



One Earth Sangha

Session Three: Intro & Core Offering

Transcript of EcoSattva Training 2023-24 Video

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Session Profile

Session Three: Meeting Just this Heart

[Session Resources](#)

Speakers in this video

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

Transcript

Welcome

Kristin:

Welcome everyone to session three of the EcoSattva Training. So here we are, we're beginning the dive into the nadir of making a home in uncertainty. And we're going to be picking up on the resources, especially that opening to what's here, what's happening with me at the internal level, what am I up against here, and where will I go when the squeeze is on? Just remembering to keep that in mind as we start to contemplate the ramifications of what's happening on this heart-mind, meeting this being in relationship



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to this really difficult moment and bringing a lot of compassion to that, a lot of understanding.

What's on offer in the wider culture is that there's a lot of denial or there's disavow, this is someone else's problem to solve. And there's a lot of distraction, turning away. And that leads to what I mentioned in the previous session as well. [This phenomena that Zhiwa Woodbury pointed out](#), where the culture is in relationship with the geophysical phenomena, primarily is a turning away relationship, that disavowing, the distraction, the disassociation, to put it in trauma terms, from that phenomena. And that turning away, that disassociation only feeds the furtherance of the geophysical phenomena. We do not collectively respond and stop what is underway. And then that furtherance of the geophysical stress, the heightened furthering, more climatic events, more emissions, just furthers the disassociation. So that's the meta feedback loop, and it's really hard for us to be with.

So if that's one offer in the wider culture is turning away, another is collapse. Oh my gosh, what a disaster. Let me just crawl under a rock. And the third alternative is outrage and attack. If you really cared, you'd be furious. This is what it means and all it means to actually face our situation is outrage and attack. What's offered, what's on offer here then for the EcoSattva at One Earth Sangha in general, is to recognize suffering as suffering, to soothe the being, to bring forward the immense resources, not only of the Buddha Dharma, but of the Earth, of our ancestors, all the resources that can help us ground and center and move into a window of tolerance in trauma terms. And then once that being is soothed to bring forward insight, including and especially, understanding of causes and conditions. How could this be happening? Not from a discursive judgment point of view, but in the interest of insight into penetrating insight that would know how to unwind such things, such tangles. How will we untangle this tangle? That is a primary driver of Buddhist philosophy, of practices in this tradition. And in that understanding, there can be such relief connected to not a bitter reality, but oh, of course. Ah, I see. And then from that place, wisdom, courageous responses, an unshakeable sensibility, and even a sense of devotion to right action naturally emerges. So that is the process that we are entering into now, is that kind of recognition of the suffering, the being, the soothing of the reactivity, and gaining the insight into causes and conditions.



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Seven Limiting Views

So what I want to do in this video then is begin to look at our own minds in this. In the other video we had this conversation with Britt Wray, who wrote *Generation Dread*, to get her point of view on all these things. And it's wonderful and I'm really excited to offer that to you. And in session four, we're going to be looking at the collective mind, at what happens over time with culture and policy and institutions and just the codified, especially dominant, largely Western modernity mind and how that is really changing not only cultures around the world. Yet that collective mind is inseparable from this mind, from this individual mind. Inevitably, I am conditioned into my culture's way of looking. How could I not be? How could I possibly resist it as a little baby? Not going to happen. I'm going to take on as a matter of survival, by necessity, those world views, those ways of seeing self, other and world.

So the invitation here is can we develop an appetite and excitement even to see our own conditioning as conditioning, to see our tendencies and then come to taste the freedom that might come when we are connected to something deeper. So here I'm going to be inventorying what I'm calling Seven Limiting Views. I sometimes call them myths, but myths is not quite the right word. Seven Limiting Views and the limited strategies, the ways that those limiting and limited views backfire on us because what we're interested in here is that insight element, bhavana, clear seeing, right view. Here we look at how we look, we see perception. We see how our perceptions, our worldviews shape the world for us and they also shape the mind itself. Brain studies increasingly show worldviews alter the dynamics of our minds. So we want to have a friendly investigation of those.

And again, we'll be carrying ideas from session two here, looking at how this compassionate identification of trauma that we're all dealing with, a traumatic ongoing experience, and how that is so hard for our being. The acute events are really hard if they are at our doorstep, if we are suffering the material impacts of climate crisis and the predictions are really hard on heart and mind. So of course we have our strategies, of course, darling. So there are unconscious worldviews that we take up in that process. There is an emotional strategy at play, perhaps an unconscious projection. And so what I'm about to go through, these seem helpful, yet they mask and carry the energy of our pain and confusion and most importantly, maybe they can take us where we don't want to go. They take us farther from where we actually want to go.



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As I identify these, I'm going to be saying what is true about them, how they aren't really myths, how they are, there is something valid there and that there's a reason that we go there. So let this list not be fodder for further judgment, but instead fodder for insight and compassion. A couple of caveats here. This list is certainly incomplete. You will have your own, ones that you might want to add to this. You may of course take exception with what I lay out here and I want to really own my social location in this. I'll qualify it where I remember to, but of course I don't even understand my social location nearly as well as others will frankly. But I want to overall give that caveat that my social location is very much operating here.

Then I'm going to speak mostly about climate. But the other ecological dimensions of other eco-crises are here. Species loss, the wellbeing of our land, especially soil erosion, the wellbeing of waters, pollution and lack of freshwater. So much more that we could say is going on ecologically with the more than human world, with all of our relatives. Heartbreaking, so difficult in ways that we probably don't, many ways in which we don't even perceive a loss of ecological health. So climate is kind of the demonstration issue here, but not the extent of the application of what I'm saying here.

And one more invitation here. Just watch the mind as I go through what might feel like critique. Maybe your mind says, this doesn't apply to me, or it really applies to me. Just see what happens. Avail yourself and compassion, compassion, compassion. And I really invite you to disagree too. So we are working with a space of enormous challenge, so let that be the ground that we are working with this together.

Okay, so here we go. Seven Limiting Views.

1. "People don't know"

First one, people don't know. People don't know for if they knew they would act. People aren't acting so they must not know. This is largely debunked, but it still circulates out there. This is the myth of information deficit, kind of an old school myth here that we lack information about what's happening. And let's start with what's true here. Climate change, species loss, soil erosion, fresh water crises. These are abstract, cognitively complex. There's enormous, especially with regard to climate change and global warming, there's an enormous 40 year delay in terms of the time between emissions and the warming effect. The weather seems fine by and large on many, many days of the year. It is in most places.



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The idea is we need to get the information out there and the reality is that it's been effective. We do understand and believe - [Six Americas](#) - I'll talk about later, and we'll add that as a resource here. Most people do believe that climate change is happening. Thanks to getting the information out there. IPCC reports, responsible journalism. This is what's happening. Why do we go there? It's true that we're not acting sufficiently and that the information is complex. So it really feels like we need to shout it in the streets and let everyone know not only what's happening, but what's at stake.

How does this limit, how does this backfire? We fill up the space with really hard information and no support for how it lands on the being, how it affects the heart. At the very least, we need to provide with that the means to manage the difficulty and the ways in which it threatens the way that we conceive ourselves, and I'll get a lot into that later. We underappreciate the level of challenge that this climate crisis represents to us individually, socially, and how we live our daily lives. So there are layers and layers and layers of challenge in that, and it explains a lot about why we are not responding, but what we don't lack at this point is enough information. That may be overstating it, but it is in that direction. Okay, so that's the first.

2. "People don't care"

Now to the second, people don't care. People don't care for if they cared, they would act. If others really cared like I care, we would see action all over the place. Not so, even the ones who we think might be most empathetic to our cause of course love nature, of course love land. They are attached to a place or places and to natural beauty, of course. So this is where I want to bring in the work of Renee Lertzman. Lertzman, so important, so helpful here. She has this work called *The Myth of Apathy*. Her dissertation, *Environmental Melancholia*, has three parts to understand. She shows that people all across political, cultural divisions really, really care about what's happening. So to understand, like me, the other cares, sees what is happening, is distressed even, traumatized of course, is coping, feels overwhelmed. They even, like me, might feel victimized, powerless. Like me, the other feels confused and conflicted. Conflicted, conflicted, conflicted. We'll come back to that. Like me, the other wants to respond. Like me, the other wants to be part of something important and powerful and transformative in ways that I may not politically, culturally, or individually recognize and appreciate.



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What are the mistaken strategies that arise from that misperception of the other doesn't care? I go in hard with judgment, blaming and shaming you, maybe to discharge my own sense of inner conflict, my own sense of I'm not sure I want to give up all that this is asking me to give up. So I'm going to come in hard and judge you. That's projection, transference. I don't know. The psychologist out there can correct me. You change so that I can feel better. It's hard to watch our friends and families make choices that we feel are harmful to the environment. That is really, really hard. And we can resonate in a way, kind of pick up and feel guilty and shame, like I'm not doing enough, I'm not changing their behavior. I should be changing my own behavior and I should be changing their behavior. So we can go in hard with judgment and it doesn't work. Who likes to feel judged? Do any of you? I don't. I don't. Don't like to feel judged.

Others are trying to get me to care when I actually do care already, see Lertzman. So I can go in harder or I can go in soft with, we can do this and overemphasize the positive, like, Hey, you can save money by putting in solar panels. So there's a manipulation going on there. So how does it backfire? Being lectured about not caring doesn't feel great. Sensing the manipulation, it feels like I'm trying to be talked into something that feels disingenuous.

So let's come back to that inner conflict. It can be a conflict within a person or a culture or a subculture. We're really skipping over that when we are not resonating, attuning with that sense of inner conflict. Can we appreciate the degree to which, especially for those who feel in any way connected to American culture, the American dream, this myth of progress and optimism and consumption that can go on and on and on, and perpetual growth. Woodbury says this, these are clearly at odds with a realistic view of the climate crisis.

So American dream versus climate, what's happening to the extent that I feel connected to that, what I've been taught, what I've worked hard for, what I feel entitled to, my very self-conception fights with my love of land, the changes that I see around me. So it's a kind of Sophie's choice and we ought not to skip over that. We need to appreciate the level of challenge that this is bringing about. Also here is my social belonging. When we ask people to believe that climate change is happening or should be a priority and that we need to make really deep changes in our way of living and in our economy, we're asking them in many cases to betray their own and they won't do it. I won't do it. We won't do it. We will not give up our sense of belonging. It is programmed into us so deeply that I will not betray my own and deeper still, self coherence. There's not only coherence in the



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social spaces that I feel I am connected to that are part of me. These people are mine. But then there's the self coherence imperative. I need to make sense to myself. I've carried a set of views, part of my identity. I will not drop these easily. Somebody is telling me I'm immoral, that I'm apathetic or that I've been duped. It really doesn't feel good and I actually won't hear it. And it has the chance of actually hardening my response to that kind of messaging. I will marshal the forces internally against it and I will marshal the forces of my people against it.

So we're really in trouble when we believe in that narrative that the other doesn't care. What we need to remember is like me, the other is conflicted. It shows up in different ways and they may be conflicted to different degrees, different levels of awareness about that. But let's not make the mistake that the other doesn't care.

3. "People can't handle this"

Okay, moving on. This one, a bit more complex, unnamed, implicit maybe even. People can't handle this. It's more subtle. We might project that because we feel a lot of stress and we so feel, see so much of that turning away, that really, actually this information, arguably, arguably is not handleable. I mean really, to allow in what is underway on planet Earth is really challenging for me, maybe really challenging for you, but we are saying something, really not giving each other credit when we say people can't handle this, don't bring it up.

It's not easy, it's not comfortable, but it is doable. This being with suffering and in this community, this is our jam. This is what we do. We know how to turn towards suffering and bring all the skillful means, titration, tonglen, all the resources that you identified in session two, to find that, oh my gosh, I actually don't die. I can open to this heartbreak and I can understand with compassion, causes and conditions, expanding the range of regulation, widening the window of tolerance, being at those edges. We can get better and better and better at this and open to the fullness of what is underway. What important skillful means to develop is that. And when we project that people can't handle this, there are strategies that come out of that. We avoid it. We don't bring it up. Don't want to be Debbie Downer at the party. We pursue and invite others to pursue disassociation, distraction.

So that silence, la, la, la, la, la. Nothing's happening. That is a mistaken strategy that can arise out of this. Another is happy talk. We can do this. We have everything that we need



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right now to fix this climate problem and get back to normal. Renee Lertzman calls this cheerleading. With technology and policy we can do this, kind of ignores the reality that the world that we want to get back to normal is not a beautiful world for many, many, many. Biodiversity, justice, all of our relatives need to be included in this. This world that was normal and charging along was really quite brutal for so many and brutal in here in so many ways, in a more subtle way.

So there's a justice variation version of this problematic view. This is going to be great when we can fix everything all at once. A kind of happy transformational talk that also, I mean there's something true about that, that we do have the chance, to come to a new relationship with planet Earth, humanity, absolutely. There can be many ways in which we can understand our interdependence, absolutely. But to say it's all going to be great is somehow overstating. So it kind of sets us up for disappointment, especially because the emissions that are happening today won't show up for 40 years in terms of the warming. So there will be limited impacts in terms of really bringing down emissions, for instance. And it ignores the underlying ecological fracture, the ecological and social divisions that are here, that kind of happy talk. This will be great. We can do this and let's get back to normal.

The alternative here again, that people can't handle this, is to discover that we can, to really go deeper, to have the kind of insights that connect us more deeply and thoroughly to the nature of this being. It's true nature, it's true potential. Buddhism does not have a monopoly on that view, those understandings, but there are very direct ways for us in this tradition to access those insights and those practices, the cultivation of steadiness. And what we can signal to others about the possibility of being with this in an authentic, empowered, non victimized way. Really, really powerful, difficult to understate. I don't think we've even begun to explore the potential of that power. Practiced, grounded, purposeful.

4. "It's too late"

Okay, next Limiting View. It's too late. This is the myth of world ending. Okay, what's true about this? Yes, absolutely. It is too late to get back to the climate of 1950. Absolutely. It is too late for that, but it is too late, too late for who? Too late for what? There is a pinch of life underway already for sure, and it's going to get more and more difficult. Who knows how difficult this will be, totally down with the science in the forecast. Yes, but it's too late? Wait a minute. As Wendell Berry I think once said, you don't have the right to say



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that. And what's going on there? So why are we saying that? What would have us say that? There's something a little bit disassociated about it maybe. It sort of allows me to step back. I think Britt Wray calls this narrative foreclosure. That there is no possibility here, and it speaks of a pain. I mean, we can be with all of these. We must be compassionate for where it comes from, speaks to a level of pain.

Perhaps it can be seen as a strategy. Oh, darling, it hurts to feel that way, right? We don't have to get into the, it's true or not true, but ouch. Wow. Really hard to have landed there. It can collaborate with a bit of arrogance. I am strong enough to face the truth of this. Again, something true and not true about that. But it preserves no possibility for a post fossil fuel world with a revised ethical structure, a justice centered transition. Really, we're just going to say impossible? There's a variant here. The future will be only one way, only terrible, only horrible. In reality, there will be joys and there will be sorrows. Tomorrow, we'll have joys and sorrows. This life, 10,000 joys and 10,000 sorrows. This life is exquisite and heartbreaking, with the practices of brahma viharas, especially the divine abodes, compassion, equanimity, joy, loving kindness. These enable hearts to feel both. And truly the updated science says otherwise. Too late?

So this is the rush to the known. We're avoiding uncertainty here. And again, Britt Wray, we're foreclosing on the future. There's a variant here that I want to name as well. Earth, she's better off without us. Humans deserve this. We're a cancer upon the world. Ouch. Ooh, that's another one, darling. You landed there. I'm so sorry. Ouch. Really. I can feel the ways and sometimes these thoughts come here, these feelings hit this heart. And oh gosh, it kind of says that we're not part of the Earth, that she has no appreciation for us and that's not true. There are examples in human history of great benefits that human cultures bring to ecosystems. Researchers point out that the First Nation's role here in my country, in the US. The First Nation's role in the lushness of what is now the California landscape, as the early European pioneers came upon it thinking it was this paradise. And no, it's like First Nations people had everything to do with the riches of those landscapes. I hear in that, humans deserve this, the Earth is better off without us, kind of refuge and judgment, self aversion even, a hatred of this, of maybe one's race, the White race, a hatred of our species. Again, these are ways, as I talked about in session two, of us not to be with the quivering heart I fall off into, take refuge in judgment, self judgment. It's too late. We shouldn't even be here. We're just a mistake. The Earth will shake us off like a bad cold. So the mistake in strategy here, fundamentally disempowering. I mean, what are we supposed to do with that? Ignores the reality and the actual potential of being with this time in a really ethical way. No matter what happens, come what may. And



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makes no room for imagination, an ethical imagination, a political imagination, a social imagination. Compassion for that one who says it's too late. A compassion for this one who feels sometimes, oh, it's too late.

5. "We must be pure"

Okay, next. We must be pure. So this one, again, there's some nuance here, but to care is not to harm. So I in my daily living, especially in everything that I do, I must become pure. I must have no harm on Earth. Everything I do has to be... and so I find myself shrinking and shrinking and shrinking and shrinking. It's hard to live and be excited and go and do anything if I'm never going to cause harm, when I'm embedded in a system that is really causing a lot of harm. There's a movement to puritanical here, a purity, a call for this one and the other to be pure and all of us to be pure, strident, demanding.

I'm constantly exercising judgment against myself and against others. It hardens me. It alienates me. I feel alienated, from even nature. The strive for blamelessness, and this blamelessness is elevated in Buddhism in a certain way that, depending on how you understand it, I think nuance is important here, but it can set us up for that purity, that strident defensiveness. So in that shrinking and shrinking, there's a limit. I mean, maybe I should just die. We're back to the previous one. The Earth is better off without me. It skips over the reality that living has always, always entailed harm, involves death. To live as an organism in this world, I scratch my eyebrow and there are little tiny beings, microorganisms that are harmed.

What's the alternative to this pure, non harming? I am part of this. I am conflicted. I'm embedded in systems of harm. I am conditioned into ecological violence to disregard the Earth, and I can be compassionate and accountable for that and do my level best. Moreover, Robin Wall Kimmerer, I mean bless her, right? For really elevating, sharing in her beautiful integration of indigenous and scientific ways of looking. Reciprocity. To live is to take from nature and we can give back. We can give and give and give, and that's the part that we've been missing, one might argue. The restoration, the restitution, the reciprocity. So does my ancestor, my Buddha, does Quan Yin, does the living Earth want me to shrink and shrink and shrink, or does she want me to live and to be in a flow with this life that does include harm.

And of course we can absolutely really look hard at industries, especially the food industry and what harm is included in that, and really demand an end to the harm to the



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wellbeing of our relatives. Absolutely. But to have no impact is to end our lives. Really, it's just not realistic. We can be in reciprocity and it's the giving back. It's the protection and the giving back that we can really invest ourselves in. And that as opposed to disempowering, is empowering.

6. "I'm just one person"

Okay, moving on. I'm just one person. What am I supposed to do? This pervasive lack of agency. And it's true. We are one person and we are really embedded in these systems of harm. And this is the escape strategy as opposed to the aggression or the it's too late, it's collapse, it's over. I'm just one person. What can I possibly do? It's curious to us that selectively applied, those of you who vote, do you vote? It's just one vote. What does it matter? It's only one vote. I'm just one vote. That's not going to change the election. Well, we don't think about it like that. When we vote it matters when a lot of us vote. And similarly so in a material way, when we decarbonize in the aggregate, it matters. My little tiny contribution, not much. But if it's shared and multiplied and a lot of people are doing it, it matters. It matters. It matters. We don't count ourselves as contributing to an aggregate.

What's going on there? This view, I'm just one person. There's some kind of like I only want to act if I know it's going to make a difference. We disavow the relative power that we have. We disavow, in my case, how much privilege I have, how much what I do really does matter compared to those who are not alive anymore or not yet born especially. And I have a lot of relative power in this world compared to so many others. And it's just sitting dormant. It ignores the collective power. We need to need each other. This hyper individualist culture is part of what's operating here. I'm just one person. I need to be a hero. I need to know that it makes a difference.

We can be more like the social insects of the world. They get so much done. They get so much done. Social insects get a lot done. And they don't just say like, I'm only one bee, I'm only one leaf cutter ant. Do you know how much leaf cutter ants get done? They get done a lot. So it also conflicts with the long horizon of outcomes. These things take time. Things are shifting. Are they shifting fast enough? I don't know. Fast enough for what? Let's just make 'em shift and do everything we can. And this gets to the point that both in movement ecology and in Buddhism, every action matters. Decarbonizing, new future building, supporting ourselves and one another. We're shifting culture and that's almost as important as the material. The social signaling is huge. When we act, we are signaling



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to others what matters to us, what we think is possible, the power that we believe that has and what we value.

It's not futile. We're reclaiming ourselves from this victim place. We're standing for what we believe in, saying of course it matters. It matters to me. And that has a social impact. And that is again, part of that turning back towards the phenomena of what's happening on planet Earth. Not turning away. We're facing the reality and acting in response. So even if you put aside the material efficacy of taking action in all these different ways that we can, they matter in the aggregate, they absolutely matter. But we're also healing consciousness itself. We're part of that.

One variant here I want to point out, we have to stop the deniers. We have to stop all the people who are saying this isn't happening. Every one of them, all of them. Talk about seeding powerlessness. So first of all, you don't need to do that. Yeah, there are certain people who we need to lift up and make sure that their arguments are being countered, but not every one of us needs to attack every one of them. It's not required. Six Americas, if you look at that report, it just says that we need to shift people one slot over. And I won't describe the whole thing here, but it's really interesting and really empowering. The extremes in this culture are loud, but few. So we can focus on shifting and make a lot more progress.

And again, there's something about the necessity of belonging here and really appreciating what's going on for the other. I mean, is it really about your really great arguments? Probably not. It's probably about their self coherence and their coherence in their social circles that matters. That's what you're actually up against. And that operates for us too, by the way. We do that too. And in my case, in the progressive left, well that stuff of course operates. So to have some humility about that as well. And again, this possibility of backfiring when we ask people to betray their own, to betray their own self coherence, deeper reflexes are invoked there that end up hardening them to our appeals. So skillful conversations once again are so important here.

7. "I speak for the trees"

Okay, last one. And this isn't really a mistaken view, I want to be really careful here, but it's more like I really want to appreciate how hard this is somehow. I speak for the trees. What we're up against, it's not really a myth or a mistaken view. So it really shouldn't be on this list, I don't know. But it's a struggle. This is the problem of proxy. Okay, so how



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does this go? In community organizing 101, the most impacted need to be at the front. They need to have the space and be supported and lifted up to speak for themselves and have real power. Okay, so absolutely this is part of environmental justice for sure. But with the countless rooted winged four-legged ones, the more than human, the Earth herself, those who don't speak human. We can't put 'em at the front of the room. They have no power in our markets or in our politics. Who then will speak for land and water. Proxy. That's all we have. This is the problem of proxy.

Some people speak beautifully for land and water. Some people from some cultures, various cultures including this one, even my culture sometimes, speak beautifully for land and water. So powerfully and yet still proxy. A great proxy perhaps, but still a proxy. So this is an invitation. I put this on the list because it's such an invitation for compassion, for environmental movements that are trapped by this problem. Trying, as Dr. King emphasized, to dramatize the issue. It is so easy to be disregarded, to be cast off as tree huggers. I hug trees, I love trees, I hug them. I want to speak for them in the human spaces where sometimes their fates are decided. But I am only a proxy. I am not the tree speaking. So we end up focusing on the human impacts. And then that's important, the human impacts of environmental policy, health. You say health and you really mean human health in most places. And there's a tragedy in that. There's so much lost in that. And so I just want to ache for us and invite your creativity and your solutions to this problem of proxy. This, I want to speak for the trees. Oh, it's so hard.

Okay. All right. So that's the list. This is an invitation to see into and through these worldviews more deeply, into the ways in which they are true. They're true, where they come from, the nuances in there, the causes and conditions, the habits, the mistaken strategies that arise from them, the ways in which they are both right and good and helpful and limited. And to be appreciative of this. We can recognize in the wider culture, these dominant responses and also see the ways in which they have impacted this one here.

And that takes courage, that takes a kind of appetite. And before we move into session four, where we're going to be looking at that collective mind more explicitly, to appreciate that you and I have been conditioned into whatever culture we find ourselves in. Can we develop an appetite, an excitement even to see our own conditioning as just that, conditioning, not who I am, and a kind of course I would pick up these views. And then yet, and yet, with the support of Buddhist practices and wisdom or whatever practices and wisdom are helpful to you, these can be seen through and can naturally sometimes



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with that very light, dissolve away to some degree or completely and find that freedom that happens when we connect with a deeper truth. Okay, thank you for listening to what's a really long talk. So appreciate you for hanging in there.

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.