

## Juan Chamero



### 1. Personal data

Married, three children;

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### 2. General Profile

Engineering, primarily oriented to Nuclear Physics, then Cybernetics, and along last 10 years I went through Artificial Intelligence matters. Concerning spiritual and body-mind subjects I always was deeply interested in anthropology and religions realizing that our Western culture deserved little room for the understanding of "other big cultures" and ways of thinking.

### 3. Eastern influences

I understood that to grasp the "Oriental" culture **as\_it\_is**, I had to involve myself on a body-mind "way". As a teenager I was an active athlete and practiced some "hard" Yoga training including long fasts sessions but at Western style, body and mind separated and looking for rewards and merit to become better, stronger, and smarter. With this heavy "disadvantage" in mind I decided that Martial Arts, initially karate, will be my way to become at least a wise "samurai".

Being black belt I was severely injured in my cervical region and on account of that I was compelled to practice some other arts in order to recover my health (and my movements!), namely more subtle and softer ones such as Yoga, Tai Chi, The Sport of the Five Animals, Do-in, and Chi Kun. Hopefully this accident help me to find my way to become an ordinary man!.

Deeply motivated for the experiences of men like *Jung*, *Watts*, *Castaneda* and *Zen masters*, I met real body-mind masters who really didn't care too much about lineages and certificates because they were imprinted in their faces and in their minor attitudes, gestures and movements. Gesture comprehension was part of my life: as a chess player for example I learnt to know the mastering of any chess player by the way he/she take and move pieces. Archetypes, like Don Juan, from Castaneda's essays, could be found at any place as I experienced: a "*yatiri*" of the Bolivian Altiplano, a "body reading" master as the Japanese *Doctor O' Hashi* resident in Manhattan, New York, a Japanese Zen master like the recently dead *Dr. Shizuto Masunaga*, a yogi like the "*Ananda Marga*" follower *Carlos Acosta* from Argentine, or a martial arts master of masters like the Japanese *sensei Oscar Higa* from Okinawa.

I was in deep touch too with Western masters like the recently dead *Dr. Ismael Quiles S.J.* a Jesuit monk creator of a Christian meditation method resembling Zen, with experts and scientific people striving for human excellence like the eminent Argentine physiologist *Dr. Néstor Lentini* and a High Competition researcher and gerontologist as the North American *Major General (R) Bernard Loeffke*.

All of them have been my masters, even without being formally acquainted of that and all of them share a common wisdom. They have helped me to become a Zen master even though a laic Zen master. With profound respect and being grateful to them, I decided to return back to my Western roots to intent to demonstrate the power of Zen in all aspects of life, including in science and technology.

#### 4. The Yin-Yang

Versus Cartesian dualism and Leibniz monadologism



Our Western culture teaches us to “see” things at “Western style”, something like a scientific way of seeing things. We are somehow ego-centered, we are US separated from the REST, documenting we have TEXTS within CONTEXTS, we LOVE others as well as we HATE others, we differentiate CAUSE from EFFECT, GOOD from BAD. It’s almost impossible for us to conceive a thing that it is and it isn’t at the same time and for this reason is hard for us Westerns to “see” the duality of wave and corpuscular nature of the light and to understand quantum mechanic processes either.

Zen formation enabled us to “see” different. After a hard training what sees things different is not our mind but our body-mind unit instead. Of course these visions are not permanent but like flashes (“satori” flashes) that enable us to perceive *things\_as\_they\_are*. Zen enables us to be extremely sensible to see “behind”, a subtle different experience to the “gestalt” concept of psychology. However as I’m a Western, I agreed that these visions must be matched as much as possible with concrete consequences to be credible.

Avoiding being too much esoteric let me present here an example of this Yin-Yang approach. I’m the creator of a new Knowledge Management Ontology based on a set of conjectures. These conjectures arise to our mind as elementary questions such as “What’s in a document?” or “What a concept is?” or going farther “What is knowledge?”. Trying to unveil the first quiz, to see behind it, is like to unveil a *Zen “koan”*, a sort of challenging body-mind gym that has not rational answer. However, when you grasp it you may see better than before. Fully devoted to that question as a koan gym I acquainted that any document is a harmonious message sequence of only two types of semantic particles: “common words and expressions” and “keywords”.

### Zen into Technology matters

See [Intag-Darwin Methodology](#)

- 1998-.....: Creation of a **New Knowledge Management Ontology**, a new way to see the intrinsic and many times hidden order of beings and things. You may see here a *Yin-Yang approach to IR, Information Retrieval Applications, Web Semantics, Interactive Match Making Optimization, Selective Classification and Distribution of Information*, and *Main Human Pattern Behaviors Detection and Unveiling* in interactive man-machine networks.

### Zen into Teaching-Learning matters

See [The Millennial teaching-Learning Paradigm](#)

- 2003: *Learn\_Teaching Paradigm*. If you accept that learning is always associated with teaching and vice versa, some applications like e-Learning could be seen and designed differently. Concerning this activity it is worthwhile to mention the Hebrew concept of **LAMAD**. In Hebrew language LAMAD is used to invoke “to teach” and “to learn” and in the Hebrew culture is by given that the teacher has not taught unless the student has learned. In Zen teaching-learning is also a dual experience of transmission “heart to heart” between the master and its disciple with the purpose of changing their respective lives. In Chinese medicine doctors learn from living human “labs” that nurture them of knowledge. As an analogy Lamad and Zen learning could be imagined like a continuous flow of information and knowledge in both directions. The Information Theory tells us that when you as a master (source of knowledge) issues a bit of information to a student once agreed about coding the student may half its degree of ignorance. Notwithstanding this theory rests on only one side of the Yin-Yang monad: an active part providing something to a passive part. Zen ontology is open to conjectures that operate within a sort of Yin-Yang complementary symmetry instead.

#### 4. Some experiences as a (Zen) Project Leader

- 1987-1991: **Young Leadership Training Program**: oriented to transform violent youngsters, living in extremely poor suburban zones of the Great Buenos Aires, into young leaders by way of sports and martial arts. Work performed by the *"Fundación Latina"*, a Latin non-profit organization working associated with the *"Caritas"* program of the *Catholic Church* and the *Okinawa Karate School* from *Okinawa, Japan*, directed by *Sensei O. Higa* ranked 8<sup>th</sup> Dan of that school.

### Zen Practice

See [Zen Fitting](#)

- 1991-1992: **Human Excellence Workshop Seminars** addressed to South American Executives, sponsored by the National Sports Secretary and with the participation of leading people from Humanities, Health, Sports and Managerial Schools such as:

- **Dr. Ismael Quiles (s.j.)**, a Jesuit monk, at that time Director of the ***Oriental High Studies School*** of the ***Jesuit University of El Salvador*** at Buenos Aires, Argentina;
- **Mayor General Bernard Loeffke**, a North American general, Viet Nam hero, specialized in Human Excellence and in High Risk Training;
- **Dr. Néstor Lentini**, at that time ***Director of CENARD***, the ***Argentine National Center for High Efficiency in Sports***;
- 1994: **Intensive Course of Human Potential**, addressed to Top Executives held at ***IDEA, The Institute of High Executives from Argentine***: 40 body-mind sessions ending with a body-mind Iron men/women test of 12 hours of duration;
- 1994-1995: **Intensive Course of Human Potential**, addressed to ***Trainers of the INAP, The National Institute of Public Administration of Argentine***;
- 1994-1996: ***Zen Fitting Intensive*** courses for groups of the ***South American Region*** from athletes through people with severe health problems such as drugs addiction, HIV/aids, and cancer.

## 5. Some Comments

Our culture needs of contributions of this nature because most of Zen literature falls in one of two categories: Zen masters documents that are too cryptic and brief for the general reader and Western essays about Zen written by great thinkers and philosophers that admire the intellectual power and insight of the Zen as a complementary way of thinking but that have kept their bodies off, and consequently, they lack of one dimension to really understand Zen. Zen is a body-mind art impossible to understand by just reasoning. That was, in despite of their tremendous intellectual attributes, the case of ***Mircea Eliade*** and ***Karl Jung***. Even a great Japanese thinker like ***Daisetsu Suzuki*** is not considered a trusted Zen transmitters by many Zen masters because he assigned too much emphasis to the mind.

In the same fashion that many Eastern people came to the “West” to learn what science is, and understood it enough to be assimilated, some Western people became conscious of Zen, the "other pearl", perhaps as necessary as science, to attain a superior quality of living, and try to fully understand it to be incorporated in their culture as something ordinary.