

Four Pillars of The Work of Vision In Action



“What is the most thought-provoking thing in this most thought-provoking time is that we are still not thinking.”
—Martin Heidegger, *What Is Called Thinking?*

“Man has a right to choose to become wise, but the inescapable corollary of this is the right to choose the path of folly, but without hope of escaping the price of folly. Now, it is not wise to try to save men from the price of folly, for it is a necessary teacher. However, it is always true Compassion to seek to arouse in men a desire for Wisdom.”
—Franklin Merrell-Wolff, *Pathways Through To Space*

“... the desire for (more and more) enlightenment is the last infirmity of a noble mind... We must not aim at immortality or even timelessness; we must not aim. Infinity and eternity come of themselves or not at all.”
—Reginald Horace Blyth, *History of Haiku*

IN 2004 MY COLLEAGUES and I initiated a series of talks on “Creating a Culture of Responsibility” and “Alignment Beyond Agreement,” amongst other vital subjects, as well as a series of experiments in evolutionary dialogue. Thank you very much to those of you who have participated in these various events.

The following is a brief description of the Four Pillars of the Work of Vision In Action, which explicates the work of Vision In Action to which my colleagues and I are deeply committed. We sincerely invite you to participate in our work in a manner that would best serve you.

Some people seem to think that I am into saving the world. No. I am not into saving the world. If anything, I am into saving humanity *from* the world—from the prevailing world of illusion, delusion, and collusion, which Buddhists call *samsara*, the world of endless, circular repetitions driven by humanity’s errant modes of thinking and being. My interest and commitment lie in a massive exodus of humanity from this *samsaric* world into a New World of creative human evolution through vital engagement in the very creation of that New World.

When I began my work in the transformation of humanity fifteen years ago, unaffiliated by choice with any established organization—religious, educational, political, or otherwise—I envisioned my work as a kind of Think Campaign focused primarily on the business community, which I considered to be the prime mover of planetary transformation. This was before I knew

anything about IBM’s THINK campaign or Walter Russell’s IBM lecture series on the subject of “two-way thinking” or Rudolf Steiner’s philosophical work on “thinking as a spiritual activity.”

Around 1989, insights and observations throughout my youth led me to the following conclusions:

1. Authentic thinking as an authentic spiritual activity leads the individual to a realm of consciousness beyond thought, which realm is at once the space of spiritual enlightenment and the source of creative thinking.
2. Authentic thinking is in truth a rarity in the world. The relative absence of authentic thinking is one of the existential conditions that manifests as human suffering and misery. Therefore, if we can create a cultural ecology of authentic thinking, we will be able to effect enduring transformations in the states of humanity and of the world.
3. If one were to pursue the path of “transformation through authentic thinking,” one should never become a “guru” who, as an external authority, would dispense metaphysical wisdom to his “followers.” Rather, one must choose to facilitate transformations in human consciousness by provoking and empowering authentic thinking, by making people think beyond what they presume to be thinking, and by asking questions that effect

breakthroughs in the very foundation of what it means to think.

4. If one were to pursue the path of “transformation through authentic thinking,” one’s path would be a lonely path, a path less traveled, for authentic thinking and authentic transformation are rare precisely because the majority of humanity does not want to think and does not want to do what it takes to bring about authentic transformation.

Starting from these initial premises, throughout the years my work has gradually evolved, eventuating in the formation of Vision In Action and the publication of the *VIA Journal* and now being distilled into The Four Pillars of the Work of Vision In Action described below. That I have been enabled to carry out my work until today is owed almost entirely to the support of an increasing number of friends, associates, colleagues, and contributors who recognize unique value in my work and share the common vision for the future of humanity.

With your support, my colleagues and I will continue with our work in the transformation of humanity through authentic thinking, including the publication of the *VIA Journal*. We would like to extend our sincere invitation for your continued participation in the work of Vision In Action.

The Four Pillars of the Work of Vision In Action

1. Contribute to the transformation of the ideosphere—the sphere of ideas and ideation—from the *concentric* configuration of the past to the *omnicentric* configuration of the future by promoting authentic, independent thinking and thereby eradicating the culture of belief-based dependence on external authority in the matter of thinking, knowing, and acting.

The configuration of the ideosphere throughout history has remained concentric with external authorities at the center surrounded by circles of believers and followers, wherein authorities did the thinking for followers. Even today, in the scientifically and technologically advanced Western world, our educational system is, for the most part, designed to produce well-informed, intellectually-adept, and professionally-marketable non-thinking adults who are content to accept current beliefs and follow external authority rather than take the

responsibility of thinking and acting independently. Thus, the philosopher Martin Heidegger states: “The most thought-provoking thing in this most thought-provoking time is that we are still not thinking.” For, authentic thinking requires self-authorship, which in turn requires authentic self-knowledge about which our education is silent.

In following the evolutionary thrust for optimization that is driving our individual and collective transformation toward an unprecedented height of culture and civilization, the ideospheric configuration we require for the 21st century is omnicentric, having independent yet interconnected centers in intellectually and spiritually sovereign individuals, existing as self-authorities in the matter of thinking, knowing, and acting. Then, the thinking, knowing, and acting of these authentic individuals will synergetically co-develop throughout the omnicentric configuration of the evolving ideosphere. The Information Communications Revolution that is underway with the omnipresent Internet is simultaneously the manifestation of and the apparatus for this new omnicentric configuration of the ideosphere.

The transformation of the ideosphere thus does not mean the propagation of any particular set of ideas. Rather, it is the transformation of the configuration of the ideosphere itself from concentricity to omnicentricity wherein individuals will engage in authentic, independent thinking in synergy with others.

The dialogue projects of Vision In Action and many other organizations are of vital importance because dialogue processes directly impact the ideosphere itself—the dynamic configuration and movement of the global field of ideation itself. The ideosphere is the Matrix of Meaning through interaction with which people derive their own meanings and values. In dialogue, we interact inside this dynamic field and process of ideation and thereby directly partake in the generation, movement, and transformation of the ecology of ideation itself.

Humanity thus far has only developed the “monological mind,” and what people think is dialogue is all too often only a two-way monologue, not an authentic dialogue. Through the engagement in a dialogue process, we each will be able to develop a “dialogical mind” beyond the monological mind. And the development of a dialogical mind is essential for the evolution of the omnicentric configuration of the ideosphere.

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2. Contribute to the development of a culture of authenticity, responsibility, integrity, and wholeness in the context of developing and propagating a new principle of social organization, which we call the principle of “Alignment Beyond Agreement.”

Alignment is congruence of intention, whereas agreement is congruence of belief. Alignment is the organizational principle of the omniscient configuration of the ideosphere, whereas agreement is the organizational principle of the concentric configuration.

Inside the omniscient configuration, unity is attained and maintained as alignment of intention, while diversity of individual views is appreciated, acknowledged, and encouraged. Inside the concentric configuration, unity is attained and maintained as agreement in belief, while diversity of individual views is depreciated, suppressed, or discouraged. Alignment requires allegiance to the self-authority of the individual. Agreement requires allegiance to the authority of beliefs originating from external authority.

Along with the transformation of the ideosphere and the propagation of authentic thinking, the work of Vision In Action is focused on the development of the culture of Alignment Beyond Agreement, which integrally includes the culture of wholeness, integrity, authenticity, and responsibility. Toward this end, we have developed corporate programs for the creation of the organizational culture and system of Alignment Beyond Agreement. We have also developed corporate and individual programs for the training and development of Alignment Facilitators.

3. Contribute to the development of knowledge concerning the evolution of human consciousness and to the evolution of consciousness itself.

The evolution of human consciousness has two distinct but integral aspects: (1) the unfolding of deeper and more holistic modes of consciousness; (2) the creation of higher and more integral levels of consciousness.

Human consciousness has two fundamental and interacting cognitive functions: perception and conception. There are two additional cognitive functions, one or both of which only a relatively few have developed throughout human history. One of the undeveloped or underdeveloped functions is what the spiritual philosopher-mathematician Franklin Merrell-Wolff termed “introception” and the other is what I call “transception.”

Introception is the cognitive function of consciousness through which the subject of awareness turns the light of awareness upon itself toward its source and in which the subject becomes conscious of itself without objectifying itself. Inside the ordinary mode of consciousness that is bound only by perceptual and conceptual functions, everything that exists in and as the universe exists as an object of awareness. Even when one engages in inner self-reflection, one perforce objectifies oneself to be aware of oneself, while the real subject of awareness remains hidden from awareness. In introception, the subject becomes aware of itself without objectification. This state of introception is the state of spiritual enlightenment—of *nirvana*. This is also the state of “meditation” in the most precise sense of the word.

Transception is the cognitive manifestation of the Nondual Consciousness that transcends but includes both the objective or perceptual-conceptual and the subjective or introceptual-conceptual modes of consciousness—both the phenomenal world of *samsara* and the noumenal world of *nirvana*. This is the Omnipresent Knowingness of the Primordial and Transcendental Nondual Consciousness, which is the groundless Ground of Being of all beings. The state of transception is the state of enlightenment beyond enlightenment—of *Parinirvana* or *Mahaparinirvana*, which Meister Eckhart called Godhead.

There are many educated people who would deny the existence of such a function as introception or transception, or such an experience as *nirvana* or *parinirvana*, but an open-minded study of the religious and spiritual philosophic literature of the East and the West would compel an intelligent researcher to affirm the occurrences of these two functions throughout human history. *The Varieties of Religious Experience* by the philosopher-psychologist William James (who was not a mystic) and *Cosmic Consciousness* by the psychiatrist Richard Bucke (who was a mystic) are two of the most well-researched and well-read books in this field. However, in point of fact, there is no other way to authentically and legitimately prove the validity of the occurrence of these two cognitive functions of human consciousness than to actually experience them.

The mere combination of perceptual and conceptual faculties is only the necessary but not the sufficient condition of being fully human. Only when we awaken the faculty and develop the function of introception do we attain the necessary and sufficient condition of being fully human. For only then do we come to realize our Authentic Self and fulfill the Socratic and Buddhistic

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injunction, "Know Thyself." Until we realize our Authentic Self, we are bound to a state of fundamental existential nescience, no matter how well-developed and "brilliant" we may be in our conceptual faculties and intellectual functions.

Once this introceptual faculty is awakened and developed we will find entirely new resolutions to unresolved philosophic, scientific, societal, and political problems. Transcending and liberating ourselves from our never-ending egological preoccupation, which is the fundamental problem of all human problems, becomes possible only when we have sufficiently developed this cognitive dimension and integrated it with our perceptual and conceptual dimensions as well as with our emotional and conational dimensions.

The awakening of the transeptual dimension belongs to the realm of transhumanism. From the transhumanistic perspective, in and from the spaceless-timeless Space of Nondual Consciousness, evolution is sheer creation. It is an engagement in the creation of an evolutionary process itself and in the evolution of the field of evolution itself. If the process of conscious evolution, in which we are conscious of the evolutionary process itself, is "evolution to the second power," then the creative engagement in the evolution of the field of evolution itself is "evolution to the third power," a possibility indeed of a cosmic proportion.

Therefore, to be born human is to be born into the possibilities of being fully human and of being transhuman—of transcending the limit of the relative, subject-object mode of human consciousness. Thus, our journey of evolution continues. We are not yet done with ourselves. The possibility that inheres in our evolution is literally infinite, for the journey of our evolution is a transfinite journey, which we take from the finite toward the infinite within the infinite.

4. Present a New Reality through the presentation of a model of integral cosmology that conceptually unifies the three-fold realities emergent through perception, introception, and transeption, that theoretically unifies esoteric spiritual cosmologies and modern scientific cosmologies of the world, and that systemically provides an Experience of Reality as a Whole.

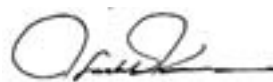
The silent beckoning of the unknown and the unknowable that calls us to look deep within and to act powerfully without is an invitation to a life that is a daring adventure.

A New World requires the creation of a New Reality beyond the mere creation of a new world-view or a new conception of the world. A New Reality is the call of tomorrow that springs forth from the ever-present origin that underlies the whole course of human evolution, leading humanity to the creation of a New World. We are shaped not only by yesterday and today but also by tomorrow. What kind of tomorrow we have indeed shapes us even more powerfully and fundamentally than what kind of yesterday or today we have.

The ever-present origin is also the ever-present horizon of tomorrow and therefore of the Beyond. No new reality is ever the final reality which humanity is capable of creating, and yet every "today" humanity stands on the cutting edge of creating a new reality for a new world. The new cosmology we will present is designed to evoke a New Reality wherein what the philosopher Alfred North Whitehead called the "Bifurcation of Nature" into the internal subjective world and the external objective world is completely resolved. It is a New Reality of Wholeness that heals the bifurcation of nature and the fragmentation of consciousness. This New Reality will lead to the creation of a New World in which Integrity, and therefore as a consequence, Peace will prevail on Earth.

These are the Four Pillars of the work of Vision In Action. Helen Keller said, "Life is a daring adventure or nothing." The silent beckoning of the unknown and the unknowable that calls us to look deep within and to act powerfully without is an invitation to a life that is a daring adventure. It is also a voice of Compassion to arouse in us Wisdom so that we can be of real service in arousing Wisdom, rather than allowing folly, in the hearts of our fellow humans in this never-ending journey of evolution.

Thank you for your participation in the transformation of this planet. I deeply appreciate and honor your participation. Let us continue to respond to the call of the Beyond and rejoice in our journey into the Beyond.



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