

Integration of Science and Religion with Self-Experience of the Observer

Amrit S. SORLI*, Dusan KLINAR*

**Scientific Research Centre BISTRA
Ptuj, SLOVENIJA
Email: sorli.bistra@gmail.com*

Abstract

Science is developing rational and analytic experience of the world. Religion is developing synthetic and conscious experience of the world. Science and religion have in common "the observer". In science observer is observing and being conscious about scientific models of the world created by the scientific mind, he is observing experiment which proves or disproves a model. In religion the same observer is observing and being conscious about religious dogmas, rules and convictions; in religion observer is searching for inner experience of god, of sacredness of the world. The observer is the integrator of science and religion. Beside observing and being conscious of the outer material world and inner psychological world observer has ability to observe and experience him/herself. Self-experience is creating the realized human being in which are integrated scientific analytic and religious synthetic experiences of the world. Realized human being is the ground for peace and harmonious living between different races, religions and nations, for cohabitation of man and nature.

Key words: science, religion, perception, experience, observer, observing, watching, witnessing, self-experience, mind, time, timeless

Introduction

The process of scientific experience of the world is following:

world – perception – mind processing in a concept of linear time – experience (1)

Common scientific experience is in time. We experience the world in a perspective of inner time “past-present-future”. Scientific experience is analytic; it divides world in a separate entities. With practicing observation (watching, witnessing) the way scientific mind works one can become aware of inner time and experience world without time interfering. This experience without time has an intrinsic dimension of sacredness. God is timeless. In religious experienced we experience the world in a perspective of “everlasting present moment”, of “eternal now”. God is now in this present moment. Timelessness of religious experience is common in all different religions. The process of religious experience is following:

world – perception – experience

In religious experience observer is experiencing the world without mind processing in time. Religious experience is synthetic; it reaches beyond division “subject – object”. Religious experience integrates “observer” and “observed” into “Oneness”. In this Oneness all separations between different religions, races and nations are becoming nonessential, secondary; experience of Oneness itself is primary.

Timeless Experience of Oneness is Common in all Religions

Timeless experience of Oneness (TEO) is reaching beyond mental sphere of man into core of its being that is the same in all human beings. We can call it “God”, “Soul”, “consciousness” or use other words. TEO has to be seen from scientific perspective as a common ground for integration between different religions. Science can show that religious paths are different, religious “forms” are different, and the goal is the

same timeless experience of Oneness (TEO). In order to integrate different religions we have to be focused on the goal, not on the path. Science is playing here decisive role with right understanding of time and integration of timeless experience in scientific experience of the world. In timeless experience scientist drop his/her analytic approach and consciously activate synthetic approach to life. He/she becomes fully aware of how analytical mind distorts experience of the world. Timeless experience is direct without mind processing and unit observer and observed into organic Oneness.

Recently proposed Interpretation of Time in Physics integrates Scientific and Religious Experience

Back in 1949 Kurt Gödel proposed that fourth coordinate of space-time is spatial too, means space itself is timeless. Recent research confirms his thesis: physical time is run of clocks in timeless space. Speed of clocks depends on the strength of gravitational field in a given volume of timeless space; stronger is field slower is speed of clocks. There is no physical time existing behind run of clocks. Universe is a timeless phenomenon. Events in the world have no duration on its own. Duration of an event is result of its measurement with clocks (2).

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”(3).

“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 motor control in walking, speech, playing or appreciating music, and participating in sports. Traditionally, the way in which time is perceived, represented and estimated has been explained using a pacemaker-accumulator model that is not only straightforward, but also surprisingly powerful in explaining behavioural 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 (4).

Scientific experience of the world is indirect in time. Religious experience of the world is direct and without time. Right understanding of physical time as a run of clocks in timeless space is a bridge between scientific experience in time and timeless religious experience.

Unconscious observer is imprisoned in inner time. He experiences timeless world through inner time as a present moment. He experiences that changes in the world are happening in present moments that are following one after other. With observing (watching, witnessing) the way scientific mind works observer becomes aware and so free of inner time. He/she experiences changes are happening in present moment that is always the same, eternal. Eternity is not infinitely back into past and not infinitely forward into future, eternity is now in this present moment.

Experiment for Self-Experience of the Observer

Mind is creating thoughts and feelings, observer is watching them. You sit in a front of moving pendulum and observe it for a while. After 10 minutes you close your eyes and observe imagine of the pendulum moving in you inner vision. You will discover that material pendulum and imagination pendulum are moving into the same timeless space. It is the same observer watching outer and inner pendulum. Now you point your attention from the pendulum on the process of observation: Who is observing? You will discover your ability to observe and experience yourself.

Conclusions

Peace in the world can be reached with timeless experience of Oneness (TEO) by each individual. By educating people world-wide to reach into experience of TEO we will create peaceful planetary society that will live in harmony with the nature and the universe. In this process plays decisive role integration of science and religion which will have as an outcome theoretical knowledge and practical experience of timeless-divine nature of the world we live into.

References

1. SORLI, Amrit S., Time is Derived from Motion, The Icfai University Press, Journal of Physics, Vol.2 Num. 4, <http://www.iupindia.org/Physics.asp> (2009)
2. SORLI, Amrit S., Original Solution of Gravity is without Gravitational Waves, The Icfai University Press, Journal of Physics, Vol. 3, Num. 2, <http://www.iupindia.org/Physics.asp> (2010)
3. 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)
4. BUHUSI, Catalin V., MECK, Warren H., What makes us thick?, Functional and neural mechanisms of interval timing, Nature reviews, Volume 6, October 2005
<http://www.nature.com/nrn/journal/v6/n10/abs/nrn1764.html>