



One Earth Sangha

Session Eight: Core Offering

Transcript of EcoSattva Training 2023-24 Video

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Session Profile

Session Eight: Affirming and Resolving

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Speakers in this video

- Kristin Barker - director and co-founder, One Earth Sangha
- Mark Coleman

Transcript

Wild Dharma

Kristin:

Welcome everyone to the Core Offering for Session Eight. This is the culmination of the journey, having packed our bags, opening to individual and then collective suffering, and then at the nadir, wild uncertainty, having let go and let go, then we let come, let formlessness become form. And now at the culmination of our journey, we welcome Mark Coleman. Mark has been a guiding teacher for One Earth Sangha since the very beginning, and we have benefited so much from his deep steeping in the dharma of nature and nature relationship. So we've been wanting this to happen for a number of years Mark, and here you are finally. It really worked out this year for you to join the



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training and we're so happy that you could be with us. Is there anything that you want to say as we open this space and have this conversation with each other and with the land that we are both a part of and situated within?

Mark:

Yeah, thanks, Kristin. Yeah what comes to me as you're speaking is what feels like the heart of this course, or one of the hearts, maybe there's multiple hearts, is this deep descent. Is this, what the dharma so radically offers in this work is the turning towards, in the meeting, in the not turning away, the looking at, feeling, embracing the mess, the suffering, the loss, the grief, the hopelessness or whatever is there and how those pillars of sangha, of community, like we can't do this alone. It's too big, too immense, too vast. We need each other. We need to encourage, inspire each other to stand our ground, to look at what's hard, support each other, nourish each other, inspire each other, and draw on our practice. Our practice is learning how to stay steady and present in the fire, in the grief, in whatever's here in the beauty and the loss. And so this feels like such essential work because I think it's so easy to turn away. It's so easy to get busy. It's so easy just to get overwhelmed and push it aside. And so what I love about this program is the encouragement to turn towards, stand in the fire, find your people, and then begin to see, well, what's my contribution here? What's my path in whatever small, immediate, local way that it can be? So it's a poignant place, and if it feels poignant it's because it is poignant work.

Kristin:

Thank you. Thank you, Mark. Yeah, so let's connect in right here from the beginning. What is such powerful, excellent work that you've been developing over the years through *Awake in the Wild*, the role of nature herself, the rest of nature is what I like to call it. This is nature here too. So maybe you could just share with folks what inspired you to focus on our relationship with the rest of nature as central to your dharma. Your dharma seat seems to be so firmly in that ground.

Mark:

Yeah, yeah. Thanks for the question. So I've been meditating since the eighties, and there was always a natural connection between meditation and nature. Like the qualities I experienced in meditation seemed very simpatico with what I felt outside. And when I moved from England to the US and spent a lot of time in the first years here in the mountains, in the national parks, in the wilderness, and really felt the wild, raw, elemental power of nature here in North America. And it woke something up in my own



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practice. And so I was drawn to meditating outside, doing my own retreats outside. And it became very clear that nature is dharma. Dharma is nature. Nature's singing the dharma, whether it's from trees or rocks or stones or creeks or animals, hawks, wind, elements, it's like the Buddha taught in nature, lived in nature, born and died in nature.

And millions of people since his teaching ministry have also sought refuge in the wild, in caves, in the Himalayas, in the forests, and still do. And I see why, because the dharma is so evident, the teachings of change, of transience, of ephemerality, of interconnection, of how things co-arise, of how selfless things are born, just so much dharma teachings are just nature is dharma. And so that was very true for me. And I realized that the fruit of my own dharma practice in dharma halls was very evident and somewhat effortlessly discoverable outside. And then I led my first backpacking retreat in Navajo country 20 years ago and led a group of 20 people, 10 days backpacking in silence through these gorgeous red rock canyons and silent desert landscape. And it was profound. And there was a certain effortlessness to the profundity of both of the stillness, the calm, the equanimity, but also the deep connection, understanding how we are nature, of nature intimately woven into the fabric of life, not so separate and also very joyful. It is a joyful discovery and a joy in the practice and a joy in the knowing of belonging and a reciprocity.

And so after that retreat, it was like, okay, this is my path. This is what I want to do. This is what I want to share. And since then it's been a slow shifting of all of my work. 95% of my work I'd say now is oriented towards nature dharma, teaching dharma in nature, taking people outdoors with a contemplative reverential spirit. And the practice allows us to receive the teachings of nature, the beauty and the blessings of nature to get out of our own way.

And then practice understanding, and the love connection unfolds from that. And then of course, perhaps the most important piece of that as we deepen in our connection, we fall in love. We fall in love with a red wing blackbird and the reed marshes behind me and the white egrets who are feeding and the herring that are spawning in those grasses and the ripples on the water. And then when I see plastic along the shoreline in the high tides, which it is right now because of the full moon, it makes me weep. And I want to care. I want to protect, and I jump over the fence and I go and pick up the trash. And so that shift from awareness to connection, to love and responsiveness for me is essential. And my work is motivated by the phrase, *we protect what we love*. And being out in nature in this contemplative way has inspired me to love and care for the Earth and inspire others



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to do so. And so that's ultimately I think, that the fruit of taking our practice outside is the realization of that.

Kristin:

That's so beautiful. And it reminds me of this understanding that when we get close to something, we slow down, we really connect. We almost always fall in love with whatever that is. So if I'm just walking by a tree, it's just a tree, it's a tree. But if I slow down and I go, no, this tree, this tree, and really open to the kind of dimensions and the boundlessness in a way of this tree, it really shifts the being in such fundamental ways. Like that expansion of what is mindless becomes mindful.

Mark:

Absolutely.

Kristin:

That's really, really beautiful. And thank you for inviting the landscape around you to be part of our conversation. And I hear also through what you're sharing that the ways that Navajo, the Diné people's landscape is part of you now. Actually in my case, having grown up in northern New Mexico, the land of the Diné people and other Apache and Hopi and Zuni peoples, how much that deeply informs. That landscape raised me. It is so apparent in my dharma. So yeah, let's really appreciate the teachers that surround us and are within us that is nature.

Mark:

All around, always available, always teaching, always generous and welcoming and benevolent.

Kristin:

Wonderful. And we so need that resourcing right now in order to turn toward and be with, as we were saying before, the difficulty of this moment can be really supported in opening to that, nature is always teaching. So thank you. Thank you for that. So what is most alive for you right now? Maybe you've already spoken to this, but I just want to open up what feels most alive for you, most important for you right now in your teaching around the rest of nature, our relationship with this Earth and this moment of what's happening on Earth?



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Reciprocal Relationality

Mark:

Yeah. Well, there are many things alive. And when I'm outside, many things, many teachings and practices come alive. I think as we go outside, as you mentioned, as we slow down, as we become more mindful and aware and sensitive and embodied and approach nature with a spirit of reverence, then what's most alive for me is as the boundaries of self soften, and they soften very easily when we're outside for the most part. Not when we're afraid, not when we're under threat, but when we're comfortable and feeling relaxed, the boundaries of self soften. And then intimacy opens up. And out of that intimacy of attention comes connection. And in that connection we discover relationship, we discover relationality, we discover reciprocity, we discover we shift from an inquisitive, I'm going outside into the woods, to the beach, to have an experience, to get something to, oh, I step out my back door, my house, and there's an oak tree, that's a live oak that's beautiful, probably a couple hundred years old. And I come into relationship with this beautiful, sturdy being, this lovely silver trunk.

And I listen and they're teaching me, always if I listen, if I'm sensitive. And so, what's so alive for me is quietening, getting out of my own way and seeing, that line from Thoreau, seeing what it had to teach, seeing what nature had to teach and realizing in that relationship. In the mindfulness dharma world, there's an emphasis on knowing, being mindful of, which can seem dualistic. And in this orientation I'm speaking to, it's being aware of a mutual knowing, we're knowing and being known as I place my hand on the cool trunk of the bark in the morning of the tree, that tree is knowing me. There's a spirit, presence, something that we can feel that's alive, that has a certain cognizance, very different unfelt cognizance than we have. But still there's a living being. And when I walk through the forest floor and I listen to the sounds of the birds change as I walk through the forest, I'm aware of being known. And as I feel into my feet, especially if I'm barefoot, it's like, oh, the Earth is knowing the contour of the sole of my foot and the coyotes that are very part of the landscape where I am and the bobcats that I see a lot, they're knowing me through smell and the gopher and snakes are knowing me through vibration and the insects knowing me through smell, hormone, heat.

And because we often feel so separate and alienated, dropping into this sense of really knowing we're part of, we're intimately of the landscape affecting and being affected by, knowing and being known by, sensing and being sensed by. And so it shifts us from this



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separate self-reference into this beautiful, intimate, relational way of being where because of that relationality, we're naturally more humble, we're naturally more curious, more reverent, more open and careful with our impact because we're sensing the beings that we're impacting. We don't just pluck a leaf from a plant heedlessly because we know that whole plant, it registers that plucking.

And so we've come so far from that in our industrial, post-industrial life. We feel so separate from nature. And I do feel that being mindful, being contemplative when we're outdoors opens us up to this way of knowing, that it's a radical shift in consciousness. And when we sense we're of and part of, then we naturally want to be respectful. We want to care. We want to tread carefully, we want to live lightly. We want to not harm. And it's a beautiful way to be. So that's what's alive for me, and I try to share that in my teaching to invite people to slow down enough, whether it's lying down on the Earth, whether it's to just be with a sapling or a stone for an hour and just drop into listening. And it's quite a radical way of being because we've so stripped animism from everything except a few sentient forms. And so we lose the mystery and the magic of life. And so that's one of the things that's very alive for me, is sensing that reciprocal relationality.

Training in Steadfastness

Kristin:

Wow. Beautiful Mark. Thank you. Thank you. We're speaking so much about the beauty of this relationship with the rest of nature and all that can wake up in us, all that that can teach, just as you were saying before, what a teacher even that experience is. And we're also seeing this, we are witness to, we are born in a time when there's this slow, sometimes acute, but most often slow ecological violence is now really playing out, and has been going on for a long time. But the Earth's limits are to absorb this, writ large, certainly ecosystems around the world having been disrupted by domination and exploitation for many hundreds if not thousands of years in some cases. But here we are reaching this point, these tipping points on Earth. So what are you seeing in terms of the helpfulness of the dharma, maybe for your students, for people who are in your sanghas in relationship to the crises underway and the stressors and the enormous loss and threat of more loss?

Mark:

Yeah, no, this is a great question. And one I ask myself a lot, and so a few things come to mind, perhaps they're obvious, but maybe sometimes the obvious things we need to



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remind ourselves. Because often practice and teachings are really just reminders. I think every time we sit, every morning or whenever it is you sit, practice is often difficult. It's uncomfortable, it's boring. Our body might be restless, in pain, our mind might be busy, our heart hurting, and we commit to in a gentle but kind, but also fierce and sometimes uncompromising way, commit to being open to whatever's here, whether it's joy, peace or heartbreak or confusion or regret, sadness, rage.

So I think that's something so essential about mindfulness practice, it's the building block for equanimity for this steady, spacious, steadfast sitting in the truth of experience. And as we know from life and from dharma teachings, it's a mixed bag, pleasure and pain, joy and sorrow, gain and loss. And I've really felt the support and really the refuge of that, that as we ground in mindfulness, when we ground in awareness, everything else is uncertain, everything else is unreliable. But our present awareness has this capacity to be steady in the face of tremendous pain, heartbreak, loss, grief, trauma. And we can bring that presence, that steadiness to what's happening around us, both in our immediate ecology, but also to what's happening on a macro level.

And I feel like that can't be underestimated, that ability to keep turning towards, to keep leaning in, to keep being open to feeling, just being. Exploring some of Joanna Macy's work, I still remember one of her key teachings I learned years ago when I trained with her, around the importance of turning towards and opening to, to stave off numbness, to stave off that shutting down. And so it requires a lot of courage because it takes courage to read the news. It takes courage to listen to the sound of a male bird calling for another partner in his species and there's no partner to come because he's the only male bird left. And it's heartbreaking. Or seeing a photo as I did today of a blue whale washed up on the shore of Australia and to know probably, hit by shipping, affected by sonar, maybe the temperature's affecting its krill, its food, and to feel the heartbreak of that. And I looked at the screen for a long time and just, this is true, this is how it is. And that awareness has within it resilient or spaciousness to hold.

And then another thing that I think is really important is what I think is more emphasized in zen practice is the perspective of not knowing, of holding a don't know mind. Because we can easily take sides. We're all screwed. We're going to be on an uninhabitable planet, and what's the point? And so we give up or we get drowned in despair or we live in a sort of pollyannish, no, we're going to have a technological solution. It's all going to be fine. We've got the technology, it's going to be fixed. And we know it's not just going to be fixed. There's going to be a tremendous amount of suffering no matter



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how well we act, no matter how motivated we are, and we don't know how it's going to unfold in our lifetimes, we won't see how it's going to unfold. We might see a direction and hopefully it's a positive direction. We'll probably see both. We're going to see tremendous suffering and catastrophe, but we may also see seeds of regeneration. And so resting in that not knowing which is resting in uncertainty, which is very uncomfortable, resting in paradox. Dharma teaches us about paradox. I can have a misanthropic side of despairing about what humanity's doing to each other, to species, to the planet. And I can also be in awe of humanity's creativity and tremendous acts of kindness and selflessness and care. And we have to hold both because both are true.

And then there's one more thing that comes to mind. Really the essence of the Buddhist teaching is around non-reactivity, non grasping. And we grasp at a lot of things, we grasp at results. We grasp at knowing the solution. We grasp at, of course, naturally wanting things to be resolved, but it's not up to us. We won't know how things are unfolding in our lifetime. So it's this weird, weird's the wrong word, but this paradoxical way of caring and letting our love nourish our care and responsiveness, and not knowing whether the tree we plant in our garden or in a local woodland or in San Francisco with a tree planting project, whether that tree is really going to live to maturity, we don't know. But it seems like for me, I care a lot about tree planting, it seems like one wholesome thing to do. So there's a tremendous humility in that.

And then lastly, just coming full circle, the phrase that I've been reflecting a lot about with practice is, and this partly comes from Bernie Glassman's work, who took a lot of people to Auschwitz, the bearing witness mindfulness practice as a form of bearing witness to pain, to ecological destruction, to the loss of species. And it's hard to bear witness unless we have a practice, presence, equanimity and have trained ourselves to turn towards the difficult. And at the same time, also, the last thing I'll say, there's a long list, is as I talked a lot about at the beginning of the pandemic, and we mentioned a little bit earlier, we also have to incline our mind to goodness, to joy, to beauty. We can't just bear witness, and that's all we do. We also have to bear witness to spring, to the beauty of autumn, to the light rippling on the water, to the cormorants that will be coming back in winter, to the herring that will be spawning in January, to the cycles, to the rising sun, to things that nourish us because without nourishing and connecting with what brings us joy and love, we can't sustain ourselves, and we need to have deep inner sustainability to continue doing this work.

Kristin:



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It's beautiful. Yeah, I love that last piece that you were bringing because I notice for myself in places where I have a deep relationship with this little watershed and I go and I bring my eco grief and my ego despair and my eco anger, and I want to share that and speak to that, and that landscape sometimes says to me like, feeling fine, doing fine today. And yes, there are threats to that place, and yes, there may be invasive species in it or whatever, but this mind is a critical mind, and it kind of wants to go towards what's wrong. And I invite myself to see what's right, what's healthy, what's beautiful, what is so deep and rich and resilient about this place. So I feel like that's really important what you're speaking to there.

So let's talk for a minute about this. So on balance, there's this possibility of actually remaining and bearing witness and turning towards the suffering that is happening, but also opening to and recognizing what is wholesome, what is nourished and nourishing. So from that place, you spoke about it before with this word responsivity and your connection to that place that you are in right now and how it has you climbing over the barrier and pulling the plastic out, we act, and there's something important about I think the possibility of recognizing the global catastrophe and then taking our place and saying, this is my contribution. Like you were saying before, we don't know if it's going to make a difference, but this is what I am going to invest myself in fully and trust others in, other watersheds to attend to, if we all attended to all of our own watersheds, boy, the whole Earth would be covered, wouldn't it? If we were all falling in love with our own watersheds and attending to their ecological health and protecting them against exploitation in that way, we weave together a blanket of protection that can encircle this world. So I wonder what that, if any of that sort of speaks to you, this possibility of the connection to place and then the responsivity in particular that has me, Okay, this is, yes, not just the contemplative practice, but then the action, the wise action that can come from that.

Protecting Our Places

Mark:

Yeah. No, it's a great question and an important question. And I think what it speaks to me, as we've talked about before, is that it's so easy to get overwhelmed by the magnitude and scale of the ecological crisis, climate crisis, global warming, warming oceans, and acidification. It's just these vast scales of problems. And as you say, that's all true. And we can see it happening on a micro scale in our own watershed, in the forest near to us, in the water sources close to us, in the building of green spaces surrounding our towns. And



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yeah, it's certainly a growing realization for me as I've lived here now in this watershed for 25 years now, I think maybe, and it's taken a long time, one, because I'm a transplant, it's taken a long time for me to both really become familiar with the ecology here, and also the people who are trying to regenerate and restore and protect that ecology.

So for example, I'm working on two regenerative farms out in West Marin, which is just north of San Francisco, and seeing beautiful work of those farmer landowners who are, after decades, if not centuries, of abuse of the land, mostly through overgrazing, bringing regenerative principles to the land, restoring the creeks, the watershed, the soil health, and just seeing the immediate effect of these ecosystems. And similarly where I am just being aware of, there's a mountain in the center of my county that's responsible for basically all of our water, 78% of our water, and the need to take care of those streams, of the watersheds and the catchment areas, and the stopping of the polluting into the streams because we have now a whole wonderful salmon and regeneration project where the salmon is starting to spawn again and several creeks here. So yeah, so that's really what makes sense for most of us.

And I think we all know that when we engage, when we act, when we're physical, when we're with others, when we're in community, doing something that's tangible, and I have several, many friends now who own land and are restoring land through tree planting and bringing back beavers and just doing some wonderful projects. And that's what's drawing me also is how to engage locally, how can I connect, how can, as I said, simply pulling plastic out of this beautiful marshland here where the plastic gets swept in during the full tide and then the plastic gets sucked out during low tide. So I think it behooves all of us to get to know what is happening in our local ecology and who can we connect with, what inspires us? And I think we come back to that principle of what do we love? Maybe it's forests, maybe it's protecting the returning wintering birds. Maybe you're a lover of water and you're a surfer, and even find out where the polluting sources of the local sewer plant or whatever it is. I think that, as you say, that scaled a billion times is how we take care of our home.

I remember talking to a lifelong forest service worker. She worked for national parks and then the Forest Service, and she was out one day hanging out her laundry and with a feeling of overwhelm and despair as we can so often feel as we read the news and especially ecological news. And she was hanging out her laundry, so she wasn't using a tumble dryer. She's like, well, what's the point? What's the point? What's the point in hanging? Why don't I just throw it in the tumble dryer? What does it matter? Does it



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make any difference? Me hanging out my clothes? And I said to her, It's a common reflection. What does it matter what this little thing, me putting out, taking out my food waste? So it goes into composting. And I said, maybe one person in the scheme of things doesn't matter. But if you think about the tens of millions, hundreds of millions, maybe a billion people at this point, we don't know how many people, but at least hundreds of millions, if not one or 2 billion people who in some way engaged in some kind of restorative practice, whether that's because of economic hardship or whether that's because of conscience or motivation. It does matter. If there's a billion of us doing that, it really does have an impact, eating organic food or living more simply or buying things that are secondhand, not contributing to the material economy. And so the more that grows, then it matters. But coming back to our conversation where we can probably most have an impact is local, and that's also when we can see our impact. It's also, I think, motivating.

Nurturing Ongoing Engagement

Kristin:

So how would you invite participants who are part of this training to integrate it into their practice, into their engagement in the world, and as you were just speaking to, into their daily lives, their sense of line-clothed dryers unite around the world. We recognize each other and we have little pins. I don't know. Yeah, I'm doing this, and it matters when a bunch of us do it. I love that. So how can we integrate these ways of looking and thinking and practicing and opening into our lives, into our practice in an ongoing way so that it's not just something that I kind of spent some time with a couple years ago?

Mark:

Right, right. Well, I think the name of this organization, One Earth Sangha, right, it's one Earth and it's community, and this is an EcoSattva Training, but we're doing it together. And I think for me, and I think for many people, some people are extraordinarily motivated and committed, and they're just steady and they follow through, and they put that at the forefront of their priority to-do list and stay engaged. And I'm in awe of people who just do that. But what I see with friends, particularly in my community, is those that stay engaged are doing it together with either other friends or a community or a network or an organizing group. So I have some friends who work on climate action locally and in California state legislature, and they've been in a group for years, and it's a very solid committed group of friends who keep each other inspired, accountable, motivated, and so I can't help, as you have and I'm sure others have, just stress the importance of sangha, of



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community or just one person, just one person that you're accountable to, that you check in with once a month, Hey, how's that project you're working on? Tree planting, letter writing to your local congress folks, to getting off the grid. Whatever your projects or actions are, just like we sometimes have a practice buddy that we're accountable to, or we have a local sangha that we go to once a week or once a month. I think it's really hard, just like the dharma of swimming upstream, living ecologically in this consumptive culture is swimming upstream, including hanging your laundry, as small as that sounds. But if we all got rid of our tumble dryers, I dunno what percentage of energy that is, but it's one of the largest consumers of energy in the household. So finding your people, whether it's the people you're taking this course with or friends who care, and having some kind of commitment to each other, check in, how often do we need to check in once a week, once a month, once a year?

Can we partner up to do something together? There's so many resources at One Earth Sangha. Reading, continuing a study group or doing this training again, but somewhere where we are not alone, as the Buddha said, that the river of Samsara is so strong, whether it's busyness, complexity, surviving, taking care of basic needs and family, that all comes to the foreground and stewarding our watershed, unless we're literally going to the stream to get water, it's going to just go to the background. It just is.

Then also there's sangha, this is similar to what I talk about with leaving retreat. How do you stay engaged? Sangha, staying inspired, what inspires you, right? It's easy to read the horror news, right? It's easy to read the horrific data. It's everywhere. And I'm on a slew of newsletters and email threads, and I get all of that daily stuff, and it's hard to read, but it's important to read.

But I also try to find what's inspiring, who's doing amazing work. That young Dutch man who, at 16-years-old, saw how much pollution there was in the ocean, said, I'm going to create a little plastic catchment thing. And he created his little thing. It's a prototype. It scaled and it scaled. He got funding, it scaled. And last I heard, he collects several hundred thousand tons of garbage from the Pacific, which is still a drop in the ocean, excuse the pun, but he's scaling, and it keeps scaling. Tune into people who are doing that work on a global scale, but also your local heroes. There's plenty of local heroes. And I live just north of San Francisco. That entire watershed was going to be an 80,000 unit condo development for some developers, and a group of committed women said, no, we're going to protect this and turn it into a national park. And they did, and it's an amazing resource. So finding people who inspire you and actions that inspire you. And then lastly, making it



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actionable, what's small and simple, because any great action is always just made up of small, simple actions. So yeah, there's a few thoughts.

A Response Grounded in Love

Kristin:

Beautiful. Wonderful. Well, thank you, Mark. Thank you. I just want to open it up and say, is there anything else that you want to offer to practitioners at this point in their journey as it starts to come to a close?

Mark:

Yeah. Well, I am friends with Paul Hawken, and a phrase of his that stays with me a lot from when we were teaching on Earth Day at Spirit Rock about 10, 15 years ago. He said some phrase like *The problem we're facing with the ecological crisis is a failure of imagination, that we have to imagine the unimaginable*, which translated is we have to imagine possibility. We have to imagine the goodness of humanity that has the potential to meet these challenges.

And so I always try and remember that not in some pollyannish, oh, it's all going to be okay, because there's tremendous suffering and catastrophe now, and it's going to continue to be painful and there'll be tragic loss of life and harm to life and ecosystems. And there's still possibility, not hope, but there's possibility. So I hold that in my moments of despair of, oh, right, remember the goodness. Remember creativity, remember innovation. Remember what comes from love. Remember what comes from people coming together.

And also lastly, whenever we're grieving and sad and feeling lost, to remember, that's coming from love. It's so easy to get caught in the pain, in the loss of what we're losing and the sadness of what's happening. And underneath that, yes, that's because I love, and I love the mossy trees, and I love seeing the return of the wintering birds. I was listening to the Bewick's wren who comes back every winter to my oak tree and sings his heart out. And I love the return of the herring who come to spawn here, and the pelicans and cormorants who winter over here, and every year I sort of count, how big is the flock of cormorants this year? Has it gone down? How are they doing? What's in their migration path? What's interrupting their food sources? And any tenderness or fear or grief is because I love these beautiful beings, and I love these cycles, and I love these ecosystem dynamics. So to remember that you're here because you love, you're doing this course



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because you love, you're learning because you love, you're grieving because you love, and hopefully acting and responding because of love.

Kristin:

Thank you, Mark. Yeah, it's almost evidence of our belonging, isn't it? It's sort of evidence of our, in an absolute way, like our belonging to this world, to this Earth, to this cosmos that we feel it so deeply.

Mark:

It's beautiful. Evidence of our belonging is our love.

Kristin:

Yeah. Of our love. Yeah, that affection of knowing and being known as you were saying at the top. So yeah, so beautiful. Thank you, Mark. It's such a joy.

Mark:

Thank you.

Kristin:

To have you as our guiding teacher for One Earth Sangha. I didn't throw that in there. You've been with us for so long and just so appreciate your service to this organization and now to this training offering. So thank you for your time and your wisdom and your energy. I know a lot calls on you. So deeply, deeply gracious of you to do this with us.

Mark:

It's welcome and thank you, Kristin, for all your amazing vision and hard work and deep care and love and brilliance at what you do to create One Earth Sangha EcoSattva Training and the way you collaborate and pull in beautiful minds and hearts to really deepen this work for the welfare of the Earth and species.

Kristin:

And we do it together. Our team is amazing, and our Sanghas are amazing, and the practitioners who take the training are amazing. So yeah, we do this together. So, all right. Thank you again. Blessings. Blessings on you and your watershed.



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Dana

We hope you have found this transcript helpful. We invite you to help offset the cost to produce this transcript 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.