

'TAO' FOR OUR COMPREHENSION OF LIFE

[ALTERNATIVE TO OUR ACTUAL CONCEPT CONCERNING LIFE]

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INTRODUCTION:

First, to the content:

The following figure, to which I have given the name of:

15 PRINCIPLES, NAMED:

'T A O' FOR OUR COMPREHENSION OF LIFE .
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is conceived in the form of a compendium, comprising 15 principles. Propositions, conclusions, resulting out of decades of questioning- and seeking to create alternatives to our actual, current, concept, concerning life and nature. Additionally included to that former one, are some reflections concerning how to act, so that our participation turns to be serviceable and beneficial for all submitted to- and affected ones by our interactions.

Parallel to that pondering and questioning, I was always striving to put the content of my conclusions in to practice. I made countless experiments, in order to test the validity of my hypothesis: Initially in Central-Europe, and, since forty years now, continuing, to carry out the same work, but mainly in the tropics.

In 1992, I began to document in words, and to design in numerous figures, those parts of my conclusions, which had seemed to me to be significant concerning our issue. From then onwards, - since 27 years now -, these principles turned into strict guidelines for all my interactions with the items I am dealing with. These are, as a farmer, soils, plants, and animals, as well as the water- and nutrient-cycles. In practice, I applied these principles and carried them out in the most diverse contexts of vegetation, soil-texture and -composition, as well as in terms of climatic conditions, on the places where I have-, or had the privilege-, to participate, ranging from arid, sub-desert places, to per-humid rain-forest, and from sea-level up to areas in great altitudes.

Main focus, during my more than 60 years of constant and intensive professional engagement, always was - often beginning on so called 'poor soils' - to bring into harmony high productivity of high quality produce in our agro-eco-systems, wherein plants and animals are healthy and vigorous, and simultaneously, to attain a net- positive balance, as well energetically, as when considering both, the quality and quantity of established life, in regards the sites of my intervention, as well as the planet earth as a whole.

Questioning and testing, again and again, striving to understand the 'why' and the 'how', in order to come to terms with many contradictions between our established knowledge and the real world. And then, to translate this into action in a way, that would allow us, to transform our activity of cultivating food into a joyful undertaking, achieving to realize it, moved by inner pleasure. And then, none the less, to get it to a point, where this our interaction becomes serviceable for the eco-

system, in which we intervene and beneficial for all those submitted to-, and affected by our participation.

Those principles, when understood, and then put in practice in our efforts to attain aliments, abundantly and of best quality, as one of the side- effects resulting out of our interactions with the realm of plants, allow us:

- To attain it at low costs, materially and energetically,
- To get it done in harmony with nature and
- To manage to get it done in a way, so that our activity actually turns to be beneficial, for the farmer, for the eco- system and for all others, influenced by, and involved in our operation.

Furthermore, adopting what I suggest into our practice, we will come to an agriculture based on processes and driven by the dynamics inherent to life, in which the biggest external input necessary to carry it out, and to get it functioning, will be knowledge. Knowledge in terms of microbiology, mycorrhiza, soil biology, water-cycle, eco-physiological properties and sociology of plants and animals dealt with etc., etc.

... and, last but not least, ethics. This means, to put forth within all our interactions the principles of unconditional love and cooperation, and living in accordance to the saying of the 'categoric imperative'.

The result of working in harmony with nature, returning to be an organ-like- , and at the same time, 'useful'-, co-creative, and integral part of it, and no longer 'commander-in-chief', generates in whom attains to put it in practice, a sensation of deep felt joy. Joy to have returned to be in good hands of mother earth.

Second, for the lecturer:

The content, assertions, which compose the principles, referred to above, could have the property, that to many lecturers they may seem to be quite strange, ...or at least 'un-usual', or, let's say, derived out of a dissimilar universe to the one we are a part of. - Despite of this, I ask you, before you will reject it all at once, to try at least, to understand and perhaps - later on - attain to perceive the full range of ideas and deductions, which, after all, have brought me to this new world: A world of harmony, of peace. A world of life.

I recommend to consider, that our way of perceiving, often is influenced strongly, by what we see, looking into our mirror, and less by that, which is present in our surrounding, the real world. This mainly happens to us, because of our believe that we are-, — and for being convinced of it, and behaving and acting according as if we were — 'The Intelligent Species'. Are we? Or are we modestly only part of an intelligent system? That above mentioned belief, and in its consequence,

our behaviour resulting out of it, turns us to be subject to behave in an autistic way, and, in consequence, to compile what we see, looking in our mirror, to a stock of an axiomatic framework, called 'truths' and 'facts', on which not rarely the believes and behaviour of entire societies and whole civilizations were-, respectively are-, based upon.

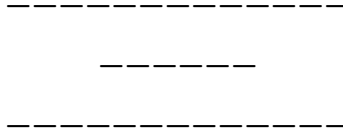
One of those 'truths', 'facts' is, that the intra- and inter-specific relations of life are based upon rivalry and cold competition. ... And this all, because we, as individuals and species mainly act, following this pattern [of rivalry and cold competition]. The consequences, resulting out of this, 'error committed in our interpretation of natural laws', were reason directly, and indirectly, - and still are! - for many problems, which often have caused-, cause-, deep sufferings, or lead-, have led-, to the disappearance of entire civilizations.

We actually know it, but for not being ready to-, or - perhaps not able to want [?] - to pay the price to do, what we know, that we should do, we prefer to ignore it.

Critiques or sayings of some wise members of our species, pointing at this type of believes, or errors committed, normally are rejected or given a new meaning, in order to get them arranged in a way, to fit into the dominant paradigm.

Third, annotation to the terminology, to some not common words, expressions, I have opted for:

To the meaning of most of these, the attentive lecturer will come to by himself. Others, in fact all of them, also are being used in contexts, which will reveal their significance in a series of not yet edited articles written-, and figures designed by me. [Their publication is being planned to happen in the course of the next months.]



15 PRINCIPLES NAMED :

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'TAO' FOR OUR COMPREHENSION OF LIFE

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[ALTERNATIVE TO OUR ACTUAL CONCEPT, CONCERNING LIFE]

- I. Studying the functioning and the comportment of life on this planet, and also life in its interactions with-, and in its relations to Planet Earth, and that latter one, being seen as a macro- organism, we can attribute to it clearly functional characteristics, let us say, 'instrumental' properties and, as such, as an integral part of an 'instrumentarium', which Planet Earth has created for itself, in order to realize its 'complexifying', syntropic strategy of being.
- II. Perceiving life in the manner, outlined above, we will observe, the instrumental- and functional concept within the coming into existence of all species, which already have appeared, as well as within those new ones, which happen to appear: Each species, which arises, appears in order to realize its specific task[s], and to fulfil its function[s].
- III. Each individual of each generation of each species appears, preconditioned by which it was preceded. Upon arrival, by means of its metabolism, it modifies it's surrounding and co-codifies in this way-, shares-, takes part in the definition of that-, which will succeed it.
- IV. The appearance of new genotypes of already existing species happens due to altered life-conditions, to be coped with. The coming forth of new species is required, when tasks have occurred to be realized, whose realization are not yet codified [is not included in the potential codes of the existing ones].
- V. The instrumentality of life in relation to the macro-organism Planet Earth remains the same; the tasks to be realized - however - are subject to continuous change, due to unceasing alterations concerning life conditions. Those changes are caused by endo-, as well as by exo-genic factors.
- VI. The periodical regeneration of eco-systems, as well as the creation of new ones, happens, being realized patch after patch, where the latter ones are comparable to constituent pieces of a puzzle. This process follows patterns, equivalent to the generative reproduction on individual level. On eco-system-level, this process is called 'natural species succession', which by its side is the means by which life moves in space and time.

- VII. Life, as a whole on our planet, constitutes only one big macro-organism. Its entire functioning corresponds to that one of an organism: All is connected and interdependent.
- VIII. The huge fungal network, proliferating in top-soils, rich in organic matter, and covered by an abundant litter-layer, creates the precondition for a strong immune-system of our soils, which highly influentially fortifies vigour and health of our plants.
- IX. 'Pests' and diseases, as well as predators, are integrants of the - let us say - "department for the optimization of life processes'. The criteria, they use, to intervene, is the optimization of life processes realized by the object [their potential prey], entrusted to their, [the predator's], care, in the part of the eco-system, where that prey interacts.
- X. Appetite and hunger are means, used by all living beings, to turn [also] that act of realizing their task and fulfilling their function, linked - directly or indirectly - to the act of eating-, ingesting- or absorbing their 'food', for them into an appeasing and attractive event.
- XI. Each individual of each generation of all species appears equipped, to realize its task[s] and to fulfil its function[s] moved by inner pleasure, and is also equipped to communicate with all the other constituent members, 'cells' of the macro-organism 'LIFE', of which it is a part.
- XII. The inter- and intra-specific relations - with exception of those of modern man and most of his, by him adopted and deformed, domesticated animals – are based upon the principles of unconditional love and cooperation.
- XIII. All species - with exception of modern man and most of his, by him adopted domesticated animals - act, based on the principles of the 'Categoric Imperative', formulated by Immanuel Kant [1724 - 1804], which says: "Act in a way, you would want, , that the principles, submitted to your interactions, be elevated immediately to principles of universal laws". [This means, would be applied to yourself].
- XIV. "The laws, according to which the macro-organism, part of which you are, functions, are given" [pre-established]. "Not even to us, Gods of the Olympus, it is being incumbent upon, to make or modify these laws". {Esops, 700 B. C., letting Kronos speak to man in one of his, [Esop's] parables.}
- XV. A dis-harmonic interference of some, or any, of the entities, which together constitute a macro-organism, induces modifications in the latter one, which by their side will have the result, that the presence of the emitters of these dis-harmonic interferences will turn to be non-opportune. [Natural-, universal law.]

[definitive version]