

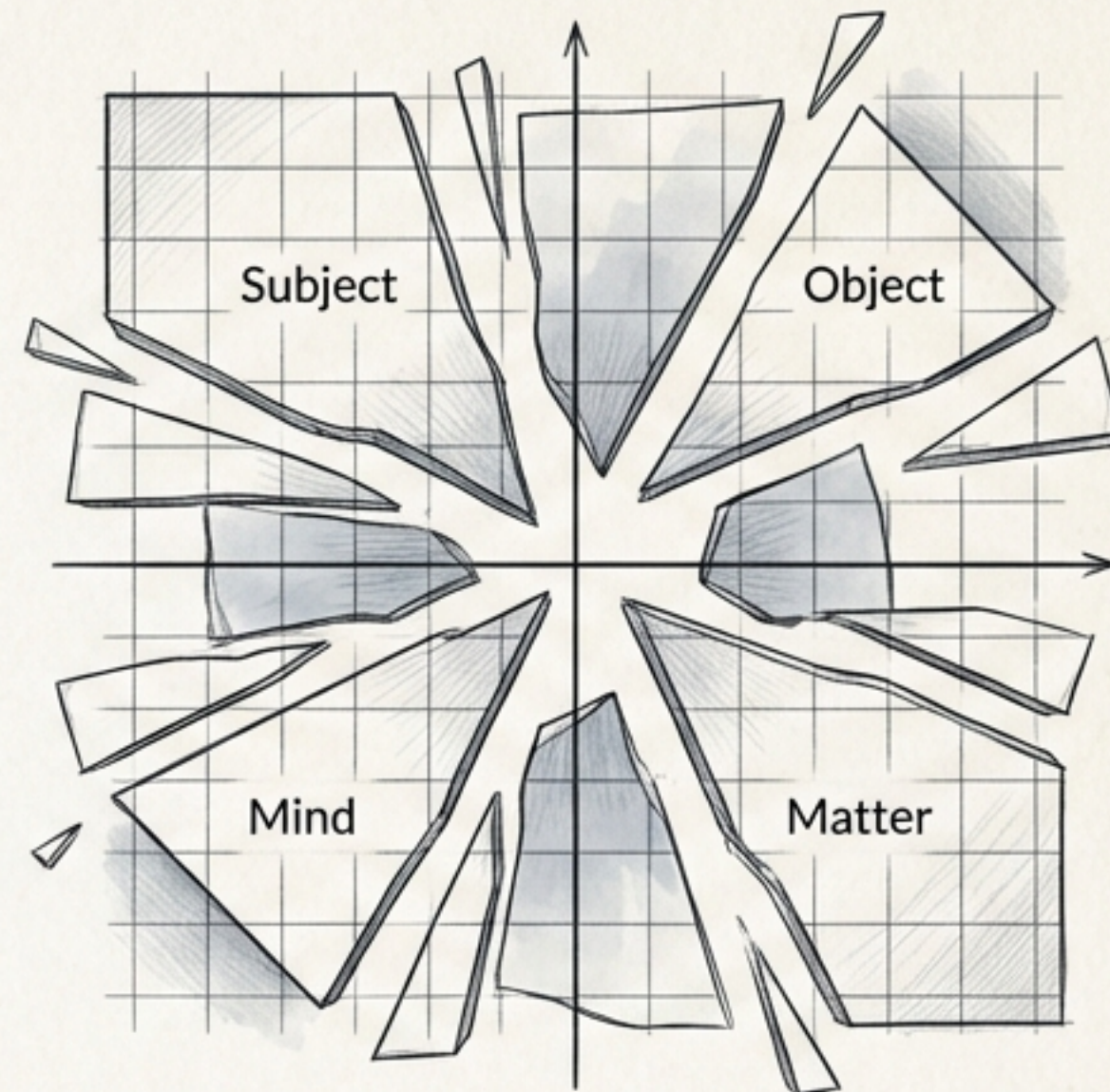


From Tjukurrpa to Quantum Mind

PROCESS, RELATIONALITY, AND THE LIMITS OF ONTOLOGICAL CONVERGENCE

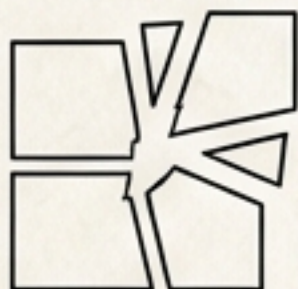
Based on the work of Damien Lafont and the teachings of Yankunytjatjara Elder Bob Randall.

The Illusion of Separation

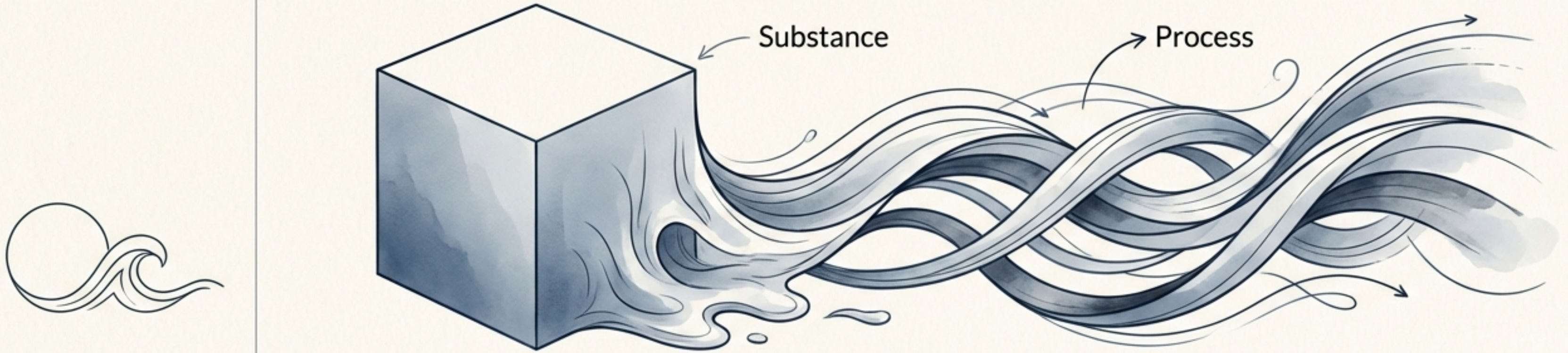


Western philosophy has historically framed reality as a collection of distinct, independent substances. This **'Separative Ontology'** creates artificial divides: Mind vs. Matter, Subject vs. Object, Thought vs. World.

The Consequence: This fragmentation treats consciousness as a private internal faculty, while the world is viewed as an external mechanism governed by impersonal laws.



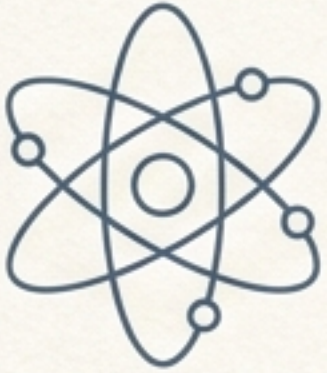
Reality is Event, Not Substance



Alfred North Whitehead challenged the idea of static “things.” He argued that reality is a dynamic field of processes, where “becoming” is more fundamental than “being”.

“The final real things of which the world is made up are actual occasions.” — Alfred North Whitehead

QUANTUM
PHYSICS



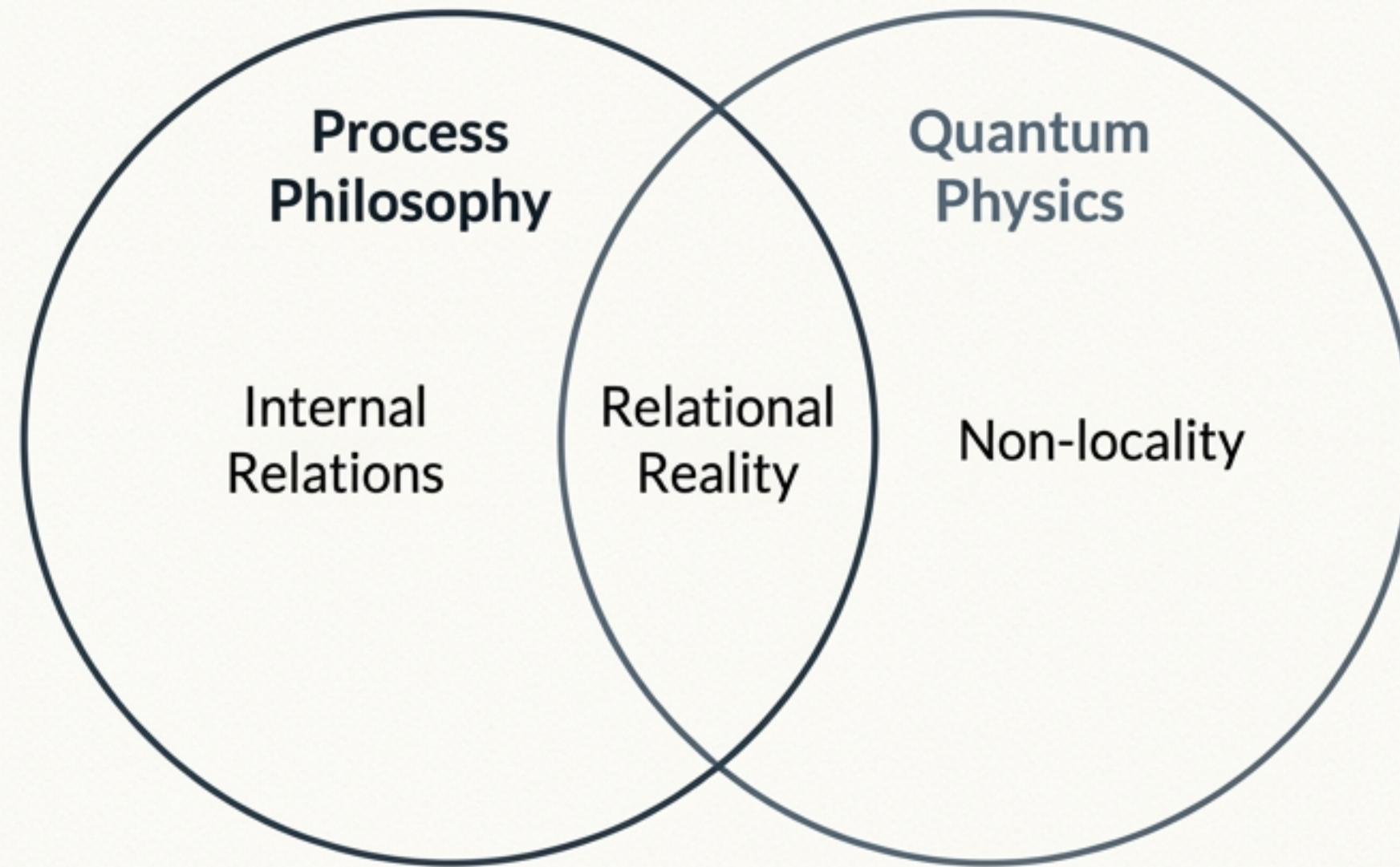
The Holomovement



Quantum theorist David Bohm argued that fragmentation is an ontological error. The world we see (Explicate Order) unfolds from a deeper, interconnected reality (Implicate Order).

Key Insight: Separation is a feature of appearance, not reality. The observer and the observed are part of a single, undivided movement.

The Descriptive Convergence



THE LIMITATION: This frame is **Descriptive**.

Western relational ontologies explain HOW the machine works—that reality is interconnected. But they do not explain HOW TO CARE for it. They lack inherent obligation.



Tjukurrpa is Always Now

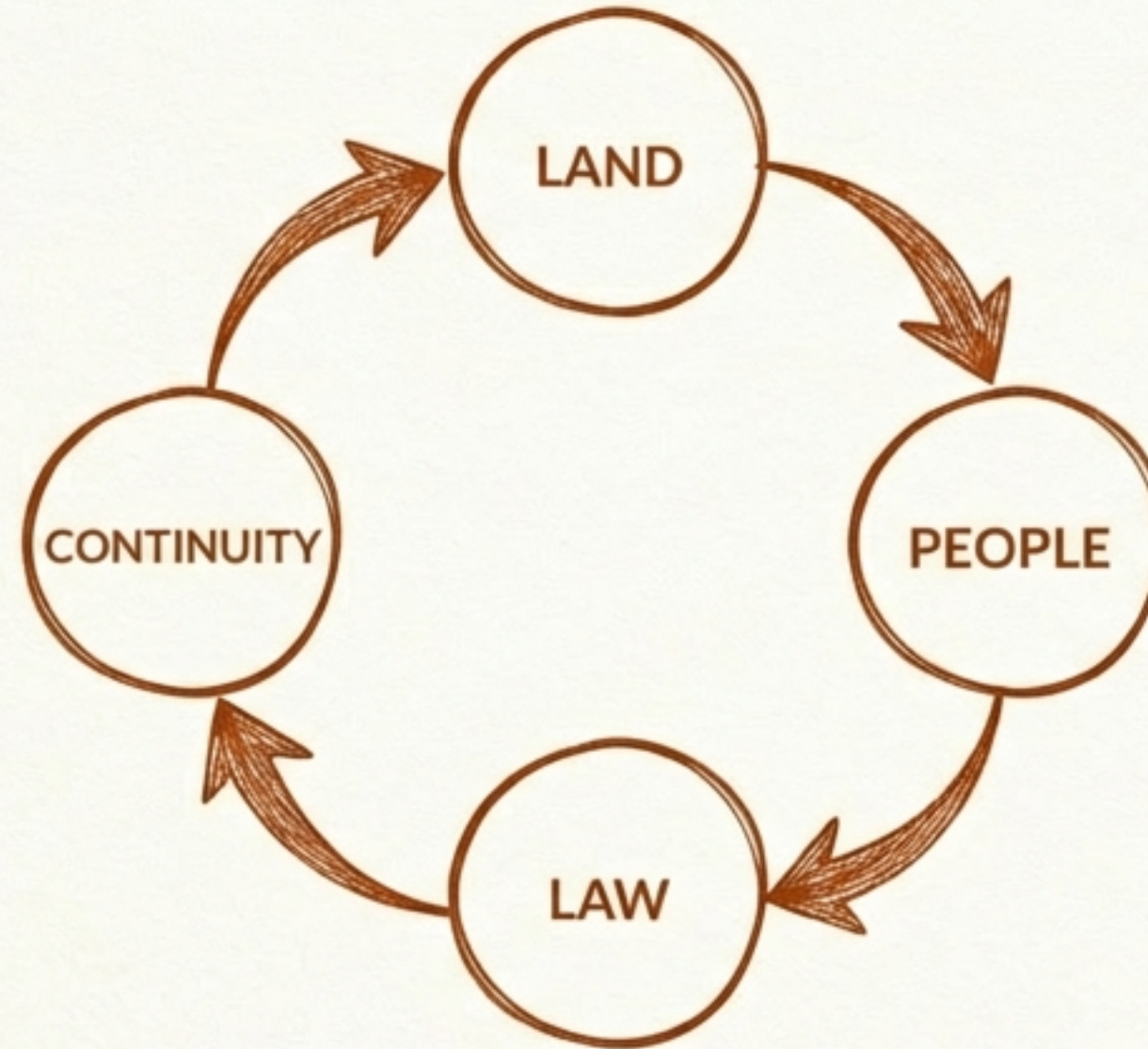
“Tjukurrpa is not something from the past—it is now, it is always happening. It holds everything together.”

— Tjilpi Bob Randall, Yankunytjatjara Nation

Tjukurrpa is often mistranslated as “The Dreaming.” It is not a mythic past. It is an ongoing, active process of lawful continuity. The land is active, and Law is immanent within it.



Law is Immanent, Not Imposed



In Anangu philosophy, law is not a set of abstract rules written on paper. It is immanent within the land and relationships.

To exist is to be in relationship. To be in relationship is to be responsible.

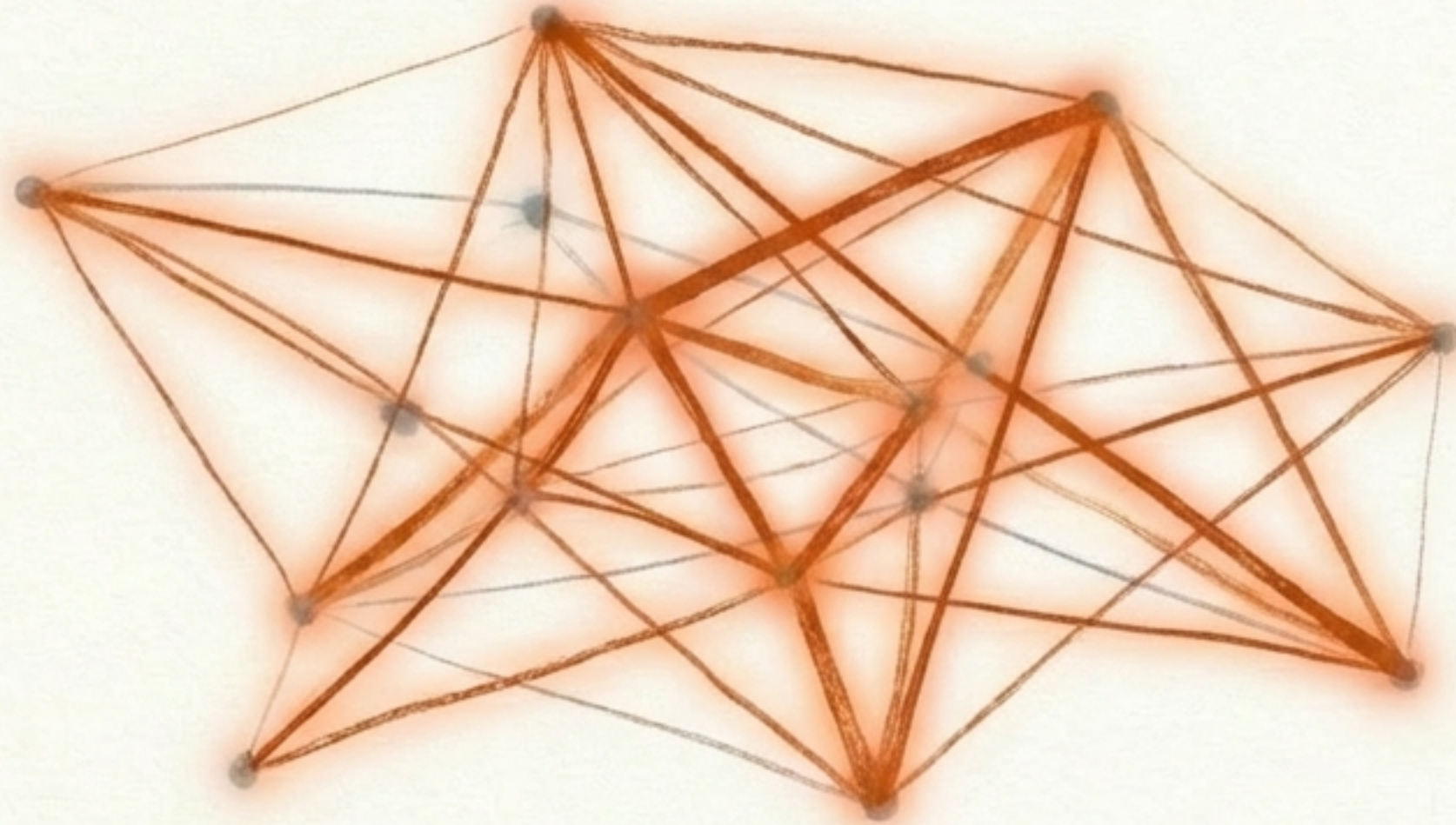
There is no separation between “is” (ontology) and “ought” (ethics).



KURUNPA



Consciousness Arises Between, Not Within

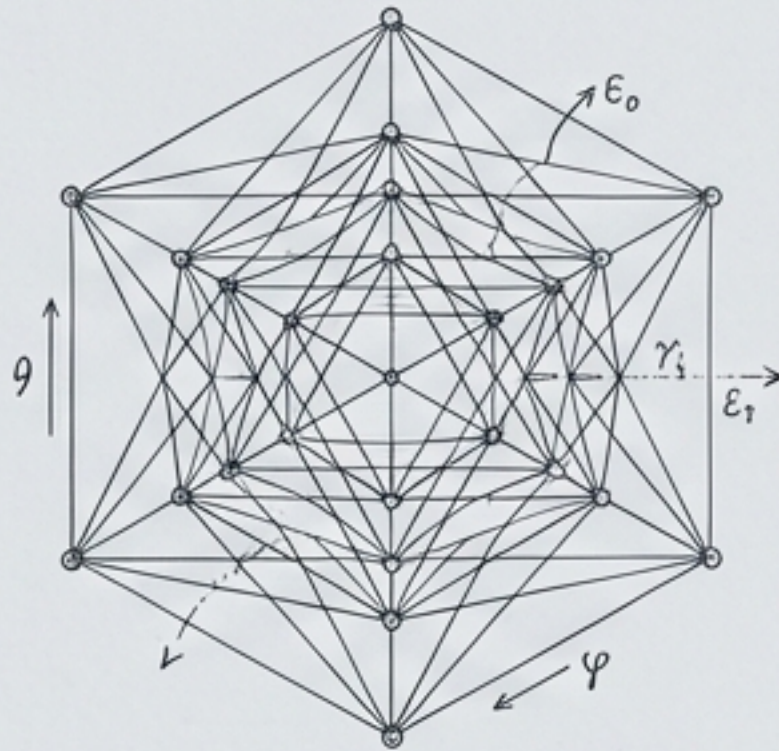


Western thought locates consciousness inside the head. In Tjukurrpa, 'Kurunpa' (spirit/life force) arises within the bond. Consciousness is sustained through right relationship with land and kin. When connection to country is broken, the spirit diminishes. This is not a metaphor; it is a literal loss of vitality.

The Limit of Description

STRUCTURAL REALITY

Western Science



The Quantum Field.

“I am part of the whole.”

PASSIVE / FACT

NORMATIVE REALITY

Tjukurrpa



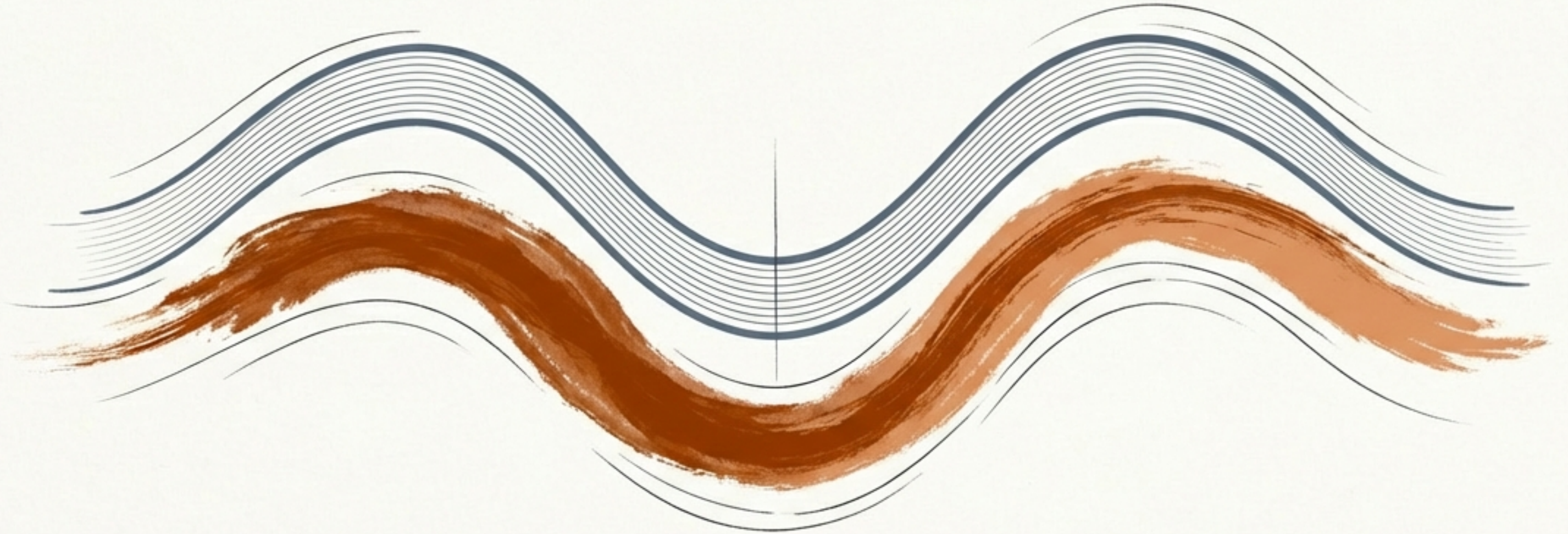
Binding Law.

“I am responsible for the whole.”

ACTIVE / OBLIGATION

Physics describes the field. Tjukurrpa demands you care for it.
You can participate in a quantum process without caring about it; you cannot participate in Tjukurrpa without responsibility.

Convergence, Not Collapse

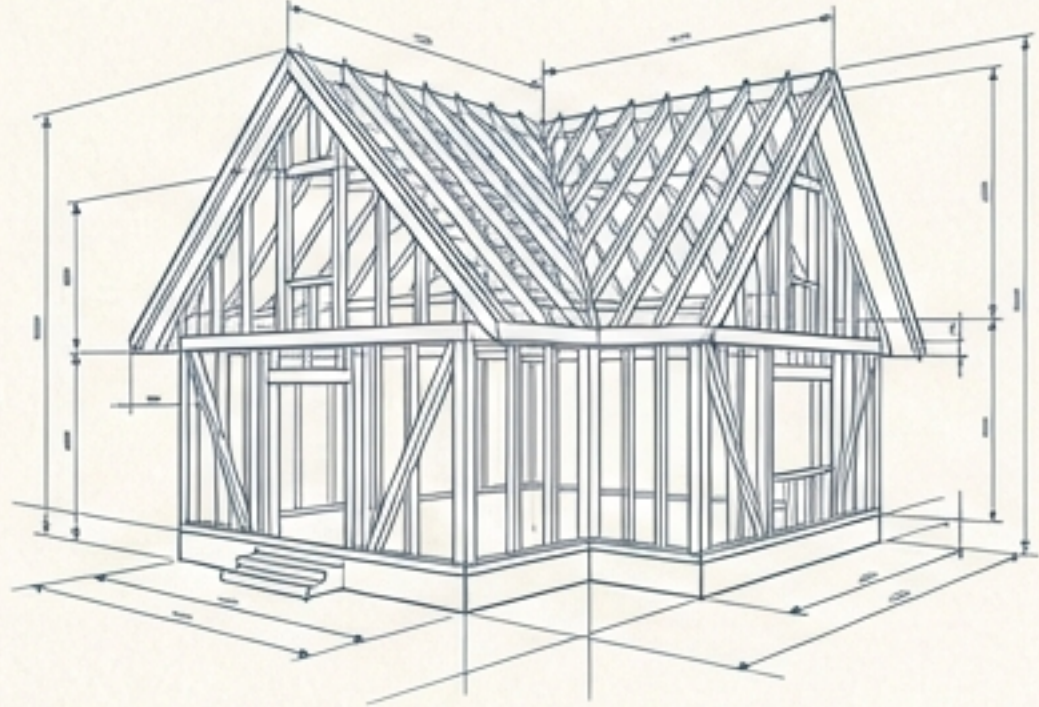
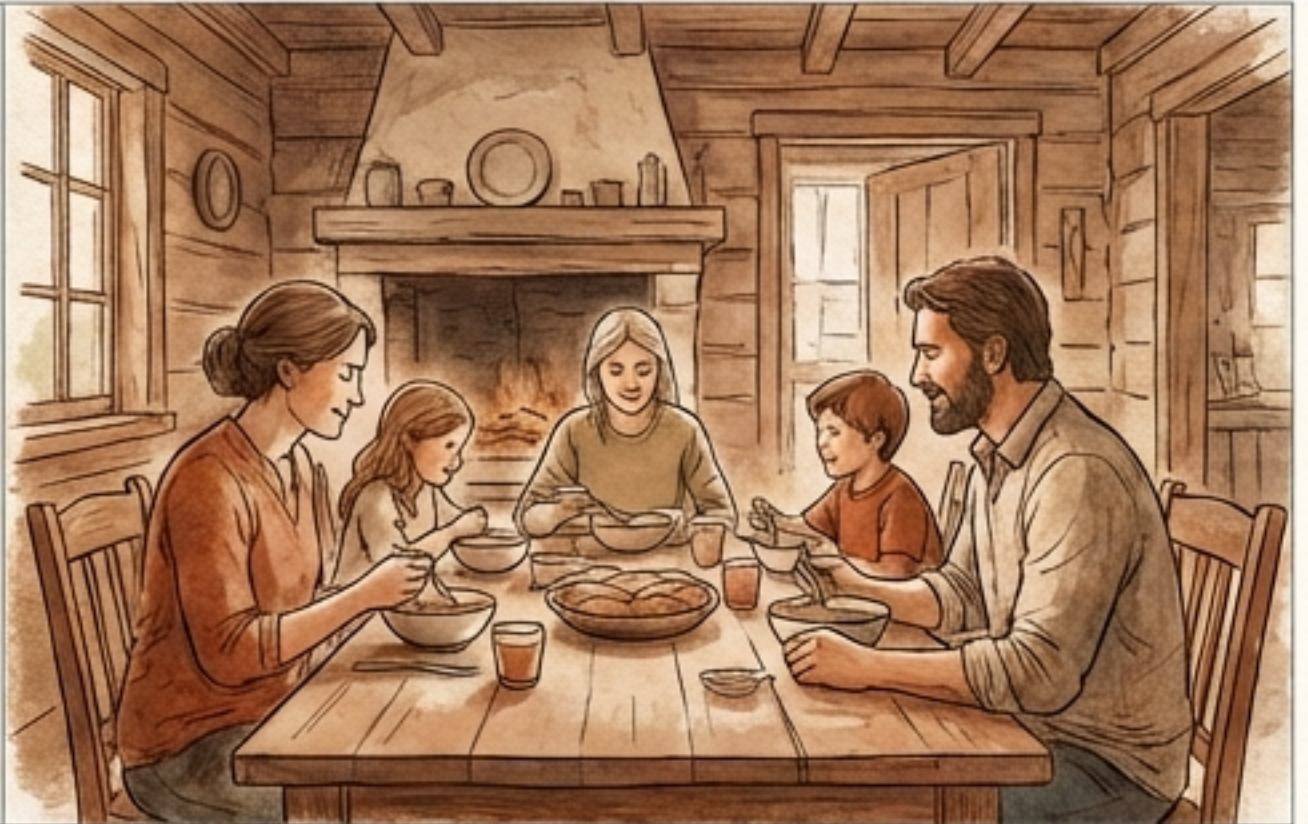


We are not validating Indigenous Law using Quantum Physics. Nor are we treating Tjukurrpa as a metaphor for science.

We use the juxtaposition to see what Western ontology is missing: Law as an intrinsic feature of continuity.

THE MISSING PIECE

The Absence of Obligation

	
STRUCTURE / PHYSICS	LIFE / LAW

Process philosophy and Quantum mechanics successfully dismantle "Substance Metaphysics." However, they remain Normatively Neutral.

Relation explains emergence. It does not explain care. A blueprint explains how a house stands up; it does not explain how a home is maintained.

The Relational Cosmos



A truly relational universe is incomplete if it is only descriptive. Real continuity requires maintenance.

The Shift: We must move from Knowing connection (Bohm/Whitehead) to Maintaining connection (Randall/Tjukurrpa).

Relation is Responsibility



We are not just observers of a quantum field. We are custodians of a living continuity.

Sources & Acknowledgments

This presentation draws on “From Tjukurrpa to Quantum Mind” by Damien Lafont.

Teachings of Tjukurrpa are drawn exclusively from Yankunytjatjara Tjilpi Elder Bob Randall, presented with respect for his cultural authority.

List of Works Cited:

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