



**Dr. Elise Bialylew, founder of Mindful in May ([mindfulinmay.org](http://mindfulinmay.org)) and The Mind Life Project ([www.mindlifeproject.com](http://www.mindlifeproject.com)) and author of The Happiness Plan, interviews Daniel Goleman.**

**DANIEL GOLEMAN**

*Daniel Goleman is an internationally known psychologist and science journalist. He is co-founder of the Collaborative for Academic, Social and Emotional Learning at the University of Illinois in Chicago. He is also a board member of the Mind & Life Institute. He currently co-directs the Consortium for Research on Emotional Intelligence in Organizations at Rutgers University. As a science journalist, Dr. Goleman was awarded the Washburn Award. He was also awarded the Lifetime Career Award from the American Psychologists Association and was made a Fellow of the American Association for the Advancement of Science. He has authored many books, the most lauded of which is Emotional Intelligence in 1995 which was on the New York Times Bestseller List for a year and a half. His latest book is Altered Traits: science reveals how meditation changes your mind, brain and body.*

**Elise:** Dan, thank you so much for being on this program. I have to confess I have followed your work for a long time and I am somewhat nervous because you are someone whose work I have admired, it's very exciting to have this conversation. So, thank you.

**Dan:** Well, I'm delighted to participate in Mindful in May. Thanks for inviting me.

**Elise:** So, Daniel, The Harvard Business Review -- I love this. They stated you have a real knack for writing books that share revolutionary paradigm shattering ideas. I love that phrase. Your book Emotional Intelligence sold over five million copies and was translated into more than 40 languages which is really extraordinary. You've actually helped an entire generation of people learn about emotional literacy and have a language for this crucial aspect of being human. And now I recently finished your most recent book Altered Traits, how science reveals how meditation changes your mind, brain and body. And I'm so excited to dive into this but before we do, I'd love to give the listeners a little sense of your relationship with meditation, your own personal journey, how you got into this space.

**Dan:** Sure. I started meditating when I was a sophomore in college and I did it because I was anxious. It helped me calm down. Also I did it twice a day and I took a nap every afternoon. Then in graduate school I got a travelling fellowship to go to India and I got much more deeply into meditation. I started doing this ten-day vipassana courses, I was with an old Yogi Neem Karoli Baba who then was famous as the Ram Dass's guru who was quite remarkable. I never met anyone like him. And then when I got back I continued to meditate pretty much

daily and tried to do retreats once or twice a year mostly Vipassana, lately in the last ten years or more I've segued into a kind of Tibetan cousin of mindfulness insight called Dzogchen and I find it a very good practice but it was a very natural progression.

**Elise:** Thank you. And can I ask: you know, this word mindfulness is everywhere now and you've been in this space for a very-very long time. What is your personal definition of mindfulness? There's a lot around but how do you understand it?

**Dan:** Well, I think there are many contexts. The classic use of mindfulness "sati" actually is a little different in the way it's come into common usage in a lot of Asian meditation systems that use the concept of mindfulness. It's a way of standing guard of monitoring your mind or your mind state and keeping a certain stance in awareness. So, if you're concentrating and your mind wanders you bring it back. That's a mindful moment when you noticed, and then you brought back. However, it's used now, thanks I think in a large part to my old friend Jon Kabat-Zinn who was someone I knew since Cambridge days. Jonny has brought mindfulness into common parlance as a special way of paying attention in the moment where you monitor, you observe, or note, are aware of your thoughts and feelings as they come and go but you don't get swept away by them and you don't judge them particularly.

**Elise:** Yeah. I really love what you said just then about standing guard. I think that's such a powerful way of expressing what mindfulness is. It makes me think about sort of a night club and the security guard. We have all these kind of thoughts that are coming to our mind like some are really friendly and some are boisterous, drunk, kind of violent, you know. And --

**Dan:** Exactly.

**Elise:** Yes. And that also makes me think about this sort of design flaw of the mind that somehow, we have to consciously notice what's going on to protect ourselves from this automatic flow of thoughts.

**Dan:** Well, I think there's actually implicit judgment in the notion of protecting ourselves. I think the mind in evolution was designed to be able to focus when we need to, and to wonder kind of random access memory at other times, the down times but then as we realised the usefulness of becoming disciplined about how our mind operates I think mindfulness has become very appealing because it's definitely a tool for that, for managing your mind in a way that suits you.

**Elise:** Absolutely. So, your book called *Altered Traits*: I wondered if we could begin by you just giving a definition about the difference between a state and a trait.

**Dan:** An altered state is a temporary state of mind that passes for example you're on hallucinogenic drug or marijuana. It's a state that is induced by a drug or actually if you're taking tranquilisers, same thing. these are psychoactive substances and they induce temporary states. They're temporary because when the drug passes onto your body, the state ends. An altered trait on the other hand is a lasting change in being unconsciousness and classically they're meditative altered states and they're meditative altered traits. And we're trying to point to that by using altered traits in the title.

**Elise:** So, just to clarify there with the altered states obviously it's something you can take externally to change your whole mental state. But it's also from your perspective an altered state when you're actually meditating, if it happens to feel relaxing and calm and you're in a calm moment..

**Dan:** It could be calm, it could be equanimatous it could be and a lot of altered states described in classic meditation literature and the distinction that's made in that literature too is whether the alteration lasts into your everyday living when you're not necessarily meditating. That's the altered state.

**Elise:** And so basically your book which I've honestly speaking to so many people about because I think it's actually a must read in this day and age, because there's so much science around that as you highlight in your book is getting vitalised and is maybe not so sort of vigorous, but in a nutshell or in essence what did you find about the relationship between meditation and altered traits? Again, this is your whole book but in summary before we go deeper into a few areas.

**Dan:** You know, when I was in India and I met people like or Neem Karoli Baba or Munindraji who was a teacher of Joseph Goldstein a teacher who was an early mindfulness teacher in the west and Sharon Salzberg also, or Khunu Lama who was a very humble monk who lived in Bodhgaya who turned out to be the Dalai Lama's teacher on compassion. And all of these beings exhibited an altered trait I felt. I thought they're just not like my professors at Harvard who everyone looks up to as a model but they have something way beyond those people. And then when I came back to Harvard I did a dissertation showing that meditation could help with stress, help you recover more quickly. And Richard Davidson, my co-author on the book who was a fellow graduate student, he also did his dissertation on meditation and attention and he use EEG. There were only about three studies in the academic scientific literature that we could cite then. Now there are more than 6000 peer review studies in meditation, and using very rigorous standards we narrowed that down to 60 really bullet proof studies, and looking at those it was very clear that there was a kind of dose response relationship in meditation, the more you do, the more benefits accrue. And if you do it for many-many hours over a lifetime, the benefits translate into what has to be an altered trait

**Elise:** And so in some ways I'd say, the metaphor or the analogy is being made that meditation for the mind and optimising mental fitness is like physical training for the body and there are many similarities there in terms of the more physical exercise you do, the more fitter you're going to get. Is that how you see it...

**Dan:** Yes it's exactly like that. It's a very good metaphor and very good analogue. It's like working out a muscle. The mind is a muscle or a set of muscles, the circuitry there and they strengthen according the uses. So, the more you use them, the stronger they get. And daily meditation, for example, gives you a workout, a mental workout. Like a mental fitness exercise.

**Elise:** Yes. Can you talk a little bit about -- you mentioned your dissertation on stress -- can you share anything you gleaned from viewing all of these studies around meditation and its effect on stress and I was particularly interested in physiological perspective .

**Dan:** So, I was trying to show that if you got upset, meditation helped you recover more quickly. The operational definition resilience in science is the time it takes from peak arousal, peak upset to getting back to your calm state. And I thought -- I kind of showed it but it wasn't that good a study frankly and in the book I tear it apart -- I didn't want tear[ anyone else's work apart.

**Elise:** Which is why the book feels very trustworthy.

**Dan:** And however, since then there have been many-many studies on stress and meditation which indeed show that it does make you more resilient, it does help you recover more quickly which means at peak upset, trauma, stress whatever it is, your heart is beating really fast and stress hormones are flooding your body, and the more you have been a meditator -- not that you're meditating at that moment, the more quickly your body recovers from that state and that's now been very well-established.

**Elise:** How from your own practice and being a very experienced meditator and your work in this field, in psychology, how do you imagine that that happens? Like the mechanism, why would that happen.

**Dan:** We have a good idea how it happens. When you're upset, the amygdala and the related emotional circuitry get activated and they make your body pump out stress hormones cortisol, adrenaline which create that fight or flight or freeze response, otherwise known as "I'm really mad at that guy" or "I'm really scared" at least how we experience it. And the meditation turns out to strengthen circuitry in the pre-frontal cortex just behind the forehead. It's the brain's executive centre which manages those circuits which can turn them off. And so the stronger that gets, the better able you are to calm down, to stop the cortisol and get back to calm and clear state.

**Elise:** I'm really fascinated in that particular relationship between the pre-frontal cortex the controller or the higher self, and the amygdala. And also for people that are listening the awareness around how we develop this skill through our upbringing and whether we were given that emotional regulation when we were younger and the hope that we can have through a practice like meditation that can actually help us learn how to --

**Dan:** Yes. It turns out parenting does have a lot to do with the set point for the relationship between the pre-frontal cortex and amygdala. So do genes actually. However, we know that the environment and learning have huge impact on your ability to leverage that system. It turns out if your mom when you are in the womb is highly stressed, it sets your neurotransmitters so that you're more easily triggered and the stress affects you more deeply. However we have an ability because of what's called neuroplasticity that the brain changes with repeated experiences to modify that. So, even you as a child were very timid, very shy, very easily upset, as you go through life, you may have learning experiences that help you manage that and one of them that definitely can do this is meditation. I saw a classroom in a very impoverished New York City called Spanish Harlem, seven-year-old kids who every day had an exercise called belly buddies. Let me tell you about the kids. They lived in a housing project which means they were very poor, supported by the city basically. Many of them are born to single moms. One

day a little girl came in upset and the teacher said, “What’s wrong?”, she said, “I just saw someone who was shot.” “How many of you know someone who was shot?” Every hand went up, every hand. That kind of childhood, so very traumatic. And there were a lot of what is called special needs kids like attention deficit, hyperactivity. I heard this before going to class, I thought it would be very chaotic. Actually it wasn’t at all. And the teacher said here is why belly. And one by one they go to the cubby and they get their favourite stuffed animal, their favourite place to lie down on the floor. They put the animal on the belly and they watch them rise on the in breathe, fall on the out breathe, rise on the in breathe, fall on the out breathe. Count One, two three on the in breathe, one, two, three on the out breathe. Basically it’s beginning training in mindfulness and it strengthens the capacity called cognitive control. This speaks to your question of what happens in the brain. Control means that the circuitry in the pre-frontal cortex which manages the amygdala and which controls attention, gets stronger and stronger and cognitive control -- a study in New Zealand actually found, that kids four to eight who have good cognitive control, in their thirties when you track down a better health and better financial success than kids who don’t. And the kids who have poor cognitive control at four but manage to get better cognitive control at eight have the same benefits. SO in other words this ability is very important. Also, it turned out cognitive control is a better predictor of your adult status than your IQ or the wealth of the family you grew up in.

**Elise:** How fascinating.

**Dan:** A great way to level the playing field, strengthening the circuitry. So, there’s an argument. I think for teaching mindfulness to kids.

**Elise:** Absolutely. Can you just define again cognitive control? Just repeat one more time what that is.

**Dan:** Cognitive control is the ability to allocate attention where you want it, to calm down when you get upset. It turns out the same circuitry in the pre-frontal cortex does those things. So, you become able to not be distracted by your phone and that video game, and do your homework instead. And also to get over being upset when that kid bullies you or whatever.

**Elise:** Yes. Or be able to catch yourself when you’re aimlessly scrolling through Facebook. I mean this is like an epidemic for people, just getting lost in the Facebook stream aimlessly and then having cognitive control to go, “Hang on, I’m just wasting my life right now.” Yes. Can you tell me -- a question comes up a lot through this program and other programs that what’s the minimum dose of meditation that’s required or, I actually asked your friend and colleague Richie Davidson when I interviewed him and he laughed, he said it’s such an American question. What’s the most efficient way I can meditate?

**Dan:** So, the literature that we reviewed suggests that as little as five or ten minutes of mindfulness will have short-term effects. One of the benefits are actually what you were just saying going through Facebook or multitasking as we call it, doing many things at once. If you’re very focused on a task, like that one important thing you have to do today, then you decide I better check my email, and that leads to checking your Facebook and to this and that and other things, then you get back to that one task, the concentration which was at a very high

level is now at a low level and you have to ramp up again. If you've done mindfulness, just ten minutes of mindfulness, you don't lose the concentration when you go back to it. So, we could say that the benefits start right at the beginning and also that they get much stronger. I think they're largely state effects at the beginning and those effects become longer and longer lasting as you continue practicing.

**Elise:** Yeah. I think that's reassuring as well because I think there's a bit of a misunderstanding or a myth that you have to sit and practice meditation for 30-40 minutes or something in a row. You know, but there is value in obviously sprinkling shorter meditations throughout a day and then I guess the collective impact of these altered states might shift.

**Dan:** I think it's very much like what we find in the physical exercise which is if you do five or ten minutes four-five times a day it's the same benefit as doing 45 continuous minutes.

**Elise:** Yes.

**Dan:** I'm not sure that's true with meditation. It could be. Makes sense to me. And I would say that the best meditation is the one you'll do. Good to stretch the times slowly as is comfortable for you. I started out doing 20 minutes a day and falling asleep in the second dose, I did it twice a day. And now I like to sit an hour or more if I can. It's very individual. I was just in India I had a dialogue with the Dalai Lama. And while there, I met a very advanced woman that he really thinks a lot of and she can sit in meditation all day. You know, and Tibetan yogis do that. But they're like industrial strength.

**Elise:** Talking about sitting in meditation all day, in your book you talk about a quite remarkable story about a Tibetan monk master Mingyur Rinpoche and the studies that have been done in Richie's lab. I would love you to share something of that and what the takeaway message from that research is. It was pretty extraordinary.

**Dan:** Well, in the book we have three kind of meditators. One is beginners. Most people doing mindfulness are beginner, up to a hundred hours lifetime total and then long term which is like 1000-10,000 lifetime hours and then the really advanced yogis which was 12,000-62,000 hours. And the 62,000 was this one lama named Mingyur Rinpoche.

**Elise:** And he's quite young. So that's a lot of hours when you divide that over age,.

**Dan:** He did a three-year retreat when he was 13. And you get almost 10,000 hours credit for a three-year retreat. He was 62,000. So, you know, that's quite a lot. What he did though, really astonished everyone. He said after he's been at Richie's lab, "I'm going to do another retreat, a longer retreat," and everybody assumed he'd go to hermitage and have an attendant who brought him food and stuff which is usual way lamas do it. Instead, he disappeared in the middle of the night and nobody knew where he was for 4.5 years. And it turned out he was in caves in the high Himalayas or when it was really cold, he'd go down to the planes and dress as a Sadu not as a lama. And it was quite remarkable and his brain -- I think he was maybe 41 when he...

**Elise:** Yes, that was what you write in the book. 41 or something --

**Dan:** His brain looked like a 33-year-old's. In other words it seems to slow the ageing of the brain. Also, he was one of many yogis who showed a really remarkable functional pattern in the brain which had to do with the gamma wave. Gamma waves occur naturally to all of us when we have a creative insight or when you have a vivid memory of for example biting into the peach, the flavour and the smell and the sound and the -- all that comes together. It lasts about a quarter and a half of a second usually. But gamma waves show up in these long-term meditators all the time when they're at rest. So, they're in a different trait of consciousness we have to say.

**Elise:** And you think that that is not how their brains were when they were born kind of thing

**Dan:** We doubt it. We think it's due to the practice. But this is one of the many questions that needs to be researched. But to identify someone at age three who's going to be a long-term meditator. I doubt that exact study will ever be done.

**Elise:** Actually after you wrote about him in your book I went off and followed and checked out a few of his books and I was really interested to discover that he actually -- if my memory serves me right -- suffered a lot of anxiety as a young person. So, that was also really interesting.

**Dan:** He was phobic. I think, agoraphobic, and he had panic attacks his first year on retreat , but at the retreat he was so good they made him the meditation master for the next retreat. When he was a little boy, he once said his favourite game was to go to a cave and pretend he was meditating.

**Elise:** Not your average child. So what do we know -- if you could share what we know with a level of confidence from the science around meditation and the brain both from a structural and functional perspective and what impact meditation might have. You've shared this kind of olympic meditator as you talk about in the book but for more mainstream --

**Dan:** There are two very dramatic patters in the brain that show up. You don't have to be like an expert yogi industrial strength which is daily practice. One I mentioned is about the pre-frontal circuitry for attention and managing the amygdala gets stronger which gives you both more control over your attention, cognitive control, as well as allows you to manage upsets more effectively. And the second has to do with the variety of meditation called loving kindness. The Pali word is "meta." Loving kindness where you wish, you know, may everyone who's been helpful to me in my life, may people I love, people I know, and so on be safe, happy, healthy, free from suffering. These kind of wishes, when you spend time doing that it turns out it has a neuroplastic effect which is it strengthens the circuitry in the parental care-taking circuitry, the circuitry for parents' love. So, what you're doing is making the brain primed to be more loving and more compassionate, more caring. Those are very different kinds of effects. And I would say mindfulness without loving kindness probably does not create the compassion. Classically, those are always done together.

**Elise:** Yes. I mean in this program that's what I bring, this loving kindness in as I think it is an important thing. I think you wrote in the book -- I'm just looking here -- you write something

interesting, “Compassion and loving kindness increase amygdala activation to suffering while focussing attention on something neutral like the breath lessens amygdala activity.” And then you wrote, “Loving kindness acts quickly in as little as eight hours of practice. Reductions in usually intractable unconscious bias emerge after just sixteen hours and the longer people practise, the longer their brain and behavioural tendencies toward compassion become.” So, I thought that piece about compassion and loving kindness actually increasing amygdala activation to suffering was interesting.

**Dan:** Well, that’s part of the story. You have to tell the whole story. Ordinarily when you’re confronted with someone who’s suffering or a vivid image of someone say like burn victims it’s very upsetting. And because of this circuitry in what’s called the social brain, emotions are contagious. So, we catch the suffering or pain or frustration of the person in pain. Ordinarily though, that’s not a good thing because most people react by shutting down because that calms them down to tune out of other people suffering. What changes it is loving kindness. If you activate the circuitry for love, you don’t tune out. You experience their suffering and you continue to be present to them which means you can help them. And I think it’s very important to add that.

**Elise:** Thank you for clarifying that. And so, this kind of practice could be very powerful and helpful for those in the health profession. I mean I myself worked in acute psychiatric wards and remember that emotional contagion and then the risk of vicarious trauma, burnout, that kind of thing.

**Dan:** Absolutely. And in fact it’s been tried with nurses and other professionals who’re confronting suffering day in and day out who often catch it. but don’t metabolise it. They become emotionally exhausted and then quit. And this has been done preventively so that they have a way of managing their own emotional reaction to continue to help and care.

**Elise:** And that is -- you’re speaking specifically about the loving kindness practice there or...

**Dan:** Yes, I am.

**Elise:** Yes. Okay. Thank you. Can you share a little bit about -- you also allude to this in the book around the relationship between mindfulness and meditation and mental health conditions like depression and anxiety. There’s been quite a lot...

**Dan:** Sure. A meta analysis that we review in the book found that meditation was about as effective for guarding anxiety and depression as medications. No side effects. Not true for bipolar which is very biological. But for, you know, ordinary depression it seemed to be quite effective. It’s been tested for trauma, the results are not in yet, and we really don’t know about how effective it is for other disorders like eating disorders and so on. There are programs that are mindfulness-based for treating eating disorders but they haven’t been tested in a kind of gold standard level the way you would with a new medication for example. And we’re very conservative and --

**Elise:** Yes. Sure. I mean the fact that there is robust research around meditation or mindfulness and, you know, supporting symptoms of anxiety and reducing relapsing depression. What do



you make of the fact that, you know, this isn't as prescribed as medication? What's your take on that?

**Dan:** That there are not multi-billion dollar companies sending armies of sales reps around there is for pharmaceuticals. That plays a role.

**Elise:** Would be pretty amazing if there was, wouldn't it? If they had meditation reps.

**Dan:** No one's making money out of it.

**Elise:** Yes. But I think it's a really important message for the listeners to hear but also obviously to put the caveat in there like not getting off the anti depressants immediately and doing this in sync with someone that knows what they're doing.

**Dan:** Thank you for saying that.

**Elise:** What piece of research has most fascinated or impressed you in scouring through 6000 studies and working on this book?

**Dan:** One finding that really surprised me was it was long term meditators like vipassana meditators, people go to insight courses regularly. If they do a day of meditation their genes for inflammation throughout the body down-regulate. That means they go quiet. That was quite unexpected. In fact skeptics in general science said that it was impossible that a simple mental exercise could impact on genes that way. But it seems to be the case. Well, that's really interesting.

**Elise:** Thank you so much for your time, Daniel. I've just got a couple of more questions that I'd love to ask you, then I'll open it up for you to share whatever you haven't covered and feels important. You write in your book, "Once we glimpse our mind as a set of processes rather than getting swept away by the seductions of our thoughts, we enter the path of insight." Can you elaborate on this?

**Dan:** So, in mindfulness at the beginning you can be really fascinated with thoughts that come and go and the content of those thoughts. But after a while particularly on retreat you just start to see it as a process, here's another thought, here's another feeling. And as you do that I think the practice morphs into what's called insight where you can see that, you know, thoughts come and go, they aren't really that compelling. There are several kinds of classical insights. But those are insights that occur because you're no longer interested in the content. You just see a thought as another thought.

**Elise:** Thank you. And then how -- so then the impact of that when you go back to life how do you see you know what impact would that have?

**Dan:** Well, I think that it gives you -- as long as it continues, might be a state effect remember, but it gives you real equanimity about the stuff that life throws at you instead of being very reactive. I think it makes you better able to respond with more common clarity than you would ordinarily.

**Elise:** Apart from your own books, I'd love you to share a couple of books or writers that come to mind that have influenced your thinking or your life in some way. Just in this moment, whatever comes to mind. I know there must be hundreds.

**Dan:** Yes. Very early I was very influenced by a British psychoanalyst named R. D. Laing particularly a book called *The Politics of Experience*. And I like a book my friend Dan Siegel, I like my friend Jon Kabat Zinn's books. I find Alan Wallace's translations of Dzogchen texts quite helpful if a little academic in language but still the meaning is amazing, and I like the books of Rangjung Yeshe, a little small imprint which is distributed by I think Shambala or someone. Anyway, those books are really fantastic. But it's you know, very specialised taste.

**Elise:** No, thank you. Thank you for those offerings. And finally through the journey that you've taken in writing these books and being a practising meditator what advice would you firstly have for yourself, for your thirty younger self in general about living a life well lived and what you've learned.

**Dan:** Well, connect more with the people you love, practise meditation more, and don't take it all so seriously.

**Elise:** Yes. And finally, for the listeners, for those who might be beginning their meditation journey, any advice that you were given or gleaned that really made a difference to your practice you'd like to leave them with?

**Dan:** Well, one thing is very helpful to understand. Particularly, at the outset was that it's not that your mind is out of control, it's that you're paying more attention to what's actually going on. That's one thing.

**Elise:** You mean when you start? You're saying when you --

**Dan:** Oh my god, I can't do this, my mind is crazy, it goes everywhere. That just means you're paying attention to what's happening in your mind. And the other thing is that every time you notice your mind wanders, you bring it back to the practice, you strengthen your circuitry for the practice. And that's like reps in the gym. It's the basic move of meditation. And that the more you do, the better it tends to get. But don't expect anything particular to happen. Just see what happens slowly.

**Elise:** Thank you. And as we close the conversation I wanted to thank you whole-heartedly. Your work has really personally improved my own life and rippled through the people that I worked with and the world at large. Anything you wanted to share about your work that we haven't covered for people...

**Dan:** One thing: a lot of people know my books like *Emotional Intelligence* but lately I've been publishing with a small house that only distributes online, it's called Key Step Media. And my most current work particularly on emotional intelligence and particularly on the competencies of emotional intelligence which we didn't really get into, are available at [KeyStepMedia.com](http://KeyStepMedia.com) and also-- I'm going to be doing an online program on emotional intelligence basics because, you know, when I wrote *Emotional Intelligence*, it became a mini

industry and many hundreds of thousands of people are teaching I don't know what. SO I thought I'd teach my own opinion of what emotional intelligence and that's also going to be available through Key Step. I'm also doing a program for people who want to coach in emotional intelligence. All through Key Step Media. So, I would say that's a resource but I'd like to call it to the attention of your people.

**Elise:** Right. Thank you. And can I be sneaky and just call you up on emotional intelligence competencies? I haven't focused on that which is really so much of what your work and career has been about because I wanted to really dive into this new book. But would you mind sharing something about that in case someone listening hasn't come upon your book Emotional Intelligence?

**Dan:** Okay. So, there are four parts to Emotional Intelligence. Self-awareness, mindfulness is a terrific way to increase that, self-management, and mindfulness helps enormously there, it's not just managing upsetting emotions it's also staying focused on your goals, being able to motivate yourself staying positive, being adaptable. Then there's empathy, social awareness, tuning into the other person of being mindful of what's going on with them, not just with yourself, which is the basis of the relationship management which is the fourth part ,how you handle relationships so are you able to -- you know, in a business setting for example be persuasive or be able to inspire people, motivate them, are you able to collaborate well and be a good team player. Can you handle conflict? Can you come up with win-win solutions? Things like that. So, there's the competencies. And Key Step Media has a primer series. So, there's a primer on each of those areas.

**Elise:** Great. Okay. Thank you. Dan, thank you so-so much for your time, for your incredible contribution to the world and wishing you well and look forward to many more books from you in the future.