

Science and Intuitive Wisdom

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"Can the journey of the heart, with its capacity for deep intuitive wisdom, and the journey of the mind really ever be the same, and can they arrive, ultimately, at the same destination? Can they walk the same walk and talk the same talk and one know as surely as the other knows?"

If we are to ask this question we must first look at what we mean by the journey of the heart and the journey of the mind. And, before that even, we must ask: what is heart, and what is mind?

Apart from the obvious *physical* component of the heart that operates in the body, pumping blood around our body, bringing life, in the form of oxygen, to all our organs; here, when we refer to heart, we are referring to our capacity to *feel*. In the context of this exploration, I am referring to the 'mythological' or 'metaphorical' heart, rather than the literal one. The heart that brings life, through *feeling*. So, what *is* feeling? And how does it serve us?

Our feelings are the language of the emotions. These are linked to the metaphorical heart. I tend to think of the emotions as the rudder; that which steers us in life, giving us crucial information as to our interior landscape. As we operate in our lives, we are constantly having to make decisions on all sorts of issues, both large and small, and the way we do that is through the information - *informing*-ness - of the emotions of the heart. The information given to us by the emotions is what enables us to know if something is basically good for us or bad for us and, therefore, whether we should choose it, or not. This kind of heart-based information enables us to be able to make wise choices, choosing things that we actually *want*, not just what we *think* we should want.

Thinking, on the other hand, is something that we associate with coming from mind. But, what is mind? Is it really that which promotes, or creates, thinking? Or could it be that which houses all the potentials of reality?

It seems unavoidable, when looking at mind, not to find ourselves suddenly involved in the debate that is commonly referred to as the 'mind-body' problem. Scientists and Philosophers tend to attempt to define mind in opposition to, or in relation to, the body. This seems to be unavoidable. Rather like defining light in contrast to its counterpart, dark. They are interlinked and inseparable, each pointing to the other for definition. It seems we must go here too, looking at mind in relation to body, before we can address mind in relation to heart. So, what is mind?

Mind, has many references in Friedman's book, Bridging Science and Spirit. It is seen, by the Oxford Philosopher, Gilbert Ryle, to be the "ghost in the machine" (pg.76) and, from Plato's perspective, as something "entirely nonmaterial" that "has the capability of existing apart from the body." (pg.77). Descartes introduced the idea of mental phenomena (mind) - that was associated as being "nonextended (i.e. not occupying space), indivisible, and immeasurable." (pg.77).

According to Friedman, in Bridging Science and Spirit,

"Most scientists who think about this issue [of mind & body] view the mind as an epiphenomenon of the body." (pg.76)

One physicist, David Bohm, devised a view of the relationship between mind/body that is clearly defined in the first chapter of Friedman's 'Bridging Science and Spirit'. It is a more holistic model. It is, in fact, the holomovement. This is the 'brainchild' of Bohm's, that refers to;

"a spectrum, a continuum of consciousness with matter on its lowest rung" (pg.72)

David Bohm manages to pull together the idea of mind and body as co-habiting the same space. He refers to this space, or, state of being, as 'soma-significance' (soma - physical, significance - mental). This is a more holistic view of mind that sees mind and body as residing in the same fabric of the universe, the holomovement. Or, as Bohm puts it, the holomovement is "the infinite dimensional ground of All That Is". (pg.78). He sees reality as a sequence of movements from the implicate order (potentiality, or the 'enfolded') to the explicate order (manifested, or the 'unfolded') that are informed and organized by the 'superimplicate order' which, in turn, is housed by the holomovement. To Bohm, the physical and mental are simply;; "two aspects of one overall reality. Each aspect - defined as "a view or a way of looking" - reflects and implies the other" (pg.78). The body and the mind are housed in the holomovement and all emanates from there. Having looked at these philosopher's and physicist's opinions of what mind is, in relation to body, I have to ask myself: what do I think mind is in relation to heart? In my deepest gut level; what is it *made up of* and what is its *purpose*?

I think mind is that which allows us cognition and the experience of self-awareness. I think that mind is infused with and made possible by consciousness. It is not made up of anything physical but it is experienced through the physical. It lives non-locally i.e. it does not travel, nor does it have an opinion. It simply exists as a non-physical medium, a vehicle for us to communicate via, and for us to have self-awareness. I also believe that mind is collective within each species as well as being experienced by us all as an individual process of knowing. I believe that it is possible that different species may have an experience of group mind that is specific to them and that there may be a collective mind that houses all of this. That group

mind may be what Bohm is referring to as the holomovement. Mind seems to be where we experience everything; including thinking, and feeling. Mind is where we experience ourselves experiencing life.

I think our bodies have mind (somatic), I think our hearts have mind. Or rather, our minds have a heart. I think mind is a collective consciousness and that it houses our capacity to think and to feel. It is the space in which our thinking and our feeling journey. And, what of wisdom? Where is that to be found?

When considering wisdom, in relation to these journeys of heart and mind, I would say that the shared journey of our feeling and our thinking is, ultimately, to meet and inform each other. It is in this meeting that wisdom's voice can be heard. If, as many people feel, mind is primarily related to thinking and the heart is primarily related to feeling - which is not what Bohm would suggest, as he feels that mind encompasses all - then obviously these are two things that need to be in conjunction with one another. If they are not, then disaster arises. Wisdom arises when we can listen to both, wherever they are located.

If we don't pay attention to the feelings of the heart, then we are more likely to operate out of a paradigm of a purely 'head-oriented wisdom' which, by tradition, tends to be very analytical, and potentially dangerous; since it is based on reason and logic but not heart wisdom. This wisdom is entirely sequence-based, meaning, it is based on results not consequences. This is a completely different kind of wisdom than that of the heart. It's intelligence is not informed from as many deep, collective, levels as the heart's. Thinking needs to be informed by the heart in a very deep way in order to be safe, effective and profound.

If one is operating from a place of heart-informingness, then we are able, I believe, to hear the collective stories of the universe, and act from a sense of '*community*'. Then, when we make choices, we are making them based on an awareness of the potential consequences, informed by both our feelings and our own intuitive wisdom. However, if we consider the possibility that, as Bohm's holomovement describes, mind is that which houses all, then heart is *in* mind and the journey of the heart and the journey of the mind are one journey, inextricably linked, forever moving in synchronization, through a continual motion of informing and revealing, enfolding and unfolding.

When we are able to be aware of this synchronization and this shared presence, this is when we are able to experience the 'deep intuitive wisdom' that Mary refers to: the wisdom that guides our life, if we let it, the wisdom that can lead to happiness, if we listen, and the wisdom that can lead to ultimately good choices, well made, for both ourselves and that in which we are embedded, when we care...and we care when we feel.

Wherever it is located, deep intuitive wisdom is something that we need right now, more than ever before, so we can turn ourselves around and make good choices, with the *informingness* of both feeling and thinking that is collective, loving and insightful.

Bibliography:

Friedman, Norman; 'Bridging Science and Spirit'. The Woodbridge Group, Or.,1997

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