

INTEGRAL ECOLOGY

Rising Consciousness for Preserving Nature and Man

Amrit S. Sorli
Scientific Research Centre Bistra, Ptuj

Abstract: Result of research on the subject of Integral Ecology shows that rational analytic experience of the world cannot resolve ecological problems of today world. In order to preserve life we have to raise systematically human consciousness which offers experience of deep connectedness with nature and other human beings. This synthetic experience is the ground for sustainable and peaceful society which will live in cohabitation with nature.

Key words: rational experience, analytic experience, conscious experience, synthetic experience, mind, consciousness

CELOSTNA EKOLOGIJA

Krepitev zavesti za ohranitev narave in človeka

Povzetek: Rezultati raziskave Celostna ekologija kažejo, da racionalna analitična izkušnja sveta ne more razrešiti ekoloških problemov današnjega sveta. Za ohranitev življenja moramo začeti s sistematičnim razvojem človekove zavesti, ki daje izkušnjo globoke povezanosti z naravo in ljudmi. Ta sintetična izkušnja je temelj trajnostne družbe, ki bo živela v sožitju z naravo.

Ključne besede: racionalna izkušnja, analitična izkušnja, zavestna izkušnja, sintetična izkušnja, razum, zavest

Introduction

The process of analytic scientific experience of the world is the following:

World – perception – mind processing in a concept of linear time – experience.

The common scientific experience is in time. We experience the world in a perspective of inner time “past – present - future”. The scientific experience divides the world in separate entities. By practicing one’s observation (watching, witnessing) how the scientific mind works one can become aware of inner time and experiences the world consciously without time interfering. One experiences the world in a perspective of an “everlasting present moment”, of the “eternal now”.

In the process of conscious experience there is no mind processing:

World – perception – experience.

One’s conscious experience is synthetic; it reaches beyond division “subject – object”; it integrates the “observer” and the “observed” into “Oneness”. In this Oneness all separations between humans and nature, between different religions, races and nations are becoming nonessential, secondary. One becomes aware of interconnectedness of the human with nature and entire universe. Experience of Oneness rises the quality of the human relation with nature, other human beings and him/herself (1)

A Recently proposed Interpretation of Time in Physics integrates Scientific and Conscious Experiences

Back in 1949 Kurt Gödel proposed that the fourth coordinate of the space-time is spatial too, which means: space itself is timeless. Recent research confirms his thesis: physical time is the run of clocks in the timeless space. Speed of clocks depends on the strength of gravitational field in a given volume of timeless space; stronger is gravitational field, slower is speed of clocks. There is no physical time existing behind the run of clocks. Universe is a timeless phenomenon (2, 3).

We experience in science change in timeless world through the concept of inner linear time “past-present-future”, which has its physical origins in neuronal activity of the brain.

“The brain is the ‘local’ creator of time, space, and space-time as our special maps of reality we ‘observe’, and participate in” (4).

“Time is a fundamental dimension of life. It is crucial for decisions about quantity, speed of movement and rate of return, as well as for movement control in walking, speech, playing or appreciating music, and participating in sports. Traditionally, the way in which time is perceived, presented, and estimated has been

explained using a pacemaker–accumulator model that is not only straightforward, but also surprisingly powerful in explaining behavioral and biological data. However, recent advances have challenged this traditional view. It is now proposed that the brain represents time in a distributed manner and tells the time by detecting the coincidental activation of different neural populations (5).

The scientific experience of the world is indirect in time. The conscious experience of the world is direct and without time. The right understanding of physical time as a run of clocks in timeless space is integrating analytic scientific experience and conscious synthetic experience.

Conscious Observer is preserving Life

An unconscious observer is imprisoned in his or her inner linear time. He or she experiences, that changes in the world are happening in the present moments that are following one after the other. With observing (watching, witnessing) how the scientific mind works the observer becomes aware, and so free, of inner time. He or she experiences changes in the universe as a dynamics of timeless Oneness. The unconscious observer is under psychological pressure of the continuous creation of the profit in time. The conscious observer acts in accordance with the cosmic law of dynamic equilibrium, of giving and receiving in present moment.

With rising awareness of how the rational mind functions and creates our world, people will become highly responsible for their thinking and creating. All industries that pollute our planet today were first imagined by the scientific mind and then realized. With rising of human consciousness the world-wide idea of profit will be replaced with the idea of dynamical equilibrium, of giving and receiving.

Conclusions

Sustainable development of the world can be reached with combining the analytic and synthetic experience of the world. By complementary development of analytical thinking and conscious experience we will create technologically highly developed planetary society that will live in harmony with the nature and with the universe. In this process a systematic rising of consciousness in educational system plays a decisive role, which will have as an outcome highly responsible individual able to preserve nature and human race.

References:

1. Sorli. S., Klinar D. Kern. N., Integral Ecology as an Element of Sustainable Development, *Scientific Inquiry*, vol. 9, No. 2, December, 2008, pp. 147-158, (2008)
<http://www.iigss.net/Scientific-Inquiry/Dec2008/6-Sorli.pdf>
2. Amrit S. Sorli, Time is Derived from Motion, *Journal of Physics*, Vol.2 Num. 4, The Icfai University Press, <http://www.iupindia.org/Physics.asp> (2009)
3. Amrit S. Sorli, Original Solution of Gravity is without Gravitational Waves, *Journal of Physics*, Vol. 3, Num. 2, The Icfai University Press, <http://www.iupindia.org/Physics.asp> (2010)
4. Hitchcock. C. M., T-computers and the Origins of the Time in Brain, *NeuroQuantology* 4: 393-403
<https://www.msu.edu/~hitchco4/Smh9.pdf> (2003)
5. Catalin V. Buhusi, Warren H. Meck, What makes us tick? Functional and neural mechanisms of interval timing, *Nature reviews*, Volume 6, October 2005
<http://www.nature.com/nrn/journal/v6/n10/abs/nrn1764.html>