for me to pull out, you know, you know, or I'm feeling a little bit resentment now, could you know, can we talk about it some other day? You know, to target mindfulness out loud, just say. So mindfulness is to pay attention to what's going on. Mindfulness out loud, is mindfulness out loud is to share what's happening for us with others, and then we share with others what's happening. They're part of the field of solution. They're part of the process of coming to understanding. To give us a little bit tangential example, that was meaningful for me very instructive to me, was many years ago. United's en teacher, and he had a lot of demands like people want to see him meet with talk with him interviews and stuff and Remember asking him for an interview once to meet with him. And, and he pulled out his date book where he kept all this, you know, activities. And instead of facing me, you know, like with a date book facing him, so I couldn't see it. He actually moved right next to me and push the date book kind of over halfway between the two of us. Is it look this look at this as look at my calendar together. And then I could look Oh, look at that. Oh, yeah, of course, he can't see me for him for two weeks. But if he if he is going like this, you know, holding the book at himself have to keep his book secret private for me and said, Well, I can't meet you for two weeks. I might have thought, Well, you know, what's that about? But now I could see so you have sharing What's going on? I think so. Communication is really important in this regard. Thank you.

Last one. Yes, Gil. Just want to start by thanking you for your wonderful teachings. You have your children responsibilities and worries in busy life. Just thank you for your, your gifts

here. I'm

wondering, am I ignoring? Well, you know, in seeking the truth about an issue, I think is pretty basic and important. Until I know exactly which way to go with the answer on this one. I, I can't tell you which one I'm actually ignoring until I get to what may be the truth. The question is, how do you deal with

a situation for example, where

dealing with people, obviously it's an essential part of our lives. We can generally get to understand our parents relationship and understand their Friends, but there are situations in society

where

a couple examples where where people may be abusive with other people. Okay, in our presence, or, or maybe even a little bit. So we say, physically or emotionally overbearing towards us. And my question is, I can't tell you what I'm ignoring, but I would like to know how we should react in the view such kind of abrasive situations that we confront amongst other people.

It's a good question. So. So in terms of in terms of mindfulness practice by itself, learning to pay attention more carefully, what's happening, what am I ignoring what needs what needs attention here? One of the primary things to be useful perhaps, is what stands in the way Is there any resistance or anything that stands in the way of me being open to the situation being present for the situation. Am I really present? Or my withdrawing? Am I closing down? Am I getting judgmental? In a way? My am I afraid? So what's happening with me that keeps me from really being present? And then the next step is what is anything happening here? That keeps me from responding appropriately. Now it could be that we don't you don't i don't know what to do and that's so skillful. But it could be that I'm afraid this is a difficult situations person's abusive. I'm afraid that I'm holding back because of my fear. So to understand all these aspects of ourselves, and as we understand these things about ourselves, perhaps then we have more clarity about what we can do or should do, and responding situation. And if we see some abusive situation, someone being harmed. My hope is that we would always step forward and try To help, we know we're not going to just sit there quietly and be mindful. That would be a travesty. But mindfulness is support for the, for the action that we hopefully can take. Now, as many times in life situations are quite complex, and it's not so clear what we should do. And so, if we're with people that we trust, then hopefully we can say that that's part of our mindfulness out loud is saying, This is difficult for me now. But, but you know, I'm trying to I'm struggling here to know what to do. But, you know, can we talk about it? Or can you give me some time or, you know, something? I think a wise life is one that recognizes that we have limitations. We have personal limitations. And so to think and expect that we're supposed to be some kind of perfect human being is to actually are very human limitations, I think part of a wise life is to recognize those and then to include them and to allow love for them. And so fear is a big thing that keeps you from dealing with in just situation then we have to somehow take that fear into account or take our meanness into account and then work with it and work around it. Work with it so it doesn't prevent us from living a life that's as it should be lived. We don't let our limitations limit us but we don't want to take pretend they're not there either. So hopefully I was okay answer.

Yes, I understand. Totally my work the practice things of this nature. Both find the moral right thing to do. But I was just kind of wondering more not so much in the physical situation obvious but like where it might be a more of an emotional or things not so obvious if we shouldn't. Again, I know that understanding the intuitive Miss will come into play. But when people might be when maybe we we can make a call or not. You see, because some sort of some little bit of emotional use, I don't mean anything physically obvious. I just mean those calls, should we like, ignore them and just brush it aside the problem with other people or what we might see, you know, emotionally happening, or should we maybe make it suitable? Listen what you said hurt me.

It's a great question. There's no easy answer. Because, I mean, on the farm in Tennessee, nothing was ignored. And that was it because it was there was a there was a contract and agreement everyone had. That was the practice. That's what people did. And sometimes, you have to have some wisdom because sometimes To bring up certain difficulty with people just makes it worse. And some people don't have the capacity to, to work things out or to talk about things. So you have to be very wise but you have to be discerning and see, so there's no easy answer, but some of the guidelines that Buddhism gives, Buddhism has lots of guidelines that keep in mind, keep in mind, so the guidelines is it kind can it can we try to find a way to be kind and compassionate here? Can we be ethical? Can we be generous, what would be the generous thing to do here, not to accept it and be generously accept it but and sometimes difficult situations in life can be disarmed through generosity. Sometimes when you have, you know, struggling with someone a lot of anger and difficulty, it's very interesting to do something generous to that person, rather than you know, stay in conflict. And that's something times can change what's happened? So we stop. And thank you all very much. And try it this week. Carry that question With you around for the week. Keep asking it. What am I ignoring right now and see how that affects your week. Thank you.