

Awakening Through Love

An Interview with Dr. John Makransky and Travis Newbill

[0:00:08.5] Travis Newbill: Hello, and welcome to the Science of Meditation online summit, presented to you by Shambhala Mountain Centre, we're on day four in which we're discussing compassion and loving kindness. My name is Travis Newbill and I'm glad and honoured to be here with John Makransky, who is associate professor of Buddhism and comparative theology at Boston College, he's the cofounder, the courage of Care Coalition, guiding meditation teacher for the Foundation for Active Compassion, and author of Awakening through Love, Unveiling Your Deepest Goodness. John, thank you so much for taking the time to join us today.

[0:00:50.3] Dr. John Makransky: You're welcome.

[0:00:51.7] Travis Newbill: I thought a good place to begin would be exploring our relationship to love and as people, love is something typically that we want, something that we want to give and there may be some sense that we need to somehow become more loving in order to have that as part of our being. Your work suggests and emphasises that love is a natural capacity within us. So I thought maybe just to open up that point, is that the idea and why is it important for us to have some recognition of that?

[0:01:48.4] Dr. John Makransky: Yeah, well, love is something that we do need to cultivate, but I think it's... I find it very helpful to draw on understandings of our human capacity for love that emphasise that it's a natural capacity, it's an innate or underlying capacity to us, that we're not just in the process of cultivating a more inclusive and stable attitude and power of love, it's not primarily a matter of struggling hard to try to make us nicer people, there's already actually quite a tremendous capacity of love that we can learn to draw upon, we can tap into it, we can learn to let it come forward, and what I'm drawing on from that kind of perspective is that first of all in terms of evolutionary psychology, evolutionary biologists and psychologists have begun to explore and acknowledge that there seems to be certainly an innate capacity, first of all in mammals in general and then in humans in particular, for care and empathy that concerns first of all their own offspring, and then in relation to that family and communal circles and clan circles, and then even wider circles. But that's actually crucial to our survival so that's evolutionary psychology but the more fundamental perspective I'm drawing on in terms of meditation and contemplative practice is a stream of Buddhist understanding that there's built into our fundamental awareness is already a tremendous capacity of love and care and compassion, but that that capacity is held back by the patterning of our thoughts and our ways of reacting to things and ways of labelling things, so there's a capacity there but at the same time that capacity is being held back ongoingly, kind of moment by moment, by the patternings of our minds and our reactions to things, so to be able to tap into that natural capacity can help us to overcome what's holding it back.

[0:04:04.1] Travis Newbill: When we're using the term love, when you're especially using the term love, could you say what you mean by love? Could you describe love?

[0:04:15.6] Dr. John Makransky: Yeah, when I use the term, where I'm drawing on Buddhist philosophy and psychology but also in some conversation with western philosophies and theology and psychology, what I mean by it is kind of a perspective and an attitude in which we are recognising another person or another living being as somebody deeply worthy of care, rather than seeing this other person or creature only in terms of our own ego centred, very limited impression of what it is that we may perceive that we want or need out of this person or creature, not just reducing them in our minds and our own emotional reactions to our own limiting and reductive impression, just what do I need out

of this person? Or this person is just a stranger to me, no other value to lose, no other importance there, but love brings a kind of perspective in which we're sensing that there's a subject there, there's a subject with a full life, someone who also has feelings, someone who is going through the struggles of life and possibly the joys of life, a full subject, not just our own limiting impression, an object of our need or use at the moment. This distinction's actually made I think beautifully by Martin Buber, one of the great 21st century existential philosophers, he drew a distinction in how we perceive others, as either an I-though mode of perceiving, or I-it, as he called it. In I-though, I think that's the perception that I'm referring to as a loving perspective, we see the other person or creature as a subject, as deeply worthy of care and consideration and appreciation like ourselves, whereas the I-it mode of perceiving is seeing them as an object of need or use, an object of our ego... our own ego's reduction. So that's the kind of perspective of love and the attitude of love is one of wishing that other person or creature deeply well, wishing them to be well, happy, rooting for them, taking joy in their joy, that's the attitude of love. We've all experienced that in many little moments of our lives, many of which we may not remember, though they've been kind of crucial to our own development as human beings.

[0:07:03.5] Travis Newbill: So, love being inherent to us, the perspective and attitude of love being the recognising the fullness of human we're interacting with rather than objectifying and then wishing those other human beings well. The next question being so, what gets in the way of us developing this capability or being this way?

[0:07:34.6] Dr. John Makransky: Yeah, there's actually a true story, very brief, that I often use, it's a good touchstone for this question and I quoted it in my book, *Awakening Through Love*. I think I'll just read it to you, it's very very short, just a few paragraphs and it's true, it's a story about a veteran hospital nurse, her name is Lucy, and on the day that a new nurse showed up at this unit and she's in charge of this new nurse and has to take responsibility for everything that she's doing and getting her into that day. So let me just read the story. Here's the veteran nurse Lucy, in her own words, telling the story; Just as I thought I was having a pretty good day at work, I knew what to do for my patients and they seemed appreciative, my <inaudible 0:08:26.0>, I wasn't eating too much chocolate and I was treating everyone with kindness, everyone except the new nurse. She just rubbed me the wrong way with her sad, insecure smile, she's a little too eager, too needy. That evening I overheard the new nurse talking about her struggle to become pregnant, she'd finally had a child at the age of thirty nine, she told the listener, and that little girl had needed heart surgery and they lost her to an infection. By that time, going through menopause, that ended the nurse's hope for another child. Sheepishly I asked the new nurse what her baby's name was, her face lit up with a mother's love, Rebecca, she said, she would have been five next month, and she pulled out a photograph of a beautiful, bright-eyed little girl. My heart ached with shame, sadness and awe, thank you, I said. And what I meant was thank you for teaching me how much I have to learn. So you asked what is impeding this underlying kind of natural capacity for love and care, the story explains it well, I think, Lucy, the veteran nurse has an enormous capacity of recognition, care, love, appreciation, reverence even for this person who has been designated the new nurse on the unit. But all of that natural capacity of caring, love has been held back, held back by what? By all of the limiting impressions that she has over that other person, she's a little too eager, too needy, and those looming questions all correlate with her own construction of herself, and the way her self is constructed in her mind, in a way that's also... she's struggling to try to make her day work. So this other person here, under the label new nurse, becomes also labelled as an object to be fit into her day, by saying this I don't mean to be judging the teller of the story. I think what she illustrates is what we all are, we are socially conditioned and also individually conditioned to reduce everyone around us to very limiting impressions and limiting labels to correlate with the very limited label and

sense of self that we have at the moment, which is part of a whole agenda within our day, for how to try to hold things together. In this way everybody gets reduced to much much less than what they obviously are, but when there's that pattern of limited impressions and associative reactions gets interrupted by a moment of human contact, or a moment in which life somehow interferes with and disrupts the ongoing patterning of holding on to our limiting impressions, clinging to our limiting impressions of what everyone is, when that patterning of clinging gets concisely interrupted for that moment, then deep appreciation and care and in this case empathy and compassion, even reverence for this new nurse is already here, the veteran nurse didn't have to excuse herself, go off to another room and contemplate love and then come back and then have love, she already had it, the capacity is tremendous, but in order for it to come out, what's holding that back, what's impeding it, is our tendency to identify everyone around us and our own self with a very reductive impression of ourselves that has to be interrupted, when it is interrupted by some moment of deep human contact or experience of the life here, that experience evokes our capacity which is already available, already here.

[0:13:06.6] Travis Newbill: So in this example and in our lives, which I recognise this, a tendency to have judgments about people or limit them or what we allow them to be in ways, or not really like opening up to experience the person as kind of... sort of like dismissive, like okay, that person is over here, I have to do my own thing for the day, so some sense of opening up to who people are would be some kind of distraction from what we need to get done, would you say that's kind of part of what's going on here?

[0:13:56.0] Dr. John Makransky: I think fundamentally, I come back to kind of a basic Buddhist diagnosis of an ongoing problem that's going on, I just like to relate it to our everyday lives. Somehow in our minds and bodies there's an ongoing struggle to create the impression of a stable, secure sense of self and as you mentioned that our day is organised, we're trying to hold on to a way of organising our day, but the way we're organising our day is largely dedicated to an ongoing attempt within our minds to establish a sense of self that can feel safe and secure here, but in that process we're also establishing very limited labels and impressions of everyone else, because our minds are trying to fit everyone else into this narrow, stable and secure concept of self. So we see with the story with the new nurse, the veteran nurse is trying to maintain control of her day in her hospital unit, in a way that's basically workable as she understands it for her sense of herself there, as she's used to. The new nurse, the <inaudible 0:15:20.9> meaning of the new nurse within that framework has to be; how does she fit into my agenda? Is she helping me establish what I need to, to feel basically secure, safe, and comfortable here in world, or is she somehow complicating things? In which case now she's something of an enemy, too eager, too needy, annoying, so now she's going to reduce to only that, in that moment there is no fuller human here. Just an eager, needy, annoying one. Again, I'm not being judgmental saying this, I mean it to be an illustration of all of us, I think this little piece of writing was brilliant as a mirror on all of us. So in this way our minds are actually reducing everyone around us, much more than we're conscious, to far less than an actual full subject or a full human being, just a stranger, just a girl, just an old guy, just one of those people, just a cleaning woman, depending on our social context within our location. Everything and everyone becomes just this, just that, only that, only this, as an object of need or use to fit into the world that's constructed around our own sense of self. So it's actually there to begin to cultivate the underlying capacity of love, care, it's also the cultivating capacity to discern, to recognise that the reality of all the beings around us really transcends the limiting impressions that we've been reacting to. It's actually to cultivate the love and discernment or wisdom that comes with it is to be reintroduced to our whole world in some way.

[0:17:22.0] Travis Newbill: So I think there's one other aspect of this point, before we move on, I think I'm hearing... I heard, in the first segment of the response that these

judgments or criticisms that we are attaching to others, has some sense of reflecting some attitude that we have about ourselves, did I hear that right? I wonder if you could say a little bit more about that piece.

[0:17:53.4] Dr. John Makransky: It's hard I think for human beings to just fully embrace the nature of their experience, because it's so insubstantial and so vast, so we are indebted in relationships, connections into a whole wide world, and relationships and connections to everything around us and our experience is profoundly insubstantial, impermanent, changeable, transient. So the mind, for whatever reason, is attempting to establish some kind of a stable platform of something to hold onto here, and that primary platform begins by establishing a sense of self, a sense of self that has a certain concreteness to it, that's not just insubstantial, something that the mind can grasp to, hold onto, which can feel to the mind like it's establishing a ground of safety, security, refuge here, it has something it can hold onto and then in relation to and around that self, everything else is also defined as something that can help support or establish the concreteness and therefore the security and safety of that self, something that we can hold onto, something that isn't changing here. And then that becomes a definition of all the beings around us, we walk out onto a street in the city, everyone around you, the majority, may look and feel as just only strangers, that carries a kind of flowing of apathy, don't matter that much, until you see someone maybe a dear friend you haven't seen for a long time and you think, maybe he or she is coming toward you a block or two away but you're not sure yet, and then it looks and feels like maybe the one who matters is showing up. By contrast the <inaudible 0:20:05.1> raised up even more, and more limited impressions of everyone else around that person, they're the ones who don't matter that much, the one that matters seems to be showing up, and that shows us how the limiting labels and impressions of everyone around us associated with our sense of self have reduced them from where they're being conscious, just strangers, not someone deeply worthy of reverence and care and love and support, rooting for each one of them, that not mainly what we're doing when we're walking down the street in the city and talk with our friends or so perhaps. And yet, when this is pointed out I think many of us would say oh yeah, that's right, they are really worthy of care, but we're not <inaudible 0:20:55.0> which we've become lost from, the recognition of what seems obvious once it's pointed to.

[0:21:01.4] Travis Newbill: What is needed to help us realise our underlying capacity of love, to go through this journey?

[0:21:13.3] Dr. John Makransky: Well, one of the main things that I think is important to raise up is, since everything we've just discussed concerns the way in which we tend to mistake our own very reductive, limiting, narrow impressions of others for them because that's somehow supporting our sense of self. These are just strangers, those are the ones who are just dislikeable, those are the ones that really matter and are important and worthy of care. Somehow all related to my sense of self, so the sense of self becomes pretty critical, pretty key to everything, and to the possibility of cultivating more inclusive and stable love, one thing I've noticed in the history of contemplative traditions in general but speaking now more specifically about the history of Buddhism, is that the various contemplative or meditative traditions of Buddhism have been practiced within a context of kind of a potential understanding that when you begin to take up a practice of cultivating love or compassion, what you're doing is not just attempting to struggle on your own as an isolated individual to try to make yourself more loving or more compassionate, rather the background and foundational understanding in the history of Buddhism, this is also true of other contemplative traditions, is that there are others before you who have cultivated love and compassion with you and your whole world as object, so you have already been held in very powerful, inclusive love, care, compassion of many others before you and many others around you. In Buddhist terms that's part of the meaning of the word Sangha, in the sense of <inaudible 0:23:17.9>, deeply experienced sangha.

People over many generations have cultivated an attitude and a perspective of love and care and have held you in it long before you ever realised that that was the case, have held you and all the other future generations, those who were <inaudible 0:23:36.0> in past generations. And have held you and your whole world in this power and caring of love, wishing you deeply well, wishing all good things for you all around you. So when someone take up the practice to cultivate love, compassion, for many others, historically the understanding has never been I'm now as an isolated, autonomous, individualistic self, I'm going to take up a practice that I think of perhaps mainly as a self-help technique, by which I will make myself now so loving that it includes everyone around me more and more. That has never been the understanding, rather the understanding is then, oh, I am held in love and care, I'm the object of it, and as such it may dawn on me when I'm ready that I would like to participate in that, that I would like to join in that way of holding others as I have been held, I would like to increase in a learnt love as I have been loved, to know others as I have been known and have known and in this way we take up the practice of cultivation of loving compassion as a joining in of a great holding that has also already held us. That's enormously helpful and too much lacking in the way in which meditative and contemplative practices from prior cultures have come into the rest, that wider framework of learning to love as we have been and are loved has been dropped in many contexts of meditation and yet that was the fuller background. That may have been dropped in part because it's part of what has been called the devotional context of contemplative practice, and that is the understanding of what you're taking up is a kind of practice that others before you have taken up in which the qualities and attitudes of fullest human awakening or flourishing, care, discernment, love, respect, reverence, compassion, that each of us has been held in that by others before us and thereby in part empowered by that creative movement, to take up a similar practice as a way to learn how to hold others and their deep potential so that they can also connect to their deepest underlying capacity for those qualities in their own best ways. The sense of joining in, participating in, teaming up with, that's been too lost I think in modern application of meditation in general including mindfulness, it's also the backbone of the mindfulness cultivations, coming from Buddhism that's so important in our modern culture, but this background, this fuller background of we're learning to become more and more fully aware, more and more deeply loving, caring, as actually an extension of the way we've been held by others who've also become that, that part I think is actually really crucial I think and really helpful. And another thing that's helpful about it is it starts to empower us to discover that within our very being or within our familiar awareness is a tremendous power of love and care and compassion and discernment available, ready to emerge, like the story about the new nurse, ready to come out at that very moment when what's impeding it is interrupted. That capacity is there and that capacity is actually prior to and beyond our own ego attempts to make ourselves more nice and more loving, that capacity in our familiar awareness. So to begin to realise that we've been held in a power of love and care and discernment or wisdom, that we've been seen in our deep potential and capacity and our deep worth as human beings or beings and then to recognise, to decide in a sense that I would like to join in that way of seeing and holding others, I would like to learn to participate in that, and all that is pointing to a great power and capacity of those qualities, love, compassion, discernment, that's available in our very being, that becomes evoked, drawn out more and more, manifested more and more by that pattern of deep receptivity. Experiencing yourself as an object of love, of something deeply worthy of care, of someone with deep potential worth, experiencing yourself from that sensing others and their deep potential and worth, their deep capacity like your own, and through that patterning of receiving, extending, discovering more and more that these qualities of love and care and compassion are actually powers of our being prior to a narrow sense of ego self, to just try to make itself nicer on its own.

[0:29:00.8] Travis Newbill: So you mentioned some, or all of our listeners, you know have been reflecting on some way of accessing or recognising the way that they've been seeing their potential and held and also probably ways that they've not been held, maybe like attacked in the world or oppressed in the world and maybe this is where practice comes in or is it a matter of like strengthening our relationship in a familiarity recognition, association with those forces of the world which have held and encourages us and how do we deal with that other experience that a lot of us may have that has been you know insulting or limiting or oppressive?

[0:30:01.7] Dr. John Makransky: Yeah, that's a great question. Let me put it in a certain way, part of what makes the cultivation of more and more inclusive care and love and compassion for others challenging, is just as you said, we've all had, and some of us have had a lot of really difficult experiences, have depended on others, have thought them as caring figures and then felt that they've let us down or perhaps suffered abuse or trauma, and this for me embeds itself in us, deeply in our minds and our subconscious, it could become very hard to learn to open more to whatever capacity we may have beyond those traumas, small or large. So that really takes its own time to work through, but I want to say something about that in general, when someone has abused you, someone has done something hurtful to you intending to do so, if someone has done that, in that moment they were not seeing you, they were reacting to their very limited, reductive impression of you, they were not seeing you. And our experiences with moments of abuse or harm in that way or intentional harm really wound us and that wound can take a form, which is a common form, in which we wind up clinging to reductive, limited impressions of ourselves as only worthy of abuse or harm, and of others as only able to harm and abuse. And in that way we all get caught in inaccurate, distorted, limiting, narrow, wrong labels for everyone, ourselves and everyone else. So what's necessary in order to turn this around, something foundationally different needs to be heard from, and not just different, but more accurate, more in touch with the actual reality here, and what would that be? That would be moments when someone has seen you as not only their own limited, self-centred in that moment impression of you, when they've seen you as a subject, as someone worthy of care and regard, someone that they would root for, wish well for, take joy in, happy you exist. Then, this does not just serve a better way to be, this is a more accurate way to be, then they're relating to more of what you are. Ultimately what I think this comes down to is learning how to become much better aligned with the actual reality here, that everyone here is deeply worthy of care, worthy to root for, everyone. That's the reality, that's the truth, so how do we get better aligned with that? It can take its own time because of experiences of trauma that we've all had, little or very big, of course it can take its time and yeah there's no avoiding this moving in this direction, the direction that's more in line with the actual reality, the actual truth of things here, and that's the direction of love. So what I found could be very helpful, in Asian Buddhist meditation traditions and it's similar to other contemplative meditation traditions, Asian Buddhists will bring to mind beings who they have deep reverence for, who they believe and experience and they revere have cultivated care, love, reverence, compassion, beings like Buddhas, <inaudible 0:34:28.5>, lineage teachers, many figures like that they'll bring to mind as part of their daily practices and experience as beings of love and care and deep discernment in seeing the nature and deep capacity of this whole field of let's say awakened or enlightened loving beings, also called a refuge field, since love, discernment or wisdom in their source is the very ground of refuge. But that's not something that could be taught in secondary environments, in general in the modern world and in settings with a diversity of people with many backgrounds from different kinds of religions and spiritualities and many of who are not interested in religion, so what can we do? Well, I think we can do something that's similar in kind to what people in prior generations and other contemplative courses have done, we can begin by recalling even one moment when someone was... just one moment of caring connection when someone was seeing us, or we were seeing someone in their

essential dignity and worth and potential, kind of like the story of the new nurse I just told as it culminated, suddenly in that moment the veteran nurse saw the new nurse in her deep dignity and worth, deeply worthy of reverence and rooting for and taking joy in and wishing deeply well, endlessly, suddenly she saw the real reality there, not just her little impression. So each of us I think has actually had experiences, little moments where we've been seen in our dignity, our worth, our potential, even moments of caring connection, a moment that makes us happy to recall, and in any essential moment of caring connection when someone's seeing us in our deep worth, or we're seeing someone at least for that moment in their deep worth, just rooting for them. In that moment, then we're being aligned with them, the fuller reality here. So that actually becomes the beginning of a meditation that I frequently lead, that just begins by recalling one caring moment in our life, any caring moment and my argument is that we've actually all had little moments like that, but for many of us it may not be immediately easy to recall many of them, they're not quite known as deeply significant necessarily in our education or growing up, yet I think we've had many moments like that, just a simple moment that makes us happy to remember, a moment when someone was pushing your swing, was playing with you on the playground, was there for you when you did something, whatever it may be, it might have been some performance or playing some instrument or singing or dancing or some athletic event or you were part of a play at some point and somebody came up to you afterwards and just smiled at you and said great, wonderful, just taking joy in you, just rooting for you. Or it may be a moment of a simple smile from a relative or a friend of your parents <inaudible 0:38:03.6> on day, hi, great to see you. How's school? There's thousands of little moments like that, but for this practice all we need is one such moment and then we lead a practice out of it that correlates with the pattern of the practice that I'm talking about.

[0:38:24.5] Travis Newbill: Would you be willing to lead us in some version of this practice or related practice, not big, before we close?

[0:38:34.4] Dr. John Makransky: Sure, yeah, I could just do that for a few minutes.

[0:38:36.9] Travis Newbill: Thank you.

[0:38:38.2] Dr. John Makransky: Let's begin in that way, just sit in a comfortable way, the comfortabest way, eyes can be open looking downward or you can close them if you wish, now simply try to recall just one such moment of caring connection. Just a moment that makes you happy to recall. A moment when someone anywhere at any time of your life, someone that you liked to be near in that moment, with whom you felt happy or well or safe or loved, it may be a relative or a teacher or a counsellor or mentor or caring person in the community, friend, remember someone somewhere that makes you happy to recall. Try really to do that. If it makes you happy to remember it, then it's suitable for this practice. We can also recall the place where that moment of connection happened, someone who's smiling upon you, reading for you, taking joy in you. Happy you exist in that moment. And now bring this to mind, not as a distant memory, but as though it's happening right now, not as a memory from the past, but sense or imagine that it is happening right now. This person is connecting or commuting with you in your deep worth, beyond any limiting judgments, just taking joy in you in this moment or just wishing you deeply well. Or just relaxing to this experience of loving connection and accepting this loving energy into your whole body and mind. Accepting the tender qualities and loving energy of this moment into your whole being, every part of your life in its very being. Within this moment happening now, just letting this person or being commune with you in your deep dignity and worth, receiving the loving energy into your whole being beyond all limiting impressions or judgments. And now let this loving energy come through you from that figure from within this caring moment, just let the loving energy come through you and imagine it extends through you to those nearby around you, wherever you are right

now, just letting loving energy come through and extend to those around you, nearby, wherever you are, human, animal, and let that loving energy that's coming through you to them all around you help you just commune with them, also sense them also in their deep dignity and worth beyond limiting judgments or impressions. Just rooting for them, wishing them well. Now let this loving energy just infuse your whole being and whole world, let it help you release all frameworks of mind, let go of any imaging or framework of mind and just let your heart and mind fall completely open. Letting everything just unclench and unwind in this openness of heart and mind. Just letting everything be. So in that meditation we began within the pattern I described, that's actually passed down from prior generations of meditation practice, we began by inhabiting our place in a kind of a field of love and care in which we experience what it feels like to be loved, to be seen in our deep worth, dignity, potential, beyond limiting judgments, just begin to touch in on that and from there very naturally then that can help us to sense into others similarly, to sense those nearby around us also as beings of great worth and dignity beyond limiting impressions, worthy of care, easy to commune with in a sense, letting this energy just extend, participating in it, joining in with it and letting it extend to others around us. And both our deep receptivity to the power of love and allowing it to extend through us to those around, then also allows the mind to relax its grip on its narrow patterns and limiting images of self and others even more, and finally just settling <inaudible 0:47:51.6> of simple care awareness by just letting everything be. The power of that loving energy kind of opening the mind up, helps draw the mind out of its very narrow patterning and reactivity and helps it deeply relax and settle into the source of all that love, which is the simplicity of just simple awareness and openness, so all that was packed into that short meditation. The simple pattern that we all come from long prior generations of practice, which then take shape in various Buddhist traditions across Asia and then there are marvellous patterns in other spiritual or religious traditions and for this reason what I find is when I introduce a practice like this in a setting where people from very diverse backgrounds are present, certainly not just Buddhist, mostly not Buddhists, people of different religious and spiritual backgrounds, people who have no interest in religion and yet, this basic pattern is already familiar to them, they can internally recognise it and begin to explore it frequently <inaudible 0:49:15.8>

[0:49:19.6] Travis Newbill: That's a very beautiful offering and I really appreciate the work that you're doing and I appreciate you taking the time to bring this to our audience in this summit. It was a good experience for me and I'm sure that a lot of people were with us on that and will continue to be as this recording is spread. So thank you so much for that and once again, John Makransky is the author of *Awakening Through Love: Unveiling Your Deepest Goodness*, so we certainly recommend checking out that book in which he goes obviously much further into what we've been discussing today and the best place to keep up with you online, what would that be?

[0:50:13.3] Dr. John Makransky: I've got two websites, one is called *Courage of Care*, just google that, the other one is called *Foundation for Active Compassion*, it's been a pleasure to be with you all and Travis it's been great questions, it's been fun to interview with you, thank you.

[0:50:27.7] Travis Newbill: Great yeah, a joy for me as well, and we have the links to those websites, the web addresses will come up on the screen after this, so no need to break out your pencils just yet, and thank you all for joining us in this session and hope you will continue to enjoy day four and the rest of the summit. See you again soon.