

## Living the Vision

We project our views upon others, situations, or the future and then act upon them. Most of us understand projection to mean projecting our unwanted yet unconscious aspects of ourselves onto another and then blaming that person for having the fault we deny having ourselves. For example, we may consider ourselves open and trusting. However, we have suppressed trust issues. If we project our unconscious lack of trust upon another, then we blame the other for not trusting us. Projection avoids having to face our own trust issues.

Whenever we set goals, we project our views and values upon the future. Our plans reflect our current views and values, our wants and don't wants. Thus, our planned future reflects our current mindset. However, by the time the future becomes the present, we and the situation will have changed. We have locked ourselves into a vision that no longer reflects current conditions, yet we may feel obligated to fulfill the plan because of commitments and investments. Planning ignorantly projects us into uncertainty.

Planning also postpones changing what needs to change. If we say we will lose weight in the coming year, then we have little motivation to start now as we have a full year to honor our commitment. Then later in the year, we dismiss our resolution as unachievable. We have projected our need to change into an unaccountable future.

Many have visions for how we might live in ways that don't destroy Earth and life. We envision a future of peace, harmony, and prosperity for all. It feels good to imagine having a world like that, but then we shelve the pie in the sky vision and get back to the practicalities of functioning in the real world of Western culture.

The sacred path avoids these traps.

On the path, we self-discipline ourselves to remove our harms and resist projecting unwanted aspects of ourselves. A psychologist might ask us to name a person who drives us up the wall. Then she asks what makes this person so difficult for us. After we have come up with our list of faults we see in the other person, the psychologist has learned much about us. Those on the path investigate their difficult relationships to identify our own to do list of harms we need to overcome by asking ourselves the same two questions.

Future planning becomes irrelevant when we deeply know how everything changes. Planning has very little meaning when we flow within a river of change. We have no idea how the future will evolve from the current moment or how we will have changed.

Certainly, we need to plan the short-term to have some structure of our daily life – grocery shopping, get together, deadlines, the flow of daily life. Yet we always expect the unexpected and remain flexible.

Those on the sacred path of the Earth Interbeing have the vision that we learn how to live on Earth with other beings as interbeings in ways that further life on Earth. The path teaches us to live the vision by changing ourselves through overcoming Western culture's the wrong views and by removing how we harm others. We bring to life valued ways.<sup>1</sup> Only we can change ourselves, and change only occurs in the now, the present.

Imposing our willingness to harm through projection of our harmful views and values onto others and the future furthers the omnicidal Western trajectory. Postponing acting upon our better intentions reflects our ignorance and complicity with what harms. To further life on Earth in ways that benefit all requires our complete attention and efforts to transform ourselves now.

Those on the path project in real time the common values into our intentions of how to act. When we don't know how to respond or act in ways that align with valued ways, we pause. In that pause, we investigate the situation to know how to further life on Earth through our changes or by letting the situation to unfold on its own through noble nonaction. By learning and living the vision within the present, we become Earth interbeings, moment by moment.

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<sup>1</sup> **Common values of furthering life on Earth (work in progress):** reverence and gratitude for the sacred and the sacredness and equality of life on Earth, patience and loving awareness for arising experience, surrender to the sacred knowing of what to do to further life on Earth, compassionately responding to relieve suffering and the causes of suffering, harmoniously interacting with others through loving-kindness, equitably sharing and caring for the interdependent Earth commons, responding in valued ways that further life on Earth, self-discipline to preserve our balance with Earth and mutual wellbeing. By living in these ways, we deepen our loving awareness of the sacred and sacredness of all life and the Earth.