



BP – David Bohm, wholeness and the generative orders

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Wiki: Bohm views **physical processes as determined by information of more and more subtle levels which interact, and does not limit this consideration to matter alone.** In an article of 1990, *A new theory of the relationship of mind and matter*, he resumes his view that there exists a close link to mental processes: **"the whole notion of active information suggests a rudimentary mind-like behaviour of matter"**. In his view, mental processes as well can be understood as representing levels of activity of increasing subtlety which act upon each other.

Bohm suggests that the mental and the physical sides, which he sees as two "poles" of a unified whole, are closely interlinked and that "at each level, information is the bridge or link between the two sides". A relationship between the mental and matter may exist at indefinitely great levels of subtlety, while nonetheless each kind and level of mind may have a relative autonomy and stability. His article concludes with the statement that "knowledge of matter (as well as of mind) has changed in such a way as to support the approach that has been described here. To pursue this approach further might perhaps enable us to extend our knowledge of both poles into new domains."

Science, Order, and Creativity, by physicists David Bohm and David Peat:

"Examples will be explored...which may be relevant for the understanding of life, consciousness, and intelligent perception...there is little room for such orders within currently accepted notions of physics, chemistry, biology and other sciences. In terms of present conceptions, whatever could be the basis for such order in natural processes would probably be apprehended as no order at all; that is, what is commonly called disorder or randomness.

It should therefore be clear how important it is to be open to fundamentally new notions, if science is not to be blind to the very important but complex and subtle orders that escape the "net" of current ways of thinking...quantum theory implies a certain quality of wholeness in the sense that a system cannot be dealt with properly as a set of separate parts...one may have to consider the possibility that even the basic laws of the particles involve orders of infinite degree, which reflect levels of reality beyond those treated by the current quantum theory.

The proper function of reason requires a creative intelligence that is free of every kind of excessive fixing of thought, in whatever form this may appear.



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It is being proposed that a deeper generative order is common to all life and to inanimate matter as well. It is not therefore an attempt to explain life in terms of matter, but rather to see how both emerge out of a common overall generative order...life is no longer seen as the result of somewhat fortuitous factors, which perhaps happened only on an isolated planet, such as Earth. Rather, it is seen to be enfolded universally, deep within the generative order.

If we say that consciousness is a material process, this may well be fairly accurate up to a point. But it is also more. Its ground is in the infinite depths of the implicate and generative orders, going from the relatively manifest on to ever greater subtlety."

Joseph Chilton Pearce: *"It seems to me overwhelmingly evident that our three brains [described by Paul MacLean's Triune Brain] translate for our experience the three orders of energy described by David Bohm...the three operate vertically, as an up-down unit, in giving us our matrix: the explicate, implicate and supra-implicate orders. The explicate order or physical reality is presented by our reptilian system. Our two higher systems are hardly limited to assisting in this creation or to just responding to that creation. Both hold within their own lateral processes our experience of, and development within, the subtle and causal potentials of the implicate and supra-implicate orders. This simple recognition of parallel processes offered by our higher structures brings everything into focus, and shows the intent behind evolution.*

Whether or not these higher, parallel processes are developed, however, depends, as usual, on the model imperative. That is, they must be given the appropriate stimulus and supportive environment.

Acknowledging as it does, only the explicate or physical realm as valid, the scientific frame of reference, accepted as our world-self view as it has been, denies such stimuli and prevents such a supportive environment...This brings about a split of intellect from intelligence, eliminates a majority of the functions possible to be developed by the higher evolutionary structures, and leads to anxiety, despair, and rage, as do devolutionary moves.

*In summary, our reptilian system regulates physical experience but has no access to the formative fields giving rise to such experience. Our limbic [emotional/mammalian] brain, on the other hand, can access those formative implicate fields of relationship and greatly expand on or alter the patterning of our physical body-world. It can't, however, access those causal fields [waves of probability/possibility] that underlie everything, this is the job of the neocortex, which employs [can consciously interact] with the primary frequencies that cause the show. **Through our access to these causal fields and the various hybrids between pure causation and implicate ordering, we can analyze any image or experiential formation taking place, intuitively sense the form-fields before they concretize, and intervene in our reality over a wide range."***

Reptilian brain + mammalian/emotional brain + neocortex = the Triune Brain