by Alan Waxman MLA

ZEN AND BLOCKCHAIN

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Black Box Cryptography:
Of Zen Noble Truths and Blockchain

You are a **black box** (空). More appropriately, **you and I together**, in this shared **space**, are (in) a black box right now. **Big data** (縁) flows through, informing our context and ourselves. In this sense(**念**), we form a **cipher** (**円相**) between us, a **cryptographic** (**法**) **void** (**無**) of **potentiality** (**如来**).

Sharing Economy
We can **share**(業) certain things, our clothes, our food, even our "**time**"(**時**). These things are possible to share because we can shed them, **alienable**. When we'd rather not actually bother to take off our clothes or ~~rather not actually bother to take off our clothes or~~ nages of our clothes,

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Better to put a price on an **image**(像) of yourself than on **yourself**(我), **right**(正)? The image, the on-**screen**(写) **persona** of yourself, is not only easier to market, to become a personal brand, but it also keeps you safe. Why not toss around digital messages, images, selfies in and out, slick and protected? Pretty soon we've got all these mega chat rooms running around the world, multiple online businesses and characters going(行). And the digital flows into the digital.

Heck, if we add up(欲) all the dollar signs into a ledger we have a running tally of our digital **community** value - line graphs on a screen tracing a speculative online digital market. Now, we know **Satoshi**'s folks bodied(**此縁性**) the flow(**流**), by putting something more to "**crypto**" - the **garden in the machine**(露地).

Cryptography
This "**something**"(埃) makes the code a bit more solid, a bit more **embodied**(現). Ever extending lines that make up the **blockchain** are verified by shared processes (**公案**) - the **data mining cipher**(円相). Suddenly, the digital is looking a little more locked down and **unknown**(不思).

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greatest value in the cryptography. The risk.

On the blockchain there is **no going backwards**. You and I and our **data mining internet of things**(**緣起**), a **distributed ledger** updating in **real time**. The blockchain is "digital"(裏) but it mirrors the change in the physical community of value, **repudiated in the mining processes**, a black box of momentous proportions(空).

This **feedback** continues quickly ad-infinitum(**無常**), blurring into real time(**心相續**). Pretty soon, the intricacies and **patterns of unknowns**; the **breaks in the norm**(**不正常**), **come to inform the code**(**法**). **Deep learning**(深層学習) in the **neural net**(神経回路網).

Artificial intelligence to Intelligence

Perhaps you've been preoccupied(苦) with smoothing out the anomalies(**不正常**), with creating seamless feedback loops(廻) where you know what goes in to create what comes out. **Control**(配). Make a brand(名). A reliable product. This is the old artificial intelligence approach: make a **machine learning** model that fixes things and maintains "good" feedback, no big waves. This is the old **closed-system** approach. Minimize the ... likes. Monetize that

outputs of the box. We can even paint a human face on the box, perhaps even a selfie of **ourselves**. But, we will never know what's inside our box(**無心相續**).

When we realize we are this black box (**無心**) - we realize that we are the machine and the machine is us, a man/mirror mix. Suddenly **Moore's Law** has not slowed after all, just reached an asymptote. Computers shrank from the size of a **town**, to a **building**, to a **room**, to a **desk top**, to a **pocket**, and then suddenly vanished entirely. We ARE them, the other, I and thou, in **ecstasy**. No more **man vs nature**, with "resources" and "manufacturing." Enter the **anthropocene**, the primordial(**阿吽**), the tea ceremony(**茶の湯**).

This leap into the unknown stands to release us from the bounded thinking of controlling variables. It stands to transform the act of "programming" into a sensitive opening of intersubjective vulnerability (**慈悲**). It stands to unleash us from laboring in the dry factories of closed systems to play in the wet lush fields of open system ecologies.

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environmental change. As "Neighborhood Doctor," Waxman has deployed ecosocial design in Brownsville, Brooklyn NY and Kyoto, Japan, where he served as an instructor with the University of Oregon in their Myoshinji Zen temple based urban design program. He works as a landscape designer at Elizabeth Everdell in San Francisco.

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