

8_26_26 Talk*

*This is an automatically generated transcript, so there are errors.

Rick Hanson: [00:00:00] So a couple of things. First off, ta-da! My latest book, which is a massively revised and updated version of the very first book I ever wrote back in, published in 2002, soon after 9-11 in America, and it went nowhere. Anyway, so it's just important for me to address this issue of how to take really good care of the people who are taking good care of, hopefully, our children. Yay! Anyway, so the book just came out. It's kind of cool. I want to share it with you. Here it is. There you go. It's a very good comprehensive guide to taking good care of the mind, body, and relationships of a mother, which includes very often taking good care of her relationship with her partner over the long haul, not just for a few months after the baby is born. And it's heavily referenced. There's so many references for it. So solid that we had to put the references in a website related to the book and not in the book itself. And it's a great handbook. And I have to say, I think there's a ton of good information in it. So that's my two cents about my latest book, which got published yesterday, Happy Healthy Mom.

[00:01:15] Anyway, the second thing is that tonight I'm going to do a talk and I'm gonna start a on boundaries. And one of the nice things about this... Is that I'm also going to be doing a workshop on boundaries, which is a really interesting topic from both a wisdom perspective, deep liberation awakening perspective, and also from the perspective of what do you do and the oatmeal hits the fan in everyday life. If you're interested in this material, if you find it useful for you, I really invite you to do this four hour workshop that's coming up like. Everything I offer, it's inexpensively priced. And if you're in financial need, you can always do it for free with a scholarship. So it's good stuff, check it out. All right, so now I wanna get into this topic with you and I'm gonna focus boundaries in the area of relationships. We can also set boundaries inside ourselves. We can vow, which is the topic I covered a couple of weeks ago. We can vow to, fill in the blank, not speak or act from anger today, or we can vow not to hurt ourselves today. We could vow to stay sober today. We could bow to wag more and bark less today. You know, we can set boundaries with ourselves. Beautiful stuff, a lot of contemplative practice and a lot practical psychology is about setting boundaries with our selves in healthy ways. You know, self leadership, self management, using the word self here, by the way, in reference to the person as a whole.

[00:02:57] But I'm gonna focus on, you know the classic proverb, fences make for good neighbors, okay? And first of all, what do I mean boundaries? Well, let's start with some basics. If you have any background in helping professions, you may recognize the name Virginia Satir, S-A-T-I-R. She was a legendary, bless her memory. Family therapist in the 70s, maybe 60s, certainly 80s. And one of the things that you really emphasized in working with couples and families is that differences are normal. Differences are okay. We have to manage them, we have to work with them. What do you do when there's a difference of desire about how clean to keep the house or a difference about the bedtime for the kids or. A difference about what tone of voice is okay or not. You know, the difference of who's my mom and my dad differed on what TV they wanted to watch. So my dad, who was a mathematician and biologist, said, look, honey, to my mom, you can have the odd days, I'll have the even days, okay? And I believe this is the accurate number. He said, and for a bonus for you, you get five extra days a year For the months that have 31 days in them So anyway, and then of course leap year 29 day of February, that would be for her as well.

[00:04:25] So you know what their difference is. There are fundamental distinctions and a lot of the Buddha Dharma, a lot especially of early Buddhism is around tracking useful distinctions in the mind stream. So here's a classic suggestion from the Buddha that I will come back to later on and which I have found personally. To be in the top, I don't know, 20 or 10 or less, useful things I've personally gotten from his teachings. He said, essentially, when you're observing your mind and you're absorbing yourself in situations, be aware of the gratification, the danger, and the escape. Or to put it in a little more modern terms, when you are about to get into it with someone. Or you're leaning into some kind of behavior or action. Be aware of the payoffs. What are the rewards that are drawing you in that direction? Sometimes the rewards, by the way, are the avoidance of dreaded experiences, the avoidants of the negative. So either way, the gratification could be drawing you toward a reward or pulling you away. From some kind of a penalty or price. Okay, be aware of the gratifications. Ooh, my precious, how much you like it.

[00:05:55] Second, be of the costs alongside the payoffs, the dangers, the cost to you, the costs to others. You know, it's so tempting, let's say, to pursue a righteous case. Hurrah. You get exasperated, anger itself has reward value. It releases dopamine and norepinephrine and other related molecules in the in the brain can feel kind of rewarding. It energizes you, you know, helps to kind of bring you together if you're feeling sort of fragmented and scattered anger, you know in the proverb anger with its honeyed tip. And poisoned barb. So be aware of the gratification and then the cost. All right. Oh, what's gonna happen if I go down that road of really attaching to and identifying with and propelling and fueling and enacting and pounding my righteous case with somebody else What's the danger and then the escape? Turn to your practice slow it down move into mindfulness, you know, remember what you know You know talk to your happy Until you talk to your higher power, uh, remember your happy place as a friend said to our daughter When she was in junior high school Anyway, that's the escape notice the differentiation The gratification is distinct from the danger which is distinct from the escape So there's a place for differentiation now a subset of differentiations differences, right? Are boundaries.

[00:07:38] And I'm going to be getting into why to establish boundaries in relationships, what are the benefits, good benefits, and also how to do it. Okay? In terms of the why, There's a fundamental paired theme in psychology that so much of our life is organized around these two poles. Autonomy and intimacy. Separation and connection. Me and we. Both end, both are really important. Intimacy supports autonomy. The internalized intimacy broadly, not specifically erotic, but broadly, such as in our attachment experiences as young children, the internalization of the intimate, the connected sense of a secure relationship with a caregiver forms over time that secure base inside from which we can venture and explore. Autonomously out into the world. Intimacy supports autonomy. Go the other way, which will be our focus here. Autonomy supports intimacy. If you're getting invaded and enmeshed and engulfed by another person so that there's no autonomy, if me is getting lost in we, that can be very beautiful for some period of time and kind of appropriate in very early states of consciousness. And, you know, maybe on some kind of, you know, therapeutically supported psychedelic experience.

[00:09:26] But on the whole, if you're getting engulfed and enmeshed with another person, that will eventually undermine that relationship altogether, sometimes because that person, wittingly or unwittingly, will start taking advantage of you. You will start becoming an extension of them, rather than an independent, differentiated being, person. In your own right. Autonomy also supports intimacy in that if you know that at the end of the day or the end, of the conversation or the, end of that fun evening, you are going to keep your own counsel, you're going to decide freely and independently what you're to do in this

relationship, then if you know that, if you know that. You're going to be more willing to enter into the depths of connection, of joining with that other being, because, you know, you can always find your way back to your own secure base. All right. If you are really confident in your own autonomy, that you don't have to believe what they say, you're gonna be more willing to step away from your positions and your views and your attachment to views, to be open-minded to what they might have to offer. Interestingly, I had a recording engineer, essentially, who was with me the very first time I recorded a program. And I'll say the name, Randy Roark, just a really wise. Being that a lot of beneficial impact on me. No nonsense, seen them all kind of recording engineer, producer, really a producer person.

[00:11:16] Anyway, at the end of my very first product I had recorded, I was kind of nervous about what might happen. And he said, well, Rick, I've seen all the bigs, I've been with all the Big teachers, seen them come, seen him go, and I've seen that there are two kinds of teachers, knowers and learners. You And you, Rick, are going to be OK. That was good. Be a learner, right? And so if you are more autonomous, you're more comfortable with being a learner. You're more uncomfortable with not knowing. You're comfortable with acknowledging error or room for improvement and learning along the way. And that will really support you in relationships as well. Two other reasons why fences make for good neighbors. Boundaries are good in relationships. Also, boundaries stop other people from destroying a relationship. If you have boundaries, you can find a middle place often, or a more limited but still sustained form of relationship with someone because you're halting them or you're just disengaging from stuff they would do that if you did not halt or did not disengage from, you'd have to be out completely.

[00:12:37] So in a funny kind of way, Your own sense of autonomy prevents their bad behavior from blowing up relationships. I'm using bad behavior super duper duper, duper loosely. Here's another way that autonomy really supports relationships because it helps you establish for yourself your duties in the relationship, your responsibilities, your obligations, your good enough program. To confess. Early on, so my wife and I had been married, I think seven years when we had our first child, roughly about that. And very quickly I realized, whoa, I really needed to raise my game. I was in grad school. I was making a living. For the family, I was a breadwinner. I was busy. My hair was on fire. And still my wife was dissatisfied appropriately because I was dropping the ball in the relationship dimension of life. And I realized, okay, I need to clarify myself, my job description, because I want to get an A, whatever I do. So I just kind of redefined the game, as it were, of being a husband and father into kind of the impeccable husband program. You know, the good enough husband program. And I just like, okay, this is good enough. I know what's good enough for me. Not insanely, not crazy high standards or ridiculously high standards, just like okay. In different ways, when you establish for yourself, what is your circle? What is your performance? What are you going to do? What can you be counted on that you are gonna deliver when you know what that is, and then you do it. Get to enjoy, as the Buddha put it, the bliss of blamelessness. Wow! You know, I call this unilateral virtue, where you're just covering your bases. You're taking care of your personal checklist. Not out of some, they're pushing you around to do it. No, out of, as you claim, what is in that circle and deliver the goods, you're not obliged to do anything outside of it.

[00:15:01] So if people are discontent with you, or they find fault, or they want more and more. You can rest in the refuge of autonomously knowing, in a broad sense, what your job is and in the relationship, and what's NMJ, which could be tattooed on the inside of the eyelids of many people, not my job. You see how freeing that is? It's really great. Just do

this, and be at peace, right? And that peacefulness means you don't have to exit the relationship or blow it up because they want more or different. You know what you're able to do, you know what you can do, and you're doing it. Yay! All right. Okay, sounds like, as I explore with you, the what, the why, and the how of healthy boundaries in relationships. So far I've talked through the what and the why. And I'm going to be moving in to the how. But before I do that, I recall. Yes Actually, I recall what I'm going to say in the context of the how, which will occupy most of our time here. And really feel free to put nightmare scenarios into the chat. We're really tough situations, hopefully related to our topic here about boundaries and hopefully building on the points that I'm gonna be making with you.

[00:16:37] Okay, so before we get into the practical aspects of how, I wanna talk about three foundations. And you might think of this as a pre-flight checklist or opportunities for further practice. Remember, learners, not just knowers. Know what you need to learn in that, learning it, all right? These are foundational. Number one, self-respect. Getting on your own side. You matter. If there's no sense of being on your side, if you don't think you have standing, how could you dare? To have boundaries? You know, how could you think that you deserve to have boundaries if you don't have standing as a human being? All right, there's a line here from the Buddha that I was remembering. When faced with a swollen, raging river, if one is swept away by it, how can one help others across? Or as they say in the airplanes, very prosaically, put your own oxygen mask on first. You've got to take care of yourself to be able to sustain care for other people, right? So. This this dimension of self respect, this dimension of mattering is really fundamental. And if you've been trained, as many girls and women have been and many other people in different ways, including boys and men in their versions of gender socialization, or if you're kind of outside the conventional, you know, or not conventional, but the more whatever. If you if you if you don't fit those categories, whatever, then there are other versions of internalizing oppression. If you belong to other groups as well that say you don't deserve to matter. Well you do.

[00:18:34] So this one. You know, I've shared this story. It's one of the turning points or central experiences of my life. I've share it in writing and Buddhist brain and elsewhere. I was six years old, about six, six. And I'm standing outside my family's home in Illinois where I was. My younger sister's in the home, my mom and my dad. And I can look back and I can see the yellow light coming out of the windows. It's sun is setting, it's dusk and we were on the edge of a cornfield. And I could see the rutted... Cold, if not even frozen mud with little bits of water in it, reflecting the lights of the homes in the hills in the distance. And in my experiences, it's very soft, poignant, wistful, knowing that the unhappiness in that home over there was not my doing. There was no abuse, there was no trauma, there was the ordinary wrangling of two young parents who themselves were not, you know, there was not strong family support. There was no village to raise the child. They were under a lot of pressure. And, you know I have no rancor here or for them at all, just factually. Oh, factually that unhappiness is not mine. I've got to deal with it, but it's not mine, you know that fundamental sense and that it was very real in me that, oh, okay. I've got to take care of myself for the next 10 or 12 years until I can kind of move on and metaphorically those lights in the distance to where I could find more of my, you know.

[00:20:23] Another kind of family or another kind of relationships out there in the world. And I think actually many children, even very young children have had a sense of that, where they knew at some deep level, even if they could not act on that knowledge or reveal that knowledge, that they were differentiated from what was happening around them in their home and they needed to get on their own side. They needed to take care of themselves. They were on their on in some ways. It was up to them. So self-respect, you

matter, first foundation of healthy boundaries. Second, a combination of compassion and equanimity on the compassion side. It's again, the gratification of setting a boundary with a lot of tospin, especially that's how boundaries were established in your family, family of origin or your culture. Or your peer groups, or other groups, or influential people like coaches, or, you know, religious teachers. You know, if boundaries were established in that kind of way, gotta be careful about that. You know? Long term, you now, there's another proverb from the Buddha that, knowing that another person is angry, resting in compassion, I'm paraphrasing, knowing that the other person is in angry, when you rest in compassion. You act for their welfare as well as your own.

[00:21:52] So there's a place for compassion, which is simply recognizing suffering over there, and you're not trying to do any harm. That's there, that's real. While at the same time, you're recognizing with insight that the causes and conditions swirling along in the river of time to make that person process unfolding over there, those causes and conditions are in some fundamental ways differentiated from, distinct from, the causes in conditions rippling along in the River of Time to make your own person process. Unfolding over time. Equanimity, insight into the dynamic and interdependent nature of everything is a deep source of equanimity. There are other sources of equanimity that are more somatic and concrete, you know, and visceral, like being able to develop both greater state calm and trait calm and greater capacity to return to an authentic sense of calm strength when you're agitated out of that place of calm, strength. You know, you cultivate that over time and you really can develop greater resilience which underlies the profundity in the Buddhist tradition, ultimately, of equanimity. But there's a recognition that their mind stream is not your mind stream.

[00:23:28] I had a client. Long time ago, who was able to function quite appropriately in a variety of ways, who also had a psychotic delusion and experience that when they were passing by a restaurant or a bakery or a source of food, that somehow the food that those other people were eating on the other out of the restaurant window was going into their body and making them. Terribly fat, so they had to rush home and be bulimic. All right. That's an extreme version of a sense that others are, you know, or other things are penetrating into you past ordinary boundaries. Much milder versions of this are ones in which sometimes there's a kind of trauma bond or another kind of experience in which we take on ourselves the attributes of others to maybe prevent conflict with them. Or to keep them engaged with us, or out of the fear that if we don't in some ways mirror them or be an extension of their will or their political views or their religious views or their ways of being, if we do not gratify their desires, then there will be trouble. You know, so it's really important to pay attention to those presumptions somehow that harmfully. Blur boundaries with other people, and equanimity and compassion together help us in this area. And certainly this is classic, classic advice, you know, from the Buddha and certainly from probably most, if not all, you, know, licensed couples counselors.

[00:25:22] Third foundation of the how of setting boundaries is to have your own capacity to risk dreaded experiences because to set boundaries or to act on the basis of healthy boundaries, we're sometimes afraid that bad things will happen that will affect us. They will abandon us. They will reject us. They will yell at us. Maybe we grew up in home settings where it was just really scary. And, you know, there was a tyrannical parent or a parent dysregulated in various ways, including perhaps with alcohol. There could be a real fear. I recall in a context of loving, decent, not abusive, but definitely old school parents. After leaving home at 16 to go to college and doing a lot of personal growth stuff and being financially independent, really by the time I was certainly 19, if not even a little younger, I had to really work to be able to say the word no to my father about something trivial until I

was maybe 22. Or so years old, it was hard. So we gotta be prepared to risk the dreaded experience and we become more able to, as Dan Siegel put it, to expand our window of tolerance for what we might be willing to allow to occur and become more to tolerate difficult experiences. It is sometimes said that the roots of, they're two major roots of mental psychological issues. Low distress tolerance, low tolerance for uncomfortable experiences and negative rumination. Those are two to pay a lot of attention to.

[00:27:19] So the antidote for both of them, of course, is to become more able to stay centered in your own calm strength, even if you're kind of rattled around the edges so you can risk experiences like other people being upset with you or distancing from you. Because you're no longer I'm looking for a non-vulgar expression not one that starts with a B you're, no longer there you know something or other you know being willing to tolerate that and the other is to disengaging from rumination by coming into the present and resting here now.

[00:28:01] Okay, so being prepared to risk what might happen. If you actually set boundaries. Now for some practical stuff. I have a little list here. It's got five items on it.

[00:28:17] Number one, know in your belly and bones that they are over there and keep shoring up that knowing. It's a felt knowing. I do this in a variety of ways, especially in situations in which I know that I'm kind of vulnerable to an intensity coming into me. I'm also vulnerable to that kind of sweet part of myself. It just wants to give them everything they want, or whatever. Or maybe I know I'm going into a setting where I still have some not entirely worked through material from junior high school about wanting to impress the cool kids, let's say, whatever it might be. So know that they're over there, you're over here. I do things like imagining. The glass they apparently use in submarines that's super impenetrable, but you can still see through it, like six inches thick. I might imagine a line between me and the other person. I might use a neuro-linguistic programming, reprogramming, whatever NLP trick. Imagine you're looking at people through the wrong end of a telescope. They're over there, you're over here. You might remind yourself, I have a geeky saying, I'm not implicated in your mind stream. Bless you, love you, not you. It can really help to tune into your breathing because as soon as you start tuning into interoception of your own breathing, that amplifies the sense of your ongoingness.

[00:29:53] And you know, for most people, the sense that the ongoingness of their breathing is a very powerful and intimate and undeniable signal that you're basically all right right now. Whatever the future might be in the next nanosecond, now you're, basically, all right. You're tuning in your breathing. As you tune into sensations originating from within yourself, that dials down the intensity of the inputs of that other person. That's another way to shore up that felt knowing that they're over there, you're over here. Okay? Another way is to just say little things in your own mind. A real good one is, don't know. They're trying to convince you of something. They want you to do something. Maybe they're criticizing you for not doing something. So that next time you will do that thing that you don't actually want to do. But instead of arguing with them in your mind, you just don't know. Or maybe so. Or not so sure. You're thinking this. You're not saying it. You're just thinking that you're knowing it. You might even say more to yourself. I don't believe that.

[00:31:03] You might imagine what they're saying is going into a kind of inner mud room, like this room in a lot of homes, not in Southern California where I grew up, but like New England and maybe elsewhere where it's cold and rainy and wet. There's this kind of a buffer space as people come into the house and they put their muddy galoshes and gloves and coats and sleds and the dog stuff, whatever there, and then they come into that. Living

room where they don't bring their stuff with them and you can imagine an inner mud room into which you're dropping what this other person is saying for you know further review maybe but you it's not like you're not letting it into the inner sanctum you can remind yourself i don't need to agree with you you could buy yourself time inside your mind i don't have to do anything this instant you know i can wait a little i can buy myself time All right, that's a really important number one how okay.

[00:32:07] Number two, how? It's really helpful to sort what's coming at you so you know where you stand about it. This goes back to what I said earlier about kind of like knowing what's in your circle that you're willing to agree to, you're will to stand for, you're willing to perform on, you're wil to do, you're good enough human list. What's your list for being a good enough human in the relationship to that other person? And think about green light, yellow light, red light. So green light is something's coming at you, and you're not gonna put up a wall. Green light. It can come in. You open the door. Up you drop the drawbridge. They can come in. Maybe you have a green light for feeling their feelings. Empathy. You know, the more you shore up your capacity to risk the dreaded experience, because with empathy, we start to feel some of what it's like to be them. As you deepen in your sense of empathy, you know, a lot can start coming through. Empathies really important to develop empathy for You know, their actions, their feelings, and their thoughts, kind of three loosely related empathy circuits in the brain. Mirror neuron-like circuits for actions, the insula for empathy for their feelings resonating with their feelings and prefrontal cortex, theory of mind, coming really online by the third birthday, being lost gradually often as people unfortunately demand, but still empathy for feelings and actions. Persists based on lower circuitry in the brain.

[00:33:53] Anyway, empathy you might green light for empathy. No worries Then there's yellow light where? Not so sure about that You know, maybe or maybe part of what you're saying. I can join you've said four things here You know one of them was like total egregious topspin. I didn't need that today Two of them are kind of I don't know one. Of them was. Like yeah, okay I can cop to that, you're right. I was irritated, I was cranky, I kinda dropped some tone on you, some attitude. Normal, I'm not gonna feel ashamed of it, but you're all right. I can understand that that impacted you and I'm gonna try to reduce or prevent that in the future. Okay, that's the yellow light space, all right? And then there's red light. No, no. I don't agree with that. I'm not gonna do that. I'm gonna engage with you if you do that." You know, that's red light stuff. Know what's in your list.

[00:34:56] And one of the things that really comes up for people about red lights is grief and dismay under the anger. It's natural to have anger associated with your red lights. Like, I can't believe you dropped that ball yet again, or I can believe you're saying that to me, so unfair. Or, I thought we agreed, you would never use that tone with me again, or that word, right? It's understandable. But what's underneath that irritation? It's typically sorrow. You know betrayed again, let down again, not joined with again, you know. They didn't, they didn't heed you, yet again. You know, you wrote that email, you made it clear, you put the list on the refrigerator, the house rules, you know, you have a text that says they agreed to something or other and you bring it up to them and they they blow off you and you realize, wow, they're not willing to keep their agreements with you. Or repair, you know? It's like grief, sorrow, dismay. And often we defend against the underlying dismay at people who are disappointing in certain regards, which then drives us to the gratification of anger, which has a danger. And the escape is insight, self-awareness, and a willingness to feel the softer feelings underneath the surface. Okay, so green yellow red.

[00:36:48] Now, sometimes you gotta process it for a while. You have to sort out, okay, what's my moral stand here? What are the relevant principles? What's actually happening? You know, I think for me, the big three again and again are what are the facts? What are my values? What's my plan? And foundation is facts. Like what's the, you know, again, not spinning out into well, everybody has their own reality. No, like did, was the glass knocked over on the table? Right? Did you get home at 630 or 6 o'clock like we agreed? What are the facts? Facts are facts. You know, sometimes, you know, people might not know exactly what the fact is, but facts matter. Facts and then values. What are your values? Why does something matter? And then what's your plan? What's your, you, know, view about it? Okay? So I'm gonna do one more.

[00:37:42] Actually, what I'm going to do now is I'm to tell you what Number three, number four, and number five are. Know what your own lines are, okay? So you've sorted out what's coming out to you, green, yellow, red, and you're moving now to your own particular plan, all right? What are your lines? And in particular, what will you not tolerate coming at you, and what will not give? These are two different kinds of boundaries. You're not going to put up, you're going to, you're not gonna stick around if that comes at you. Now, how you don't stick around, a lot of details, I'm going to get into that next week, but you're gonna take action. Your plan is to take action related to certain things coming at you from certain people. And it might be simply that inside your own mind, you're to increasingly differentiate from the sorrows of your adult children. Or the refusal of certain people to repair. You're just not gonna let them occupy your mind rent-free. That might be what you decide to do. The other kind of boundary is what we do not give. Like you're not gonna give attention anymore to Uncle Bob who calls you when he's drunk. You're not going to give that attention. Or you're gonna give more than 20 minutes of attention. To someone who keeps telling you the same complaint over and over again, or you're not gonna loan money anymore, or you are not going to pick up their clothes anymore, and whatever, you're gonna give that anymore. I had someone today who is complicated, I respect a lot, is a very senior Buddhist teacher who keeps asking me to edit their book. I'm just not gonna do that, And I'm going to say no. All right, I'm not gonna give that, okay? All right.

[00:39:50] Number four, setting those boundaries without communicating about it. There's a whole category of boundary settings that you do unilaterally. And you don't create a thing about it, you don't talk about it with them.

[00:40:06] Then fifth, boundaries with communicating or boundaries with overt obvious actions. That's a big category and I'm gonna get more into it. All right, okay. All right.

[00:40:20] You got that I'm going to repeat those three we're going to get into Number three, in my list of five, knowing what you will not put up with coming at you and knowing what will not give and establishing that clarity in your mind, which can often be complicated if you also love the person that you're setting boundaries with or have duties toward them, like an aging parent or an adult child. Number four, in list of 5, boundaries without communicating and number five, boundaries with communication. Obvious action. Okay? So... Yellow light for me was the category of not sure, should I set this boundary, should I not set this boundary, maybe I could set a partial boundary. You know, red light is, boundary time.

[00:41:13] So just finishing up here, can I comment, this is from 1969, a heck of a year. So here I started, so here I left home, freed a boundary between my family as I was pulling out of the driveway, literally, packed up for UCLA dormitories. 1969, you know, for me, at least a good year. Anyway, from 1969, can you comment on wanting loyalty from your

loved ones for all the sacrifices made for them? Is there a role for that? This is really interesting. There's an aspect of boundary setting that has to do with disenchantment, where we give up trying to get blood from a stone. Trying, we give it up trying to get a send a duck to Eagle School. We just realize, I'm in the process right now, I'm just realizing that someone that, you know, I've engaged in my work to do something is just never gonna do it, because they don't wanna do it. There's a lot of word clouds around it, but they just don't want to do it and they ain't gonna do, and so now what do you do?

[00:42:20] So, you now, I think it's okay. I think this is where values come in, in terms of our values about. We consider to be appropriate behavior from our loved ones, friends, family, people we've come through for. We have our values. And then you have to ask yourself, are your values good, are they appropriate, are they, you know, kind of within, you, know, reasonable bounds? And then what do you do if other people don't want to live up to those standards? They don't care about that. They, I was talking with someone earlier to be really blunt, you know, some significant fraction of the population is temperamentally sociopathic. They have very limited capacity for empathy, and they, in terms of moral reasoning, they are at the bottom of the stack, I believe, from Kohlberg, completely concrete. So it's all about them, and it's about what can they get away with. And what will be the rewards and the penalties. That's their level of moral reasoning. And they can still function, and some of them become CEOs of very big corporations. So my point being, sometimes you realize, wow, they just don't care, and they're not gonna care.

[00:43:42] And then what do you do about that? And to me then, that can lead onward to a kind of internal boundary where you realize I'm just gonna quit asking for that, I'm never gonna get it. And I need to open to grief and dismay about it, but it's not going to happen. Or maybe you make a few efforts to try to establish expectations in your relationship. And over time, now you start to realize that they're just not gonna do certain things. So maybe that leads you then to set certain boundaries in how much you're going to be preoccupied with them or do various things for them. You see, there's a relationship between disenchantment in a healthy sense, waking up from the spell and the boundaries we set in important relationships.

[00:44:34] Okay, you can see how much richness there is in this topic, isn't there? From the standpoint of the Dharma. One of the fundamental teachings which I read more deeply in Richard Gombrich's wonderful book, *What the Buddha Thought*, Thought, Gombrich, G-O-M-B-R-I-C-H, a really fun book from a deep scholar of Buddhism. You can skip through some of the erudite footnoted stuff and just, you know, there's a lot in it. But anyway, it made the key point that we inherit the results of our own volitional actions. That's our karma in a broad sense. But the volitional actions of others may have consequences for us, but they are not our karmas. It's like we can be affected by a storm, an earthquake sadly, wishing people well around that certainly. We can be effected by events, but we don't have moral culpability for them. We have moral culpability for the results of our own actions. And there must be a differentiation. That's fundamental to Buddhism around our volitional actions are not their volitional elections and their volition elections are not ours. We're not responsible for their volitional actions. We may have to deal with the consequences, but we're not culpable for it. You see, and this is really crucial in Buddhism in the ways that the Buddha differentiated that word himself from the teachings of his time. That emphasized empty rituals and said, basically you are stuck in this life and pretty much nothing you could do would get you out of it. And he said, no, birth is not what makes people holy, it's how you act that makes you holy. Well, if you cannot inherit the fruits of your own actions, you cannot inherit the fruit of your spiritual practice. So this topic here about boundaries Leads. Deeply into fundamental roots of any form of lasting

healing, growing, and awakening. In addition to its practical benefits in dealing with the in-laws.