Mutual Flourishing in the Vesica Pisces

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Abstract

A synchrony relationship emphasizes how both individual and collective elements interact with one another. This concept applies to the relationships and communication styles of individuals within a society. Recent studies have shown that plants communicate in various ways, demonstrating that mutual flourishing is a fundamental aspect of the plant kingdom. They contribute to our existence while simultaneously ensuring their survival. The relationships among trees exemplify gentleness and acceptance; they neither force nor coerce and exist in the present moment. When the synchrony relationship deteriorates, this "it-just-is" state can be symbolized by the vesica piscis, which represents balance and harmony in human nature. Further, native Americans recognize that all properties on Earth belong to no one. Similarly, ancient people or spirituality such as shamanism and Shinto expressed profound reverence for the natural world. When human egos fluctuate between self-centeredness and altruism, significant conflict arises. If "fear" occupies the right circle of the vesica piscis, the left side can be represented by the word "courage" As we oscillate between these two states like a pinball—reflecting the current political movements worldwide—we ultimately seek the answer to what fosters peace and harmony, much like the inherent, uncomplicated relationships found in the plant kingdom.

Keywords: *peace, vesica piscis, plant kingdom, anger, courage, intention, fear.*

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1. Introduction

Everything is born from nothing, like the birth of life, like cell division. One thing splits into two, continues to evolve and develop, and eventually comes back to a certain state. It looks like this symbolizes the current state of the world. People in developed countries like US, Europe, and England, tend to unite in response to rising right-wing sentiments, driven by a sense of self-defense. As right-wing sentiments progress, there is often a tendency to emphasize ethnic and cultural identities. This is especially true as the importance of preserving one's national traditions and values is highlighted, making it more challenging to accept immigrants and different cultures. Verkuten Maykel argues in "Right-Wing Political Orientation, National Identification and the Acceptance of Immigrants and Minorities." Personality and Individual Differences 184 (January)" that This idea

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stems from the theoretical understanding that "national attachment," apart from any influence of "national narcissism," fosters a secure and stable sense of "belonging" to one's nation (Verkuyten, Maykel, et al. 2022). Such national attachment can be exploited by emotions such as fear, anxiety, and anger rise, which cause people to adopt extreme positions to cope. These emotional reactions can serve as factors that foster right-wing sentiments. Often, these factors are interconnected and deeply influence the psychology of individuals and groups. As a result, this can lead to a widespread shift between two opposite ideologies to securer the place where they belong. This paper shall argue how humanity has created their own space between opposing ideologies by using a sacred geometry the vesica piscis: That being peace.

2. The Power of Intention

The vesica piscis is said to be the phenomenon where two different energies accept each other and create a new energy while maintaining their own. Reiko Iinuma notes in her article "Sacred Geometric Patterns for the Geometry of Light. Vesica Piscis — Eye of God (Shinsei kikōgaku moyō wa hikari no kikōgaku desu kakinome)" that the beginning of drawing starts with a point and a line which forms a circle. It is said that this symbolizes the moment when God created the earth (Niinuma 2025). However, obviously, as soon as the point is made, the next action begins. In other words, it can be said that when intention comes into play, the line to be drawn is determined.

In our dualistic society, the most primal human emotions — fear and courage — drive individuals to seek security. From birth to age seven, it is said that people first learn whether they belong in a safe environment. Interestingly, Christine Page argues in her book *Frontier of Health* that "One of the greatest human fears" is "not to belong," also expressed as a fear of being "rejected" (Page, loc. 1554). A sense of belonging and security must align with an individual's needs. When people lack a sense of belonging, what actions do they take? If the first circle they draw does not satisfy them, they will likely seek to change their circumstances by drawing a new circle.

Yet it is important to remember that the second circle must align with the first in order to form the vesica piscis. If the initial circle is distorted, the second circle — identical to the first — will also be distorted. When a fear-based intention is created, people tend to cling onto work, material possessions, identities, loved ones. Such attachment causes them to fear of "losing," leading us to protect our "belongings". A sense of security, however, does not come from what they own. Security comes from acknowledging who they are, no matter what their circumstances appear to be. As Page argues there is "nothing" they can change about themselves but enjoy each moment of their lives. Fear can indeed shape behaviors, beliefs, and decisions in ways that might seem fundamental to

being human (Page, loc. 835).

3. Fear Being in the Non-Secure Place

History has repeated itself, rooted in fear. Fear can manifest in various ways: fear of the unknown, fear of the loss, fear of conflict, or fear of others. Maria Jose Carmora points out in her article "Learning lessons from the past about the things we fear today" that "A paradoxical society that, despite promising us the highest levels of security ever seen, remains full of fears and uncertainties," by referring to the time of COVID pandemic (Carmora 2020). People tend to remain in a state of uncertainty when they are in insecure environments. Throughout history, these fears have often led to significant events, such as wars, social movements, or even entire empires rising and falling.

Indeed, many wars have been fueled by fear, whether it's the fear of oppression, loss of territory, or threats from other nations. This fear often leads to preemptive actions that can escalate tensions. When people believe that their freedoms, rights, or identities are threatened, they may mobilize to resist. This often leads to uprisings or revolutions, as seen in events like the American Revolution or the French Revolution. Sarah Lischer points out in her article "Causes of Communal War: Fear and Feasibility" that "Fear" or "insecurity" becomes a "trigger" of war when an oppressed group senses a threat to its cultural or physical survival (Lischer 1999). The study of human conflict is quite old. It is said that human conflict between hunters in Africa occurred around "9,700 BCE" (Lahr 2016). It seems humanity has always looked for their womb-like place to center themselves. Further, Michelle Garfinkel and Stergios Skaperdas notes in "Economics of Conflict: An Overview" that it is defined as a situation in which the payoffs to others are negatively affected and no positive externalities accrue to third parties. There are, of course, a variety of reasons that may trigger conflicts (Garfinkel and Skaperdas 2006).

This argument represents the mo primitive reaction of human emotions, which can be described as the first touch or intention of drawing the initial circle of the vesica piscis. As Michal Caldara argues in his "A Study of the Triggers of Conflict and Emotional Reactions" that conflicts that are triggered can lead to an "emotional reaction," which manifests as a "neurological response". This response may cause both "physical and psychological changes" that worsen individual behavior, potentially escalating the conflict even further (Caldara 2017). A group or nation may engage in conflict out of fear of being attacked first. This "first strike" mentality can escalate tensions, as seen in numerous historical conflicts where nations felt they had to act to ensure their survival or security. When we sense that the community we belong to is in danger, we instinctively feel fear, which is something humans have possessed since ancient times.

As all other species, humans have a built-in mechanism to protect themselves from unknown stimuli. Neuroscientist Joe Dispenza notes in his *Evolve Your Brain: The Science of Changing Your Mind* that fear and aggression often become the primary instincts for survival (Dispenza 2007, *Evolve Your Brain*, 265). When people act on these "impulses," they are expressing their inherent animal nature. Indeed, one of the greatest fears for humans is "not belong" to a group or community (Dispenza 2007, *Evolve Your Brain, 265*).

When humans are threatened, they team up emotionally react with a set of circuits related to the past habits, attitudes and behaviors, and memories are "genetically wired" or "wired by experiences" (Page, loc. 1556). In other words, the initial point of contact in the vesica piscis symbolizes the foundational environment or situation to which an individual belongs. When individuals experience such fear, that emotion prompts them to generate even "more fearful thoughts," which in turn stimulate the body and brain to release additional chemicals, perpetuating and intensifying the feeling of fear (Dispenza 2019, *Becoming Supernatural*, 29). The first intention forms the essence of the initial circle, which allows an individual to determine whether they make another circle or not. Bleiker and Hutchingson points out that fear as absence of confidence can lead to obsessive worries about the present and the future. Fear is a force of survival in a dangerous environment and a natural protective response (Bleiker and Hutchingson, et al, 2008). It can be an important trigger for individuals or a nation to make a new action to protect themselves from enemies.

Furthermore, many people believe that silence brings peace; however, it can lead to emotional suffocation, as the well-known expression goes, "Don't rock the boat." When there is nothing to bring peace between two parties, the one being attacked is faced with the choice of either remaining still or moving forward. Surely, in order to protect their own security, the choice would probably be limited. Fear arises when individuals or groups feel that their safety, resources, or identity are threatened. While this fear can strengthen group cohesion, it can also act as a factor that triggers hostile actions or war. Fear can provide a psychological basis for justifying aggressive behavior. Fear breeds silence, and silence can further intensify fear.

4. Courage Being the Non-Secure Place

The vesica piscis is typically a shape formed by the intersection of two circles, symbolizing harmony and duality, as stated above. This symbol indicates that new forms emerge when different elements intersect. In the context of war, there exists a point where the fear and courage of oposing sides intersect. The other side of fear is courage," as Dispenza appoints out (Dispenza 2019, Evolve Your Brain, 57). When one steps into the unknown, a second circle of the vesica piscis can form. When conflict arises, a renewed intention toward

courage emerges. In other words, war cannot begin without a clash of energies.

When the threat or danger from the enemy becomes clear, individuals often feel the necessity to stand up to protect themselves, their families, and their communities, leading to a transformation of fear into courage. When faced with a specific crisis, the drive to overcome indifference or fear can emerge. What would trigger to overcome such emotions then? Julia Sasse points out that "anger" may be an important source of information that provides us with the necessity boost to stand up for the moral belief of individuals and show courage. She argues that anger can be a tool in taking courageous action (Sasse et al, 2022).

In fact, both courage and anger may arise in response to perceived threats or challenges. These emotions can activate the fight-or-flight instinct: Courage compels individuals to confront adversity head-on, while anger often emerges from the frustration of feeling powerless or oppressed. Anger may be one of the main elements for individuals to take a step into another circle of vesica piscis.

Of course, in wartime, rapid decision-making is often required. In such high-pressure situations, people tend to set aside their feelings of fear and act out of necessity. The pressure to take some kind of action can foster courage. Also, people often unite with comrades who share the same purpose to protect their homeland. This sense of community can be a motivating force to overcome fear and act with courage as well. Earlier, if fear serves as an instinct for survival in threatening environments and acts as an inherent protective mechanism. Anger, on the other hand, involves appraisals of relative strength and coping potential (Bleiker and Hutchingson, et al, 2008).

Nevertheless, anger can serve as a powerful motivational force that fuels courageous actions. When individuals feel wronged or perceive injustice, their anger can inspire them to take a stand and advocate for change, reflecting a courageous response to challenging situations.

Thus, a courageous intention demonstrates the power to counteract it. Such actions provide the option to fight for self-defense or justice. In the context of war, courage can become the source that empowers individuals or groups to stand up for their own protection.

Indeed, empowerment of individuals symbolizes one of the key aspects to form the vesica piscis, which can symbolize the importance of human growth or experiences, highlighting that empowerment often comes from collective efforts. The process of gaining or giving individuals the authority, resources, confidence, and control to make decisions and shape their own lives, fostering personal growth, self-reliance, and the ability to act on their own behalf to achieve goals (Lisa M. Haddad, et al, 2023).

Throughout history, human experiences have recurred along a linear timeline. These journeys are energized by a spiral between opposing states, such

as fear and courage (Page, loc. 360). She suggests that a polarity expressed in an extreme state must be followed by its complementary aspect to restore balance. In this view, the circles to form the vesica piscis embody how cause and effect unfold along these journeys.

New intention becomes reality throughout one's journey. Jason Shurka in his book *Forming the Formless: Forming the Formless: Accessing and Elevating Your Spirit and Soul* note every cause yields an effect, and every effect has a preceding cause. What rises must eventually fall. For every action, there is a "reaction" (Shurka 468). Once the individual has accepted their circumstances, only then can they act with the intention of changing their circumstances from a place where their position is nonexistent.

James Dotty notes in his *Mind Magic: The Neuroscience of Manifestation and How It Changes Everything* that manifesting is understanding the "process of placing one's intention into the subconscious," which takes many rounds of "repetition" (Doty 160). Within "every destruction, there is a new creation". Within "every end there is a new beginning" (Shurka 462). The formless realm is where all form is derived from. everything can be traced back to one place: the line between the formed and the formless. The reality here is that everything that exists originated from the same place. This place is called the "formless realm" (Shurka 165). And human thought can be what "dictates" the "formless form". Where and how the thought human attention will dictate the quality of their life (Shurka 462). When we look at human life from a bird's-eye view, it becomes apparent that people often oscillate between the contrasting emotions of fear and courage. If we were to diagram this interplay, it might resemble a vesica piscis, where two overlapping circles represent these dual aspects. This imagery beautifully captures the balance we constantly navigate, highlighting how intertwined these emotions are in shaping our experiences and personal growth. It's a reminder that courage often exists in the presence of fear, and that both are essential parts of our journey.

Furthermore, the vesica piscis emerges from the intersection of two equal circles such that each circle's center lies on the "circumstance of the other". Each circle remains "true to itself "and yet is touched in the "center by another" (Page, loc. 2762). This obviously shows the circles are identical, revealing that the cause and effect reflect one another like a mirror. Indeed, it symbolically shows "what goes around comes around".

5. Intersection of Cause and Effect

When the circumference of one circle is drawn so that it touches the center of another, the oval shape that is created between them is a sacred mathematical design with a vibration which equates to "coherence" (page, loc. 2764). Coherence here seems to symbolize the vibrational resonance of the vesica piscis—

the almond-shaped intersection formed when the circumference of one circle passes through the center of another. It symbolizes the alignment and mutual illumination of inner truth (emotions) and outer expression (actions), so that meaning, ethics, and daily life harmonize as a single, integrated whole.

The geometric concept of an intersection may help one understand coherence. In geometry, the intersection of two or more geometric objects is the set of points that lie on every object. This set may be a single point, a line, a curve, a plane, a surface, or even a larger set, and it can also be empty. A canonical example in Euclidean geometry is the intersection of two distinct lines: if the lines are not parallel, they meet at a single point; if they are parallel, there is no intersection (Wikipedia 2025).

Viewing this as the common ground between inner (beliefs/intentions) and outer (actions/behaviors) reveals the coherence of spirituality. The intersection point of two lines signifies a one-point alignment where beliefs or intentions are translated into concrete actions. This is the core of meaningful interpretation and ethical actions. Surely, when core beliefs and everyday actions align at a single point, that is the intersection. From there, meaning and ethical significance naturally arise, and consistency flows through actions.

However, if human beliefs are noble but daily behavior does not reflect them, the intersections become less visible. Reestablishing that intersection restores integration. For instance, like parallel lines that never meet, when beliefs and actions do not appear to align, this indicates a lack of integration. To create an intersection, beliefs can be brought toward action, or action toward beliefs, or a new shared ground can be discovered.

Considering multiple aspects (e.g., emotions, values, beliefs), coherence emerges as a network of interconnected intersections. The overall coherence is the state in which these intersections are aligned and functioning together.

When two stones cast into a pond generate with their ripples the form of the vesica, a two-dimensional symbol of the intersection of radiant energies of the three-dimensional world. John Lieben argues in his *Sacred Geometry for Artists, Dreamers, and Philosophers* points out from a quantum-mechanical perspective that when an individual stands on the edge of the sea, the horizon seems to be three miles away. And then, imagine someone else standing in a boat on the first individual's horizon. The circle of perception of both persons combined is about six miles in a diameter. Their circles of perception intersect one another, forming a common vesica-shaped space. The form is of course called the vesica piscis. He points out that the original wave or circle can be seen as the "field of creation" waiting for the "initiating impulses," the second circle to be drawn. At the center of the circle is the primordial point from which the first circular is created (Lieden 10).

Thus, as noted earlier, when a field of creation reveals the cause of an action and that action occurs, the vesica piscis embodies two distinct wave forms.

The overlapping region represents a locus where these waves coexist and influence one another. The shape that emerges at the intersection can generate a new wave pattern, illustrating the consequences of interference. From this viewpoint, wave interference signifies interactions between different energies or information, giving rise to novel phenomena. As Lieben points out, interference may lead to constructive interference, where waves reinforce one another, or to destructive interference, where they cancel each other out. The process of intersection of the vesica-forming circles exactly corresponds to the intersections of waves, which are perhaps the most universal of dynamic processes in nature. (Lieben 3)

The vesica piscis visually demonstrates how these different actions can harmonize.

Lieben notes this process resonates with "nature's way of creation" in which "complex forms" arise from the "simple geometric shapes of atomic structures" (Lieben 2). There is a creative matrix in which these energies can interact.

6. Mutual Flourishing in the Plant Kingdom

New creation only occurs when two energies interact, as peace occurs when conflicts are over. The ripples around the two boats cancel out. As noted earlier, the way actions generate outcomes, which in turn influence subsequent actions, reflects the potential for new possibilities depicted in the intersection of the vesica piscis.

As noted earlier, emotions can contain two basic aspects of cause and effect. Human emotions are responses to various situations, often reflecting their needs. Further, their emotional state can impact the ego. The ego, especially the negative ego, tends to prioritize one's own desires and interests. When these desires intensify, conflicts with others can arise and may escalate into war; the pursuit of power, resources, and influence by nations or individuals is often motivated by negative ego (Rena 2025).

Indeed, unlke animals, which "simply respond to their environment," human beings must reflect on themselves, to be aware of their own existence, and to question who they are. If their "identity," "beliefs," or "social position" are "threatened," the ego doesn't surrender but push back (Rena 2025).

In fact, Doty notes that the presence of stress hormones sends cellular cues toward self-preservation, thereby promoting self-seeking behavior and reinforcing egoistic tendencies. This shifts attention toward immediate sensory experiences rather than a broader, holistic view of reality. He also argues that as an individual enters "fear mode," cognitive processes become "clouded"; the perceptual window through which the world is seen becomes "opaque" rather than transparent. There is no distinction between their "habitual emotional state and themselves". Although they are aware that disaster lies ahead, many people

doubt their capacity to avert it before it occurs. (Doty, pp.70-71).

As noted earlier, humans push back when their identity, beliefs, or social status feel threatened. They fight not only over tangible resources like land or resources, but often over intangible ones—control and the ego's need to assert itself. In any means, the negative ego takes over both humans and animals.

Unlike humans or animals, however, plants seem to remain calm in any environment, though, recent studies show that plants do communicate in silence. A plant scientist Robin Wall Kimmerer notes in her *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* that scientists have found "some specific compounds" that one tree will "release" when it is under the "stress of insect attack" (Kimmerer 20).[19] Upon detecting a threat, trees quietly alert their neighbors. They communicate through volatile, pheromone-like hormone compounds carried by the breeze, signaling the presence of danger. The trees warn each other, and the invaders are repelled in a subtle way before they get attacked (Kimmerer 20). Their strategy is not to hurt anyone.

Further, in the plant kingdom, "all flourishing" is "mutual". Some studies of mast fruiting suggest that synchrony arises not from airborne signals but from subterranean processes. Forests are interconnected by underground networks of mycorrhizal fungi that inhabit tree roots. Through this "mutualism," the fungi forage for mineral nutrients in the soil and deliver them to the trees in exchange for carbohydrates. These networks can form bridges between individual trees, linking the forest into a single connected system and redistribute (Kimmerer 20). They form a network of reciprocal giving and receiving to function as a unified group.

Interestingly, by living in the plant kingdom, indigenous people believe that reciprocity for gifts is expressed by tending the grove, safeguarding it from harm, and planting seeds so that new groves shade the prairie and sustain small animals. (Kimmerer 20). There is no single founder that they warship, and the spirits or sacred essences believed to inhabit nature and venerate ancestors. Many ancient traditions and religions, among them Shinto and animism, assert that what is given should be returned. In fact, there is a famous Japanese proverb: "Kane wa tenka no mawarimono – Money comes around goes around". This proverb indicates that there are no exploiters and exploited; there is no human intervention involved. No anger, negative ego or action are present in this context. There is no cause or effect to create two circles of the Vesica Pisces; There is just a state of the moment: Peace.

7. Conclusion

Mutual flourishing emerges most fully when inner intentions and outer actions converge at a shared intersection — symbolized by the vesica piscis. This

two-circle figure, where equal energies meet to create a new, coherent space, encapsulates the core claim: peace and harmony arise not from erasing difference but from aligning belief and practice in a way that sustains both individuals and communities, as well as ecosystems.

A central model supporting this claim is the plant kingdom. Forests are not mere aggregates of individuals but integrated systems sustained by mutual exchange — underground mycorrhizal networks, nutrient sharing, and synchronized growth pulses that enable collective resilience. This ecological reciprocity demonstrates how cooperation can exceed mere coexistence, producing mutual flourishing even in the presence of competition. Indigenous wisdom further reinforces this ethic: gifts require reciprocity, care for place, and a reverence for living networks that bind people to land, community, and innumerable species. Shinto and animist perspectives amplify this message, arguing that what is given should be returned through ongoing acts of care and stewardship. In this framework, economic or political power unchecked by reciprocal obligation tends to fragment the social fabric and inflame fear.

The article also foregrounds the moral psychology that either sustains or frays the vesica piscis. Fear, insecurity, and the ego can distort the first circle and destabilize the second, producing a distorted intersection and a loss of coherence. By contrast, belonging — grounded in justice, mutual obligation, and inclusive community — helps sustain the intersecting space. Courage emerges not from denial of fear but from its re-channeling toward constructive action that broadens shared ground. Anger, when transmuted into principled action, can catalyze courageous solidarity; however, ungoverned fear and ego risk turning the circles away from one another. The result is a social geometry in which beliefs and behaviors no longer align, and coherence dissolves into conflict.

The conclusion thus points toward concrete applications: cultivate belonging without coercion, foster interdependence rather than separation, and enact policy, education, and rituals that institutionalize reciprocal responsibility to people and ecosystems. Conflict resolution, environmental stewardship, and teaching practices can be reframed around the vesica piscis — as a heuristic for aligning intentions with actions and for recognizing the mutual constraints and obligations that bind communities to their environments.

Ultimately, peace and harmony arise when diverse perspectives are woven into a shared field of meaning and responsibility. The article closes by reaffirming that the path to mutual flourishing lies in nurturing the intersecting circles of care, reciprocity, and collective action — creating a durable coherence that sustains both human flourishing and the health of the broader living world.

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