



One Earth Sangha

# Session One

Transcript of EcoSattva Training Video

## Agreement

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## Session One: Arriving and Setting a Course

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On the web: [Session Resources](#)

## Speakers in this video

- Kristin Barker - director and co-founder, One Earth Sangha
- Lou Leonard - co-founder, One Earth Sangha
- Kaira Jewel Lingo - featured guest

## Transcript

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Lou: Hello, everyone, and welcome to the EcoSattva training, the latest edition of this ever evolving flagship program of One Earth Sangha offered in this new form to respond to this new moment that we are in in our response to the unfolding climate crisis. I'm Lou Leonard and together with Kristin Barker I'm co-founder of One Earth Sangha.

I notice both feelings of excitement and really a sort of comfort as I sense the mustering of this new class of EcoSattva's from across the world coming together to connect with each other and prepare our hearts and minds for the great challenges before us. For me this feels like we've really entered a new phase both for the climate crisis and our response to it, our global response and our response as a community of Dharma practitioners. I'll say more about this broader sense of a new phase in the movement in a moment but given this entering of this new stage of the climate crisis it feels fitting to launch this holy new edition of the One Earth

Lou:



Sangha's EcoSattva training. It is entirely new. It is restructured to keep current with the climate crisis and with the evolving response that the Dharma community is bringing to this crisis.

We have an amazing new lineup of teachers representing a diversity of backgrounds, traditions, ages and experiences. We have a new arch, The U, which you will hear more about in a moment. A new arch for this eight module training that Kristin has been so ably crafting and steering with our teacher partners and we have a new format where you can proceed at your own pace in working through the modules of the trainings in groups if you have them, and where you can also come together live to connect with this broader community that is coming together around the training and get the benefit from that Sangha.

Kristin is going to say more about this new design of the training and the amazing teachers that we have but I want to say a little bit more about why, to me, this new training feels like it comes at a new chapter in the unfolding of the climate crisis and our response to it.

First, urgency. Climate change is now our present, it's not our future. This is something that I feel has really shifted over the course of the last decade and this greater sense of urgency that you're seeing across the way climate change is in our lives, in our backyards whether we're in California and facing with the real existential threat of fire to our communities or whether we're in island communities across the world that are facing storms and flooding, or we are facing the secondary effects of climate change in the way that it is moving people around this world and it is taking people away from their homes and forcing them to find new places to be. Climate change is here and it is real in a way that is no longer possible to ignore.

I think our response has also changed in a significant way, to become more ambitious than we've ever seen while remaining woefully inadequate. I mean from the government perspective we have the Paris agreement, on the corporate side we have companies aligning themselves with science based targets in a way that we've never seen, in the United States during the presidential election cycle we're seeing the democratic party force climate change to the top of that agenda really with the urgency created by the progressive left of the movement and a youth driven sense of urgency and I think we're seeing the movement itself mature, the climate movement in its understanding of the intersection of the climate crisis and other crises that we know we're facing. Crises of white nationalism, crises of economic injustice, ways in which the root causes of these different challenges that are facing society are coming together and we're seeing that in a really significant way.



Lou: I think that another thing that is new is our real understanding of what will be required to face this sense of urgency and really a level of transformation that's both unprecedented and hard to imagine quite frankly. So this is a much more complex space in the climate movement than we faced a decade ago when I first started as head of the climate change program at World Wildlife Fund. This complexity adds to one of the greatest challenges of the crisis and that is how it affects our hearts and our minds. It's this dimension of the crisis that we are focused on in this training. Particularly on this great risk that we face, I think, that we could move from a stage of largely denial around climate change to one that is shaped largely by despair, and we cannot afford to let this risk become reality.

So to face this risk and prepare ourselves to stay engaged and to respond appropriately I believe will require three things. First, we must face the growing harm and suffering from the climate crisis fully but without getting stuck in despair. We must face the inheritant uncertainty of this age without getting stuck in confusion and we must act fully and strongly through an appropriate response to the climate crisis without getting stuck and needing to know whether we will succeed. In other words, without getting overly attached to outcomes that we can see so we can do these three things if we can clearly see the emotional terrain ahead of us, and if we can stay fully connected with each other and to the larger earth community of which we are inextricably part.

So this training is designed to support all of us on this journey. I'm so glad that you are here to be part of it. So, at this stage I'd like to introduce and welcome my amazing co-founder and the director of One Earth Sangha, a woman who has been for years now the keeper of the evolution of this EcoSattva training and who has been really leading the reshaping it into this current form with an amazing group of teachers. So, Kristin Barker thank you for everything you've done to get us here today and please tell us more about this new EcoSattva training.

Kristin: Thank you so much Lou. It's a real honor to be doing this again with you and I'm so excited for what we're about to do together. So welcome everyone. Welcome, welcome, welcome whether you've done this training with us in the past, a previous version or whether you're new to the training, new to One Earth Sangha, thank you for being here. I appreciate you. I need you. I am so grateful for your courage, your caring, and really whatever it is that brought you to this, whatever it is that had you seek out, of all things, the Dharma in response to climate crisis and to support you to face this challenge. I submit that there is a real, whatever it is, that called you to that. There's a real wisdom. Not to say that we've got all the answers here, but there's some kind of recognition that this isn't just about the technical political solutions.



There's something that the Dharma has to offer. I'll say more about that in a moment.

Kristin: So here we are facing this challenge and oh what a challenge. As a species it seems that human beings are actively destroying with a kind of mystifying enthusiasm not only the conditions for our own survival, not only enumerable fellow species such as gems, such as genius, cultivated, crafted millennial eons really, but also destroying the very foundation that makes possible all that we love. We would submit that, at the core of these interlocking crises that humanity faces the results of this kind of hyperefficient exploitation of people and planet is just getting better and better at it. Bigger and bigger machines to bring it about making us more and more like machines. At the core of all of that is something much, much more intimate. It is a tragedy, really, at the level of the individual because as a result of our conditioning, most of us, I cannot speak for all of us and certainly many cultures do not have this problem, but for many of us in Dharma culture we misunderstand ourselves. We misunderstand our true nature, our inseparability from the rest of nature, we misunderstand the true causes of wellbeing.

This climate crisis is only the most pervasive of all current threats to our species. It's therefore a kind of spiritual crisis. A crisis of meaning, a crisis of belonging. So all the policy economic and technical solutions in the world cannot fix this mistake, this mistaken identity and these misplaced affections.

What is required is some form of transformation. Some kind of change and again, we submit that where that change begins is inside. It begins with the inner, it begins with the ways that we view this world and ourselves, the ways that we respond emotionally to our situation especially colossal situations that feel like and the ways that we identify who we take ourselves to be, who we take ourselves to be, what we think our job is in this life, in this embodied form, what our goal is, what we're about. Those potentially by making those on offer and being willing to suspend them in a safe container this is the stuff of transformation.

My friends, what has been the provenience of the mystics, this contemplative practice that reveals our true nature and the true nature of authentic wellbeing that domain previously the stuff of mystical practice and going off to the mountains may be necessary for our survival. Certainly necessary for a sense of internal wholeness and durable consistent, helpful response to this world that is unfolding before us. So we submit here, and you can sort of consider it the founding premise of even Winter Sangha and certainly this flagship program, our EcoSattva training, but the Buddhist teaching and practices were never more needed.



Kristin: What the invitation is is to see a aversion as aversion, to see our aversion to this reality for it is radical. Not to hate what is happening and it will be those who can see clearly our situation and bring to that a loving presence, a tuned, humble and recognizing our own contribution to that and all that we still need to learn. If we can master our reactivity and not make an ego project out of our response. We potentially need to yield that identity in some ways. Certainly yield our privilege, maybe yield our property and power and service is what is truly needed and really in the interest of our own hearts. That is a way for the EcoSattva.

So thank you for joining us on this journey. I'm going to turn it over now to Kaira Jewel Lingo who has been a guiding teacher for us who recently joined that counsel. She came on the journey with us for the first EcoSattva journey and here she is with us again. This person who was none in the non-tradition at Plum Village for so many years and has come out of robes and is now teaching, currently living in Sri Lanka and Colombo and part of the Spirit Rock. She's going to cross over and do an insight thing. In addition now with Spirit Rock and we're just so delighted to have you here with us, Kaira Jewel. Thank you so much for joining us and I'm so that you're here to help us here in session one open this space for this training.

Kaira Jewel: Thank you Kristin. It's so good to be with you and with all of the wonderful people putting this course together and with everyone who is taking the course. I'm so thrilled. This is such good virtuous action that we're all taking to take this course, to be on this journey together. I really want to celebrate each of us right at the beginning for taking the time, for the courage that doing this course represents because this is not easy what we're taking on. No other generation of humans has had to face what we're facing and we really need to come together in spaces where we are supported in our depths, you know, where we create a sense of connection with each other, where we can be intimate and vulnerable and hold each other and tell our truth, you know? So, this is an act of great courage and great strength to do this course so I really want to honor and deeply bow to everyone for your commitment to doing this course together.

One of the things I've been reflecting on is that you know just coming together to have conversations about this is already transformative. We don't need to find all the answers. We need to be open, we need to come with our questions, we need to come with all of our distress, all of our grief, all of our anger, all of our numbness, you know? Whatever it is that we're feeling about the situation that our planet is facing we just need to be together and to give space for that to be seen, to be acknowledged. We don't have to figure everything out in the coming together, in the allowing ourselves just to be and held by real, concrete tools. That's, I think, the beauty of this training, this course is it's going to give us a real solid container into which we can put all of these things that we don't know what to do with because



nothing in our lives as human species has prepared us. I mean everything has prepared us for this moment, truly, and that's the beauty of the Dharma. But nothing in our education. None of us got an education, none of us grew up in families that knew you know how to confront this moment.

Kaira  
Jewel: But the spiritual tools are there in all of our traditions, in the birthright that is each of ours as humans, of mindfulness, of depth, understanding and wisdom. All of that, they are the tools that we're going to need on this journey so we have what we need. But we are facing a kind of existential moment that is novel and that does need simply coming together around, you know, the kitchen tables of our virtual rooms, our virtual community here, to listen, to be present, to process together and in that holding and exploring and deeply being present for each other we will find ways that we cannot find on our own to go forward and to really address things that each of us can do something to address. We each can do something. But we need a space to simply be and to resource ourselves with each other on our own. We're going to be exploring practices, ways to take care of ourselves individually and also to really take refuge in each other as a community to go through this moment as a species, as all of living beings on earth that are now facing a great disaster.

One of the things I've also been reflecting on recently is collective trauma. I was able to take part in a wonderful collective trauma summit recently and Thomas Hugel, who hosted the event, he said all of us pretty much live in societies that have been shaped deeply by trauma that is unhealed, that has been passed on from one generation to the next and that many of the structures in our societies reflect that trauma, that unhealed trauma. The things we've come to take as normal, like homelessness, poverty, greed, you know some people getting their needs met, many people not getting their needs met. Just the cruelty is based on generation after generation of suffering. So the structures we've created ... Of course, a lot of beautiful structures have come out of the healed trauma that we have managed to heal, like public education, the social nets that are still there in some societies though they're crumbling in many places.

But if we step back and look at sort of where we've come to as a human society now through the lens of a great deal of suffering that hasn't been healed and that's what's been informing our choices of how we create our societies to me it's helpful to have that lens because it brings about compassion for the poor choices we've made that've led to us coming to a place of self-destructing and that that's come out of things that we didn't choose necessarily, that we didn't choose to inherit that suffering from our previous generations and they didn't choose to receive it from the generations before them.



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Kaira Jewel: So we are all responsible and it's not our fault, right. So I think having the attitude of just forgiving ourselves of the outset for all the ways in which we've received and continued deep ignorance and harm, not because we chose to do that but because that's what was embedded in us before we could make choices and it doesn't mean we can't make huge shifts now and all of us our I'm sure. We're all deciding to live in ways that go very much counter to the ways we were trained, but sometimes we can't easily make other choices, right? We live within a structure where we're all dependent on fossil fuels for the most part. It's very difficult to live in a way that doesn't continue the harm of a fossil fuel addicted society. So let's have an attitude of holding ourselves with great compassion and the eye of intervening. This lens of we are a continuation of all previous generation and this stream flows into us that we don't get to pick and choose. I want this part of the stream and not that part of the stream, right? So all of it is informing us. It's all who we are as individuals, as society, and we do get to choose now where we go with that water but there are things in that water that we can't necessarily say no to because it is us.

So one of the things Thomas Hugel was saying is that he gave this image of snowflakes. So previous generations their trauma is like snow that fell and it didn't melt, right, because it wasn't healed, it wasn't understood. So the next generation their trauma fell like snow on that first layer of snow and it accumulated and it accumulated and now we have this very large block of ice of unhealed collective trauma. What he said is all of the things we need to heal our planet, to heal our social systems, so to deal with poverty, to deal with injustice they're all there underneath that frozen block of ice. I hate to use the metaphor of ice melting because we really need the ice that's melting for real, literally, on the poles of our planet but anyway. With the healing of the trauma the innovations, the creativity, the will to act is all easily accessible. All of that is buried just under that layer of unhealed trauma.

So this journey of this course is really about one of the things we get to explore is where are we frozen? Where in our individual lives are we tied up in knots that prevent us from accessing our highest wisdom about what we can do to respond to this time of crisis? And then where, you know, how can we help create healing on larger levels within our families, within our relationships, within our communities so that we can really look and access the energy, the insight, the joy, that's also there. We don't get that when we listen to the news about climate change, when we read. It's all a pretty one ... There's one narrative. Chaos is coming and there's not much we can do about it or here is what we can do about it. I mean it's one message of basically speaking to the fight, flight, freeze response in us. Speaking to our reptilian brain. We're all going to ... Big suffering is coming, and that's true. That is true. We need to hear that message because many of us are in denial.





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Kaira Jewel: But, there is another piece that is also true which is that we have the other aspects of our brain, the mamillation brain, the human prefrontal cortex with huge resources of creativity, of connectivity, of insights that we also have as a resource. So we need to be able to bring those parts online as well and that's part of the healing trauma. So the joy piece is something I want to touch on because we need to be able to connect with what it is that really motivates us to shift in our own lives, to shift in our collective response and that doesn't only come from a place of urgency and fear and despair. It has to also be nourished by what it is we love about this planet. So that's a resource we're going to be cultivating and drawing on. What is a place that we knew when we were growing up, as children, that really nourished us? Coming back to memories of times we were in awe of nature and we had time and space to just be in a space and let nature teach us, let nature guide us, let another animal species really teach us about our own humanity, right? Or a plant species.

The slowing down of just taking in the truth of change and permanence, interdependence and of our own belonging. When we're really ... If we get in touch with some of those experiences we've probably all had in nature or in connection with the earth there's a deep sense of belonging, that we have a place, that we are wanted, that we do matter and that we're totally okay just the way we are. We don't have to become something else, we don't have to be something else. That is a gift that nature shares with us.

I'll just tell you a story because it's just what's arising as I share these things. When I was young I lived in Kenya and my dad took me to Mombasa to the coast and he was doing some development work and I remember just going off, we were in a village, and I remember going off to this huge tree. I don't know what kind of tree it was but it had huge, huge branches that went quite horizontally, and I remember just going and just finding a branch that was so big I could just lay my whole body on it and I looked up at the sky and I remember it was very hot and humid. It was very kind of close in atmosphere and I remember hearing the crickets and the insects and I remember really feeling the support of this tree. I was in bliss. Just I could've been there the whole day. I had no sense of time, I had no sense of needing to do or be anything. I really felt held by this tree and by the whole planet, you know? The whole piece around me was just a place of deep rest and of deep belonging and I just knew myself to be really okay. I knew that everything was okay in that moment.

I've gone back and remembered that moment so many times in my life and it continues to be a kind of teaching for me. I was eight, I was nine, but that's part of me. That will never leave me, that sense of what that tree and what nature in that moment taught me about who I really am. We all want to be bringing up to mind





those kinds of resources as we go through this course together. We all have them. That truth is available to each of us. It's part of who we are, it's part of how we are humans.

Kaira Jewel: So Thich Nhat Hanh has written this book, *The World We Have*, and there's this exchange where he talks about having a deep meditation with the earth, where he asks the earth can we rely on you? Will you be there for us to help us through this? The earth says, in his meditation, the earth says yes for the most part. Then the earth asks Thich Nhat Hanh will you all be there for me? Can I rely on you? In his meditation the answer that arises for him is yes, for the most part. So it's this deep exchange of like the earth is our mother and we need to be in a very deep conversation with our mother at this point.

The earth is asking us can I rely on you? We're asking the earth can I rely on you? How do we show up for each other? How do we be there in the fullest way possible? Coming from this deep understanding of deep time, of our place on this planet, of our actual belonging to the larger web of life and how do we each tap in on our joy, our sense of purpose, our sense of energy that is going to be able to bring us along on this journey where everything is possible. Everything is possible and all of ourselves are going to be needed. All of ourselves, all of the ways we know how to adapt that we have done as a species over millennia and all of our ancestor species have done. We can draw on that wisdom. We're all going to need to be adapting. We can do that.

So it's such a joy to be on this journey with you. I'll be following the course as well and I am really honored to be able to be alive at this moment in time with all of you, all of us. It's a big responsibility that we each have and and I know we're up to the task. So, thank you so much. Let's do this.

Kristin: Thank you so much Kaira Jewel. Again, so great to have you with us. The first of many wonderful teachers that we're so honored and excited to have with us on this journey. I don't really have time to go and really do justice to their bios and all these wonderful leaders that we have so I encourage you to go to our landing page for the EcoSattva training, [OneEarthSangha.org/EcoSattva](http://OneEarthSangha.org/EcoSattva) will get you there quickly and then you can see all those bios and see who is going to be guiding us on this process.

So I have a couple of jobs at this point. I'm going to orient us all to the journey, give us kind of a map of what's going to happen over these eight session and then talk to you about what is available, what is the resources that each session offers to you to support you in this process.



All right, so where are we going with this? How is all of this going to unfold? Well here we are in session one. It begins with arriving and preparing what we're calling gathering and setting a course. This is where groups will be gathering and participants kind of keen to know what it is you signed up for. Then we'll be mapping out the journey as I am now. We're trying to set the seeds in place for psychological safety. It's essential to any kind of risk taking endeavor that you feel like you have inside the course. Framework and among group members the possibility of becoming vulnerable, having a dynamic experience of opening into this territory. We'll discover also why we've come and what we hope to receive.

So that's session one. It's really about coming here, arriving, attuning ourselves to this space. Then in session two we'll be starting out by affirming the vital resources that can support our minds, our bodies, our hearts along the way. Where are we going to go when push comes to shove, when the squeeze is on? To what will you turn. This is a time to really understand that and affirm that whether it's refuges, ancestors, benefactors, rituals, prayers, soundings. We're affirming those resources and we're also feeling the inspiration that they can give us, the kind of "you can do it!", the call to ambition that knows goodness and the certain kind of power.

It is also in session two that we'll be offering the space to open here to what is difficult, to maybe what we've been carrying with us in our hearts, this kind of psychological tax, this heaviness on our heart that the climate crisis, the ecological breakdown of course is rendering onto this being. So grief, fear, maybe some anger, maybe a lot of anger. What it is that we are carrying that is difficult. We're going to open up this space and validate that, welcome it with our mindfulness practice in these groups, if you have them, to affirm that, to normalize it, to welcome it.

In all of this it's critical that we will be confirming kindness. Again, this quality that enables really the whole journey. There's no opening without it. Okay, so that's kind of the top of the U. We're going to dive in and go on this journey together with the apex at the bottom and with these first two sessions we're sort of gathering, arriving, preparing. Now we begin to dive in with session three what we call compassionate reflection. If our ultimate goal is transformation at depth we cannot get there without recognizing ourselves with compassion. We need to understand, individually and collectively, how it is we've found ourselves in this astonishing situation. So, with the help of climate psychology and sociology as well as some really rich Dharma we're going to understand these immense like subtle cognitive identification challenges inheritant to this ecological crisis that's unfolding.



We'll begin to enable this opening at depth, unfettered, increasingly unfettered by aversion and contraction to our situation. We'll welcome the shadow holding wisely and with compassion, not whether but how as activists we can activate it and as contemplatives we can retreat. Then we'll begin to facilitate this clear saying, this loosening of views, the loosening of reactivity and even maybe loosening of identity critical to this transformation where we're headed.

Okay so session four. We've kind of been looking internally at this point, kind of how we've got here, how the mind gets us into that situation. Now we're going to open up to the full catastrophe. The intersections of ecological crisis with racism, colonialism, patriarchy. We're going to see how over time in the form of dominant institutions how delusion is codified and how domination spreads that delusion. This abstraction from the earth. So we'll clarify how the system allocates ecological injustice where other forms of oppression reside, how it further marginalizes and compounds that injustice that's already in place. We'll see with compassion the cost of that fragmentation, the weight of history, eons of objectification now coming due in this moment. Exploitation hitting its limit, literally with the caring capacity of this earth. These are the generations faced with these tipping points, these state transitions. So we're going to allow the fullness of our situation, the awesome scale and only because we have the spiritual practices, the foundation to support it, this tender heartbreak.

All right. So here we are at this point at the apex of our journey. We'll support each other as much as possible opening the ways that we look, opening the ways that we emotionally respond and opening up who we think we are, what does it mean to be a human, what did I think my life was going to be about? Then here this is. Can I open up my sense of what I think I'm supposed to be doing? What my life is supposed to look like? Can we support each other in listening at depth, sensing what wants to emerge? This is a practice of learning to stay as so beautifully talks about. Learning to stay with this tender, tender vulnerability, with this deep uncertainty. Can we support each other in that? Then begin to open up the space we're sensing, what wants to emerge? What can be detected beyond these preconceptions that maybe, to some degree, have dissolved?

Okay. So having listened, having attuned to the unknown maybe more than we ever have before, our conventional holding of truth released, can we listen and start to discover what wants to arise? Something mystical. No longer fighting with the fundamental truth of our situation. Can we discover the agency we didn't know we had? A place for this life mid crisis and a direction for our efforts, a humility for what still needs to be known, what others know so much better and for my place in this but also a sense of agency, of where I can belong in this that isn't so much about



an ego project of saving but whether a participation, a participation with an earth that knows how to be resilient maybe through us, through this body informed by this experience of deep listening.

So then we take just as we were on the downside sort of moving from first that individual into the more collective version here we are on the upside discovering for myself a way forward, maybe even a sense of truth north and now we look at it in more the outer, expressing our awoken agency and what that can look like deeply rooted in our belonging in the Dharma in our calling. We turn, take this turn outward. We can talk about here diverse forms of response, we'll be looking at the art and craft of civil disobedience, we'll be looking at how our agency in relationships in groups, how much agency we have there and what can sometimes sabotage that agency. So developing some skillful needs there. We can characterize what is it that is the stuff of change, naming potentially these attributes of needing not so much safety, not so much comfort actually being generous and giving away comfort and safety in the interest of the larger wellbeing. Integrating Dharma and social and psychological research we're going to get clear on what works in creating change.

So, that's the last moment of this U shape and now we come out the other side. Session eight going forth. So in this closing session we'll return to those individual aspirations, confirm those, maybe do what we've done in the past, EcoSattva vows that you can customize. Those are my cats playing in the background, by the way so you know what that noise is if you can hear it. Maybe you can't. So critical areas that will be exploring this process of letting go and going deep and reforming ourselves in that, how that can become a regular part of our practice. We'll also be looking at what we need from ourselves to sustain that, what we need from each other, how we can stay in community, how these connections can be with us going forward.

So that's the journey. That is the journey that we hope to go on with you. It's all very much in motion right now, being crafted along the way. Again, what Lou said at the top we're doing this different in form. Start when you want, go at your own pace, do this in community in a way that works for you. This is based on feedback that we've gotten through previous trainings that was really hard for people to show up on Sundays. They felt like they were missing out on something and then the recordings were super long. So the recordings are shorter but we're also really doubling down on yes there's this Dharma offering, you're watching this recording right now, we really want to double down on the practices, the inquiries and practices that support what was offered in that session, support where we are on this journey because the



research really shows that adults, most adults, it's embodied learning, it's experience that teaches us and really those practices are a way for you to discover, of course, like the Dharma just doesn't come through here and these voices that we've gathered as amazing as they are. Your Buddha nature, your vast wisdom, wide heart has access here and these practices can start to open that up.

Kristin: You might find more that really seem to belong, they're even more skillful than we're offering but these practices whether they're done on the cushion or then taken into duads and triads in groups, done out in nature they're really designed to listen and invoke that wisdom that you have to give you that experience of learning, of taking in, of forming this to make it your own. I really want to emphasize those practices.

Then there's also follow-up resources. Not always. We won't always have follow-up resources on the page but sometimes when various things are mentioned we want to make sure that those are there, other things that we want to make sure might support this particular place in the journey. Sometimes we'll have homework that'll help you up for the next session. Then of course that same page where all of these resources are found, the Dharma talk, the practices, the follow-up resources, the homework also comments. We just welcome you to weigh in. Not everybody likes to sort of comment on webpages but it's great if you want to just sort of give your reflections and you can see that of others.

Also want to say another important resource that we have because we are doing these things just in recorded Dharma talk forms. Lou and Kaira Jewel and I creating this here for you today there's these monthly live sessions where basically as an individual, even if you're in a group you're welcome as an individual and certainly the people who are taking the training on their own please join us for these monthly live conversations. We'll have people around the world, everybody who is registered for the training even if you've just started or you've finished or you're part-way through come join us for these monthly conversations. We'll do some breakout groups, you can connect with people around the world who are part of this training and going on the same journey that you are. We can feel the earth literally between us in that.

All right friends that's where we are. I just am so grateful to be on this journey with you. I so look forward from hearing from you how it's going, to learn from you, to maybe you can offer to us the practices that you think are especially suitable for various points in the journey. Welcome your feedback, welcome your ideas but most of all just thank you. Thank you for being with me in this time, in this place,



being supported by the Dharma in the Sangha. I'm so excited to go on this journey with you. See you next time for session two.

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We hope you have found this transcript helpful. We invite you to help offset the cost to produce this and the rest of the training by making a donation to One Earth Sangha. Whatever you offer will be used wisely and is deeply appreciated.