

# Kosmic Alignment

## A Principle of Global Unity

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### THE IDEOSPHERE AND ITS TRANSFORMATION

The evolutionary process of the universe is characterized by what is termed *synergy*: the principle that the behavioral characteristics of the whole system in evolution cannot be predicted from the knowledge of its components observed apart from the whole, whether individually or in partial combinations. Many experts agree that the Western world is in a revolutionary “phase-transition,” unprecedented in all of history and only remotely comparable to the Industrial Revolution. They assert that the prime mover of this radical transformation is the powerful confluence of various advanced technologies, and that the speed at which this transformation is unfolding is incomparably greater than that of the Industrial Revolution. Yet, in accordance with the principle of synergy, even with today’s advanced knowledge and predictive ability far greater than any available in the past, not a single expert can predict what the world as a whole will be like in the future. Therefore, people around the world are feeling that the world is becoming increasingly uncertain, fraught with unknown or unknowable perils.

Fortunately, however, we human beings are not only mere observers but are also conscious participants and intentional co-creators of our own world. What we call the world comprises a synergetic network of conversations that is continuously forming, reforming, and transforming. This means that the substance of the world is idea, which forms, reforms, and transforms itself *via* the conversations of humankind, synergetically organizing itself as an evolutionary, multidimensional network. Thus seen, our most immediate, fundamental, and significant environment is not the biosphere or physiosphere but the “ideosphere” — the invisible but intelligible, metaphysical sphere of ideas and ideation that is the material substance of the evolutionary network of conversations that constitutes the world. It is inside this ideosphere that we engage in the creation of our world.

Thus the prime mover of the world is not technology *per se* but idea. Technology is only an artifact of idea, the prime mover, but not the prime mover itself. Idea, and idea alone, moves the world. This means that we can move the world with our own thinking through the generation and propagation of ideas. The problem, however, is that the majority of humanity remains the consumer of ideas without being the producer. The dominant mode in which people partake in the conversation of humankind is by being consumers of ideas propagated within the network of conversations. Therefore, they often become easy prey to professional promoters and distributors of ideas—such as staid educational institutions or the mass media—whose ideas

may be detrimental pollutants to the ideospheric environment, and thus to the individuals mentally breathing in that environment.

Today we bear witness to a proliferation of various ecological movements, yet very few of us are cognizant of the most critical environment of all: the ideosphere. In truth, the ecological movement as such is an ideological movement to be fought within the ideosphere. Therefore, without an ideospheric transformation in respect to the biospheric environment, there will be no real ecological transformation effected in the biosphere. What we require the most, for the systemic transformation of our world, is an ecological movement of the ideosphere that directly deals with the ecology of ideas and ideation itself. And if this movement is to be successful, it must be conducted primarily within each individual who chooses to participate in it.

For the locus of thinking is within the individual. It is not the collective but the individual composing the collective that alone can think and generate ideas. The ideospheric transformation of the kind I speak is a synergetic phenomenon that emerges when individuals in sufficient numbers become authentic, independent thinkers, that is, originators of ideas, producers of dialogues, and contributors to the network of conversations that comprises the world.

The configuration of the ideosphere throughout history has remained *concentric* with external authorities at the center surrounded by circles of believers and followers, where an authority did the thinking for its 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. 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 utterly silent.

In following the evolutionary thrust for optimization that is driving our 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 within the intellectually and spiritually sovereign individuals, living and working 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 Revolution that is underway with the omnipresent Internet is simultaneously the manifestation of, and the apparatus for, this new omnicentric configuration of the ideosphere.

Thus, the transformation of the ideosphere 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 in which every individual will engage in authentic, independent thinking in synergy with others.

We human beings are at our best not when we are engaged in abstract solitary reflection or on our individual transformation for its own sake but when we are engaged together in the act of transforming the world. The act of idea-generation through authentic thinking and the sustained engagement in the conversation of humankind, if conducted in the context of pursuit of truth, beauty, and goodness, will lead to powerful moral action that will engender a New World. To engage in such moral action and to become a co-creator of a New World is to become a world-weaver in the act of weaving the world and a history-maker in the act of making history.

There is no complete individual transformation apart from real world transformation. For the individual is the whole world; for the individual is the whole of humanity. As our thought and ideas are woven into the fabric of the world, so is the world woven into the fabric of our being. To know that we are the world and that we are humanity is to have true compassion. To live from compassion, from this knowledge of the symmetric identity of the individual and the world or of the self and humanity, is to be moral in the deepest sense of the word. The omniscient configuration of the ideosphere allows the individual to experience oneself as the holographic center of the whole world, and requires the individual to be the responsible agent of transformation for the whole of humanity.

### **ALIGNMENT BEYOND AGREEMENT**

Alignment is congruence of intention; whereas agreement is congruence of belief. Alignment is the new organizational principle of the omniscient configuration of the ideosphere; whereas agreement is the old organizational principle of the concentric configuration. Inside the omniscient configuration, unity is attained as alignment of intention, while diversity of individual views is encouraged. Inside the concentric configuration, unity is attained as agreement in belief, while diversity of individual views is discouraged. Alignment requires allegiance to the self-authority of the individual. Agreement requires allegiance to the authority of beliefs originating from external authority.

Agreement-based groups fall into conflict with other groups that disagree with them. Disagreement often escalates into a dispute as to whose belief is “right,” and the dispute is not usually resolved through the logic of argumentation. Consequently, the illogic of might enters the realm of right, sometimes resulting in violence. Sadly, this is all too common in many parts of the world and in many segments of society.

Alignment is a congruence of resolution for the attainment of a particular aim. An aim being in and of the future, unknown or unpredictable variables inevitably enter the generative equations for its achievement. Inherent in alignment, therefore, is the spirit of quest. The spirit of quest generates open and evolving dialogue. Participants of a quest bring in diverse points of view while united in the same quest. When they jointly choose a course of action, they know that their choice is a tentative agreement, to be modified, altered, or even discarded along the way. The question is not “who is right” but “what is best” for the fulfillment of their shared intention.

Alignment engenders synergy. When individuals are aligned in quest, their collective intelligence often produces results that are beyond the intelligence of any single individual. Although the locus of thinking always remains within the individual, the synergetic impact of the thinking of others takes the individual beyond the normal mode and boundary of his or her thinking. People who differ in their beliefs can align in their intention, turning their diverse points of view into a common asset. No more do we need or can we afford the usual politics of opinion-domination, of agreement versus disagreement, which is subverting the integrity of human unity and endangering the future of the human race. What we need, instead, is a new politics of intention-alignment inside an open, omniscient universe.

When we reflect upon the Kosmos and within ourselves, we realize the existence of a Kosmic Alignment that unites every being in the universe. We also realize that humanity is indeed “human-unity” and that in our common intention for peace, happiness, and prosperity, we are all already kosmically aligned. If we can awaken to the reality of this Kosmic Alignment, we will then realize that with our current knowledge and collective intelligence, true global peace, happiness, and prosperity are well within our reach.

The power of transformation that we possess is enormous. Instead of fearing uncertainty, we need only to consciously align ourselves with the Kosmic Alignment that eternally exists in the Being of our beings.

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