HEALING THE SELF, HEALING THE WORLD

Yasuhiko Genku Kimura

©2017

Table of Contents

1. THE WAY OUT OF THE MATRIX

In the movie "The Matrix" there is a conversation between Morpheus and Neo that captures the essence of the Matrix, the errant world wherein humanity is stranded:

> *Morpheus: The Matrix is everywhere. It is all around us, even now in this very room. You can see it when you look out your window or when you turn on your television. You can feel it when you go to work, when you go to church, when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth.*
>
> *Neo: What truth?*
>
> *Morpheus: That you are a slave, Neo. Like everyone else you were born into bondage, born into a prison that you cannot smell or taste or touch. A prison for your mind . . .*

Humanity has long gone astray into and within the world of delusion that is of its own making—the Matrix. The Matrix is a prison of the mind, by the mind, for the mind.

The contemporary physicists use the conceptual metaphor of (computer) *simulations* to describe and explicate the *phenomenal* universe, the world of *appearance*, which the Vedantic philosophers called *Māyā*—illusion. The Matrix is the secondary universe constructed in and

from *Māyā*, the primary universe, through delusory thought (*deludere* = 'play false with thought'). The Matrix is constructed through delusion and maintained by delusional belief in the "truth" of the delusion.

The Buddhist philosophers had another name for the Matrix— *Saṃsāra*. *Saṃsāra* is aptly called "that which has been constructed". It is the nature of any construction that it is always on the verge of collapse and hence it prompts people to engage in further constructions to pop up their fragile initial construction, which has the effect of getting them frantically running around in a maze of their own making. The Japanese Buddhists called this state of affairs *Mayoi*—literally, *going astray*.

The human mind is a vast universe unto itself. It is the complex and intricate, multidimensional and multilayered inner world that is filled with thoughts and images, or 'sounds and furies', of the past, from the past, certain dimensions and layers of which remain in darkness and hidden from view—Sigmund Freud's "the unconscious" and Carl Jung's "the shadow".

In the Matrix, the mind does not know itself, nor is consciousness conscious of itself. Yet, when we shine the light of conscious awareness upon the shadow, the shadow shifts and is no longer the same. When the unconscious is made conscious, it is known only in terms of the conscious, not in terms of the unconscious. The Matrix conditions the light, and hence seeing the self or the world with it further traps us inside the Matrix.

We need to develop the 'third eye' (of the Yogic traditions) to see the world of the shadows in the dark and the 'third ear' (of Friedrich Nietzsche) to listen to the silence that sounds and resounds in the unconscious so as to be able to know the shadow or the unconscious in its own terms and in itself. We need to transcend the boundaries of intellectual and spiritual "enlightenment" and awaken into the darkness before and beyond the light with which the Matrix is constructed.

Light left entirely unto itself is pure darkness. A space filled with light but without any objects is pure darkness. When objects are introduced, we can see the objects but not the light itself. The light is dark unto itself and remains invisible to the observer.

True clarity does not arise from seeing the self or the world with light but from knowing *as* light before we know *with* light. What blinds us is not darkness but light upon which we depend for our seeing. What we can see with light is only a reflection of reality but not reality itself. This is the reason that darkness brings us closer to the source, the origin, and the truth without interference from phantasmagoric distortions.

The Matrix can exist and persist by way of impeding and denying the human imagination. In the Matrix, people are programmed to only recreate and repeat the thoughts implanted in their mind from without, and are conditioned to believe their thoughts to be true and delusions to be real.

In pure darkness imagination becomes reawakened. To imagine means to self-originate thought-objects—visions and images—*as* light *with* light, without merely reflecting upon existing thought-objects of and from the past. The reawakening of imagination makes people the creators of their own destiny, their own world, in Reality beyond the Matrix.

Thus, the way out of the Matrix only makes itself revealed to those who have grown used to the dark, and developed the third eye and ear to *imperience* and *innerstand* the darkness by becoming darkness unto darkness, that is, light unto light.

The real world outside and beyond the Matrix becomes home and the exile into the Matrix ends. The exiled meet in Reality with their imagination emancipated and reawakened. Light no longer deceives them, but rather becomes the supreme instrument of creative play and enjoyment. Now the self is healed while the world is saved from itself.

2. *HOMO LUDENS*—THE SURVIVAL OF THE 'PLAYFULEST'

A Vision of Life as Play

For many years the conviction has grown upon me that civilization arises and unfolds in and as play. —Johan Huizinga, *Homo Ludens* (1938)

Living creatures are not just senseless units in the survival game: they also experience life (and perhaps even 'enjoy' it as we say when human animals are concerned). … There is an element of natural play and not just of natural selection discoverable in the natural world. —Jesper Hoffmeyer, *Biosemiotics* (2008)

The ultimate in creativity is the creativity that creates new perceptions of reality and new visions of world. It transcends and is more fundamental than any form of art. It is the highest expression of the human imagination.

Play is the font of imagination, and imagination the life of play. "Civilization arises and unfolds in and as play" because a new civilization is a new human creation born from the confluence of myriad currents of imagination through playful engagements in life.

The philosopher and playwright Gabriel Marcel says: *Life is not a problem to be solved but a mystery to be lived*. Marcel thus proposes a new possibility of living life different from that which revolves around survival, control, and problem solving—the life in the Matrix.

The cultural historian Johan Huizinga in *Homo Ludens* (1938) expounds the critical importance of the play-element *of* culture in culture, arguing that play is a necessary condition of the creation of civilization. ('*Home Ludens*' means 'Man the Player'.) Huizinga identifies five essential characteristics that play must have:

1. *Play is free and play is freedom.*
2. *Play is not "ordinary" or "real" life.*
3. *Play is distinct from "ordinary" life as to both location and duration.*
4. *Play creates order and is order, and demands order to be absolute and supreme.*
5. *Play has no connection with material interest, and hence no profit can be gained therefrom.*

The philosopher James P. Carse further expands the concept of play or game playing in *Finite and Infinite Games: A Vision of Life as Play and Possibility* (1986):

> *There are at least two kinds of games. One could be called finite; the other infinite. A finite game is played for the purpose of winning, an infinite game for the purpose of continuing to play.*

If humanity were to escape from the Matrix and create a new civilization outside the Matrix, free from its delusion-making programs, humanity would need to invent an entirely new kind of play or game. Infinite game is that entirely new kind of game.

The play defined by Huizinga is the play in the sense of finite game. The mind that is set in the Matrix is the mindset of finite game. The Matrix sometimes allows the imagination to play but only in the playground of finite game. New civilizations have been created and yet always only inside the Matrix.

Infinite game holds an unprecedented possibility for humanity. The *finite game paradigm* is the mental framework and the contextual mindset in which and out of which *Homo sapiens* has built all past civilizations including the modern western civilization. The *infinite game paradigm* will be the mental framework and the contextual mindset in which and out of which *Homo ludens* will build a new civilization

Finite game does not include infinite game but infinite game includes finite games. Infinite game retains the first and fourth characteristics of Huizinga's play: "Play is free and play is freedom" and "Play creates order and is order". However, infinite game radically expands the scope of the playground into "real" life and transforms "ordinary" life into extraordinary life.

Playing infinite game involves re-imagining life as play and imagining the play as the fount of infinite possibilities. Playing infinite game implies imaginatively partaking of the eternal Life of the Universe. The last proposition (101) of *Finite and Infinite Games* states: *There is but one infinite game.* This one infinite game is the Life of the Universe. When we play infinite game, we partake of the Life of the Universe, which is far greater than the Matrix that we have created on the earth.

How you partake of the one infinite game is your responsibility. How you play the game, makes it your *signature* infinite game. Playing infinite game means that you become the creative artist of your own life and that your life becomes an evolving piece of creative art. Playing infinite game implies that you imprint your unique signature upon the one infinite game—the eternal Life of the Universe. Thus, you make your life uniquely significant in the Life of the Universe.

Right here and now, we can start living life in the spirit of infinite play and in the framework of infinite game. Playfulness is not the opposite of being serious; playfulness includes seriousness. Playing fully in fact demands utmost seriousness for both finite and infinite games. The serious player knows that the opposite of pleasure is not pain but comfort (of lukewarm existence) and that playfulness has no opposite except for its absence, which I call 'near-life experience'.

The "survival of the fittest" principle (of Herbert Spencer) only applies inside the Matrix. Beyond the Matrix, however, it is indeed the 'misfittest' of the Matrix that are the fittest to survive and thrive. The misfittest are also the most playful or the 'playfulest' that are capable of playfully partaking of infinite game with sublime seriousness.

Playing your signature infinite game initiates the process of self-healing from the stress, trauma, frustration, and illness of the delusion of the Matrix—through the reawakening of the power of imagination and the recognition of the singularity of your existence and of the unique significance of your life.

Playing our signature infinite games in concert with one another on a planetary scale initiates the process of world-healing from the conflict, violence, misery, and suffering of the collusions of the Matrix, from surviving through winning to thriving through playing, by way of recontextualizing our existence from finite game to infinite game.

3. OMNI-INTEGRITY OF SELF AND WORLD

Health as Tensional and Semiotic Integrity

Tensegrity

The mathematician-design scientist R. Buckminster Fuller in *Synergetics* (1978) states:

> *Our modern conception of Universe is as a comprehensive system of energy processes. … Universe is tensional integrity (310.01)*

As a portmanteau of 'tensional integrity' Fuller coined the term 'tensegrity', which designates the structural integrity of all systems observed throughout the universe. Tensegrity is generated by a dynamic integration of continuous tension and discontinuous compression.

Everything that exists in the universe has a structure that constitutes its spatiotemporal identity. Tensegrity principles are what hold a structure with the minimum material, maximum resiliency, and most efficient use of space.

Following Fuller, the biologist Stephen Levin in *Tensegrity: The New Biomechanics* (2006) coined the term 'biotensegrity' and extended the application of the tensegrity principles to biological structures. In evolutionary biology, it is observed that natural selection greatly favors biological systems that have higher degrees of tensegrity structure and organization.

Health as Tensegrity

In *Synergetics* Buckminster Fuller also states:

> *Of all the subcosmic, integrally interpatterning complexes that we know of in our Universe, there is no organic complex that in any way compares with that of the human being. We have only one counterpart of [equal] total complexity, and that is Universe itself (311.01).*

The human *organism* is a tensegrity structure as complex as the universe itself. The human *being* is the 'omnitensegrity', comprising *biotensegrity*, *psychotensegrity*, and *sociotensegrity*.

That which is called 'holistic' or 'integral' health is this omnitensegrity, holistically and integrally composed of the physical health (biotensegrity), the psychological health

(psychotensegrity), and the sociological health (sociotensegrity).

The health of the mindbody, of the psychosomatic system, as tensegrity is the primordial reality of the human organism. That is, the state of health is more primary than that of illness, which I define as *localized, out-of-phase degenerations* inside the natural tensegrity pattern dynamic of life, consisting of three cyclical phases of *structuring* (generation), *destructuing* (degeneration), and *restructuring* (regeneration).

The human organism maintains a necessary and sufficient level of tensegrity until the end. When the basal tensegrity becomes broken and the maintenance of it becomes impossible, the organism *unstructures*, that is, it dies.

Health is not the antithesis of illness. We can be healed *with* illness without being cured *of* illness. The philosopher James P. Carse states in *Finite and Infinite Games* (1987):

> *When I am healed I am restored to my center in a way that my freedom as a person is not compromised by my loss of functions. This means that the illness need not be eliminated before I can be healed… I am cured of my illness; I am healed with my illness (56).*

Health is more primary in reality and higher in order than illness. Health includes illness, just as the whole includes the parts. A local disorder may disturb the whole system or a disturbance to the whole system may cause a local disorder, but the basic order of the whole is sustained.

Therefore, health is none other than the systemic tensegrity that sustains the order of the whole system, which restores the original whole order through the process of healing. Healing is the inner working of tensegrity that generates a response, movement, and process of restoring the original order.

Healing is tensegrity organically exercising its resilience. Healing is the activation and intensification of tensegrity functions. Healing is the restoration of tensegrity by and through tensegrity. Therefore, health heals, and only health heals.

Tensegrity as Semiotic Integrity

The tensegrity phenomenon can be seen from the semiotic perspective and defined as *semiotic integrity*, even as an energy transfer in the universe always accompanies an information transfer.

The original work on semiotics by the American philosopher-scientist Charles Sanders Peirce has been taken up, for example, by the linguists Ferdinand de Saussure and Sebastian Shaumyan, the novelist-philosopher Umberto Eco, and the systems theorist-social scientist Niklas Luhmann.

Umberto Eco argued that every cultural phenomenon may be seen as semiotic phenomenon and studied as communication. Niklas Luhmann proposed that the basic unit that constitutes society is not the individual human being but communication.

We can also argue that biological, psychological, and psychosomatic phenomena are all semiotic phenomena: as the society consists of semiotic *inter*-communications, the body, the mind, and the mindbody consist of semiotic *intra*-communications.

The disciplines of biosemiotics and psychosemiotics have been in development for decades. For instance, the biochemist Jesper Hoffmeyer introduced biosemiotics to the public through his *Signs of Meaning in the Universe* (1993) and *Biosematics* (2008), while the psychologist Howard A. Smith did the same with his *Psychosemiotics* (2001).

Therefore, the physical health or the biotensegrity is equivalent with the semiotic integrity of the biological system; the psychological health or the psychotensegrity with the semiotic integrity of the psychological system; the sociological health or the sociotensegrity with the semiotic integrity of the sociological system; and the integral human health or the omnitensegrity with the semiotic omni-integrity of the whole self-world/world-self system.

The conception of 'health *as* tensegrity' provides the perspective from which to comprehend the energetic-synergetic-structural dimensions of health; while the concept of 'tensegrity *as* semiotic integrity' provides the perspective from which to comprehend the consciousness-psychology as well as the communication-sociology dimensions of health.

Biotensegrity and Biosemiotic Integrity

Tensegrity is defined as the structural integrity that exists throughout the universe, generated by the dynamic integration of continuous tension and discontinuous compression.

The human body is an energetic-synergetic structural system, and its tensegrity structure is beautifully demonstrated by the etheric-energetic anatomy of the acupuncture points and meridians of the ancient Chinese medicine.

Also, the human body has nine subtle energetic centers, which are the *discontinuous* generative-radiative energetic vortices that constitute nine centers of *compression*. The energy-wave emanating from these nine vortices or centers and their synergetic interactions and interchanges form a *continuous* tensional totality. The human body thus can be seen as a tensegrity structure.

The total tensegrity of the whole system is maintained through highly complex enneadic semiotic interactions or communications in the form of outward signal transmissions ('sending' or 'speaking') and inward signal receptions ('receiving' or 'listening'). The maximal tensegrity is equal to the optimal semiotic integrity, both of which are equal to the optimum health of the body.

Healing means the maximization of tensegrity and the optimization of semiotic integrity, which constitute the maximal energetic functionality of each vortex combined with the optimal synergetic integration of all vortices. Optimum health means that there is an optimal degree of communication from each center, which generates the optimal level of intra-communications in and of the whole system.

As Buckminster Fuller says, the human organisms are as complex as the universe itself. He continues:

> *Universe is technology—the most comprehensively complex technology. Human organisms are Universe's most complex local technologies (311.02)*

It has taken billions of years for the universe to evolve such complex organisms or technologies. The human organisms—the most complex local technologies in the universe—are thus endowed with the 'strategic survival intelligence' of an immense magnitude, which the medical science has not yet been able to match. This intelligence of the human organism is another name for the biosemiotic integrity of the body.

> *Healing restores me to play, curing restores me to competition in one or another [finite] game...* —James P. Carse

The contemporary medicine is the science and technology of curing, yet healing is still left to the intelligence and ability of the human organism. Unfortunately a considerable number of medical therapies intended to cure illness sometimes end up actually weakening the organism, impeding and diminishing the intelligence of the body, and preventing healing from taking place.

The historian Yuval Noah Harari describes in *Homo Deus: A Brief History of Tomorrow* (2017)

that the modern humans transformed plague (disease), plus famine and war, from incomprehensible and uncontrollable forces of nature into humanly manageable challenges. However, disease has become subtler and more stress-related than infection-related.

The intelligence or the biosemiotic integrity of the human body is what creates the resilience of the body of which the immune system is a part. Any paradigm or modality of healing that neglects or does not incorporate the intelligence of the body is fatally incomplete.

Healing proceeds and health is sustained through *communicating* with the body and *trusting* the intelligence of the body. The intelligence of the body being a semiotic integrity, its substance is communication, and therefore we can listen to, communicate with, and learn from the body.

The language of the intelligence or the biosemiosis of the human organism is the language of Nature. Therefore, to understand the language of the intelligence of the body requires that we understand the language of Nature. It is often said that mathematics is the language of Nature. This is only partially true. The language of Nature is not limited to the Newtonian language of mathematics but includes Goethean and Freudian language of phenomenology and poetry. Nature is thus multilingual.

To master the language of Nature requires the fluency in both the languages of light and darkness—in both the knowing *as* light and the knowing *with* light. It requires the meditative attunement to both the internal and external worlds. It requires the sensibility of a mathematician and the sensitivity of a poet.

Harari further states in *Homo Deus*:

> [M]edicine is undergoing a tremendous conceptual revolution. Twentieth-century medicine aimed to heal the sick. Twenty-first-century is increasingly aiming to upgrade the healthy. Healing the sick was an egalitarian project . . . In contrast, upgrading the healthy is an elitist project . . .

What Harari calls "healing" is what James Carse and I call 'curing', which is different from true healing. With the constant advance in medical and various other technologies, "upgrading the healthy" will happen with a high degree of probability. Yet, the evolutionary framework for this upgrading is uncertain and undetermined. In my view, the proper framework would be to use technologies not only for the augmentation but for the enhancement of the semiotic integrity or intelligence of the human organism, the whole mindbody system, itself.

In the age of rapidly advancing technoscience, humanity needs to learn the language of Nature with renewed rigor and greater depth. It is more important than ever before that we develop our ability to commune with Nature within and without. Otherwise, we will likely end up fortifying the Matrix with the advanced technology.

Psychotensegrity and Psychosemiotic Integrity

Character as Psychotensegrity

The traditional term for psychotensegrity is character. Character etymologically means 'distinct mark (or imprint) on the soul'.

In *Integrity: the Courage to Meet the Demands of Reality* (2006) the psychologist Henry Cloud defines character as "the ability to meet the demands of reality", consisting of six character dimensions as follows. According to Cloud, the integration or integrity of more of these dimensions produces a greater and more wholesome character:

1. *The ability to connect authentically (which leads to trust)*
2. *The ability to be oriented toward the truth (which leads to finding and operating in reality)*
3. *The ability to work in a way that gets results and finishes well (which leads to reaching goals, profits, or the mission)*
4. *The ability to embrace, engage, and deal with the negative (which leads to ending problems, resolving them, or transforming them)*
5. *The ability to be oriented toward growth (which leads to increase)*
6. *The ability to be transcendent (which leads to enlargement of the bigger picture and oneself)*

An excellent list of character dimensions applicable to the theme of our work, but one important character dimension is missing, or at least it is not made explicit. That is, *the ability to be oneself authentically—the ability "to thy own self be true"* (William Shakespeare, *Hamlet*). This ability to be oneself, to be true to oneself, is at the very heart of the development of character and maximization of psychotensegrity.

Authenticity

The influential German philosopher Martin Heidegger introduced the terms *Eigentlichkeit* and *Uneigentlichkeit*, translated into English respectively as *Authenticity* and *Inauthenticity*. The English words 'authenticity' and 'inauthenticity' do not mean the same as Heidegger's original

German coinage. In my view, the English version is better because of the etymological connotations of the term *authenticity*.

The term *authenticity* shares the same etymological root as *author* and *authority*. Authenticity thus implies *self-authorship* and *self-authority*. Therefore, to be authentic means to be the author of your own life following your own inner authority, whereas being inauthentic means to live your life according to a script written by external authority (parents/teachers/society).

Heidegger's original conception of *eigentlichkeit* and *uneigentlichkeit* is explicitly Manichaean, but it is better to view authenticity and inauthenticity as a continuum, because no one is one hundred percent authentic or inauthentic. Heidegger views them sharply dualistically, and in spite of his claim that these two terms are value-free, he differentiates *eigentlichkeit* and *uneigentlichkeit* in the same way in which the Manicheans separate good and evil, laden with value judgment.

Nevertheless, the distinction between authentic and inauthentic that Heidegger originated is important and instructive because the cultural vector of humanity, in the Matrix, for generations has been toward inauthenticity. We have all been told to be "somebody" (the 'not-self') but not taught to be "your true self" (the authentic self).

Societal problems or 'functional deficits' and psychosocial problems or 'actualization deficits' can be seen as the inevitable results of the culture of inauthenticity in which people are programmed to pursue to become "somebody (worthy)" that is their 'not-self', that is, their inauthentic self.

To this suboptimal, unwholesome, and unnatural condition of the world, of the Matrix, people react with the sense of frustration, irritation, anxiety, rage, sadness, or depression. Even those who succeed in becoming "somebody" worthy by the standard of society, they would still feel empty inside if they did not be or know their own self.

The emptiness inside is the void of failing to be one's authentic self—the sign of a life devoid of real meaning or fulfillment. By succeeding in becoming "somebody", one has become nobody.

Know Your Self, Be Your Self

The Delphic maxim/the Socratic injunction "Know thyself (*Gnōthi sauton*)" can also mean "Be thyself", for knowing your self (epistemology) implies and is inseparable from being your self (ontology). Integrated character development therefore involves the development of real self-

knowledge.

Since the time of Socrates, a very small portion of humanity has followed the Delphic maxim, because following it requires that you live your life as a never-ending quest with ever-greater clarity but without any final answer—without any certainty. The quest belongs to infinite game, not finite game.

This implies that you develop the vehicle of quest—i.e., your being, character, and intelligence—constantly and consistently, so that your quest becomes increasingly more authentic and that you become increasingly more able to ask authentic questions.

Humanity has not developed a culture in a significant enough scale that enables, encourages, and empowers such a quest, which is the highest expression of what it means to be human.

If we can allow ourselves to be and to love who we truly are in pursuit of the mystery and the wonder of our own self in relation to the world and the universe, we are unlikely to act out our frustration or rage, seeking political power to control others, to engage in violence, or to wage war.

Truth *and* Dare

The seven character dimensions—the six character dimensions identified by Henry Cloud plus the ability to be (true to) oneself—constitute the seven compression vortexes of psychotensegrity. That which interconnects these discontinuous compression points and engenders the continuous tensional integrity is the integrated intra-psychic semiotic interchange or communication.

The individual with a high degree of psychotensegrity is psychologically healthy. With the seven character dimensions integrally developed, the individual would live an authentic life of integrity and successfully meet the demands of reality. With the integrated whole intra-psychic semiotic interchange activated, the individual would be highly intra-communicative and hence conscious and aware of the world of his/her psyche without fragmentation and without denial—without the "disowned self".

> *Far more critical than what we know or do not know is what we do not want to know. One often obtains a clue to a person's [character] by discovering the reasons for his or her imperviousness to certain impressions. . . . The weakness of a soul is proportionate to the number of truths that must be kept from it.* —Eric Hoffer, *The Passionate State of Mind and Other Aphorisms* (2006)

Conversely the strength of a soul—psychotensegrity—is inversely proportionate to the number of truths that must be kept from it. If no truth needs to be kept from you, your soul has attained the highest degree of strength. Then, there is no resistance to any problem or issue. Your heartmind matures to become pristinely innocent (childlike, not childish), totally open to wonder, explore, inquire, and learn.

They say "Truth liberates" or "Truth heals." There is truth that we want to know. There is truth that we would rather not know. The truth that liberates and heals is not usually that truth which we want to know but we would rather not know—the truth that *in truth* we do not want to know.

It is when we can dare to know the truth that we do not want to know that we begin the process of liberation and healing, and eventually attain the state of pristinely innocent openness. It is not "truth *or* dare" but truth *and* dare. The truth that heals requires daring.

Through the process of liberating and healing, of maximizing psychotensegrity and optimizing psychosemiotic integrity, we develop intellectual honesty and integrity and emotional maturity and intelligence, and acquire *clarity* that is beyond the dichotomy of certainty and uncertainty, and of security and insecurity.

Sociotensegrity and Sociosemiotic Integrity

When we conceive of society as a tensegrity structure, we perceive individuals as discontinuous compression vertices and communications or semiotic interchanges between and among them to be continuous tensional edges or connections. Thus conceived, the health of society depends on the vitality of individuals and the viability of communications. That is to say, sociotensegrity or sociosemiotic integrity requires, in addition to the psychotensegrity of individual participants of the society, the systemic functionality of inter-communications.

What is communication? Communication is not merely speaking and listening, nor is it merely an exchange of information. In order for communication to be true communication, understanding needs to occur. Communication is semiotic *inter*-change beyond mere *ex*-change.

Communication is the dynamic *tetradic* (four-fold) system in which *information* is transformed to *understanding* in the tensional integrity of *speaking* and *listening*.

When communication takes place, listening and understanding become congruent. Therefore,

the tetradic system that is communication (consisting of speaking, information, listening, and understanding) can be reduced to a triadic structure of speaking (utterance), information, and understanding. Communication happens when and only when these three structural elements – utterance, information, and understanding—are present.

That which communicates is not the human beings but communication as a whole system. It is communication that communicates and it is only communication that can communicate. When one of the three structural elements is missing or insufficient, communication does not happen. This is seen as a breakdown *in* communication, but in reality it is a breakdown *of* communication: the tensegrity of the semiotic interchange becomes weakened and the semiotic integrity incurs a missing link.

Breakdowns of communication can lead to diseases of communication that cause the erosion, collapse, or destruction of society. For example, if two nations in conflict have a breakdown of communication and either nation no longer listens to what the other says, then a war is likely to ensue.

War is the state of the absence of communication in which the people become hyper-sensitized to words that are spoken inside the nation while they become immune to words from the outside. Where communication ends violence begins, and when violence comes to an end communication resumes.

<p style="text-align:center;"><u>Healing the Disease of Communication</u></p>

In communication, consisting of information, utterance, and understanding, information means true and accurate information, utterance means articulate utterance of truth, and understanding means precise understanding of truth uttered and contained in information.

The disease of communication is prevalent throughout the world because of the world-systemic pathology of misinformation, disinformation, and noninformation. The power structure of the world, with the willing assistance of the sycophant media and the elite academia, manipulates and controls the populace by perpetuating the anti-culture of misinformation, disinformation, and noninformation, and by thus creating negative information asymmetries.

Important decisions are made in secrecy in the name of the security of the nation and the people. All the vital intelligences that affect our lives are centralized (e.g., "*Central* Intelligence Agency") without transparency. Truth is hidden and trust is lost. A large portion of the human population is so utterly uninformed, misinformed, or disinformed and so victimized by

negative information asymmetries that people are unable or disabled to make any informed and rational assessment or judgment on unfolding vital local and global events.

With the advent of the information-communication computer technology, for the first time in history, we have the means and the instrument to radically transform the world-system, and exponentially increase the sociotensegrity and the sociosemiotic integrity of the world. It is now critical to create an *omnicentric* open-source intelligence network throughout the planet of which every individual can equally partake.

In *The Better Angels of Our Nature: Why Violence Has Declined* (2012), Steven Pinker demonstrates how violence in society has declined overall throughout history and continues to decline today. Yet, it is also true that there have been 15,000 wars in the last 6,000 years, and that violence still persists, including psychic (mental-emotional) violence.

One of the fundamental causes of the disease of communication, and of violence and war, is that human beings in general do not know how to sustain their participation in communication *in the face of disagreement*.

Instead of sustaining a civil and rational conversation, and mutually evolving understanding of each other's different perspective, people either stop speaking with one another or start a verbal combat that leads to nowhere intellectually but to possible violence physically.

There are a large number of people who appear to be perpetually "offended" by those who hold different points of view from theirs, while the movement of "political correctness" has taken over the society and "thought-policing" has become rampant.

The basic cause of the inability to sustain a conversation in the face of disagreement and of the intolerance of different points of view and of those who hold them, is emotional immaturity and insecurity, manifesting as the ideological tribalism and ideospheric territorial covetousness.

The systemic increase of psychotensegrity or psychosemiotic integrity (character development), integrally coupled with the systematic increase of sociotensegrity or sociosemiotic integrity, can make humanity move in the direction of the systemic increase of omnitensegrity of the human self-world/world-self system.

4. THE VECTOR OF HUMAN EVOLUTION

Collectivism, Individualism, and Omnicentrism

Collectivism

Collectivism is a mythical ideology that has kept humanity chained to the Matrix.

Collectivism is the belief that the collective—i.e., group, community, society, nation, state, race, gender group, ethnic group, etc.—is the valid unit of reality and the standard of value. It holds that the individual human being has reality only as part of the collective and value only insofar as he or she conforms to and serves the collective. Thus it upholds the primacy in reality and the supremacy in value of the collective over the individual.

Collectivism always inevitably leads down to some form of *domination hierarchy* because the only way in which the collective can subjugate the human individuals is if there is a structural bifurcation into two basic classes of people, in which one is the "ruler" that exploits collectivist ideas to control and rule; and the other is the "ruled" that is controlled and ruled through their belief in collectivism by the chosen representative of the collective—the "elite" or the "ruling class".

The collectivists view as irreconcilable contradiction the dynamic complementarity of tension and compression that in concert holds sociotensegrity. They select the tension (the collective) over the compression (the individual), and seek to suppress the compression in the hyper-valuation of the tension.

Sociotensegrity cannot be sustained without compressive forces (people). Therefore, the "ruler" manages to maintain a necessary degree of compressive forces by indoctrinating the "ruled" with collectivism—by turning the masses into semi-automatons who are not capable of independent thinking but only incogitant groupthink.

Thus, collectivism maintains that an elite endowed with special knowledge and qualification should rule the rest. In the world of politics, the elite form a ruling class that rules the masses through a statist government. In religion or spirituality, the elite are the priests or the "gurus" with legions of adoring and uncritical followers.

Communism, socialism, fascism, Nazism, imperialism, totalitarianism, despotism, corporatism, statism, racism, sexism, genderism—all these ideas and movements are

manifestations of the collectivist ideology.

Democracy, as practiced, is also a form of collectivism. Democracy, since the time of the Greeks (that sentenced Socrates to death), has always been mobocracy—the tyranny of the majority over the minority. Democracy is the finite game of the ruling elites indoctrinating and manipulating the masses, through schooling and propaganda, in order to obtain the majority and exercise the power over the masses.

If we were to transcend the Matrix and to heal the self and the world, we must eradicate every kind of collectivist ideology, as the past generations eradicated primitive mythical beliefs.

Individualism

Individualism places higher value on the compression over the tension in the necessary balance and complementary dynamics of tension and compression of sociotensegrity.

Philosophically, individualism upholds the primacy in reality, and the supremacy in value, of the individual over the collective. Individualism holds that the individual, not the collective, is the valid unit of reality and standard of value in and for human affairs.

Individualism regards every individual as a free, independent, sovereign agent who inherently possesses unalienable rights to his/her life and to all of his/her property, derived from the very nature of "all men" as being "created equal" according to "the Laws of Nature and of Nature's God" (in the words of "The Declaration of Independence").

Individualism holds that a truly civilized society, or any form of peaceful voluntary association, cooperation, or co-existence among individuals, can be achieved on the basis of the recognition of individual rights; and that a collective as such has no rights other than the individual rights of its participants.

Individualism holds that there is only one kind of human rights—individual rights. When we honor and protect individual rights, we honor and protect every individual's rights. Therefore, there is no need for any such "collectivist rights" as "women's rights" or "minority rights." The single reach of individual rights equally covers everyone.

Unlike the collectivists, the individualists do not evaluate people on the basis of such collective traits as their race, gender, religion, ethnicity, or nationality, but entirely on the basis of their individual merit or "the content of their character," as Martin Luther King, Jr. said.

19

Individualism is the necessary philosophic premise and direction for the exodus from the Matrix but not sufficient. Its insufficiency is two-fold:

(1) Individualism requires that the person be self-responsible and in self-integrity, which it is in the nature of human psychology to avoid at the current stage of general human development in morality and rationality.

Individuality does not grow automatically. Individuality is not bestowed by virtue of being born human but must be self-bestowed, self-earned, and self-developed. For this reason, an authentic individual with authentic individuality is rare.

(2) The individuals exist inside various networks of relationships, the totality of which we call the society or the world. Individualism is fundamentally a moral philosophy, and has no systematic provisions for the functionality of society, for which it relies on the moral rectitude of the human individuals.

Adam Smith, the father of modern economics, was a brilliant moral philosopher and exemplary in moral rectitude. Had every other human being been like him, capitalism would have worked and humanity could have achieved universal prosperity and abundance. John Adams, the second U.S. president after the ratification of the U.S. Constitution, stated:

> *Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.*

Because of these insufficiencies of individualism, collectivism has reigned over individualism in the social and political domains as the organizational principle throughout all of human history. Yet, unlike collectivism, individualism should not be discarded; it should be further developed and transformed into omnicentrism.

Omnicentrism

Omnicentrism is not primarily an ideology but a methodology designed for the synergetic co-evolution of the individual and the society. Omnicentrism is the integrated and synchronized application of the scientific method to both social engineering and individual development for the evolutionary optimization of omni-integrity.

The paradigm of human existence and world affair is predominantly based on ideology or belief. Omnicentrism replaces this paradigm with the scientific paradigm. When we observe the state of the world today, it is obvious that we have not found real solutions to many of the

problems of the world. Instead of endlessly arguing who is right from ideology, it behooves us to experiment with various models and hypotheses proposed and then see if any works.

If a model works, we will examine how it works and on what kind of scale. Then, we can explore innovative ways to improve it or to expand the scale of its application. If it does not work, then we will discard them and construct a new model or a hypothesis with which to experiment.

The ideological approach keeps humanity in the mode of antagonism, self-righteousness, and futile argumentation. The scientific approach leads humanity to find and pursue increasingly better ways. The scientific method is a demonstration of the principle of what I call 'alignment beyond agreement' in which a quest is primary and an answer is secondary.

Omnicentrism is based on the cosmological understanding of the acentric-omnicentric universe first imagined and formulated by Giordano Bruno more than four centuries ago, combined with Buckminster Fuller's scientific general systems theory of the universe—Synergetics.

Omnicentrism sees the world (and the universe) as a complex omnicentric system of tensegrity structures whose systemic integrity consists in the dynamic integration of psychosemiotic and sociosemiotic integrity. The individual human being is the complex self-world system; the world is the complex world-self system. Whereas collectivism and individualism reduce this complex system into the primacy of either the collective or the individual (the self), omnicentrism accepts the whole complexity for what it is without reductionism.

Omnicentrism looks at the entire dynamic complexity of the tension and the compression, of the vertices and the vortices, of the inter-communication and the intra-communication, and of the collective and the individual, and through experimentation comprehensively discovers ways to maximize sociotensegrity and optimize sociosemiotic integrity. (See "The Infinite Game Platform for the Creation of an Omnicentric Civilization" paper.)

The Vector of Human Evolution

Homo sapiens (or *Homo sapiens sapiens*) is the only extant species of the genus *Homo*. This has been the case since the extinction of *Homo neanderthalensis* (Neanderthals) forty millenniums ago. If the genus *Homo* still has an evolutionary potential, it is possible that a new species or subspecies of it may emerge in the future. At the same time it is also possible or even probable that *Homo sapiens* will become extinct.

The impermanence about which the Buddha spoke twenty-five centuries ago applies not only to all human (and sentient) beings but also to the human species as a whole. Inside the cosmic scale of time we verily exist for a very brief moment of time as individuals and as a species.

When we thus view our individual lives and the affairs of the world from the cosmic perspective, what really matters in life becomes clearer. Then we can become more sapient (wise) and worthy of the name *Homo sapiens*.

For the last twenty-five years, I have used the term the 'singular cosmic (or kosmic) destiny' to designate the individual human being and the term the 'omnicentric world' or the 'omnicentric civilization' to designate a new world or civilization to come as the individuals realize their own singular cosmic destinies.

The vector of human evolution is in the direction of individual differentiation. The more evolved you are the more individual, unique, and singular you become. Great masters are unique. Their work has their own unique signature. The seven character dimensions that I discussed above are generalized principles for human character development and for psychotensegrity maximization. Yet, what emerges out of the realization of these generalized principles is an increasingly unique and singular individual of great and strong character.

The purpose of human life is *to be*. The purpose of your life is *to be you*. You were born for no other purpose than to be you. Yet, having been enworlded and enculturated inside the Matrix, we have been programmed not to be our own self but to be somebody—'not-self'. That is, we have been prevented from fulfilling our life's purpose.

When we were born, we were merely reproduced. Most people remain just that—an episode in the long chain of sexual reproduction inside the Matrix. However, you can give birth to your self through awakening to your own cosmic singularity, discovering and playing your signature infinite game, and exploring the immense possibility of your existence. In giving birth to your self, you enter the Cosmos beyond the Matrix—the Primary Universe beyond the secondary universe.

This is self-healing as self-realization—the self-discovery of your unique significance and self-development of your singular cosmic destiny. It is the self-bestowal of the birth and growth of your soul in Reality beyond the Matrix.

When those who are thus self-healing gather together in their 'sychrodestiny' in pursuit of their own singular cosmic destinies, the world begins to heal itself, transforms itself, and becomes the joyful playground for their infinite game.

EPILOGUE

Let There Be YOU
©1994/1996

In a vast flower garden where thousands of exquisite flowers blossom season after season, you do not need to add another flower to make it look more beautiful. It appears already perfectly beautiful. Yet, you will recognize that planting another flower adds something very precious to the entirety of the garden—the wholeness that is the garden.

This is what it means to make a difference in the world. You make a difference in the world not because the world needs to be made different but because it is what happens when you blossom as a precious flower in the garden of the universe—as a conscious expression of Energy in the abundant perfection of the Kosmos.

You are a Singular Kosmic Destiny, the fulfillment of which is the difference you make in the world—and in the universe. You make a difference. Your life makes a difference. Because of you and because of the difference you make, a corner of the world will be lit more radiantly than ever before.

That light, that radiance, is the substance of the universe that unfolds in the blossoming of your soul.

Let there be light in the world. Let there be YOU in the full glory of your Being.