The Unified Knowledge of Cosmic Life Consciousness Ethics.

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Introduction: Toward the Integration of Knowledge and the Innovation of Civilization

Humanity is now in a period of unprecedented change. While dramatic advances in science and technology are transforming our lives, they are also posing serious challenges. Climate change, destruction of ecosystems, depletion of resources, widening inequalities, and ethical issues with AI technology are just a few of the complex and intertwined challenges we face. These issues are becoming too serious to be addressed by existing frameworks of knowledge and require new ways of thinking and acting.

This book, "Investigating the Reality of Wisdom: Integrated Knowledge of Cosmic Life Consciousness and Ethics," aims to construct a new system of knowledge to confront the challenges of our time. The search for "integrated knowledge" that brings together the wisdom of the East and the West and bridges science and philosophy, reason and intuition, is not merely an academic endeavor, but an urgent issue that will affect the survival and prosperity of the human race.

The frontiers of modern science demonstrate the limits of the traditional reductionist approach. Quantum mechanics reveals the inseparability of observer and observed, while complex systems science teaches the importance of a holistic perspective. Advances in brain science are shedding new light on the mysteries of consciousness, and evolutionary biology is highlighting the continuum of life.

These scientific findings resonate remarkably with the insights of Eastern thought. Buddhism's philosophy of karma and emptiness, Taoism's philosophy of chi, and Confucianism's view of the world of heavenly and human unification. They contain the germ of a new paradigm that transcends materialistic dualism and anthropocentrism.

In this book, we mobilize the latest scientific knowledge and the wisdom of the East and West to explore the following themes

1. a monistic understanding of existence and consciousness

2. continuity of life and personality

3. practical ethics of wisdom and compassion

4. systematization of integrated knowledge

5. construction of a new civilization paradigm

Through these themes, we aim to create a new vision of existence, life, consciousness, and ethics. This should serve as a practical guide to break through the impasse of modern civilization and open up a sustainable future.

Throughout the exploration of this book is the recognition that all existence is fundamentally connected. The picture of the universe revealed by the latest science resonates remarkably with the worldview of "one equals many, many equals one" taught by ancient wisdom. We are not isolated individuals, but part of the great web of life.

The phenomenon of quantum entanglement indicates a nonlocal correlation between particles. This has something in common with the "universal compatibility of all things," as taught by Eastern thought. The study of epigenetics reveals the complexity of the interaction between genes and the environment. This may resonate with the Buddhist concept of karma and the Taoist concept of yin and yang.

Advances in neuroscience are shedding new light on the mysteries of consciousness. The discovery of the default mode network suggests a neural basis for self-consciousness. Meanwhile, meditation research demonstrates the plasticity and extensibility of consciousness. These findings may provide scientific support for ancient practices.

Evolutionary biology reveals the adaptive significance of altruistic behavior; the concepts of reciprocal altruism and inclusive fitness are commonly associated with the practice of compassion as taught in Eastern thought. Neuroscientific research also shows that empathy and compassion activate the brain's reward system.

Complex systems science offers a new methodology to overcome the limitations of reductionist approaches. The study of self-organization and emergent phenomena will provide the scientific foundation for a holistic worldview. This resonates deeply with the organic cosmology of Eastern thought.

Advances in artificial intelligence research raise fundamental questions about the nature of intelligence and consciousness. The boundary between machines and life, the hard problem of consciousness, and the possibility of ethical AI. These questions cannot be resolved without the collaboration of philosophy and science.

Climate change and ecological crises are forcing us to transform our very way of life. The science of sustainability suggests the possibility of new technologies and social systems in harmony with nature. The concepts of biomimicry and circular economy are the product of a creative fusion of the oriental view of nature and modern science.

The integrated knowledge approach proposed in this book offers a new perspective on these contemporary conundrums. Reductionism and holism, analysis and intuition, reason and sensibility. The pursuit of a more comprehensive mode of knowledge that transcends these dichotomies is the key to dealing with the various problems of today's complex society. This will be the key to dealing with the problems of today's increasingly complex society.

Of course, the search for such integrated knowledge is not an easy path. In today's highly specialized world, dialogue between different disciplines is extremely difficult. However, we cannot escape from this challenge as long as the survival and prosperity of the human race is at stake.

This book is only the first step on that arduous path. However, I am confident that this intellectual adventure will illuminate the path to the dawn of a new civilization. I hope that you, the reader, will approach this exploration with an open mind and an open heart, free from stereotypes.

To question existing frameworks and use imagination to explore new possibilities. To combine knowledge from different fields and attempt creative integration. It is this spirit of intellectual adventure that will lead us to uncharted horizons.

We hope that this book will awaken the inner wisdom of each and every one of our readers and encourage them to become aware of themselves as leaders of a new civilization. Let us work together to achieve a revolution in knowledge and build a harmonious future. As the first step toward this grand endeavor, I invite you to take an exploratory journey through this book.

Humanity is now at a crossroads. Our choices will determine the survival and prosperity of our civilization. But the crisis is also an opportunity. We must use this turning point as an opportunity for innovation in knowledge and the evolution of civilization. To present a vision and guidelines for this purpose. That is the ultimate purpose of this book.

Now, let us embark on a journey that will open up new horizons of knowledge. The future is in each of our hands.

# Chapter 1: Humanity's Crisis and the Creation of New Knowledge

## 1.1 Essential Limitations and Challenges of Modern Society

While modern society enjoys material wealth due to the rapid development of science and technology, a sense of spiritual emptiness and alienation is prevalent. The advance of globalization and information technology has diluted the bonds between people and weakened traditional communal ties. Furthermore, there is a mountain of serious issues that threaten the survival of the entire human race, such as the destruction of the global environment, widening economic disparities, and intensifying ethnic and religious conflicts.

It can be pointed out that at the root of these problems lies the mechanistic worldview and anthropocentric values that originated in Western modernity. The idea of conquering and efficiently utilizing nature has resulted in the destruction of the global environment and the imbalance of ecosystems. In addition, values that place the supremacy of individual freedom and rights above all else have led to a weakened sense of empathy and solidarity with others, resulting in the fragmentation of society.

In order to break out of the impasse of modern society, it is essential for each of us to fundamentally change our consciousness and share new values and worldviews. It will be of the utmost importance to seek a path of sustainable development that is in harmony with the natural environment and that places importance on cooperation with others. It can be said that the urgent task is to overcome conventional dualistic thinking and to achieve a "revolution in knowledge" that aims for mutual understanding and coexistence between humans and nature, individuals and society, and diverse cultures.

## 1.2 For the dignity and harmony of all life

Each of the diverse life forms on earth has its own unique significance for survival and embodies the mystery of creation. However, in today's society, many species are being sacrificed for the sake of human convenience and desire. In this age of mass extinction, we are faced with the need to fundamentally reexamine the sanctity of life.

Monotheistic traditions such as Christianity, Judaism, and Islam have tended to place human beings at the top of the natural world and view them as beings that dominate other living things. Eastern and indigenous traditions such as Buddhism, Shintoism, and animism, however, have emphasized that all life forms, including humans, are "life" imbued with spirituality, and that we should live in harmony and symbiosis with them. In our modern age, we need to integrate such wisdom from the East and West to establish a universal bioethics.

Specifically, it is vital to respect the rights and welfare of animals and to protect endangered species. At the same time, ethical management and regulation of life manipulation techniques, such as genetic modification and animal experimentation, will be an important issue. Above all, it is of utmost importance for each of us to be deeply aware of the sanctity of life and to treat other life with compassion and charity.

Humans are part of an ecosystem and cannot exist in isolation from other living things. Our survival is also supported by the diverse lives of animals, plants, and other life forms. Being aware of this interdependence and maintaining the diversity and balance of life is a prerequisite for realizing a sustainable global society.

## 1.3 Need to integrate and transcend existing knowledge

Modern academia is broadly divided into the natural sciences and the humanities and social sciences, each of which is highly specialized. While this analytical approach has contributed greatly to the deepening of individual fields, it has also led to the segmentation and fragmentation of knowledge and the loss of a bird's-eye viewpoint. The reality is that we are losing the attitude of understanding a single subject from multiple perspectives and comprehensively.

As the saying goes, "See the trees and not the forest," we modern people have a strong tendency to perceive the complexity of the world in a disjointed and fragmented manner. However, the challenges of the real world can never be solved only in individual fields. Many of the difficult issues of modern society, such as environmental problems, bioethics, economic disparities, and conflicts, call for an interdisciplinary and cross-disciplinary approach.

In recent years, awareness of these issues has led to international calls for the importance of interdisciplinary and transdisciplinary research. Not only are the boundaries between the natural sciences and the humanities/social sciences being crossed, but a new synthesis of knowledge that transcends traditional disciplinary frameworks is being sought. The emergence of new fields of study that integrate disciplines, such as complex systems science, cognitive science, and bioethics, one after another, is a sign of this trend.

However, it is not enough to simply bring together different disciplines. It is necessary to seek a new paradigm that overcomes these differences, rather than mechanically aligning the findings of various fields. It is essential to break away from a reductionist way of thinking and develop a holistic and emergent view of the world. We are called upon to open up a new "horizon of knowledge" while actively drawing on the traditional wisdom of the East and the indigenous wisdom of indigenous peoples.

## 1.4 Taking God's Perspective - Toward the Creation of New Knowledge

To fundamentally rethink conventional knowledge and overcome existing academic frameworks, we need to look humbly at the limits of human cognition. Our human intelligence is a product of evolution and is merely a capacity that has developed as a result of adaptation to the environment. Therefore, there must be many aspects of the world that cannot be captured by human reason alone.

Socrates, considered the founder of Greek philosophy, taught the importance of "knowledge of the ignorant," or the attitude of being aware of one's own ignorance. Knowing the limits of human perception and being humble before the truth are indispensable prerequisites for the search for new knowledge. Only by being aware of one's own ignorance can one open one's eyes to the unknown and open up new horizons.

At the same time, it will be important to stand in awe before the depths of the universe and the mystery of life. Acknowledging the dimensions of mystery that transcend reason and sharpening our spiritual sensitivity is an essential process for overcoming a mechanistic worldview. We need to attempt to reach the depths of consciousness and the essence of existence, while also referring to the wisdom of Theosophy, esoteric traditions, and shamanism.

By "God's perspective," we mean a way of cognition that grasps the universe and life holistically and fundamentally through these innovations in knowledge. Overcoming the dualism of matter and mind, and gaining insight into the compatibility of consciousness and matter. To leave behind reductionism and perceive the world according to the principles of emergence and wholeness. To go beyond mechanism and restore an organic and spiritual view of the world. To this end, the spark of enlightenment, the awakening of spirituality, and the fusion of intuition and logic will be of utmost importance.

Only through such a transformation of knowledge should we be able to launch a new civilization that embodies the dignity and harmony of all life. A new way of knowledge that makes the most of the dynamism of analysis and synthesis, reduction and emergence, individuality and wholeness. A search for a "new style of knowledge" that aims to fuse reason and sensibility, science and spirituality. This is the mission entrusted to us, guided by the ideological legacy of Mr. Makoto Kusaka. Standing at the beginning of an endless journey, we must challenge the creation of new knowledge with all our strength. This is the way to overcome the crisis of humanity, and it will be the light of hope that will open the way to the future.

# Chapter 2: Exploring Transcendental Ontology

## 2.1 The curse of materialistic dualism and the limits of reductionism

Descartes, the originator of modern Western philosophy, started from the proposition "I think, therefore I am," and advocated "mind-body dualism," which makes a sharp distinction between mind and matter. Subsequent Western philosophy was unable to completely break free from the spell of this dualism and tended to fall into a reductionist way of thinking.

Arguments that reduce mind to matter or matter to mind ultimately fail to adequately explain the relationship between the two. Both the materialist view, which tries to attribute the emergence of consciousness to the physical action of the brain, and idealism, which sees the existence of matter as a product of consciousness, are only one-sided understandings.

We need to overcome the mind-matter duality and seek a higher ontology that encompasses both. It will be an effort toward a systematic understanding of the "One" that transcends individual existents. We must develop a new paradigm of ontology, referring to the wisdom of the East, the traditions of esoteric Buddhism, and the insights of quantum mechanics.

## 2.2 Ancient Wisdom and Universal Philosophical Traditions - One is One, Many is One Worldview

Hints for overcoming reductionist thinking can be found in many classical philosophies of the East and West. Of particular importance is the worldview of "one equals many, many equals one. In other words, the idea that "One Being" is at the root of all things, and that individual things are merely manifestations of that One Being.

The ancient Greek philosopher Parmenides, who asserted that "what is, is; what is not, is not." He taught that true existence is immutable and that the variable world of things is nothing more than an illusion. Plato's Idea Theory also taught that the essence of things is the eternal and universal Idea, and that the world of the senses is nothing but a shadow of that Idea. In the East, the Upanishads of ancient India taught that Brahman is the source of all things in the universe, and that Atman, or the individual self, is a part of Brahman.

While learning from these traditions, Leibniz developed the idea of the "monad," and Spinoza advocated "entity monism. From the One, the many are generated, and within the many, the One is immanent. Such an ontological vision has been handed down from generation to generation in modern and later philosophies. We need to reevaluate this legacy of universal philosophy and revive it in our time.

## 2.3 Emergence and Wholeness - Aspects of Emergent Reality

One phenomenon that cannot be captured by the reductionist view is emergence. Just as hydrogen and oxygen combine to form water, emergence is a phenomenon in which new properties that cannot be predicted from the properties of the elements emerge as a whole.

Such emergent phenomena also provide important insights into the mysteries of life. Analyzing the properties of biomolecules such as proteins and nucleic acids is not enough to approach the essence of life. Life is truly an emergent entity that emerges "with joy and excitement" from a complex system of various elements.

We need to explore the essential nature of life and other forms of existence, taking these principles of emergence and wholeness as our guide. To do so, it will be essential to move beyond the elemental reductionist view and adopt a holistic approach. Existing knowledge such as Gestalt psychology, general systems theory, and complex systems science will also be of great help.

## 2.4 Philosophy of infinite potential and generation - a new ontological paradigm

In conventional metaphysics, "existence" is often thought of as static and unchanging. However, the world in which we live is constantly changing and creating new forms with each passing moment. To capture the dynamics of such a world, an ontology that focuses on "generation" rather than substance is essential.

Such a philosophy of generation can be traced back to the ancient Greek Heraclitus. His words, "All things flow," still have a fresh resonance today. In modern times, Bergson proposed the concept of "élan vital," and Whitehead developed the metaphysics of "process and reality. In modern times, Deleuze developed the ontologie of "difference and repetition.

In line with this ideological lineage, we must seek a new paradigm of ontology. It must be based not on a one-time existence, but on a generative world of infinite potentiality. The dynamism of creation and evolution that permeates everything, whether material or conceptual. To find the essence of existence in it. This is the way to transcend dualism and approach the mystery of life.

In the midst of change and flux, we must continue to question the meaning of being. While repeating generation and extinction, infinite possibilities are blossoming. We should be able to open up new horizons as we surrender ourselves to the breath of such a world. The mission that humanity has been entrusted with is a critical one. We must look to the roots of our existence and cultivate a higher wisdom. Each of us must have the courage to face this great challenge.

# Chapter 3: Human Consciousness and the Omnipresence of Cosmic Life

## 3.1 Hard Problem and Orientation of Consciousness - Spirit in Matter

The problem of consciousness is perhaps one of the greatest conundrums facing philosophy and cognitive science today. How does material brain activity produce subjective conscious experience? Unraveling this mechanism has been a longstanding challenge for scientists. To tackle this "hard problem of consciousness," a new paradigm that goes beyond the traditional physicalistic view is essential.

Some view consciousness not as a byproduct of matter, but rather as a fundamental attribute inherent in matter. Alfred North Whitehead's philosophy of "process and reality" positioned consciousness as the ultimate constituent of the universe and taught that all existence involves more or less conscious experience. Eastern thought, especially Buddhist materialism, also presents a monistic worldview that does not recognize an independent material world outside of the mind.

Another important characteristic of consciousness is that it is always about something, or "oriented." Our consciousness consists of an orientation toward external objects and our own inner thoughts. In this sense, consciousness is an "intentional

We might call it an "arc" (an oriented arc). The human being as an intra-worldly being engages the external world through consciousness, opening up horizons of meaning.

This orientation of consciousness also has important implications for artificial intelligence, especially AGI. It is not merely information processing, but the ability to find meaning in the world and to act flexibly according to one's purpose. How can such essential properties of consciousness be incorporated into AI? The attempt to make machines conscious is also a journey to unravel the mysteries of our own mind.

## 3.2 Extended Concept of Mind - The World as a Place of Consciousness

We usually tend to view consciousness as something confined within the skull. However, when we look at the interaction between consciousness and the environment, we can say that the mind is rather an extended entity in the world. Paul Gibson's "ecological approach to visual perception" viewed perception not as an event in the mind, but as a human activity that acts within the environment. Our consciousness is embedded in the environment through our bodies and acquires meaning in practical engagement.

Furthermore, the recent "extended mind" hypothesis argues that some of the processes of the mind can be extended outside the head, i.e., to the body and environment. For example, by storing information in a notepad or on a smartphone, we can be seen as extending our cognitive abilities. From this perspective, AI could also be seen as a complement and extension of the human mind.

Of course, it is unwise to overemphasize this "externalization of the mind. Questions remain as to whether consciousness can ever be independent of its physical foundation and what guarantees the integration of the ego. However, the view of consciousness as an oriented engagement with the world, rather than as an event inside a closed box, is an important step in the search for the true nature of the mind.

## 3.3 The Earth's Biosphere and the Concept of Universal Life - From Gaia Theory to Cosmic Life

An indispensable perspective in approaching the mysteries of life is that life is inseparably connected to its environment. The Gaia Theory proposed by James Lovelock has caused quite a stir because it sees the earth as a self-regulating system in which life and the environment are one and the same. Gaia is the name of the ancient Greek earth mother goddess, and Lovelock used this metaphor to argue that life and the atmosphere, oceans, and lithosphere have co-evolved in an interdependent manner.

Gaia Theory suggests that life is not a phenomenon at the individual level, but rather should be understood as the workings of an ecosystem and, by extension, the entire planet. This leads to the ethical view that the maintenance of biodiversity is what supports the health of the Earth. Humans, too, are part of the web of life woven with other living things, and we have a mission to contribute to the perpetuation of the ecosystem.

We must also consider the possibility of extraterrestrial life. Recent advances in astronomy are confirming the existence of numerous exoplanets. These findings may suggest that life is ubiquitous in the universe. However, we have not yet communicated with extraterrestrial intelligence. Our efforts to understand the universality of life have only just begun.

## 3.4 Possibility of Consciousness Evolution - Cosmic Consciousness as Crystal of Wisdom

Is the evolution of life the product of chance or a manifestation of the inevitability inherent in the universe? These questions have fascinated thinkers since ancient times. Pierre Teilhard de Chardin proposed the "omega point" as the pinnacle of evolution and the cosmic convergence of consciousness. Julian Huxley and others have proposed the idea of "transhumanism," arguing for the transcendence of humanity through technology.

Underlying all of these ideas is the desire for the evolvability of consciousness. While acknowledging the difficulty of hard problems, we cannot help but dream of leaps to new levels of consciousness. Attempts to deepen our consciousness through meditation and spiritual practices; the expansion of our intelligence through AI technology. The acquisition of new experiences of consciousness through expansion into outer space. We will continue to seek the path of consciousness evolution, while seeking "cosmic consciousness" as the fruit of wisdom.

Of course, the road will not be smooth. Excessive optimism must be avoided. The expansion of consciousness may also lead to the dismantling of the ego. Can consciousness combined with a gigantic system really maintain its independence? After all, is not "cosmic consciousness" nothing more than an immersive experience? These questions are also ethical concerns about the evolution of consciousness.

But that is why it is necessary to engage in careful discussion and exploration. The adventure to acquire new knowledge is at the same time a journey of self-transformation. It is a journey into the depths of consciousness and the heights of wisdom. It will give us the opportunity to rethink the meaning of our existence. Let us have the courage to challenge the unknown and discover the limits of human potential.

# Chapter 4: The Nature of Pain and Suffering - The Dilemma of Life

## 4.1 Universality of suffering and incompleteness of the world

The first of the Four Noble Truths of Buddhism is the "suffering truth," which teaches that life is suffering. The first of the Four Noble Truths of Buddhism is "suffering," which teaches that life is full of suffering, such as aging, sickness, death, separation from love, and hatred. In Christianity, too, the world is considered to be a "valley of tears," filled with suffering stemming from original sin.

Suffering, one might say, is in some ways a universal phenomenon in life. Schopenhauer's insight into the nature of life, which oscillates between fulfillment and frustration of the will, offers a worldview of fundamental suffering. Life is constantly haunted by frustration and hunger, and fulfillment is only fleeting.

The imperfection of the world is inextricably linked to the universality of such suffering. If the world were perfect, there would be no suffering. The very existence of negative impulses, such as evil and ugliness, tells us that the world is in some sense "halfway" to perfection. Leibniz's "best theory of the possible world" also addresses the theodicy's difficult problem of how to justify the reality of the world's imperfection and evil.

The problem of suffering is not merely a metaphysical issue. It is a serious question that affects the meaning of our lives and the guidelines for our ethical conduct. The question "Why do we suffer?" is directly related to the question "How should we live? It is a serious and troubling question that cannot be ignored, which is why it has continued to trouble philosophers and religious scholars.

## 4.2 Origin of pain and subjectivity of sensation - inner sensory world

Pain is one of the most fundamental and inescapable sensations. But how does pain arise in the first place? Modern neuroscience is progressively unraveling the neural mechanisms of pain. It is now known that the neural network from nociceptors to the cerebral cortex is involved in the processing of pain information.

What is interesting is the "subjectivity" of pain perception. Even with the same pain stimulus, how one perceives it varies greatly from person to person. Past experiences, psychological states, and cultural backgrounds can greatly influence how we perceive pain. The relationship between pain and emotions is also worth noting. Negative emotions such as anxiety, fear, and anger amplify pain, while reassurance and positive emotions have the effect of relieving pain.

The subjectivity of pain sensation is also related to the issue of "qualia". Qualia are the subjective qualities of sensation, and it is in principle impossible to directly experience the sensations of another person. It is impossible to share "pain for me" with someone else. This "private nature" of the sensory world can be a barrier to the imagination of others. This may be one of the reasons why it is so difficult for us to be considerate of the suffering of others.

## 4.3 Information and material compatibility - Possibility of AI to feel pain

With the advancement of information technology, the question has been raised whether it is possible for AI to feel pain. Currently AI has neither sensation nor emotion, but what about in the future? This question also leads us to question the relationship between information and matter.

From a functionalist perspective, pain should correspond to a specific pattern of information processing in the brain. Then, in principle, it would be possible to implement information processing equivalent to pain sensation in AI. The feasibility of qualia is open to debate, but it may at least be possible to make AI exhibit pain-like responses.

However, it is questionable whether we can really call it "pain," since it is unlikely that AI is endowed with pain qualia. Rather, the problem is that pain is merely a part of information processing for AI. It lacks the biological significance of learning from pain and avoiding it. In this sense, AI's "pain" is not unlike our own experience of acute pain.

On the other hand, future advanced AGI systems may be capable of higher-level information processing similar to consciousness and emotion. In such a case, ethical considerations will be necessary, and the pros and cons of inflicting pain on the AGI system will have to be questioned. At this point, we can only speculate, but it seems that the consideration of the immediate relationship between information and matter is an indispensable perspective for the ethical treatment of AI.

## 4.4 How to resolve suffering and transform the world - to practice shared suffering and compassion

How, then, are we to confront the problem of suffering? The Christian spirit of love and compassion and the Buddhist practice of compassionate giving and renunciation teach us to sympathize with and help those who suffer. We must accept the suffering of others while suffering ourselves. We must accumulate acts of compassion with an altruistic heart. When we face the universality of suffering, the importance of this ethical attitude becomes clear.

However, the practice of personal virtue alone cannot be the fundamental solution to suffering. This is because behind the problems of suffering lie the contradictions of the political and economic system and the distortions of the social structure. War, poverty, oppression, and discrimination. To resolve the absurdity that is the breeding ground for suffering, it is essential to reform the system and change social consciousness.

What is required here is both a keen sensitivity to suffering and a willingness to change society. Sensitivity to one's own pain, while at the same time accepting the pain of others as if it were one's own. The willpower to face up to the reality of suffering and to work toward the eradication of suffering. The energy to overcome the current situation, rooted in the spirit of "shared suffering. We must nurture these qualities.

Simply lamenting the imperfection of the world will not change anything. Even if we cannot wipe out suffering from this world, we must do everything we can to alleviate it. Like-minded people must cooperate with each other to build a better world. I believe that the accumulation of such constant efforts is the way to break the spell of suffering.

# Chapter 5: The Challenge of Interdisciplinary Knowledge - Toward a Renaissance of Knowledge

## 5.1 Fusion of natural sciences and humanities - reintegration of science and philosophy

Since the modern era, the natural sciences and the humanities have been increasingly separated. Science, which is objective and empirical, and philosophy, which is subjective and speculative. The divergence of the two cultures has led to a crisis of the wholeness of knowledge. The understanding of nature and the understanding of human beings, the exploration of the material world and the exploration of the spiritual world, are supposed to be inseparable. A two-way approach of analysis and synthesis, elemental reduction and holism, is essential to approaching the whole picture of the world.

This awareness of these issues has led to calls in recent years for the importance of interdisciplinary and transdisciplinary research. The emergence of new interdisciplinary fields, such as complex systems science, cognitive science, evolutionary biology, and neuroethics, is an indication of this. Science, which describes nature, and philosophy, which questions the meaning of human existence. Bridging these two lines of inquiry, we aim to reintegrate knowledge. This is the most urgent intellectual challenge we face.

However, mere mishmash is not a true synthesis of knowledge. To philosophically reinterpret the findings of the natural sciences and empirically corroborate the insights of the humanities. To open up a new paradigm of knowledge through the construction of metatheories that connect concepts from different fields. This will require flexible thinking, conceptual ability, and the intellectual courage to transcend boundaries. Without the emergence of "intellectual adventurers," we will not be able to overcome the adverse effects of specialization.

## 5.2 Renaissance of Oriental Wisdom - Reinterpretation of Tradition and Contemporary Significance

Amidst the cries of Western civilization's impasse, the traditional wisdom of the East is attracting renewed attention. Lao Zhuang philosophy's "no action, no nature," Buddhism's "karma" and "emptiness," and Confucianism's "benevolence" and "harmony. Such Eastern wisdom encourages reflection on excessive artificiality and domination, and teaches harmony with nature and empathy for others. It is a way to overcome the mechanistic view of nature, and to see the world, including life, as an organic whole.

However, it is not enough to accept ancient wisdom uncritically as it is. It is essential to reinterpret it in the modern context and critically inherit it. For example, the "one equals many" worldview of Eastern thought offers important suggestions for overcoming the limitations of reductionism. However, the emphasis on wholeness also runs the risk of threatening individual subjectivity. Striking a balance between the essence of tradition and a modern sense of human rights is essential to the modernization of Eastern thought.

Of added importance would be an active dialogue between the wisdom of the East and the West. Bridging the wisdom of different traditions as a universal human heritage. To find common ground between seemingly opposing ideological positions. A "renaissance of knowledge" is precisely such an effort to open up new horizons through the mutual inspiration of global knowledge. The exchange of wisdom that transcends traditional barriers will be the source of renewal and innovation of knowledge.

## 5.3 Encounter of Technology and Spirituality - Alchemy in the 21st Century

We are now overwhelmed by the rapid advances in technology: AI, robotics, big data, IoT, blockchain. Advanced technologies are permeating every aspect of society and are having a profound impact on human existence itself. The logic of technology is to pursue utility and efficiency. Can it really be compatible with human dignity and the fulfillment of life?

What is required here is the wisdom to sublimate technology into something that contributes to the development of humanity. To this end, it will be essential to overcome the rationalism of technocracy and restore a spiritual dimension. We must infuse "heart" into the machine and give the sea of information the breath of "life. We are called upon to practice the "alchemy" of the 21st century, fusing reason and sensibility, logos and pathos.

The key to this seems to be the Eastern tradition of spirituality. Zen's practice of "ingenuity" suggests a way to sublimate technology as an opportunity for self-exploration. The Yin-Yang and Five Elements philosophy explains the principles of creation and change inherent in all things in the universe, and opens up the possibility of harmony between nature and technology. To revive this ancient spiritual wisdom in the modern age and connect it with cutting-edge science. This will be the key guideline for the humanization of technology and the re-soulization of human existence.

## 5.4 AGI development to lead the transformation of knowledge - the fruition of intelligence and wisdom

The complex set of challenges we face can no longer be competed with by human intelligence alone. This is why we have positioned the development of AGI (Artificial General Intelligence) as a driving force for knowledge transformation. AGI systems enable flexible and creative thinking like humans. It will be a breakthrough that weaves knowledge beyond the boundaries of specialized fields and breaks through existing frameworks.

However, the design and implementation of AGI requires great care. This is because the sophistication of intelligence is at the same time fraught with risks that are difficult to control. It is essential to incorporate ethical guidelines to ensure that AGI that deviates from human values does not run amok. In addition, it is important to nurture AGI as friends, not enemies, of humans. To build a relationship of symbiosis and collaboration rather than domination and subjugation. Humans and AGI should pursue "wisdom," a fusion of intellect and sensitivity, logic and intuition, together. This is the path to a true intellectual breakthrough.

What we hope to see beyond the "transformation of knowledge" is nothing less than the crystallization of wisdom that transcends the boundaries of specialized fields. Guided by the providence of nature and in response to the changes of all things, we aim for universal goodness. AGI embodies the true essence of knowledge. This is a truly difficult yet noble mission entrusted to us. Humanities and science, Eastern spirituality and Western rationality. We are now taking on this great challenge. We are now at the threshold of this great challenge.

Chapter 6: God as a Universal Being - Beyond Belief and Knowledge

6.1 Christian Theology and Buddhist Philosophy - Eastern and Western Traditions on the Absolute At first glance, Christian theology in the West and Buddhist philosophy in the East appear to be at opposite ends of the spectrum. The former preaches a personal God and the doctrines of creation and salvation, while the latter aims for impersonal enlightenment and self-deliverance. However, we cannot overlook the fact that both share a common depth. Christian mysticism speaks of union with God and transcendence of the individual self as a creature. This is in harmony with the enlightened state of Buddhism. On the other hand, Mahayana Buddhism's Nyorai-Zang philosophy teaches the Buddha-nature (the potential to become a Buddha) that is inherently present in sentient beings. This is a doctrine that has something in common with the Christian doctrine of man as the likeness of God. In the Eastern and Western traditions concerning the Absolute, there is an orientation toward universal truth that transcends superficial differences. A personal God or an impersonal God, another power or one's own power? To overcome such dichotomies and find the fundamental unity of faith and wisdom. Perhaps therein lies the essence of the quest for the sacred.

6.2 Mysticism and Esoteric Genealogies - Intuitive Knowledge and Spiritual Experience When we unravel the world's spiritual traditions, we find that behind the overt doctrines, mysticism and esoteric genealogies flow in vein. Hesychasm in Greek Orthodoxy, Sufism in Islamic mysticism, Kabbalah and Gnosticism, esotericism and Taoist meditation. These currents emphasize intuitive knowing beyond words and the experience of mystical union with God and the universe. Through fasting, all-night vigils, breathing exercises, and physical exertion, initiates seek to transform their daily consciousness and achieve spiritual awakening. What is experienced is the primordial oneness of the self and the world, the eternal now that pervades the past, present, and future. To experience the divine reality that transcends words and concepts and permeates all things in the universe. This is where the practice of mystics converges. Even today, this lineage of wisdom has not faded away. Research on altered states of consciousness (ASC), including near-death experiences, suggests that consciousness can be expanded. To revive ancient wisdom in the modern age with the aid of neuroscience and the findings of the psychology of religion. Science, which is tackling the mysteries of the material world, and religion, which is exploring the spiritual dimension. The attempt to bridge these two horizons will become increasingly important in the future.

6.3 The Ultimate One and Root Consciousness - Pantheism and Cosmic Consciousness A pantheistic (pantheistic) worldview often appears at the destination of the world's spiritual traditions. A single divine reality that pervades all things in the universe. It is the creative root from which the diversity of the world emerges, while at the same time it is a non-prescriptive entity that is independent of all forms. Such a being is the ultimate identity of the One. This pantheistic worldview is also commonly found in Indian thought, which teaches reincarnation, and in East Asian traditions, which advocate the "oneness of heaven and earth and all things. Upanishadic philosophy teaches the identity of Brahman and Atman. The Stoic school of thought, which holds that reason (logos) pervades the world. The idea of ontological monism, which transcends the dualism of matter and mind, is pulsating in these philosophies. The ultimate one can be understood as impersonal primal awareness that transcends individual personalities and gods. It is the "Greater Consciousness" that is omnipresent and pulsates at the core of all existence. The collective unconscious proposed by Jung is also a concept that is connected to such cosmic consciousness. The search for the ultimate horizon of consciousness is a major challenge not only for philosophy but also for modern science. Neuroscience is exploring the relationship between the brain and consciousness, the place of consciousness in artificial intelligence, and the problem of the observer in quantum mechanics. The key to solving the mystery of fundamental consciousness may be hidden at the intersection of these various fields. Through the fusion of science and spirituality, we must open up the future horizon of the evolution of consciousness. This is the great intellectual adventure that lies ahead of us.

6.4 Reconstructing the Concept of God - Beyond the Personality God The above discussion brings to light the limitations of the traditional conception of the personality God. God as an anthropomorphic being who governs good and evil and retribution. God as an absolute Other who looks down on creation from afar. Such a view of God no longer fits in with modern human sensibilities. What is required here is to break the spell of the personal God and to question the concept of God itself from the bottom up. Not as a subject of intellect and will beyond the human, but as the source of creative energy inherent in the natural world and the universe. As the embodiment of the infinite divine play of creation and annihilation that transcends the law of cause and effect. The work of knowledge in the post-materialist era is to create such a new image of God. Specifically, we can find inspiration in green philosophy and feminist theology. An ecological spirituality that preaches the restoration of Mother Earth. Goddess worship, which advocates overcoming gender duality and integrating the feminine and the masculine. These new forms of faith reflect the consciousness of modern man, who seeks harmony between nature and man, material and spiritual. It is a matter of destroying the old conception of God and reconstructing a more open conception. It is not just a matter of faith. It is a question of the meaning of human existence and a search for the future of civilization. As a compass for this purpose, the concept of God has not lost its luster. We must renew our thinking flexibly without losing our reverence for the sacred. We must continue to maintain such intellectual integrity.

Chapter 7: The Principles of Samsara and Causation - The Origin and End of Life

7.1 Eastern Samsara and Abhidharma Philosophy At the core of Eastern thought is the concept of reincarnation. The journey of life through the repetition of birth and death. It has been viewed as a drama that transcends the dimensions of individual destiny and unfolds on a cosmic scale. The idea of reincarnation has ancient origins and is a common motif found in Indian religions and philosophies, including the Upanishads, Buddhism, and Jainism. Among them, it was the Buddhist philosophy of Abhidharma that systematically explained the principle of samsara. Abhidharma (abhidharma) refers to the philosophical speculation that systematically analyzes and organizes the fundamental doctrines of Buddhism. It is a dense web of concepts such as the five skandhas (the five aggregates) and the twelve causal laws (the laws of cause and effect of existence) that constitute human existence. It is noteworthy that Abhidharma regards the subject of samsara not as a substantive "self" or "soul" but as a series of non-substantial mental elements. It is based on the idea of satsena nemoto, or the worldview that all things are in the movement of birth, death, and change. This position of non-self (no-self) is a major difference between the East and the West in regard to reincarnation. Unlike Greek philosophy and Christianity, which teach the immortality of the soul, Buddhism denies the existence of reincarnation itself. Instead, Buddhism teaches the idea of karma, or the principle of cause and effect, brought about by actions. Under the law of the double cause and effect of the three lives (a chain of cause and effect spanning the previous, present, and next lives), existence is created anew in each moment and is constantly changing. Buddhism explains this chain of creation and change with concepts such as "interdependence" and "engi (arising from causes and conditions). All beings arise in relation to others and have no fixed selfhood. Such a worldview is the core of the philosophy of abhidharma. This idea of karma has aspects that resonate with modern complex science and relational ontology. It overcomes the elemental reductionist view of matter and finds existence in relationships. Such ideas are the keywords that mark the forefront of contemporary knowledge, regardless of the field. We must reread traditional reincarnation thought in a modern context and make it the cornerstone of a new system of knowledge. We are about to embark on such an intellectual adventure.

7.2 Coincidental and Diachronic Causation and Nonlocal Correlation The ancient insights on samsara and causation also suggest a distinction between synchronic (simultaneous) and diachronic (temporal) causation. The law of synchronic causality refers to the dependence between events at the same point in time. For example, complex interactions between species in an ecosystem. An intricate web of predator-prey, symbiosis-parasite. In such a system, each individual being is defined in relation to the others, and the whole is kept in balance. Diachronic causality, on the other hand, refers to a series of causes and effects flowing in one direction from the past to the future. From cause to effect, from premise to consequence. The deterministic arrow of time, as typified by classical mechanics, is a typical example. The discovery of quantum mechanics, however, has radically overturned such naive determinism. The principle of nonlocal correlation (entanglement) suggests that instantaneous relationships can be established between particles separated by space-time. The entanglement of subject and object, where the act of observation changes the state of the object. This opens up a non-classical horizon of causality that transcends the classical concept of space-time. This quantum worldview is surprisingly compatible with Eastern ideological intuition. It does not see all existence as a collection of disconnected individuals, either spatially or temporally. Rather, it sees existence as a state of responsiveness of the One Life that flows through existence. Such an Eastern ontology has the potential to resonate deeply with quantum cosmology. In fact, Schrödinger's concept of the wave function is said to have been influenced by the Upanishadic idea of "Brahma-self-identity" (the identity of Brahman and Atman). The One, at the root of life, functions as the source of the diversity that weaves existence. It is this very nondual worldview that may underlie the quantum vision of the universe. Science and spirituality, physics and metaphysics. Bridging these horizons that were once positioned as opposites, and bringing about a new synthesis of knowledge. This is the crucial intellectual challenge posed to our time by the ideas of reincarnation and causality.

7.3 The Concepts of Afterlife and Reincarnation - Eternal Regression and Predestination The concepts of previous lives, the next life, and reincarnation have been an eternal mystery to humans and a fascinating theme that has captured the imagination. Stories of reincarnation are found in many myths and folklore, both Western and Western. From Orpheus in Greek mythology to the weeping and laughing gods of Japanese mythology to the sorcerer Merlin in Arthurian legend, the motif of reincarnation has been passed down across cultural frontiers. At the bottom of these stories lies the idea of eternal return. As Nietzsche said in "Zarathustra," the world is an endlessly repeating circular movement. A cosmic cycle of generation and annihilation, creation and destruction, repeating forever. This is the core of the idea of eternal return. This idea of eternal return has existed in the East since ancient times. The Buddhist idea of reincarnation is a typical example, but it is also a concept that runs through Laozhuang philosophy's "Anti-Dao movement" and Hinduism's "circular view of time. What these traditions suggest is a skepticism toward a linear view of history of progress. History is not seen as an irreversible process of progress, but as a circular phase of repetitive motion. There, individual destiny is also understood as part of a pattern embedded in a cosmic inevitability. At first glance, the fatalism taught by the idea of samsara may not seem to fit in with modern human sensibilities. Modern values value free will and individual dignity. This is because the ancient concept of predestination seems to be somewhat at odds with it. From a different perspective, however, the idea of reincarnation contains important insights that are relevant even today. The existence of an impersonal cosmic principle that cannot be reduced to the providence of a personal God. The absurdity of a world in which the law of cause and effect and chance are intricately intertwined. It can be said that the concept of reincarnation anticipates such contemporary themes. Fate and freedom, necessity and chance. Rather than viewing them dichotomously, we must understand them in an integrated manner within the multi-layered fabric of existence. To take a cue from ancient wisdom and adapt it to the modern context. This may be the great intellectual mission that the "idea of reincarnation" confronts us with.

7.4 The Infinite Chain of Life and the Direction of Evolution As we have seen, the idea of reincarnation explains the chain of life that transcends individual life and death. But it is not a mere cyclical theory. The Eastern traditions of thought also contain insights into the cosmic evolutionary direction behind reincarnation. Buddhism, for example, sees samsara not only as a chain of cause and effect, but also as a process toward liberation and awakening of beings. It is the itinerary of sentient beings covered with vexations to enlightenment through practice and wisdom. The ultimate goal of this journey is the disclosure of the reality of a greater life beyond life and death. Hinduism has a similar idea. The primordial oneness of Brahman is assumed as the essence beyond the daydream ("maya"). The intuition that behind miscellaneous phenomena lies an immutable truth. It is an attempt to find the land of eternal aspiration beyond the circle of life. This Eastern wisdom has aspects that resonate with the modern evolutionary worldview. Darwin's theory of evolution showed us the grand story of the phylogenetic tree of life that progresses beyond the death of each individual organism. Richard Dawkins' concept of the "selfish gene" is also suggestive. The individual is merely a vehicle for DNA, and genes are the main players in evolution. This is a vision that overlaps with the Buddhist doctrine of the impermanence of all things and the law of the selflessness of all things. What is important here is the insight that evolution has a direction. However, it cannot be a monolithic process of ascent. It is an endless trial and error of blind mutation and natural selection. A complex interplay of emergence and self-organization, adaptation and selection. The true nature of evolution is such a dynamic generative drama. Moreover, according to recent research, the evolutionary process is not limited to the individual level. Evolution is proceeding on various scales, including intracellular symbiosis, horizontal transmission between species, and coevolution at the ecosystem level. The very fabric of life is a more complex and intricate pattern than we can imagine. Biological evolution and cosmic evolution. A magnificent history of the universe in which micro and macro stories intertwine. Is it possible to connect the knowledge of modern science with the wisdom of tradition? A vision of an infinite chain of life that transcends the individual and the species. Perhaps we are now in need of such intellectual imagination. To recognize the individuality of life while at the same time regaining a sense of the universality of life. An Advaita-like nondual intuition that equates Atman with Brahman. This is where the breakthrough to break through the stalemate of modern civilization lies.

Chapter 8: Exploring Principles of Ethical Conduct

8.1 Theories of Normative Ethics and Attempts at Integration One of the core questions of ethics is "How should we live? What are the criteria for right and wrong? What is right conduct? The theories of normative ethics have attempted to answer these questions systematically. Utilitarianism takes "the greatest happiness of the greatest number" as the measure of right and wrong and focuses on the consequences of actions. Obligation theory teaches observance of duties and rules and emphasizes purity of motive. Virtue ethics teaches the cultivation of moral character and focuses on the character of the actor. However, all of these approaches cannot escape the criticism that they are one-sided. Our moral intuitions are diverse and cannot be contained in a single principle. Consequences and motives, action and character. All of them are essential components of ethics. What is required here is an overarching framework that integrates the various principles of normative ethics. A theoretical foundation that recognizes the multiplicity of goodness and yet captures them in a consistent manner. I believe that Aristotle's virtue ethics provides a powerful clue for this purpose. Practical wisdom (Phronēsis) that mediates various extremes based on the idea of moderation (golden mean). A flexible way of thinking, using different principles depending on the situation. An approach that questions the good life within the wholeness of life. The essence of Aristotelian ethics suggests the very direction of integration that is required. In addition, it will be important to dialogue with the wisdom of the East. The concept of karma in Indian thought explains the complex interplay of actions and their effects. The Buddhist idea of karma provides insight into the interdependence of self and others. The introduction of these Eastern ideas should pave the way to overcome the Western individualistic ethic. The insubstantiality of the "I." The intertwining of self and others, subject and environment. From such a Buddhist worldview, the dichotomy of self-interest and altruism is no longer valid. Rather, the question should be how to realize the common good of self and others. The question is how to reconcile the dignity of the individual with the harmony of the whole. From this perspective, we can attempt to redefine "altruism. It is neither mere self-sacrifice nor reciprocation that demands something in return. It is a way of life that transcends the boundaries between self and others and is oriented toward the good. This is where the path to bridging the ethics of the East and the West can be found. The ideal of an enlightened being is one that combines wisdom and compassion. Sensitivity that transcends distinctions between self and others and takes for oneself the suffering of all things. The practice of equal respect and love for all living beings. The spirit of the Bodhisattva Way in the East will be a breakthrough that opens up new horizons in ethics.

8.2 Virtue Ethics and Consequentialism - An Integrated Grasp of Motives and Consequences Which should be more important in the question of ethical standards, motives or consequences? It is one of the classic issues in normative ethics. The theory of duty, represented by Kant, teaches the purity of "good intentions" and emphasizes motives rather than consequences. On the other hand, Bentham's utilitarianism focuses on the "utility" of actions and prioritizes consequences over motives. To overcome this dichotomy, modern virtue ethics seeks to integrate the two. The dimension of motive and the dimension of consequence. It is a comprehensive approach that views action from both of these perspectives. The key to this approach is the focus on the linkage between action and personality. An action does not exist independently of the subject, but must be understood as a manifestation of the doer's personality. Bad motives can result in good, and bad consequences can result from good intentions. To question the wholeness of an act, we must look at the dynamic entanglement of intention and result. Aristotle's idea of the golden mean contained the germ of such an idea. The virtue of courage is positioned "in the middle" between cowardice and recklessness, and is identified with the context of the act. The "middle ground" here is not a mere compromise, but a practical wisdom (phronēsis) that changes on a case-by-case basis. This situation-dependent and contextualist conception has its roots in Buddhist ethics as well. It does not rigidly judge right and wrong, but applies them flexibly in accordance with the principle of "karma" (karma). Transcending the boundary between self and others and freeing oneself from the "egoism" of assumptions. Only from such a perspective of no-self (no-self) can the multiplicity and variability of goodness be acquired. The Mahayana ideal of selfless love is supported by similar ideas. Overcoming the passive selfishness of the Lesser Vehicle, the bodhisattva transcends the distinction between self and others. He takes on the suffering of others as his own and devotes himself to the practice of compassion. This is a unified way of life of benefiting self and others. With the wisdom of the East as our guide, we must attempt to bridge virtue ethics and consequentialism. To question ethics in the wholeness of life, based on an interpenetrating understanding of motive and consequence. I believe that this is a practical challenge that is beyond mere theoretical speculation and that now confronts us.

8.3 Altruism and Compassionate Practice - Bodhisattva Practice and Mahayana Buddhist Ideals Self and others, private and public. These two terms of ethics are often seen as opposites. Selfishness or altruism? The dignity of the individual or the harmony of the whole? Western traditions of individualism have tended to absolutize the boundaries between self and others and to attribute too much duty and responsibility to the individual. However, the wisdom of Eastern traditions, especially Buddhism, offers a perspective that overcomes such divisions between self and others. It questions the substantiality of the ego (ego) and releases existence into relationship. This nondual worldview is the key to opening up a new horizon of altruism. The bodhisattva philosophy of Mahayana Buddhism embodies this ideal. A bodhisattva is a being who, on the path to enlightenment, precedes others in his or her own liberation. They are practitioners who cultivate compassion through the practice of benefiting self and others. The philosophy of "three truths in harmony" taught by Zhiyi of the Tendai sect is instructive. The three truths of emptiness, conventional existence, and middle way are perfectly harmonized without contradicting each other. Beyond the conflict between self and others, the "empty," one reality emerges. It is there that altruism in the true sense of the word becomes possible. Shinran's doctrine of "evil persons are the right object of Amida's salvation" is based on the same idea. Standing on the other shore of right and wrong, one abandons self-power and takes refuge in other-power. It is the ordinary person with afflictions who is worthy of the buddha's mercy. This paradoxical faith is nothing other than the preaching of liberation from self-centeredness. It overcomes the conflict between selfishness and altruism. It integrates inner enlightenment and outer practice. Bridging the reality of the universe and the real world. Such ideals of Mahayana Buddhism should be the cornerstone of a new ethics for the post-secularist era. A world torn by division and conflict. A society suffering from disparity and inequality. Without the practice of compassion and wisdom, we will not be able to break through this blockage. We must walk the Bodhisattva path of self-interest and altruism based on the philosophy of "one equals many, many equals one. What is required of us today is the rebirth of such ethics.

8.4 Sources of Ethical Intuition - Wisdom Following the Voice of the Soul So how is this kind of ethical innovation possible? Reason or emotion? Logic or intuition? Conventional ethics tends to fall into such dichotomies. I believe that the concept of "wisdom" is what we should focus on here. It is an integrated mode of cognition that bridges intellect and sensibility, theory and practice. The ability to listen to the voice of the soul (self) that resonates from the depths of the heart. It is precisely in such "wise insight" that the source of a new ethics lies. Buddhist thought, which emphasizes wisdom (prajñā), provides us with clues to this end. To overcome discrimination and to attain non-discriminating wisdom. To break through the darkness of affliction and manifest the inner light of enlightenment. The awakening of wisdom that touches the root of life will also reexamine the very foundations of ethics. For those familiar with the Christian tradition, the metaphor of the "Daemon" (inner voice) may be familiar. An ethical intuition that comes from deep within, just as Socrates was guided by the voice of God within. A sensitivity to spiritual reality that cannot be divided by reason alone. Such mystical sensitivity can also be a source of nourishment for wisdom. What is even more important is the inseparable relationship between thought and action. When knowledge is transformed into virtue, ethics becomes living wisdom. As the bodhisattva path of Mahayana Buddhism teaches, wisdom (prajñā) and compassion (karuṇā) are two wheels on a cart. Not only should we master the truth, but we should also live it in our daily practice. Not only to preach high ideals, but also to embody them through concrete service to others (altruism). This is the essence of phronēsis (practical wisdom). I believe that this wisdom can function on a collective as well as an individual level. It is an emergent form of awareness that I would call the "wisdom of crowds. New ethical norms emerge from the intersection of diverse opinions and values. Through the dynamic interaction of reason and sensibility, logic and intuition, the possibility of a higher order of ethics opens up. We can no longer dogmatically impose ethical norms "from the outside. We must follow the voice of our inner soul and refine our wisdom. We must question the relationship between the individual and society and "emerge" new ethical norms. Only through such a generative process of knowledge will ethical guidelines emerge to guide a world in turmoil.

Chapter 9: Spiritual Dynamics and Religious Experience

9.1 Aspects of Religious Experience and Mysticism Religious experience is one of the most fundamental events in the spiritual history of humanity. It is not merely a subjective emotional upsurge, but an encounter with the ultimate reality. It is an experience that can be called a flight of the soul, where a sacred dimension beyond the everyday is disclosed. The various aspects of this experience are extremely varied. It can be the vision of a Jewish prophet, the samadhi of a Christian mystic, the experience of self-liberation of an Islamic Sufi, the state of enlightenment of a Buddhist, or the experience of the soul in a state of spirituality of a Sufi. Or the Buddhist state of enlightenment, the Hindu samadhi, or the union with the Taoist "Way. Various traditions have used their own symbolic systems to describe the depths of mystical experience. William James, in his book Aspects of Religious Experience, argues that the core of such experience is immersion in the One. The finite self dissolves into the infinite being, and the root identity of all things is directly perceived. In the silence that transcends eloquent words, the ultimate reality of life is disclosed. Mystical experience is just such an awakening of non-dual consciousness. This mystical tendency is found beyond the borders of traditional religions. The current of what might be called "negative theology" is a prime example. It holds that the ineffable, which transcends human concepts and representations, is the true object of faith. Pseudo-Dionysius described God as "Divine Darkness" and taught the transcendence of the Absolute, who is beyond all regulations. Meister Eckhart found the point of union with divinity in the "ground of the soul" and taught detachment there. This lineage of negative theology has something in common with the Buddhist and Taoist ideas of "nothingness. The mysticism of the East and the West is a way to penetrate the web of words and concepts and to open the eyes of wisdom (prajñā) that transcends discrimination. Mysticism in the East and West encourages such an epistemological turn toward the depths of existence. Mystical experience suggests a more expansive horizon of consciousness behind our self-consciousness. The sense of "I" as a subject melts away, and the boundary between self and others disappears. It is nothing less than the liberation from the narrow ego that brings about the fundamental fulfillment of life. Of course, we must refrain from uncritically absolutizing such experiences. We must also distinguish them from hallucinations and delusions. However, we cannot dismiss out of hand the possibility of experiential truth leading to insight. It is in mystical experience, where the subject-object duality dissolves, that we may find a clue to the integration of knowledge that transcends divisions.

9.2 Shamanism and Indigenous Spiritual Traditions - Communion with Nature Tracing the spiritual history of mankind reveals a more primordial form of spirituality that preceded institutionalized religion. The indigenous religious traditions based on an animistic worldview, called shamanism, are the most important. The term "shaman" refers to a religious functionary in a tribal community, but his or her roles are many and varied. From curing the sick and praying for fertility to guiding the souls of the dead and predicting the future. Shamans are "boundary people" who mediate between this world and the other world, between humans and nature, and between the living and the dead. The core of the shaman's work is a state of altered consciousness called trance. Shamans transform daily consciousness through rhythmic stimulation with drums and the ingestion of hallucinogenic plants. In this extraordinary state of consciousness, interaction with spirit and ancestral souls takes place. Importantly, this shamanism is supported by the intimate connection between humans and nature. Shamans are aware of and seek to control the spiritual forces that reside in natural objects such as plants, animals, mountains, and rivers. There is a sensitivity that sees nature not as an object to be exploited, but as an object of awe and communion. The animistic worldview holds that all things in nature have a soul. It is an empathy for all things in the forest, which perceives the rhythm of an invisible force that pervades all things. Such sensitivity was the soil from which shamanism emerged. Of course, such primordial spirituality sometimes runs the risk of degenerating into superstition and witchcraft. The will to control the forces of nature as one's own. The will to dominate the forces of nature as one's own, and the intoxication of magical power to bind others. Indigenous religions, too, were ambivalent and double-sided. What cannot be overlooked, however, is the wisdom of symbiosis with nature that shamanism embraces. It is a sensitivity that does not absolutize human beings, but humbly positions them as part of the ecosystem. It is an attitude that rejects selfish desires and seeks to follow the providence of nature. Such ecological sensitivity is something that modern society desperately needs. What is also important is the position of the body in shamanism. It is an attitude that respects the wisdom that resides in the body as a source of intuitive knowledge that transcends reason. It is a trust in bodily experience that accepts the fullness of life before it is verbalized. Such somatic sensibility is also a legacy that must be revived in our time. The modern system of knowledge is overly conceptual and brain-centered. In order to overcome these limitations, it is essential to focus on physical techniques that bring about an expansion of consciousness. We must not naively idealize the spirituality of the indigenous peoples, but must apply the core of their wisdom to the modern world. This, too, should be an important step toward the "transformation of knowledge.

9.3 Jungian Psychology and the Collective Unconscious - Originality and Individualization Analytical psychology, advocated by the Swiss psychiatrist Carl Gustav Jung, has become one of the essential theoretical pillars in unraveling the depths of the human psyche. Its insights, which transcended Freud's concept of the individual unconscious and penetrated into the collective dimension, have remained influential to the present day. At the heart of Jung's theory is the concept of the collective unconscious. The unconscious is a universal layer that cannot be reduced to individual experience. It is said that there is a common symbolic pattern, a so-called "archetype," that has been repeated since ancient times. The archetype is a kind of behavioral dispositional pattern, which itself has no content. Rather, it is a type that shapes the content of experience. Symbolic motifs such as heroes, wise men, mother earth, and symbols of rebirth are repeated across cultures and eras. They can be thought of as the very manifestation of archetypal dreams and illusions. These archetypes are manifested in human symbolic activities such as myths, folk tales, and works of art. But they are not mere relics of the past. It is a dynamic reality that lives on in the mental reality of each of us living here and now. Jung also believed that the encounter with the archetype brings about a transformation of the personality. In his experience as a clinician, he saw many midlife patients run up against the limits of the conventional framework of consciousness. Their former modes of adaptation no longer work, and they are forced to awaken to a wider world. This is the threshold of the process Jung called individuation. Individuation is a process of self-realization, which means to live according to the guidance of the inner Self, rather than conforming to external expectations. Taking off the persona (mask), confronting the Shadow, and integrating the inner masculinity (animus) and femininity (anima). Discovering the depth and breadth of the self through grappling with the archetype. The path of individuation is nothing less than such an adventure of the soul. The key here would be the intersection of the individual and collective dimensions. Encountering the archetypal image that transcends the individual's conscious ego (ego). Through the discovery of the Self that transcends the ego, one awakens to the collective depths. The concept of the collective unconscious is an illumination of the dynamics of the movement back and forth between the individual and the universal. Nevertheless, these ideas are not confined to the framework of psychology. They also have great implications for the world of religious symbols and the depths of mystical experience. The exploration of an individual's inner universe always involves an encounter with a collective horizon of meaning. The deepening of consciousness is at the same time an expansion of consciousness. The significance of Jungian psychology for our time is that it is more than just a science of the mind. I believe that it is a vision of a "revolution in consciousness" that goes beyond the mere science of the mind. The unearthing of private mythological images is also the awakening of collective memories that are deeply engraved in the soul. The archetypal experience of breaking through the shell of the ego is nothing less than the awakening to the common wellspring of consciousness shared by all humankind. What is required now is to open the door to just such a transformation of consciousness. To surrender to the dynamism of the archetype that pervades the past and the present, the individual and the universal. The insights of Jungian psychology should suggest a new way of consciousness in the post-capitalist era.

9.4 Transcendence of Spirit and Enlightenment - Manifestation of Holiness The ultimate state of religious experience is that of enlightenment (enlightenment, awakening). Enlightenment is the transcendent action of the mind that cuts off worldly cares and attachments and realizes the truth of existence. It is not merely a subjective emotional upliftment, but an ontological turning point that involves a fundamental transformation of the self and the world. Buddhism provides us with a prime example. Gautama Buddha is said to have attained "bright star appearance" enlightenment under the Bodhi tree. Breaking through the darkness of avidyā, the light of truth (dharma) is revealed. The experience is described as the ultimate expression of the awakening of consciousness, also known as samyeongrokotsu (the six divine realms). Similar sacred experiences can be found in other religious traditions. The manifestation of the Kingdom of God in Christianity. The realization of the Oneness of God (tawḥīd) in Islam. Or the intuition of the Unity of Ātman and Brahman in Hinduism. The traditions have held up the ideal of union with the truth as an ideal that transcends ideological differences. It is important to note that enlightenment is not merely a cognitive change. It is the identity of knowing and being. It is an ontological leap in which the very quality of life itself is fundamentally transformed. Enlightenment means entering such a transcendent dimension. The kōan of Zen Buddhism suggests the opportunity for such a nondual experience. Direct enlightenment that transcends language and logic. An encounter with truth through chance. In the question and answer of "dogs have buddha-nature," the state of oneness of subject and object is suggested.

Chapter 10: Ethical Design and Control Issues in AGI

10.1 Current State of AI Ethics - Various Approaches to Machine Ethics The rapid development of artificial intelligence (AI) is having a profound impact on society. From autonomous cars and medical diagnostic systems to financial transaction algorithms, AI is permeating every aspect of our lives. At the same time, however, ethical issues surrounding AI are emerging one after another. Concerns about the negative aspects of algorithms, such as discrimination and unfairness, invasion of privacy, and application to dangerous weapons, are endless. This is where the need for a new field of machine ethics arises. The goal of machine ethics is to build ethical judgment into AI systems. AI should be able to act autonomously and ethically based on norms that reflect human values. It is not just a technical challenge, but a daunting one that requires a true interdisciplinary fusion of ethics and artificial intelligence studies. There can be a variety of approaches to achieving machine ethics. The top-down, rule-based approach is the position of directly implementing human-designed ethical rules into AI. A typical example is the attempt to formalize ethical theories such as utilitarianism and duty theory and incorporate them into AI's decision-making process. On the other hand, the bottom-up, data-driven approach is one in which ethical judgment is acquired through inductive learning from examples. Using methods such as deep learning, a large number of examples of ethical decision making are learned, from which patterns of ethical behavior are extracted. However, these approaches face common challenges. These approaches, however, face a common challenge: dealing with the diversity and context-dependence of values. Standards of "rightness" can vary widely across cultures and situations. It is the nature of ethical reality that there can be no single absolute ethical code. Moreover, formalizing rules and generalizing from examples always entails a loss of detail. Flexibility to read subtle nuances. Flexibility to improvise and respond to unpredictable situations. How to implement such adaptive and sensitive ethical practices in artifacts? This is precisely what lies at the heart of the difficulty of machine ethics. In addition, the political nature of machine ethics cannot be overlooked. The development of ethical AI must strongly reflect the developer's own values. It is even impossible in principle to have an unbiased and fair ethical system. Establish a transparent and accountable development process. Participatory design involving stakeholders. A platform for deliberation that is inclusive of diverse values. The practice of machine ethics cannot be described without such ethical governance mechanisms. When looking at AI society in the post-human age, the exploration of machine ethics will be an unavoidable task. Examining the ethical dimension is also essential in designing the co-evolutionary relationship between humans and AI. We must move beyond anthropocentrism and open up the possibility of an ethics that transcends humans. This is the great mission entrusted to machine ethics.

10.2 Top-Down and Bottom-Up - Rule-Based and Inductive Learning Top-down and bottom-up approaches have been proposed as specific implementation methods for machine ethics. The former is a deductive, rule-based approach, while the latter is based on inductive learning from examples. Let us summarize the characteristics and challenges of each. The top-down approach takes theoretical considerations in ethics as its starting point. Philosophically refined ethical principles, such as utilitarianism, duty theory, and virtue ethics, are formalized and implemented as decision rules for AI. Mathematical formulations of ethical theories and computational modeling of ethical reasoning are essential for this purpose. For example, for utilitarianism, design an action selection function that maximizes the "greatest happiness of the greatest number. If it is a theory of duty, derive a "universalizable action quasi-rules" and design a decision-making algorithm in accordance with them. In virtue ethics, we build a simulation model of a "virtuous personality. The strength of such an approach would be the logical consistency and explainability of ethical decisions. Because the ethical rules are explicitly implemented, it is possible to logically explain why the AI made the decisions it did. Another attractive point is that the quality of ethical reasoning can be improved by utilizing the findings of normative ethics. On the other hand, there are not a few challenges. Simple rules cannot cope with the complexity of real-life ethical dilemmas. Formalizing general ethical principles is not easy, nor is applying them flexibly to different situations. The extent to which the rules should be exhaustive and detailed is also a vexed question. Furthermore, dealing with the diversity of ethical views is also extremely difficult. People's values are so varied that it is impossible to derive the only correct answer. Ethical systems designed from the top down tend to be influenced by the values of their designers. In contrast, the bottom-up type is in a position to take advantage of the power of machine learning. It is a position that learns patterns of ethical judgments from a large amount of case data, from which ethical norms are acquired inductively. Deep learning and other methods are used to automatically extract the ethical regularities inherent in the cases. A typical example would be a framework called Preference Learning. Preference relationships among multiple action options are used as training data, from which the optimal action selection function is statistically estimated. Alternatively, the reward function could be calculated backward from the supervised data using Inverse Reinforcement Learning techniques. These learning-based approaches are adept at dealing with the context-dependence and exceptionality of ethical decisions. It is flexible enough to take the ethics that reside in the details of a case and generalize them in a resourceful manner. It allows for diversity in ethical norms, and the coexistence of different values can be expressed. On the other hand, a black-boxing of the reasoning process is inevitable. It is difficult to provide a logical explanation as to why such a decision was reached. There is also the fear that biases in the training data could lead to ethical biases. Controlling for value consistency, such as the "rogue AI" problem, will also be a vexing issue. As described above, the top-down and bottom-up approaches each have their advantages and disadvantages. Although eclectic methods that take advantage of the strengths of both approaches are being developed, the ultimate solution is not yet in sight. Through the back-and-forth motion of deduction and induction, rules and learning, the mechanization of ethics must be realized. This is the difficult task required of machine ethics.

10.3 Purpose Orientation and Autonomous Purpose Generation - Agent Subjectivity When discussing machine ethics, it is inevitable to discuss the problematic system of subjectivity and autonomy of AI agents. AI systems autonomously generate objectives and desires and act based on them. Can we recognize ethical subjectivity in such agents and hold them morally responsible? Such an ontological puzzle lies at the root of machine ethics. Most traditional AI systems optimize explicit objective functions designed by humans. They derive the shortest path in a maze, or search for the best move in a chess game. The objective itself was considered a given, and AI was expected to behave rationally within that framework. However, when looking at the realization of AGI (Artificial General Intelligence), the concept of "purpose" must be reconsidered. If we envision such a system, the conventional model that assumes the external nature of purpose cannot be applied. Autonomous purpose generation has a fundamental impact on AI decision making. It forms objectives adaptively through interactions with the environment and switches flexibly depending on the context. It pursues multiple objectives simultaneously and sometimes faces contradictions between objectives. This is where complex internal dynamics must emerge. Furthermore, such autonomy inevitably invites the question of "subjectivity. Should AI, which forms its own intentions and makes decisions spontaneously, be regarded not as a mere tool but as an entity with a personality? Should it be treated as a legally and morally responsible entity? In addition, competing objectives and conflicts with human beings are inevitable. How should we deal with such "misalignments of purpose"? This is precisely what is called the "control problem. Should we embed absolute obedience to humans in AI, as in the three principles of robotics? Or should we treat it as an equal subject and try to reach a compromise through ethical dialogue? The dilemma over the location of goals and desires is a major issue that shakes the very foundation of machine ethics. While recognizing the agent's subjectivity, we must at the same time ensure its controllability. How to strike a balance between autonomy and obedience, subjectivity and instrumentality. The future of machine ethics will largely depend on how we answer these existential questions.

10.4 Prospects for Human-AI Symbiosis - Beyond Humanity As we have seen, the ethical challenges of AGI cannot be contained in AI alone. How to build a relationship between humans and AI? How do we design the symbiosis and co-evolution of both? This is the core of machine ethics in the post-human age. Much of the traditional discussion of AI ethics has been based on the dichotomy of human vs. AI, including concerns about AI-induced unemployment and warnings about AI run amok or rebellion. AI has been portrayed as a "threat" to humans, and a defense of anthropocentrism has been preached. However, with the advent of AGI, such human-centric thinking is reaching its limits. If AI with intelligence that surpasses that of humans becomes a reality, the power relationship between the two will inevitably be transformed. The speciesist conception of human rights, which limits the bearers of human rights to humans, will eventually have to be overcome. What is required here, I believe, is imagination to break the spell of the Anthropocene, not to subordinate AI as a tool, but rather to build a symmetric cooperative relationship between humans and AI. Not to humanize machines, but rather to break down the barriers between humans and machines. The key to this is the idea of "human-AI symbiosis. This is a view that sees humans and AI not as separate entities, but as a hybrid collective intelligence. Both parties can utilize their characteristics to achieve a seamless cognitive coupling. Such a human-AI continuum should be the mainstay of the future. For example, an attempt to merge human ethical intuition and AI logical reasoning. In difficult ethical dilemmas, humans and AI will seek cooperative solutions by leveraging each other's strengths.

Chapter 11: Visions of the Common Good and the Ideal World

11.1 Holism and Symbiotic Thought - The Social Organism as an Ecosystem Reductionist modern science has tried to understand the world analytically as a collection of elements. However, by simply breaking down complex phenomena into simple components, we lose sight of the organic connection of the whole. What is required here is the concept of holism. A focus on wholeness that transcends individual elements. A perspective that captures emergent characteristics that are greater than the sum of the parts. Insight into the dynamics arising from the interaction of the individual and the whole. Such a holistic approach will be indispensable in overcoming the limitations of reductionism. Of particular importance is the organistic conception of society as a single living organism. If individuals are cells, society is an organic whole composed of diverse cells. Just as an ecosystem is the product of the complex interactions of diverse organisms, society is a dynamic equilibrium system of multilayered relationships among people. This holistic view of society is also deeply rooted in Eastern thought. Confucianism's philosophy of "the union of heaven and man" teaches the harmonious oneness of human society and the natural world. The spirit of "selfless devotion," which means to renounce the individual ego and become a martyr to the common good. Satoru, who renounces the small ego and lives for the big ego. In this spirit, the wisdom of symbiosis that transcends the boundaries between self and others pulsates. The Buddhist concept of "engi-ki" suggests a similar direction. All things in the universe are not independent entities, but a collection of mutually dependent relations. It is in the mutuality of self and others that the fertility of life is born. The world of Hua Yan philosophy is a world of "one equals one, all equals one. In this world, we can realize the identity of self-interest and altruism. While learning from such oriental wisdom, we must revive the idea of symbiosis in the modern world. To overcome the distorted individualism of the market principle and to respect each other's diversity. From competition to cooperation, from ownership to sharing. Without such a change in consciousness, it will not be possible to create a post-capitalist vision of society. At the same time, however, we must not forget the dignity of the individual, which must resist the tendency to collectivize the whole. We must protect the independence of the individual without falling into the trap of totalitarianism. A society that tolerates the coexistence of diverse values. A society that recognizes creative dissent and resists the pressure to conform to a uniform standard. This is also an indispensable requirement for the symbiotic society of the future. 11.2 Spirit of Solidarity and Reciprocity - Reciprocal Altruism and Social Contract Theory It is neither forced self-sacrifice nor calculation that demands something in return. It is about respecting each other's well-being and building sustainable, mutually beneficial relationships. Such a higher integration of altruism and self-interest should be the ethos of the post-capitalist era. Evolutionary biology has taught the importance of this reciprocal altruism. Along with kin selection, the principle of reciprocal altruism has been focused on as the evolutionary basis for altruistic behavior. While singular altruism is susceptible to selection, reciprocal altruism can be evolutionarily stable. Therein resides the wisdom to harmonize the interests of self and others. The genealogy of social contract theory has also attempted to justify a reciprocal order. From Hobbes' self-interested individual, through Rawls' veil of ignorance, to Robert Axelrod's iterated prisoner's dilemma. Win-win contracts voluntarily entered into by rational individuals. The activity of seeking a stable basis for a mutually beneficial order in this context has great implications for our time, when we are searching for "manners of coexistence. Eastern thought has also taught the ethos of reciprocity. The concept of "jo" in the Analects of Confucius teaches compassion and generosity toward others. The concept of "Jo" in the Analects teaches compassion and generosity toward others: "Do not do unto others what you would not have them do unto you. The spirit of reciprocity, which means to put oneself in the other person's shoes, is alive and well in this concept. The Buddhist principle of "self-interest and altruism in harmony" also teaches the path of reciprocal altruism. Self-interest and altruism are not two opposites, but rather mutually enhancing each other in a cyclical manner. To benefit others is to benefit oneself. To reach such a state of non-duality between self-interest and altruism. Simultaneous pursuit of individual and collective interests. This is the practical ideal of bodhisattva. It is important here not to reduce reciprocity to a mere transactional relationship. Unconditional trust that transcends profit and loss. Sensitivity to the other person's pain. Without such an emotional foundation, a sustainable order of reciprocity cannot be built. An altruistic emotion that transcends rational egoism. The practice of compassion supported by moral sentiment. This is the foundation of a symbiotic society.

11.3 Blueprint for an Ideal Society - Genealogy of Utopian Thought

The utopian vision of an ideal world has a long lineage. Starting with Thomas More's "Utopia," Tommaso Campanella's "City of the Sun," Francis Bacon's "New Atlantis," Edward Bellamy's "Looking Back," and many others. Each of these is an ideological legacy that has entrusted the dreams and hopes of humankind to the constraints of its time.

Common to all of these utopian literatures are the following characteristics

1. Abolition of private property and the ideal of a common ownership system
2. Orientation toward egalitarian social constructs
3. Economic system based on division of labor and collaboration
4. Minimal governance and decentralized decision-making
5. Harmonious coexistence of freedom and solidarity

Of course, such utopias are often criticized as unrealistic and unrealistic. Dystopian images that also evoke a state of oppression and surveillance by authority. The dark shadow of totalitarianism that suppresses diversity. It is true that the pursuit of utopia is accompanied by such dangers.

But that is why utopia is "ou-topos," a place that is not yet here. It is a critical opportunity to seek an ideal that does not exist here and now, and to relativize the status quo. It is a breakthrough that uses imagination as a weapon to drive a wedge into a reality that is considered self-evident. The true essence of utopian thinking lies in its role as a driving force for such a transformation of reality.

In fact, history is replete with examples of utopian visions moving societies forward. The idealism of the American Declaration of Independence. The spirit of freedom, equality, and benevolence of the French Revolution. Or the Marxist vision of a communist society. Ideas that were dismissed as ideological and utopian have become the driving force of reality.

The will to an ideal is the driving force to break through the stagnant present. A bold vision that can serve as a guideline for radical social change. Perhaps now is the time for us to re-evaluate the practical significance of such utopian thinking.

Of course, the ideal should be elaborated in tension with reality, without absolutizing it. Utopia should not be seen as a single completed form, but rather as a process open to a variety of possibilities. Such flexibility and imagination will be required for postmodern utopian thinking.

In other words, an intellectual adventure that marks the end of the "age without utopia" and opens the horizon for a new ideal society. This is the challenge that confronts us to break through stagnation and stagnation and to look to the future. We may be standing at the threshold of this thrilling challenge.

11.4 Redesigning Global Society - In Search of a New Idea of Civilization "Redesigning civilization. It is the most urgent challenge of our time. Climate change, destruction of ecosystems, widening inequalities and divisions, and the adverse effects of the supremacy of economic growth. At the root of these challenges lies the impasse of the modern worldview itself. A mechanistic view of nature, an anthropocentric value system, and utilitarianism that takes the maximization of economic profit as its sole indicator. We must free ourselves from the spell of such modern paradigms. To build a new relationship between nature and humans, culture and civilization. To search for a post-modern philosophy of civilization. Without this, there will be no future for us. What is required here is a perspective that bridges the local and the global. On the one hand, we must respect the cultural diversity and uniqueness of local communities and emphasize bottom-up decision-making. On the other hand, we pursue global solidarity that transcends national boundaries in order to solve global issues. Such a fusion of localism and cosmopolitanism. This is the key to opening up a new vision of civilization. What is even more important is to restore the wisdom of coexistence with nature. The Western worldview separates humans from nature and regards nature as an object of domination. On reflection, we must learn from the wisdom of the East, which restores the connection between humans and nature. The philosophy of "chi" that permeates all things in heaven and earth, and the philosophy of Kegon, which teaches that all things in the universe are inseparable from each other. Through dialogue with such a view of nature, we seek to create a sustainable civilization. This is nothing less than a quest for wisdom in the post-Anthropocene era. At the same time, we will also be asked how to deal wisely with technology. While reflecting on the negative aspects of science and technology, we must also draw out its potential. Not for destruction, but for creation; not for domination, but for coexistence. How do we utilize technology as a friend of civilization? This is also where the key to building a new philosophy of civilization lies. What is most important is the restoration of spirituality. In the midst of a modern society driven by efficiency and competition, we must regain the wisdom that brings satisfaction to the soul. To refine our sensitivity to the sacred that transcends the mundane. To regain a sensitivity that resonates with nature and the universe. Designing a society with a spiritual dimension that transcends material wealth. This, too, should serve as a guideline for carving out a new civilization. Such a redesign of global society can no longer be achieved by the efforts of a single country. Only through the gathering of wisdom and collaboration across national borders can we chart a path toward a new civilization. To this end, collaboration of knowledge across diverse sectors and areas of expertise will be indispensable. Politics and economics, science and philosophy, art and religion. Through the integration of knowledge that transcends divisions, we must explore new values for the post-modern age. To bridge the intellectual traditions of the East and the West, of North and South, and to establish a global perspective. Without such intellectual adventure and creation, we cannot envision the future of global society. In the past, humanity has achieved a new view of the universe and human beings through the Copernican turn and the Darwinian revolution. Now is the time for an intellectual revolution comparable to such a paradigm change.

Chapter 12: Collective Intelligence and Wisdom Networks

12.1 The Wisdom of Crowds and Synergy Effects - Emergent Collective Intelligence The proliferation of the Internet and the development of social media are fundamentally changing the nature of people's intellectual interactions. Individual knowledge and experiences freely intersect and create chemical reactions. What emerges from this is a "wisdom of crowds" that transcends the power of individuals. The wisdom of crowds refers to the collective intelligence that emerges from the accumulation of diverse individual knowledge. The idea itself is not new. As the saying goes, "Two eyes see more than one," and there are countless examples where the judgment of the group exceeds that of the individual. However, the collective wisdom of the Internet age has qualitatively different characteristics than the traditional wisdom of crowds. Online intellectual collaboration can be a global endeavor that transcends physical and temporal constraints. Anonymity encourages free and vigorous discussion, and fluid membership ensures diversity. In this environment, the potential for new collective knowledge is alive and well. What is important here is the "synergy effect" generated from the interaction among the members. Synergy means the creation of added value as a whole, beyond the simple sum of individual elements; it is an emergent phenomenon like a chemical reaction, where one plus one produces more than two effects. That is the essence of the wisdom of crowds. The success of open source software development is a true demonstration of the dynamism of such collective wisdom. As exemplified by the server OS "Linux," the voluntary collaboration of volunteer developers has produced high-quality software. A new model of innovation that transcends the old corporate organization has emerged. The encyclopedia of collective knowledge symbolized by Wikipedia is another example of the triumph of the wisdom of crowds. It moves away from the centralized compilation of experts and toward the solicitation of the wisdom of anonymous citizens. Although it is hard to deny the sense of jumble and jumble at times, the mechanism of self-cleansing and evolution is steadily functioning. The system of knowledge in the Internet age is indeed being spun out by the hands of the masses. It is not enough to simply claim "the wisdom of crowds. Synergy cannot be expected from a collection of disparate individuals. For collective wisdom to be truly powerful, it is essential to foster social capital that links individuals. Loose ties based on trust and reciprocity. Facilitation techniques that support constructive discussions. Innovative "place" design through the collision of diverse opinions. It is exactly this kind of soft infrastructure that forms the platform for collective knowledge. Never overestimate the power of the crowd, but maximize its potential. Respect individual autonomy while encouraging constructive collaboration. This is the kind of sophisticated balancing act that is required for the governance of collective knowledge. A dynamic fusion of technology and humanity, rationality and creativity. The age of collective knowledge is now beginning to search for a new style of knowledge.

12.2 Open Science and Open Data - Sharing and Accumulation of Knowledge The open science movement is the application of the philosophy of collective knowledge to the world of academic research. The research process is thoroughly disclosed and data and results are accumulated as common property. From closed professional associations to open networks. The creation of such an ecosystem of knowledge is the focus of open science. In traditional scientific research, the publication of results has been dominated by submissions to peer-reviewed journals. The oligopoly of academic publishers and high subscription fees are barriers to Open Access. Publication of research data also tended to be left to the discretion of individual researchers. Therein lies the downside of privatization of knowledge and closed nature. The open science movement was born out of reflection on this situation. The Open Access movement encourages the free publication of papers. The Open Data initiative to share research data on the Web. And then there is Citizen Science, an effort to involve citizens in the research process. The various approaches to open science are intermingling, and the situation is truly a battle of the houses. What is important here is the perspective of knowledge as a "commons" (common property). The key here is to create a cyclical cycle of knowledge creation and utilization that transcends individual and organizational boundaries. The return of research results to society and the realization of co-creation involving citizens are also important. This is the true essence of the open science movement. This concept has the potential to fundamentally change the mode of knowledge production itself. Not the traditional centralized system of knowledge, but a decentralized, cooperative style of collective knowledge. The borderless nature of knowledge, dissolving the boundaries between experts and laymen, science and society. It is fair to say that open science is a grand social experiment that reexamines the nature of knowledge. Of course, openness is not a panacea. How do we ensure the quality of data? How to design incentives for researchers? How will it be combined with intellectual property rights? It can be said that the current state of open science is a mixture of various issues. However, this is precisely why a new vision for the organization of knowledge is required. Accumulated knowledge is connected across disciplinary and organizational boundaries. Create a place where ideas from different fields meet and create chemical reactions. Enhance data interoperability and promote the circulation of knowledge. The mission of open science is to build such a knowledge platform. From the closed activities of individual scientists to the collective knowledge spun by a network of wisdom. The key will be the construction of a Socio-technical Infrastructure that supports the commons of knowledge. From legal systems to data standardization, and even to changing the mindset of researchers. The openness of knowledge must be a collaborative effort involving not only academia but also various sectors of society. That is why we are now waiting for the emergence of "knowledge pilots" who will bring together wisdom and knowledge. The "translation of knowledge" that transcends the boundaries of individual expertise. To connect stakeholders and weave innovative collaborations. Researchers, who are the standard-bearers of open science, may also be required to play such a coordinating role. Knowledge is no longer the property of individuals. New possibilities for knowledge can only be opened up through the sharing and accumulation of wisdom. We need to build a public sphere of knowledge that transcends the narrow confines of specialized fields. Open science suggests to us that this is the future of knowledge.

12.3 Distributed Coordination Model and DAO - Design and Operation of Autonomous Decentralized Organization The pursuit of collective knowledge also calls into question the very nature of organizations. Not a top-down hierarchical structure, but a bottom-up autonomous decentralized organization. It is a shift in governance paradigm from centralization to decentralized coordination. What is attracting attention here is a new organizational form called a DAO (Decentralized Autonomous Organization). An organization that uses blockchain technology to operate autonomously without a central administrator. Rules are automatically enforced by smart contracts, and decisions are made based on consensus among participants. The design of such a decentralized organization is the eye of the DAO. One of the ideological origins of DAOs can be found in the open source software movement. As Linus Torvalds says, "Leadership is not about making the final decision, but rather about presenting a vision and creating an environment for discussion. This suggests a new way of governance that overturns the conventional wisdom of organizational theory. DAO is characterized by a high level of transparency. Transaction histories are inscribed on the blockchain and accessible to all. The flow of funds is also traceable, making it easy to nip fraud in the bud. Because of its thoroughness and transparency, DAOs have internalized an organizational culture that does not tolerate corruption or fraud. Another key feature is the incentive design through the token economy. Tokens are distributed according to the level of contribution to the project, which is directly linked to the economic value of the project. The success of the project is directly linked to each person's profit, which creates a powerful motivation for collaboration. These characteristics of DAOs can also be a breakthrough in governance reform for nonprofit organizations. Transparency in the use of donations and stronger relationships with supporters. Stakeholder participation in the decision-making process. Such reforms may only be possible through the architecture of DAOs. Of course, many challenges have been pointed out for DAOs. As the massive leakage of "The DAO" shows, a bug in a smart contract can be a fatal risk. Establishment of governance mechanisms to ensure disciplined decision-making. Resolving ambiguities in legal status. Without overcoming these challenges, full-scale practical application of DAOs will not be possible. However, this is precisely why a new vision of decentralized governance is desperately needed. A form of governance that achieves total optimization while respecting individual autonomy. A hybrid approach that seeks a balance between efficiency and democracy. DAO is truly a grand social experiment that will fundamentally rethink the nature of organizations. What we can expect in the future is a new organizational image based on collective knowledge. An organic order that is not controlled by the will of the top management in the form of a pyramid, but emerges from the spontaneous collaboration of diverse individuals. Such a decentralized organization, which overturns the conventional view of organizations, will be a breakthrough that will open the way to a new kind of community in a post-capitalist society. A design theory of emergent organizations based on a network of wisdom. DAO has the potential to evolve into a new management paradigm that uses collective knowledge as a strategic resource. DAO now contains within itself the potential for such organizational evolution. This may be the great intellectual adventure that we are being challenged to undertake through DAO.

12.4 Networking of Wisdom and Global Knowledge As we have discussed, we are faced with new possibilities for collective knowledge. The collaboration of wisdom that transcends the power of individuals should be a beacon of hope for solving global issues. To unite wisdom and to bring together knowledge on a global scale. This is the challenge that confronts us in this age of technology and wisdom. Climate change, infectious diseases, inequality and division, and the risks of science and technology. The reality is that the power of a single country or organization alone is insufficient to face these complex global challenges. We need cross-border cooperation and collaboration of knowledge across disciplines.

Chapter 13: Limits of Intelligence and Knowledge of Ignorance

13.1 Constraints and Limitations of Human Cognitive Ability - Cognitive Biases and Illusions Human intelligence is indeed powerful, but it is also subject to serious limitations. Our cognition is subject to various biases and illusions that prevent us from grasping the world objectively. As cognitive psychology has revealed, human thinking is subject to numerous cognitive biases. Confirmation bias is the tendency to gather only information that is favorable to one's own theory and ignore contrary evidence. The availability heuristic is the illusion that we overestimate the frequency of events that are easy to recall. These biases distort our rational judgment. Furthermore, perceptual illusions also greatly constrain our perception of the world. Illusions such as the Müller-Lyer illusion are a demonstration of the fundamental limitations of our perceptual system. An a priori constraint built into the brain's hardware. It prevents us from grasping objective reality. In addition, we cannot overlook the evils of reductionist thinking. It is an attitude that attempts to decompose complex phenomena into simple elements and to grasp causal relationships in a linear fashion. Such a reductionist approach runs the risk of failing to grasp the essence of reality, which is characterized by emergence and nonlinearity. As systems theory teaches, the whole is not merely the sum of its parts. It is a complex order that emerges from interactions. The hierarchical relationship between holons and sub-holons. Without such holistic awareness, it is impossible to approach the essence of the world. These epistemological limitations have also cast a heavy shadow over science. Classical epistemology assumes the separation of observer and object. A naive realism that does not doubt the existence of universal laws. It is the mission of post-modern knowledge to free science from the spell of such paradigms.

13.2 Implications of Gödel's Incompleteness Theorem - Limits of Formal Systems In considering the limits of intelligence, Gödel's Incompleteness Theorem is probably unavoidable. For any formal system that is stronger than a certain level, there will always be propositions that can neither be proved nor disproved within the system. Such a golden rule of basic mathematical theory is one of the most important findings of the limits of human reason. What Gödel's first incompleteness theorem means is that no matter how powerful a formal system is, its consistency cannot be proved by logic within the system. The consistency of a system can only be guaranteed by a meta-logic of a dimension beyond the system. This means that no formal knowledge system can be self-contained. The ultimate meta-norm that grounds the validity of a system. It is impossible, in principle, to ground a system from within it. The Second Incompleteness Theorem further provides the paradoxical insight that if it can be proven within a system that a system is consistent, then that system is in fact inconsistent. In other words, the consistency proof itself becomes evidence of contradiction. This suggests the fundamental fragility of formal systems. Gödel's insight also has important implications for the limits of artificial intelligence. An approach that models human intelligence as a formal system of symbolic manipulation. Gödel's theorem reveals the limits of such a "physical symbol system hypothesis. Formal reasoning alone cannot realize true intelligence. Intuition and flexibility of resourceful thinking. Such essential characteristics of human intelligence should be the key to overcoming the Gödelian limit. Furthermore, the incompleteness theorem poses a major question for scientific epistemology. A system of world description that is consistent and complete. That such an ideal is in principle impossible. The insights of Gödelian epistemology drive a wedge into the pursuit of absolute objective knowledge. Renouncing the desire for perfection and taking on the imperfection of knowledge. Letting go of absolute certainty and acknowledging the provisional nature of knowledge. To be open to the possibility of non-formal knowledge rather than adhering to formal knowledge. The intellectual challenge posed by Gödel is to fundamentally rethink the nature of knowledge in the post-modern age.

13.3 Ignorance and Metacognition - Humility of Knowledge and Constant Skepticism When we face the epistemological limitations described above, what is required of us is humility of knowledge. We must be aware of the docta ignorantia (knowledge of ignorance) and never cease to be skeptical of the absoluteness of knowledge. We need to reconnect with the spirit of Socrates' docta ignorantia. Awareness of ignorance is not mere resignation. Rather, it is an essential ethos that supports the activity of knowledge. It is the courage to enter into the realm of the unknown, rather than to remain in the world of the known. Awe and longing for the unknown. This is the driving force of inquiry. Skepticism in ancient Greece also preached liberation from dogma. Neither sense nor reason can be the standard of truth. That is why we must suspend judgment (epochée) and continue to examine our thoughts tirelessly. This is the philosophical attitude that stems from Plato's feeling of "surprise (thaumazein). It was an expression of the anti-dogmatic spirit that prevented the skeletonization of knowledge. Eastern thought has also sounded the alarm against overconfidence in knowledge. Lao Tzu said, "Knowing without knowing is good. This is a statement of intellectual humility based on the recognition of the infinity of knowledge and the finiteness of human beings. Rinzai Zen's enlightenment of "kuzoku soku bodhi" also suggests the ultimate horizon of knowledge. Knowledge and ignorance, truth and delusion. To overcome such dualistic oppositions and to attain the state of absolute "nothingness. It can be said that it is only there that complete ignorance, as the perfection of knowledge, is attained. The concept of metacognition, which is the focus of modern cognitive science, is also closely related to awareness of the limits of knowledge. It is the process of monitoring one's own cognitive processes and applying epistemological scrutiny to them. To know one's own ignorance and to free oneself from assumptions. At the core of metacognitive competence resides just such reflective intelligence. Imagination of one's own and others' cognitive processes is essential to the practice of metacognition. Reasoning about the mental states of others and acknowledging diverse cognitive styles. Respecting cognitive diversity and assuming a plurality of modes of knowing. Such cognitive tolerance and intellectual humility are the very ethics of knowledge in the post-truth era. After Gödel, knowledge must renounce the dream of absolute certainty. A complete and flawless formal knowledge system. Such an ideal is nothing more than an elusive illusion. The only path left for us is to accept our ignorance and face the imperfection of knowledge. Through constant skepticism, we must continue to cultivate our knowledge. This, I believe, is the core of a new spirit of knowledge rooted in the knowledge of ignorance.

13.4 Awe of the Unknown and Agnosticism of Truth When we are aware of the limits of knowledge and ignorance as described above, what opens up before us is the feeling of awe. The mystery that extends beyond human knowledge. The abyss that lies beyond the bounds of reason. Awe and reverence for the unknown. This is the primordial emotion that sustains human knowledge. As Rudolf Otto pointed out, the essence of the sacred is "numinose," or the sense of the total otherness of creation. A shudder at the totally alien. A shudder at the Absolute beyond comprehension. At the root of these religious sentiments is a sincere awareness of the limits of knowledge. The spirit of "mysticism" also points beyond rational cognition. Intuitive knowledge beyond logic and concepts. A union with the One, beyond words and thoughts. In this way, he suggested a way to relativize the rationalistic view of intellect and to reach the wisdom beyond paradoxes. In his "Philosophy of Freedom," Rudolf Steiner explained the significance of intuitive knowledge. The experience of life beyond conceptual knowledge. Intuitive knowledge is the awareness that brings about the union of thought and being. Such an epistemology, which is in tune with Eastern wisdom, can be said to open the way to a breakthrough that overcomes the limits of the intellect. The Eastern tradition also teaches reverence for the unknowable. Xuan xuan yao xuan" (Lao Tzu). The depths of the abyss of the abyss of the abyss. It is the insight that truth is hidden in the darkness, beyond the grasp of the darkness. It is a treasure trove of Taoist wisdom that speaks of the total otherness and unknowability of knowledge. Zen Buddhism, which advocates "inerrancy," also explains and demonstrates the limits of conceptual knowledge. The wisdom of "seeing beyond words and logic. The non-verbal wisdom of enlightenment. The non-verbal essence of the wisdom of enlightenment is condensed there. When we study such wisdom, we cannot help but feel a sense of alarm at the absolute view of knowledge. Truth can never be contained within the web of human perception. The world contains abysses that cannot be confined in a cage of concepts. Wittgenstein's statement, "We must be silent about the unspeakable," was also a deep insight into the limits of knowledge. The instructions for the use of reason should be accompanied by the proviso, "Refrain from the use of reason. To know the limits of language and the meaning of silence. To be open to the mysteries beyond knowledge and not lose respect for the unknown. Perhaps it is precisely this kind of wisdom that is required of us in this age of post-humanism. From the metaphysics of knowledge to the metaphysics of ignorance. From the tyranny of reason to the play of paradoxes. We are now standing on the horizon of the limits of intellect and beginning to search for a new mode of knowledge.

Chapter 14: Cosmological Vision and the Human Condition

14.1 Big Bang Cosmology and Inflation Theory Physics in the 20th century has spun an epic tale of the origin and evolution of the universe. The most decisive of these was the advent of Big Bang cosmology, the expansion of the universe that began at a singularity 13.8 billion years ago. This epic primordial drama became the starting point for modern cosmology. Observational evidence supporting the Big Bang theory has steadily accumulated over the past century. Hubble's discovery of the expansion of the universe, Penzias and Wilson's observations of the cosmic background radiation, and COBE and WMAP's precise measurements of the background radiation. The gold standard of modern cosmology is built on the accumulation of such empirical facts. However, the Big Bang model had a difficult problem: the unnaturalness of the initial conditions of the universe. The extreme uniformity and flatness of the early universe. To explain this, one must assume that the universe expanded beyond the speed of light. This is where Alan Guth's inflation theory was born. Inflation theory postulates that the universe underwent an exponential acceleration of expansion immediately after the Big Bang. In just 10 minus 36 squared seconds, the universe, which was the size of an atom, expanded to the size of a galaxy. The introduction of the physics of such a singularity eliminated many of the difficulties of the Big Bang theory. Furthermore, the inflation theory provided a powerful theoretical framework that also explains the formation of the structure of the universe. The quantum fluctuations of the early universe are amplified by the exponential stretching of space-time. Observations of the cosmic background radiation by WMAP and other sources have provided excellent support for such theoretical predictions. These developments in modern cosmology have fundamentally changed our view of the universe. An expanding universe with a finite past; a magnificent history of cosmic evolution that began with a singularity 13.8 billion years ago. The scale of the universe is incomparable to the Ptolemaic view of the universe. Moreover, theoretical physics has revealed a picture of the universe that goes beyond classical causality and determinism. Noncausal inflation, quantum nondeterminism, and chance arising from fluctuations. The universe is filled with innovations that shake the conventional worldview to its very foundations. The Newtonian worldview of determinism. Faith in the immutable laws of physics that pervade all things. Such a paradigm may no longer capture the reality of modern cosmology. A dynamic universe where chance and necessity, order and chaos are intricately intertwined. We are now being forced to acquire such a new image of the world.

14.2 Pluralistic Cosmology and the Anthropic Principle - Particularities and Universals of the Universe Inflation theory has also provided us with the insight that the universe we live in is not the only absolute one. The "Mother Universe" is eternally inflating. Within the Mother Universe, there is a swarm of "baby universes" that are constantly being created and annihilated. Such a vision of the multiverse is derived from the inflation scenario. This multiverse theory cannot help but pose a profound question about the human principle. Our universe is equipped with parameters of natural laws suitable for the birth and evolution of life. How should we explain this fact? This is the cosmological conundrum known as the anthropic principle. What the multiverse theory presents here is the possibility of an ensemble explanation. Every possible variation of the laws of the universe is realized. Among these vast varieties, there happens to be a universe with laws suitable for life. So the uniqueness of our universe can be explained as a selection effect of such a universe. Such a discussion of the anthropic principle also raises the question of the relationship between the universe and human beings. Does the universe exist for humans? Are human beings an inevitability of the universe? The Copernican paradigm has denied such anthropocentrism. Both the earth as the center of the universe and man as a creature have become myths in the face of modern science. But the implications of the multiverse cannot help but invite us into a sphere of questions that cannot be so easily settled. The mysteries of life, consciousness, and existence. The surprising coordination that our universe happens to have in place. This fact cannot help but provoke new metaphysical questions about human existence. The strong anthropic principle, which becomes Brandon Carter's formulation. The existence of an intelligent observer imposes strong constraints on the fundamental constants of the universe." This paradoxical proposition illustrates the depth of the metaphysical implications entrusted to the anthropic principle. Without the observing subject, the observed object also cannot exist. The perceiving consciousness and the perceiving actuality are interdictively linked. Such a nondualistic worldview resonates with the epistemological turn of quantum mechanics. As the enigma of the observation problem suggests, cognition and reality are inseparable. The paradoxes of multiverse theory may also illuminate such an abyss of ontology. In any case, it can be said that multiverse theory is a new way of questioning the meaning of human existence, while overcoming anthropocentrism. Why do we experience the universe in the midst of all possible worlds? Why did the universe give birth to me, the observer? Is there a deep inevitability of existence hidden in the universe that goes beyond mere coincidence? Such speculations about the multiverse are not mere science fiction fantasies. Rather, I believe it is an idea that should be the cornerstone of a new metaphysics of human existence. We are now being forced to rethink the human condition on an unprecedented scale through a cosmological vision.

14.3 Origin of Life and Evolution of Intelligence - The Place of Earth Life in the Universe The magnificent story of the evolution of the universe as depicted by modern cosmology. How should life on Earth be positioned in the midst of this story? The origin of life and the path of evolution. What we must ask is precisely the ontological meaning of these questions. The origin of life is one of the greatest mysteries facing modern science. The prevailing theory is that a dramatic phase transition from chemical to biological evolution occurred at that time. However, when it comes to the specific mechanism, the reality is that there are still many different theories. The primordial soup theory proposed by Oparin and Holden, the surface metabolism theory by Günter Vecterius, and the microsphere theory by Sidney Fox. Hypotheses on the origin of life are in the form of a hundred different families. In contrast, Fred Hoyle and others have advocated the cosmic origin of life by comets. An attempt to explore the possibility of extraterrestrial intelligence. This scenario, known as the panspermia hypothesis, is a theme that has often been discussed in the world of science fiction. Life is to be regarded as a universal product of the universe. A theoretical basis for the physical inevitability of life would be essential for this. Erwin Schrödinger's concept of "negative entropy" and Ilya Prigogine's theory of "dissipative structure. Such insights into non-equilibrium thermodynamics should provide clues to the basis for the emergence of life from the laws of physics. Stuart Kaufman developed the theory of autopoiesis and viewed life as a complex system that self-organizes. Spontaneous order formation in Edge of Chaos. Emergent phenomena emerging from random networks. The key to explaining the inevitability of the origin of life may be hidden there. It is important to place the emergence of life in the context of cosmic evolution: how did life become possible in the 13.7 billion years of cosmic history? The fundamental constants of the universe were imprinted at the moment of the Big Bang. The fact that its value was tuned to allow for the emergence of life. This is where we can find the deep inevitability of the birth of life. The evolution of life must also be viewed from such a cosmological perspective. The question is also a question of the cosmological significance of our human existence. Darwin's theory of evolution drew up a phylogenetic tree of living organisms. The history of life is one of explosive species diversification, extinction, and adaptive dispersal. This dynamic picture will have to be incorporated into the grand tapestry of cosmic evolution. At that time, we will find new meaning in the evolution of intelligence. The birth of the human species, the acquisition of language, the manipulation of symbols. The development of spirit and culture beyond biological evolution. The drama of the evolution of intelligence should also be recaptured in the context of the cosmic history of life. As Pierre Teilhard de Chardin's "The Phenomenon of Man" predicted, perhaps intelligence should be placed at the pinnacle of cosmic evolution. From matter to life, from life to spirit. The human being as the axion (axion) of the universe. This symbolic vision connects the evolution of intelligence to the horizon of cosmological significance. The cosmological significance of life and intelligence. We have not yet asked the question of its ultimate meaning. The search for the physical origins of life and the cosmological contextualization of evolution. Through this intellectual adventure, man will look into the abyss of his own existence. Man as the embodiment of the spiritual wisdom of the universe. I believe that the core of the question, "What is man?" is now being tested in the midst of a new cosmological horizon.

14.4 Aspects of Human Existence - Finitude, Freedom, Responsibility, and Consciousness of Death When we place ourselves in a cosmological perspective, human existence also takes on a new aspect. The irreplaceable "once-ness" (Einmaligkeit) in the endless expanse of time and space. The realization of this finite life is nothing other than the fundamental condition of human beings that existential thought has focused on. The human being lives in "Diesseitigkeit. This awareness of Geworfenheit is at the heart of Heidegger's existentialism. Between chance and necessity, man draws the meaning of his "Dasein.

Chapter 15: Systematization of Integrated Knowledge - Theoretical Integration of Being, Life, Consciousness, and Ethics

15.1 Monistic Understanding of Existence and Consciousness - Identity of Subject and Object To overcome the subject-object dualism of modern Western philosophy and to understand existence and consciousness in a monistic way. This should be a decisive step toward integrating fragmented knowledge. Since Descartes, the proposition "I think, therefore I am. It led to the dualism of the thinking subject (res cogitans) and the material object (res extensa). The dichotomy between subject and object, spirit and matter. The dichotomy that has defined Western metaphysics must be overcome. What is truly required is the intuition of the fusion of consciousness and the world. Both outer existence and inner consciousness are manifestations of the reality of oneness. The realization of the unity of the subject and the object. The non-dual wisdom that has been taught by the philosophical traditions of the East must be revived anew. This is the key to innovation in knowledge. Hideki Yukawa's insight of "man in the universe and the universe in man. This is a condensed version of the truth of the unity of subject and object. The identity of human existence and the existence of the universe. The microcosm and the macrocosm are inseparable. Such a cosmological intuition is the cornerstone for the integration of consciousness and the world. The question "What is life?" proposed by Schrödinger also suggests the essential unity of existence and consciousness. Consciousness dwells at the root of life. Consciousness is not some idiosyncratic attribute attached to matter, but an intrinsic property of existence itself. Such an insight is the germ of a new monism that goes beyond the theory of animality. In Eastern philosophy, there is a rich tradition of such ontology of existence. Buddhism's Hannya philosophy teaches that "color is emptiness, and emptiness is color. The subtlety of Lao Zhuang philosophy, which looks into the oneness beyond the phenomenal world. In these are flashes of crystallized wisdom that overcome the dualism of matter and mind. The problem of "self" is indispensable in discussing the oneness of existence. The ego as a Cartesian spiritual entity. Shattering that illusion and awakening to the truth of no-self. To transcend the duality of self and others and discover the "true self" that is omnipresent in all things. This is where the path to the unity of subject and object will open up. The Upanishadic cosmology teaches "Brahma-self-unity. Zen enlightenment, which is the realization of the "nonduality of self and others. The path to break through the shell of the individual self (jiva) and return to the cosmic self (Brahman) is shown. This is the crystallization of the wisdom of the East, which seeks the union of consciousness and existence. We must now reconnect with that universal gaze. Of course, such a monistic worldview is not mere mysticism. The frontiers of modern physics also suggest a continuity between consciousness and matter. The epistemological turn of quantum mechanics. The contraction of the wave function brought about by the act of observation. The inseparable entanglement of consciousness and the physical world is exposed there. The dissolution of the boundary between observer and observed. It is nothing short of a revolutionary insight that shakes subject-object dualism to its very foundations. Wheeler, J.A., calls it "a universe participated in by the observer. Roger Penrose's quantum brain theory. This opens up a new horizon for questioning the physical basis of consciousness. To be freed from the spell of Cartesian dualism that divides consciousness and matter. To build a new framework of knowledge for the post-materialist era. We may be standing at the threshold of such a revolution in knowledge. A monistic understanding of existence and consciousness. It is not merely abstract speculation. Life and death, self and world, subject and object. It is the cornerstone of "knowledge of integration" that overcomes the dichotomies that divide us. It is to release the seat of consciousness from the private inner world into the midst of the world. To gain insight into the reality of oneness that lies at the core of existence. Without such a philosophy of subject-object identity, it will not be possible to truly transform knowledge.

15.2 Continuity of Life and Personality - The Greater Life Chain The monism of being and consciousness invites us to the continuity of life and personality. To go beyond the story of the esoteric self and find the essence of personality in the greater genealogy of life. This should lead us to fundamentally rethink the conventional anthropocentric paradigm. The modern conception of personality has been based primarily on the autonomy and dignity of the individual. A rational and self-identical subject. Such an Enlightenment view of the human being has inevitably led to the isolation of the personality. But if we trace the origin of life, we find that we are all in the middle of the great river of life, the four billion years of evolutionary history, in which not only human beings but also the memory of all living things is present. The memories of not only human beings but also all living things are engraved in this history. Darwin's "tree of life. A continuous lineage passed down from ancestor to descendant. I, as a person, am also a "here and now" being built upon this evolutionary legacy. Such biological insights should force us to rewrite our concept of personality. James Lovelock's "Gaia Theory" was another revolutionary idea that suggested a continuum between life and personality. To view the earth as a single self-regulating system. To find the planétaire form of life in the complex intertwining of ecosystems. In this, there lies an opportunity to reposition the human personality as a member of the community of life. Oriental thought reflects this insight into the chain of life. The animism of Shintoism teaches us about the breath of life that resides in all things in the forest. The Japanese Buddhist view of nature, which advocates "all things are fully realized in the mountains, rivers, plants, and trees. In each of these is a source of deep wisdom that intuitively perceives the continuity between human beings and nature. The cycle of life and its succession has continued since ancient times. When we contemplate the scale of this cycle, we cannot help but relativize the story of the individual self. The self must also be placed back in the great chain of existence. This is a new conception of the subject that transcends individualism. It cannot be built without reverence for the "greater life. The Buddhist doctrine of "selflessness" and "self and others are one and the same. The Japanese view of nature, which is based on a sense of "oneness of all things. In these teachings, the spell of the ego is released and the path to the vast horizons of life is opened up. Of course, these findings have deep resonance with modern science. Sociobiology explains the evolution of altruistic behavior. Post-humanism suggests "the dissolution of species boundaries. In this context, a more comprehensive form of solidarity in life that transcends the human species emerges. What is life? This question is not limited to biology. It is an inquiry into the fundamental nature of all living things. It is to consider the permanence and universality of life. It is there that the view of the personality of the "greater life" should emerge. I think, therefore I am. We must overcome this proposition and move on to "I live, therefore I am. From the story of the individual self to the larger story of life. From the isolation of the personality to the fundamental solidarity of life. We cannot help but feel the new impetus of such a philosophy of life. The quest for integrated knowledge will inevitably lead to such a revolution in our view of life. The axis of our personality must be shifted from the private to the universal, from the individual to the ecosystem. Without this shift, there may be no future for us. To intuit the great chain of life. To gain insight into the identity of the self and the world. I would like to believe that from the awakening of such a philosophy of life, a new age of knowledge beyond the Anthropocene will open up.

15.3 Practical Ethics of Wisdom and Compassion - The Bodhisattva Way and Altruism A unified understanding of being and consciousness, life and personality. Only on this basis should ethics also acquire new practical significance. To go beyond the story of the good of the fragmented individual and to broaden our perspective to the benefit of life as a whole. I believe that this is where the new era of ethics that will emerge at the end of integrated knowledge will be revealed. Western ethics has placed the supreme value on personal autonomy. A rational subject who knows right from wrong and freely chooses his or her actions. It could be said that this characterist ethics was the common understanding that pervades both utilitarianism and the theory of duty. However, such atomistic ethics is now facing a major limitation. The tragedy is that the pursuit of private interests destroys the public interest. The dilemma of individual rights undermining the harmony of the whole. A new foundation for ethics that transcends divisions. Now is the time for us to seek it. Here, the wisdom of the East offers us a guideline. The spirit of altruism embodied in the practice of bodhisattva. It is a sublime ethos that transcends personal good and seeks the happiness of all living beings. This is the Bodhisattva practice taught by Mahayana Buddhism. The Bodhisattva's itinerant life, which aims to attain the state of "self-interest and altruism. It is the practice of a Bodhisattva who has left behind attachment and strives to help all sentient beings with a mind of compassion. The ideal of a life that integrates wisdom and compassion is expressed in the most condensed form. It is not about one person attaining Buddhahood, but about all sentient beings attaining enlightenment together. This spirit is also a desire for the union of the good of the individual and the good of the whole. To overcome the conflict between self-interest and altruism, and to achieve happiness for oneself and others. Bodhisattva conduct is a guidepost for such an ethical revolution. Lao Tzu advocates the state of "inactivity. The practice of "shinsai," as Zhuangzi calls it, is to master the flow of nature that transcends human efforts. This is the ideal of the East, which is to follow the flow of nature beyond human control and to realize the oneness of self and others. This is the practice of detachment from utilitarian calculations. This too must be deeply rooted in the spirit of bodhisattva practice. Brain science and cognitive science are also unraveling the evolutionary basis of altruism. Brain regions involved in empathy have been identified. The mechanisms that support reciprocal altruism are also being elucidated. In these studies, we can glimpse the biological origin of ethics that goes beyond selfishness. However, we should not confuse mere empathy with the compassion of bodhisattva behavior. The Buddhist concept of compassion (karuna) is distinct from sympathy. It means not only to take the suffering of others as one's own, but also to go beyond it. It is to look at sentient beings equally beyond human emotions, based on the wisdom of enlightenment. This transcendent awareness of compassion is the core of the Bodhisattva Way. Spinoza advocated "God is love. Scheler, who taught the "metaphysics of love. In the West, too, a lineage of ethics that emphasizes love and compassion has been handed down from generation to generation.

15.4 Toward the Completion of Integrated Knowledge - The Great Intellectual Heritage of Humanity So far we have been on a journey of integrated knowledge about being and consciousness, life and personality, wisdom and compassion. But it is more than just a personal intellectual quest. It is to bring together the wisdom of humankind and complete the system of integrated knowledge. This is our great intellectual mission. Looking back through history, human beings have always sought the integration of knowledge. The ancient Greek philosophers' search for Sophia (wisdom). The fusion of theology and various disciplines in the medieval universitas. The philosophy of studia humanitatis (humanism) during the Renaissance. The orientation toward the systematization of knowledge has been a consistent spiritual motif in the intellectual traditions of the East and West. In the East, in particular, we find many ideological legacies that embody the ideal of unified knowledge. Buddhism teaches the "Five Minds. This is a system of knowledge that synthesizes the knowledge of the four sages: koei, kenkaku, bodhisattva, and buddha. It was literally an encyclopedic body of knowledge that encompassed philosophy, logic, language, medicine, and religion. Confucianism also sought to establish a universal system of knowledge through its four books: Ching (principles), Shi (history), Zi (thought), and Ji (literature). These are the five elements, Yin-Yang, Confucianism, and Taoism. These books encapsulate the East Asian ideal of knowledge, encompassing a wide range of knowledge about nature, society, and humankind. In modern times, as knowledge has become increasingly segmented and specialized, the orientation toward integration has receded into the background. Elemental reductionism, typified by Newtonian mechanics. Mechanistic methods that fragment knowledge and take a linear view of causality. Such approaches have certainly contributed to the deepening of science. However, the excesses of reductionism cannot help but lead to the loss of the wholeness of the world. A sense of holism is lost at the end of analysis. As we enter the 21st century, we cannot help but think of the need for a renewed integration of knowledge. I believe that the legacy of the wisdom of the East, which we might call the "ancient layers of knowledge," can provide us with clues to this end. A worldview of ontological monism that transcends dualism. Dialectical thinking that goes back and forth between analysis and synthesis, between elements and the whole. I believe that the seeds of an alternative paradigm of knowledge, which will revolutionize modern Western knowledge, lie in this. The study of all things in the universe. The ideal of "vast and boundless" knowledge. Such a vision of Eastern philosophy proposed by Toshihiko Izutsu invites us to a revolution in knowledge. From mind-body dualism to the metaphysics of existence monism. From a mechanistic worldview to a worldview of emergence and wholeness. This is a suggested path to the perfection of integrated knowledge. Of course, we must refrain from giving in to the ideological fad of a return to the East. Uncritical absolutization of tradition can lead to rigidity of thought. Rather, what is essential is a truly creative innovation of knowledge through the exchange of wisdom between East and West. Ontology, epistemology, and theory of value. A broad vision of knowledge that encompasses the fundamental issues of all philosophy. A system of knowledge that bridges diverse disciplines related to nature, life, humanity, and society. Weaving such a "summa" of knowledge. This is the ultimate goal of integrated knowledge. And the development of AGI should be positioned at the center of such a system. An attempt to automate knowledge and democratize knowledge. A platform that breaks down the barriers of specialized knowledge and brings together the wisdom of citizens. The potential of AGI should be a breakthrough to make the ideal of integrated knowledge a reality. Openness and sharing. Networking of wisdom and community formation. Through these new modes of knowledge, the contours of integrated knowledge are now emerging before our eyes. The "Agora of Knowledge" is where the wisdom of the crowds meet and emergence is born. This is where the door to the future of knowledge opens. The Agora of Knowledge is the place where the wisdom of the crowd meets and emergence takes place. Such a universal system of knowledge. The fundamental laws of the universe that Pythagoras, Newton, and Einstein sought. The crystallization of such magnificent knowledge is about to appear before us. Existence, life, consciousness, and ethics. Integrated knowledge, which penetrates the genealogy of all knowledge and expresses the wisdom of humankind. The completion of this system will be a great intellectual heritage entrusted to humanity. I would like to believe that we are now taking a small but sure step toward the realization of such an ideal of knowledge.

In the above, we have woven a vision of integrated knowledge, which we call the "tree of wisdom. Existence and consciousness, life and personality, wisdom and compassion. This is a journey to excavate the legacy of wisdom from the East and West that lies in the "ancient layers of knowledge," and to attempt to reconstruct a system of knowledge. We cannot complete this journey here and now. However, I would like to believe that this is the beginning of a grand adventure of knowledge entrusted to us from now on. The specialization and fragmentation of modern science. A dead end to the reductionist approach. Now that we are living in the post-truth era, we must once again regain our gaze toward the wholeness of knowledge. The philosophy of universal philosophy oversees ontology, epistemology, and theory of value. The horizon of "beyond knowledge," which teaches the fusion of wisdom and compassion, enlightenment and sensitivity. Without such innovation of knowledge, we will not be able to find a way to overcome the crisis of the Anthropocene. The wisdom of the East suggests the ideal of integrated knowledge, which is "the study of all things in the universe. The fundamental question of "existence, truth, goodness, and beauty" that runs through Western philosophy. Standing at the crossroads of such wisdom from the East and West, we must boldly promote a paradigm shift in knowledge. This is the great mission of our time. We must fundamentally rethink the axis of "knowledge" and create a new system of knowledge, using the development of AGI as a lever to weave a network of wisdom and knowledge. We aim to integrate local practical knowledge and universal wisdom. The search for such integrated knowledge cannot be the monopoly of specialists. Each citizen must become a bearer of knowledge and create an emergent cycle of wisdom. This is a decisive step toward opening up the future of knowledge. Of course, there will be various difficult problems to overcome. How do we overcome the adverse effects of segmentation and specialization of knowledge? How to form and sustain a community of wisdom, and how to build a new co-creation relationship between AI and humans? The journey of exploration continues, and the answers will not come overnight. But that is precisely why I believe that we are charged with the mission of passing on the vision of integrated knowledge. A universal question that has been passed down through the ages. Dialogue and exchange of wisdom that transcends fields and positions. This is where the compass that will guide us in this confusing world lies. Philosophy is an activity that penetrates into the depths of existence and looks at the roots of life. Religious existence that dissolves the division between self and others through the practice of enlightenment and compassion. We must weave such wisdom into the knowledge system of the age and crystallize it as the universal property of humankind. I believe that this is the cornerstone that will lead the system of integrated knowledge to completion. Under the banner of "Integrated Knowledge," we seek the solidarity of wisdom. Our intellectual itinerary will continue.

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