

## Place to Stop

Our place encompasses that spot on Earth, that other beings inhabit and commonly share with us. None of the ways we learned how to live within the self-centered Western culture apply here. The Western mind feels as alien in our shared place as we would if we found ourselves within ancient Babylonia.

A place has no territorial boundaries beyond our feelings that we belong to it. Nobody owns this place, nor does a public institution manage it. Those who inhabit this spot of Earth harmoniously interact in mutually beneficial ways and common the place. To be clear, the place includes all life, not just people.

The rest of life views people as by far the most dangerous being on Earth. Westerners already entangled with our shared place might see it as beautiful, as a wasteland, as a price point, or as an object to manipulate, to control, or to destroy. Every place that Western culture has touched lies in tatters, mere fragments of the intricately balanced complex ecological community that thrived before we came upon it with self-centered hearts pulsing with greed.

We on the path of the sacred Earth Interbeing need to comprehend how deeply Western conditioning obstructs our knowing what we can do to further life on Earth and within our place. We have no experience of living as an interbeing yet ignorantly believe we know what to do. We remain trapped within our self-righteous illusions, imagining ourselves as saviors, but self-centered intentions will further abuse our place.

Yet we cannot unsee the need to interbe. What can we do?

We nonact by refraining from imposing our self-centered values and preferences on our common place. Instead, we humbly recognize that we do not know how to interbe in ways that further the wellbeing of all who live in our shared place. We do not try to guess what might help. Instead, we wait and let our interbeingness unfold.

Remorse for what greed accomplished does not alone qualify us to stand in solidarity with those who suffer from it. We continue to benefit from the generational harm inflicted upon our shared place. Privatization of land forced the removal of Indigenous People and other beings from it. Ownership of land desecrated it in so many ways. Wealth accumulation, power over others, and privileges exploited the many for our benefit. We cannot just walk on the land and say let bygones be bygones as the harmful ways we carry with us persist in wounding others, life, and the Earth.

Remorse, however, can motivate us to stop harming our shared place and all the other places of Earth. As we stop harming the Earth Interbeing, we open to interbeing.

As we become less dangerous to our shared place of interbeing, we humbly seek to know our new world. Without disturbing the life, we observe and watch who does what where, when, why, and with whom to our know interconnections and interdependencies.

Our acquaintance with the other beings who inhabit our common place deepens into knowing our mutual neediness and caring for each other. Until we recognize our mutual needs, we have not found our commonality. Perhaps at this point, our needing for life to continue on Earth might truly be the only need we have in common with the Earth Interbeing but that would have enough power to transform our relationships with other beings.

We do not seek interbeing. We prepare for it.