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PARTICIPATORY ONTOLOGY AND THE LOGOS:

A Unified Metaphysical Framework Integrating Scale-Invariant Consciousness, Frequency Dynamics, and Christological Coherence

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Author's Note

This paper is the outcome of a two-decade inquiry that began with a conversation—or more precisely, an argument—in 2003, when a former colleague remarked that *The Da Vinci Code* had “debunked” Christianity. I did not have a ready reply at the time. What followed was not an attempt to refute Dan Brown as such, but a sustained effort to articulate, at a deeper level, why belief remains intellectually credible, and what belief might mean in a world where revelation and reason must ultimately speak a shared language.

Over the years, that initial impulse moved beyond instinctive apologetics into a broader philosophical engagement with metaphysics, ontology, and the symbolic structures through which religious knowledge is formed and transmitted. The result is the present working manuscript, which develops a framework I now refer to as Participatory Ontology—an attempt to ground Christian thought in a more fundamental account of Being, resonance, and the Logos as the intelligible structure of reality.

This 2025 version should be understood as provisional. It is not offered as a final system or a closed argument, but as an open proposal—intended to invite critique, dialogue, and collaborative development. I am making it available as a preprint in order to elicit thoughtful engagement and constructive challenge from scholars, theologians, scientists, philosophers, and practitioners working across disciplines and traditions.

I welcome all perspectives offered in good faith, and I remain grateful to those whose questions, disagreements, and insights have already shaped this work—often in ways I did not foresee.

Abstract

This paper develops an expanded metaphysical framework, participatory ontology, that integrates classical Christian metaphysics of the Logos with contemporary work in consciousness studies, scale-invariant cognition, and frequency-structured models of reality. It advances four axioms: **(1)** reality is analogically frequency-structured; **(2)** consciousness is scale-invariant in its basic grammar; **(3)** the universe is participatory and self-interpreting; and **(4)** entanglement is the structural grammar of being. Within this ontology the Logos is interpreted, analogically, as a harmonic attractor of coherence: the personal, divine principle that orders all frequency-patterns into intelligible reality. Jesus Christ is described as the historically singular event of maximal participatory resonance (“perfect phase alignment”) in which the divine source consciousness recognizes and communicates itself in and through a human consciousness without collapsing essences, in continuity with Chalcedonian Christology. The canonical Gospels are read as articulating the objective ontology of the Logos, while the Gospel of Thomas is treated as a phenomenology of interior resonance. The framework yields a non-reductionist, non-pantheistic account of theosis, spiritual transformation, and moral ontology, and it provides a conceptual bridge for dialogue between theology, cognitive science, and the metaphysics of mind. An appendix sketches a conceptual genealogy and glossary, and describes diagrammatic models mapping resonance, participation, and the Logos-field.

1. Introduction: The Fragmented Landscape of Modern Metaphysics

Modern discourse about consciousness and reality is deeply fractured. On one side, physicalist traditions insist that consciousness is an emergent property of sufficiently complex neuronal systems. On the other side, religious and metaphysical traditions insist that consciousness is ontologically fundamental, irreducible to physical processes. Between those poles, contemporary philosophy of mind has developed an increasingly populated “middle space”: panpsychism, dual-aspect monism, cosmopsychism, process metaphysics, panentheism, and other hybrid models. Yet none of these has generated a widely convincing bridge between:

1. contemporary scientific models of the cosmos,
2. lived phenomenology of consciousness, and
3. classical theological accounts of divine being.

The fracture sharpens around a single, persistent question:

What is consciousness, ontologically, and how does it relate to divine being?

Christian theology addresses this question centrally through the concept of the Logos—the divine Word or reason through whom all things came to be and in whom all things cohere ([John 1:1–3](#); [Col 1:17](#)). Classical Christology identifies the Logos with the second person of

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the Trinity, incarnate in Jesus of Nazareth. Contemporary philosophy and science, by contrast, tend to approach the question via relational ontology, information theory, field and process metaphysics, entanglement, resonance, and scale-invariant structures of mind (e.g. [Whitehead 1929](#); [Wheeler 1989](#); [Penrose 1989](#); [Jung 1954](#); [Meijer & Geesink 2017](#)).

The conceptual distance between these discourses is not merely academic. Without a coherent metaphysical framework:

- empirical consciousness studies oscillate between reductive and Mysterion options,
- spiritual and mystical experience risks relegation to subjective epiphenomena, and
- Christology becomes increasingly unintelligible to scientifically literate audiences.

This paper proposes a constructive metaphysical framework—participatory ontology—that seeks to unify classical Christology and contemporary consciousness theory around four axioms and several bridging concepts. The framework is non-reductionist (mind is not reduced to matter), non-pantheistic (Creator/creature distinction is preserved), and Chalcedonian (two natures in one person). It is also meant to be conceptually legible within contemporary science-shaped intellectual culture.

1.1. Method and scope

This is a work of conceptual metaphysics and theological construction, not of empirical science. It draws on:

- process metaphysics and information-theoretic accounts of reality ([Whitehead 1929](#); [Wheeler 1989](#)),
- non-computational and scale-invariant models of mind ([Penrose 1989](#); [Meijer 2018](#)),
- enactivist and participatory theories of cognition ([Varela et al. 1991](#)), and
- patristic and medieval Christian metaphysics of participation, logoi, and theosis ([Augustine 397](#); [Aquinas 1274](#); [Maximus the Confessor 7th c.](#); [Palamas 14th c.](#); [John of the Cross 16th c.](#)).

The four axioms are not derived deductively from these sources but are synthesized from converging insights. They are proposed as a coherent set of metaphysical commitments within which the Christian doctrine of the Logos and the Incarnation can be rendered intelligible in contemporary terms.

1.2. Thesis and contributions

The central thesis is that reality is best understood as a participatory, frequency-structured field of consciousness, ordered by and toward the Logos, and that:

1. A frequency-structured, participatory ontology provides a coherent metaphysical setting for classical Christology and the doctrine of the Logos.
2. The Logos can be fruitfully modelled as a harmonic attractor of coherence—without impersonalizing divine agency or collapsing classical Trinitarian categories.

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3. The canonical Gospels and the Gospel of Thomas can be interpreted as, respectively, the objective ontological disclosure and the subjective phenomenological articulation of the same Logos-field.
4. The theosis tradition can be re-expressed in terms of resonant participation, offering a conceptual bridge between spiritual transformation, moral ontology, and contemporary models of mind.

The paper proceeds in four main steps:

1. Establish four axioms of participatory ontology
2. Develop a formal ontology of the Logos and a Christological model of maximal participation
3. Interpret the canonical Gospels and Thomas within this ontological matrix
4. Address major objections and outline implications for ethics, consciousness studies, and theology, followed by appendices

2. Axioms of Participatory Ontology

The four axioms of participatory ontology are constructive metaphysical claims. They are not offered as self-evident, but as plausible, coherent, and fruitful commitments in light of the sources named above.

2.1. Axiom 1: Reality Is Frequency-Structured

Statement. Reality is fundamentally frequency-structured: to be is to exhibit an ordered, recurrent pattern—a “signature” or structural frequency—within a cosmic field of relations.

“Frequency” here is used analogically, not physically. It does not specify electromagnetic or acoustic frequencies, nor does it commit to any particular physical theory. Rather, it denotes four interrelated features:

1. Patterned recurrence – entities and processes manifest rhythms, cycles, and characteristic modes of repetition.
2. Modulation – patterns can shift, interact, interfere, and superpose, producing more or less coherent wholes.
3. Relational identity – an entity’s “identity” is constituted by its stable pattern of relations, not by an inert substrate.
4. Coherence across scales – patterns recur fractally or analogically at micro, meso, and macro levels.

This axiom draws on several strands:

- Whitehead’s “actual occasions” as pulses of becoming and his emphasis on rhythmic process rather than static substance ([Whitehead](#)).

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- Wheeler’s “it-from-bit” vision of a universe whose ontology is fundamentally informational and relational ([Wheeler 1989](#)).
- [Meijer and Geesink’s](#) “holoflux” dynamics, which model reality in terms of toroidal, multi-scale coherence patterns ([Meijer & Geesink 2017](#)).

Why frequency rather than mere relation? Classical substance metaphysics struggles to account for dynamism, emergence, and transformation without positing static substrates. Purely relational or process metaphysics, by contrast, sometimes lack a clear account of structured regularity and the conditions for resonance and harmonic ordering. “Frequency” captures both dynamism and stability: an enduring pattern can be precisely a stable recurrence within dynamic flow.

Using “frequency” helps to conceptualize:

- why some configurations of reality resonate (cohere, amplify, integrate), while others interfere or disintegrate;
- how distinct entities can nonetheless be commensurable, capable of entering into patterned relations.

Participatory ontology therefore claims: to be is to be a pattern capable of resonance—and, as we shall see, ultimately ordered by and toward the Logos.

2.2. Axiom 2: Consciousness Is Scale-Invariant

Statement. Consciousness exhibits a scale-invariant grammar: the basic structural features of consciousness (intentionality, inwardness, meaning-recognition, reflexive self-awareness) recur analogically across levels of organization.

This does not mean that rocks have thoughts or that galaxies introspect. It does mean:

- The formal features of consciousness—aboutness, unity, qualia, self-reference—are not arbitrarily confined to human or even animal brains.
- There is an analogical continuity between finite consciousness and divine consciousness (the *analogia mentis* in Aquinas).

This axiom draws on:

- Jung’s archetypes as transpersonal forms structuring both individual and collective unconscious ([Jung 1954](#)).
- Penrose’s argument that human mathematical insight involves non-computable structures irreducible to classical physics ([Penrose 1989](#)).
- Meijer’s suggestion that consciousness may be field-like and multi-level, not simply a late-emergent brain property ([Meijer 2018](#)).
- Aquinas’s view that all finite intellects participate analogically in the infinite intellect of God ([Aquinas 1274](#)).

This position is not identical with panpsychism, which typically attributes some form of proto-experience to all basic physical entities. Nor is it simply cosmopsychism, which posits a

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single cosmic mind of which all minds are parts. Rather, the claim is structural and analogical: wherever there is genuine consciousness, it will exhibit a shared grammar, and this grammar is most fully realized in divine consciousness.

Scale-invariance matters because it allows us to speak about:

- the Logos as the infinite, archetypal consciousness in which all logoi (principles of beings) subsist;
- finite consciousness as participatory in and structurally resonant with that Logos;
- a spectrum of resonant alignment (theosis) rather than a simple ontological gap between human and divine.

2.3. Axiom 3: The Universe Is Participatory and Self-Interpreting

Statement. The universe is not merely observed; it is constituted and disclosed through participation. Conscious agents are not passive recorders of a pre-interpreted reality; they are active co-interpreters through whom reality comes to explicit self-knowledge.

This axiom integrates three threads:

1. Wheeler's participatory universe. Wheeler famously proposed that "observer-participance" is central to the formation of physical reality: the universe requires measurement-like interactions to become determinate in specific ways ([Wheeler 1989](#)).
2. Enactivist cognitive science. Varela, Thompson, and others argue that perception is not passive representation but active enaction of a world: cognition arises from the dynamic coupling of organism and environment ([Varela et al. 1991](#)).
3. Augustine's Inner Teacher. In *De Magistro*, Augustine suggests that all genuine teaching involves an inner illumination by the divine Logos; the mind comes to know truth through a participatory dialogue with God ([Augustine 397](#)).

Participatory ontology synthesizes these into the claim that:

- reality is inherently intelligible,
- conscious beings are sites where this intelligibility becomes explicit, and
- the universe is, in this sense, self-interpreting through conscious nodes.

This does not entail that finite observers create reality ex nihilo. Rather, it means that the actualization and articulation of potentials into determinate patterns—as known and lived—occurs through participation. Ultimately, on a Christian reading, it is the Logos who is the primordial interpreter of the universe, and finite consciousness participates in this ongoing act of interpretation.

2.4. Axiom 4: Entanglement Is the Structural Grammar of Being

Statement. Entanglement is the structural grammar of being nothing exists in radical isolation; entities are constituted by relations that exhibit non-separability, unity-in-difference, and coherence across space, time, and mind.

Again, “entanglement” here is analogical. It resonates with quantum entanglement, where physically separated particles exhibit correlated states not reducible to local properties. But the metaphysical claim is broader:

- Entities are not self-enclosed monads; their identities are co-determined by webs of relation.
- These relations are not merely external; they penetrate and shape the very being of entities.
- Across the cosmos, there is a pervasive interdependence such that the intelligibility of any part presupposes its integration into a larger whole.

Theologically, this axiom is deeply informed by:

- Maximus the Confessor’s doctrine of the logoi, according to which each creature has an inner intelligible principle (logos) that pre-exists in and is held together by the one Logos ([Maximus, Ambigua](#)).
- Palamas’s essence–energies distinction, which holds that creatures can participate in the uncreated energies of God without collapsing the Creator–creature difference at the level of essence ([Palamas, Triads](#)).

In Maximus, the logoi are entangled in the one Logos: each creaturely logos is distinct yet cohere in Christ. In Palamas, divine energies are present and active in all things, sustaining them and drawing them toward union without identity. Entanglement, in the present analogical sense, names this non-separable, participatory interweaving of beings in God.

Thus:

Axiom 4. To exist is to be entangled—to participate in a multi-level web of relations whose ultimate coherence is the Logos.

3. The Logos Within Participatory Ontology

Within this ontological matrix, the Logos is understood along three mutually reinforcing dimensions:

1. Theological (classical): the second person of the Trinity, eternally begotten of the Father.
2. Metaphysical: the harmonic attractor of coherence that orders all frequency-patterns into intelligible unity.

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3. Phenomenological: the deep structure through which and in which consciousness resonates with reality.

These three registers are not alternatives but aspects of one reality, articulated in different conceptual languages.

3.1. The Theological Identity of the Logos

Classically, the Logos is a divine hypostasis, the Son, consubstantial with the Father and the Spirit. The prologue to John's Gospel identifies the Logos as both with God and God, the one through whom all things were made ([John 1:1–3](#)). Pauline and deutero-Pauline texts speak of Christ as the one "in whom all things hold together" ([Col 1:17](#)) and as the "wisdom of God" ([1 Cor 1:24](#)).

Participatory ontology presupposes this creedal identity. It does not reduce the Logos to an impersonal metaphysical principle or cosmic law. Rather, it seeks to conceptualize how a divine person can be both:

- the personal self-expression of God, and
- the structural principle of cosmic intelligibility.

3.2. The Logos as Harmonic Attractor of Coherence

Given the axioms above, the Logos can be analogically described as the harmonic attractor of coherence:

- As frequency-structured beings, entities can enter more or less coherent patterns of relation.
- As scale-invariant consciousness, the Logos contains the archetype of every pattern of intelligibility.
- As the ground of a participatory, self-interpreting universe, the Logos is the primordial subject in whom all truths are known and by whom all finite acts of knowing are sustained.
- As the centre of entanglement, the Logos is the one in whom all logoi are held in unity without confusion or collapse.

A harmonic attractor is a principle or pattern toward which dynamical systems tend as they evolve. Here, the Logos is the ultimate attractor of coherence: all created frequency-patterns—energies, processes, minds—are ordered by and toward participation in the divine pattern, the eternal Word.

This harmonizing role corresponds to:

- Aquinas's *participatio entis*, where all beings exist by participation in the divine act of being ([Aquinas 1274](#)).
- Maximus's *logoi*, where the intelligible principles of creatures pre-exist in the Logos.

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- Meijer’s holoflux field, in which coherent toroidal structures reflect multi-scale integration (Meijer 2018).
- Wheeler’s information-structured universe, rooted in a fundamental principle of intelligible order.

To say “the Logos is the harmonic attractor of coherence” is not to depersonalize the Logos, but to describe the way the eternal Son functions metaphysically with respect to creation: as the archetypal pattern in, through, and toward which all reality finds its most coherent form.

3.3. The Phenomenology of Logos-Resonance

At the level of lived experience, the Logos manifests as the deep structure of resonance between consciousness and reality:

- When the world appears intelligible, ordered, meaningful, consciousness is resonating with the Logos.
- When one experiences moments of profound insight, ethical clarity, or contemplative union, these can be described as heightened resonance with the Logos.
- Augustine’s Inner Teacher is precisely the experience of truth “from within,” where the Logos is encountered as the light in which all other things are seen (Augustine 397).

Thus, the Logos is simultaneously:

- the ontological source of all being and order,
- the metaphysical pattern of coherence, and
- the experiential ground of intelligibility and spiritual awakening.

4. Christology: The Event of Maximal Participation

Given the ontological role of the Logos, Christology can be reformulated in terms of participation and resonance without abandoning Chalcedonian categories.

4.1. The Hypostatic Union as Perfect Phase Alignment

Classical Christology confesses that in Jesus of Nazareth, the eternal Logos assumed a complete human nature, uniting divine and human natures “without confusion, without change, without division, without separation” in one person (Chalcedon, 451 CE). Maximus the Confessor later insists on the presence of two wills (divine and human) in Christ, harmonized but not collapsed (dyothelitism).

Within participatory ontology, this union can be modelled as an event of maximal participatory resonance or “perfect phase alignment”:

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- The human consciousness of Jesus (with its own finite frequency pattern) is fully, freely, and continuously aligned with the divine pattern of the Logos.
- The two natures retain their distinct ontological status (divine uncreated essence; human created nature) but are united in a single hypostasis, the person of the Logos.
- The “phase alignment” metaphor denotes that, at every level of Jesus’s human life—cognitive, affective, volitional—there is a perfect coherence and transparency to the divine pattern.

This should not be misunderstood as implying that the human nature of Christ gradually “phases in” to union over time, nor that the human will is overwhelmed or erased. Rather:

- From the moment of conception, the humanity of Jesus subsists in the person of the Logos.
- Over the course of the earthly life, this union is historically manifested and economically enacted in the world (e.g. through obedience, teaching, miracles, passion).
- The “event” language emphasizes that the Incarnation is a historical, concrete actuality, not a timeless abstraction.

In this model, Christ’s human will is maximally resonant with the divine will: at every point, the human will of Jesus freely aligns with and expresses the divine intention. Dyothelitism is preserved (two wills, two energies), but their relation is one of perfect synergy.

4.2. Christ as Cleared Channel and Archetypal Resonator

A convenient metaphor is that of Christ as the cleared channel or perfect resonator of the Logos:

- In fallen human consciousness, egoic noise, fragmentation, and dissonance distort the resonance with the Logos.
- In Christ, the “channel” is fully open: the divine Logos can “sound” through the human life without distortion.
- This aligns with Gregory of Nyssa’s vision of the spiritual ascent (epektasis) and Maximus’s account of Christ as the recapitulation and integration of all created logoi.

At the same time, Christ is not simply an exemplary resonator. He is uniquely:

1. The ontological source of all resonance: as Logos, he is the one in whom all logoi subsist.
2. The archetypal pattern of resonant human existence.
3. The concrete historical instantiation in which God recognizes and speaks God’s own self in human life.

Thus, Christ is the ontological bridge between the infinite Logos-field and finite human consciousness.

4.3. Theosis as Resonant Transformation

Against this Christological backdrop, theosis can be reinterpreted as progressive resonance with the Logos.

Traditionally, theosis refers to participation in the divine life, becoming “partakers of the divine nature” (2 Pet 1:4) without ontological identity with God. Palamas and the hesychast tradition articulate this as participation in the uncreated energies of God.

In resonance terms:

Spiritual Term	Resonance Term
Holiness	Coherence with the Logos
Sin	Phase distortion / dissonance
Illumination	Noise reduction; clarity
Union (theosis)	Stable, high-amplitude resonance

Holiness: a life pattern that vibrates in tune with the Logos’s pattern of self-giving love.

Sin: actions and dispositions that introduce destructive interference, fragmenting coherence within and between persons.

Illumination: a reduction of egoic noise, cognitive distortions, and affective turbulence, allowing greater transparency to the Logos-light.

Union: not loss of self, but the stabilization of a resonant identity in which the created self participates deeply in the uncreated energies.

The spiritual path, as described by figures like John of the Cross, Gregory of Nyssa, and Maximus, can thus be updated in terms of metaphysical resonance without losing its traditional content.

5. Canonical Christology and Thomasine Phenomenology

The framework also offers a way to relate the canonical Gospels to the Gospel of Thomas without pitting them against each other.

5.1. The Canonical Gospels as Ontological Revelation

The canonical Gospels, especially John, are not merely collections of sayings and miracles stories; they are ontological disclosures of the identity of Jesus as the Logos:

- John’s prologue establishes the Logos as divine, creative, and incarnate.
- The “I am” sayings articulate Christ’s identity in metaphysical terms: “I am the way, the truth, and the life” (ontological access to God), “I am the light of the world”

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(epistemic and ontological illumination), “I am the bread of life” (participatory sustenance).

- Colossians and Hebrews extend this ontology: Christ is the “image of the invisible God,” “through whom” and “for whom” all things exist ([Col 1:15–17](#)), the one who “upholds the universe by the word of his power” ([Heb 1:3](#)).

Within participatory ontology, the canonical Gospels are thus read as articulating the objective structure of reality in Logos-centric terms. They describe:

- the identity of the Logos,
- the fact and nature of the Incarnation,
- the cosmic scope of Christ’s work, and
- the eschatological destiny of creation in Christ.

They function, in other words, as the ontological grammar of Christian metaphysics.

5.2. The Gospel of Thomas as Phenomenology of Resonance

The Gospel of Thomas, by contrast, reads less like a narrative and more like a collection of sayings emphasizing interior awakening and self-recognition in relation to the divine. Scholarly debate over its origins and relationship to the Synoptics remains robust ([e.g. DeConick, Pagels](#)), and this paper does not address its historical questions or canonical status.

Instead, Thomas is here interpreted as offering a phenomenology of resonance with the Logos. Consider three logia:

- Logion 3: “The kingdom is inside of you and it is outside of you...” This suggests that ultimate reality (the “kingdom”) is both immanent and transcendent, accessible through interior awareness that simultaneously discloses a transformed perception of the world. In participatory ontology, this corresponds to awakening to the Logos-field as the deep structure within and around consciousness.
- Logion 70: “If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you will kill you.” Here the “within” can be interpreted as the seed of Logos-resonance, the latent capacity of consciousness to align with the divine pattern. Salvation and destruction turn on whether this potential is actualized.
- Logion 77: “Split a piece of wood, and I am there; lift up the stone, and you will find me there.” This logion depicts a kind of entangled presence, resonant with Maximus’s logoi: Christ is encountered in the depth of created reality, beneath ordinary perception, as the one in whom all things subsist.

On this reading, Thomas does not propose a rival ontology to the canon, but gives a first-person phenomenological account of awakening within the Logos-field the canon describes. It articulates what resonant participation feels like from the inside.

5.3. Canon and Thomas in Participatory Relation

The distinction can be summarized:

Level	Canonical Gospels	Gospel of Thomas
Primary focus	Ontology of the Logos and Christ	Phenomenology of interior encounter
Mode	Narrative, kerygmatic, doctrinal	Sayings, aphoristic, mystical
Function	Define who Christ is	Describe how Christ is experienced
Role in this model	Objective structure	Subjective resonance articulation

Participatory ontology thus allows for a non-competitive relation between canon and Thomas: one provides the coherence-field, the other a map of resonant awakening within that field.

6. Mechanisms of Resonant Awakening

Translating theosis into cognitive-metaphysical terms requires attention to the mechanisms by which resonance with the Logos deepens. Three such mechanisms can be distinguished:

1. Phase alignment
2. Transparency
3. Dual-perspective identity

These are conceptual tools, not rigid stages.

6.1. Phase Alignment: Matching the Divine Pattern

Phase alignment refers to the process by which the “frequency pattern” of a human life becomes increasingly synchronized with the pattern of the Logos:

- On the moral plane, this involves aligning one’s actions, desires, and values with the self-giving love revealed in Christ.
- On the cognitive plane, it includes conforming one’s thinking to the truth, abandoning falsity, and cultivating wisdom.
- On the affective plane, it means letting divine compassion, joy, and peace reshape internal dispositions.

Gregory of Nyssa’s notion of *epektasis*—unceasing progress into God—can be reinterpreted as an ongoing process of ever deeper phase alignment. John of the Cross’s “dark night” describes the painful stripping away of mismatched patterns, enabling more exact resonance.

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Contemporary cognitive science might speak of this as the recalibration of predictive models, the re-training of attention and perception to expect and recognize the Logos-pattern in reality. Spiritual disciplines (prayer, meditation, fasting, acts of mercy) function as enactive practices that reshape the organism-environment coupling in a more Logos-congruent direction.

6.2. Transparency: Reducing Egoic Noise

Transparency is the reduction of egoic noise that distorts or blocks Logos-light:

- In the spiritual tradition, this corresponds to purification from disordered passions, attachments, and illusions.
- In psychological terms, it involves diminishing the grip of defensive self-narratives, compulsive rumination, and projections.
- In phenomenological terms, it yields a more open, clear, and receptive awareness.

John of the Cross's language of purgation and the dark night of the senses/spirit can be interpreted as the painful attenuation of egoic frequencies that interfere with divine resonance. Palamas's hesychastic tradition of inner stillness (hesychia) seeks precisely this kind of transparency: the heart becomes a clear mirror reflecting divine light.

From an enactivist standpoint, transparency reduces self-centred attractors in the cognitive-affective system, allowing new patterns of relational responsiveness to emerge. The "I" becomes less of a noisy centre and more of a transparent node through which the Logos acts and knows.

6.3. Dual-Perspective Identity: "I Live, Yet Not I"

Finally, dual-perspective identity names the paradoxical structure of identity in theosis, famously expressed by Paul: "It is no longer I who live, but Christ lives in me" ([Gal 2:20](#)).

In resonance terms:

- The finite self remains real and distinct (no absorption into the divine essence).
- Yet the self's deepest identity becomes co-identified with Logos-resonance: the "I" is most fully itself precisely when Christ lives in and through it.
- Identity becomes bi-focal: experienced both as "I" and as "Christ-in-me," without confusion.

Maximus describes human freedom as synergistic with divine grace: God acts without coercion, and the human will co-operate freely. Dual-perspective identity conceptualizes this synergy as the stabilization of a resonant selfhood in which divine and human energies co-inhere without collapse.

In contemporary psychological terms, dual-perspective identity might be described as a transformation of the self-model: the central narrative of "who I am" becomes thoroughly re-written in Christological terms, while remaining personally owned and enacted.

7. Objections and Replies

Any ambitious metaphysical framework invites objections. Four central concerns are anticipated here.

7.1. Objection 1: “These collapses into nondual monism.”

If all reality is a frequency-structured Logos-field and theosis is increasing resonance, does this not amount to a form of nondual monism or idealism in which the Creator-creature distinction dissolves?

Reply. The framework explicitly preserves:

- Creator–creature distinction: God’s essence remains transcendent and incommunicable (**Palamas**). Creatures participate in God’s energies, not God’s essence.
- Ontological asymmetry: The Logos is uncreated, necessary, and infinite; creatures are created, contingent, and finite.
- Personal distinction: The Logos is a divine hypostasis; human persons are distinct hypostases participating in the Logos.

The resonance model thus aligns with classical Christian panentheism rather than monism: all things are in God and God is present to all things, but God exceeds the sum of all created frequencies. Participation does not imply identity of essence.

7.2. Objection 2: “Christ is reduced to a metaphor or archetype.”

Describing Christ as a “perfect resonator” or “maximal phase alignment” might sound like reducing Jesus to an exemplary mystic or archetypal symbol of unity, rather than the unique incarnate Son of God.

Reply. The model insists on:

- The historical concreteness of Jesus of Nazareth, born, crucified, and risen in time.
- The uniqueness and unrepeatability of the hypostatic union: no other human person is or can be personally identical with the eternal Logos.
- The Chalcedonian structure of two natures in one person, preserved not just conceptually but as the backbone of the resonance model.

“Phase alignment” functions as a metaphysical description of the hypostatic union’s mode of functioning, not as a replacement of the union itself. Christ is not an abstract “pattern”; he is the personal agent who is that pattern and who acts as such.

7.3. Objection 3: “Frequency and entanglement are pseudoscientific buzzwords.”

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The use of “frequency” and “entanglement” may appear as an appropriation of scientific language for metaphysical or spiritual purposes, risking confusion or pseudoscience.

Reply. The paper explicitly treats these terms as analogical metaphors:

- It does not claim that spiritual states correspond to specific physical frequencies or that quantum entanglement literally explains mystical union.
- Instead, it borrows the structural features of these concepts—recurrence, modulation, non-local correlation, non-factorizability—to articulate metaphysical relations.

One could, in principle, restate the framework using purely philosophical terms (relation, communion, participation, unity-in-difference). The advantage of “frequency” and “entanglement” is that they:

- capture the dynamic, processual, and multi-scale nature of reality more vividly, and
- foster conceptual bridges with contemporary scientific imagination.

This is not “physics as theology,” but a theological metaphysics that selectively appropriates scientifically informed metaphors.

7.4. Objection 4: “Canon and Thomas cannot be harmonized so easily.”

Scholarly debates about the Gospel of Thomas are intense: some see it as Gnostic, others as an early sayings source, others as a later mystical re-reading of Jesus. Treating it as a simple phenomenological counterpart to the canon might seem naive.

Reply. The present proposal is modest in scope regarding Thomas:

- It does not argue for Thomas’s canonical status or historical primacy.
- It acknowledges that Thomas’s theology can diverge from canonical emphases and may exhibit Gnostic tendencies in certain logia.
- It treats select logia heuristically, as articulations of an interior spiritual experience that can be interpreted in light of canonical Christology.

Thus, the canon remains normative for ontological Christology. Thomas is used as a secondary phenomenological witness, whose insights are discerned and evaluated in light of the Logos-framework derived from Scripture and tradition.

8. Implications and Future Directions

Participatory ontology has implications across several domains.

8.1. Ethics: Resonant Ontology and Moral Realism

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If reality is ordered by a Logos of self-giving love, then:

- Moral values are not arbitrary or merely subjective; they reflect the resonant patterns of flourishing within the Logos-field.
- Actions are good insofar as they increase coherence, mutuality, and life-giving resonance among beings; they are evil insofar as they introduce destructive interference, fragmentation, and dehumanization.
- Justice, mercy, and solidarity become not only divine commands but ontological requirements for participation in reality's deepest order.

This supports a form of moral realism grounded in the structure of being itself, rather than in external fiat or purely human construction.

8.2. Consciousness Science: Scale-Invariant Models and Theological Dialogue

The framework suggests several avenues for dialogue with consciousness research:

- Field-like and scale-invariant models (e.g. field theories of consciousness, integrated information across scales) might be interpreted as partial descriptions of the Logos-structured frequency field.
- Predictive processing and enactivism can be integrated into the account of phase alignment and transparency as cognitive/affective mechanisms of resonance.
- The hard problem of consciousness is reframed: consciousness is not an inexplicable emergent from matter, but a fundamental dimension of reality, ultimately grounded in the Logos.

None of this implies empirical verification of the Logos-doctrine. Rather, it suggests that certain empirical findings are more naturally at home within a participatory, Logos-centric ontology than within strict physicalism.

8.3. Theology: Christology and Theosis in Contemporary Idiom

Theologically, participatory ontology:

- Offers a way to speak of Incarnation and theosis in conceptual language intelligible to scientifically formed minds.
- Rearticulates Palamas, Maximus, and Aquinas in terms of resonance, scale-invariance, and entanglement.
- Helps to integrate mystical theology (John of the Cross, hesychasm) with systematic theology by showing how spiritual transformation expresses the underlying metaphysics of the Logos.

It thus serves as a candidate for a contemporary Christian metaphysics of mind, grounded in tradition yet conversant with modern science.

8.4. Epistemology: Interior Resonance and Rational Accessibility

Epistemologically, the framework suggests:

- Knowledge is not merely correspondence between propositions and facts, but resonance between mind and reality in the Logos.
- Augustine's Inner Teacher becomes the Logos resonating within finite consciousness, enabling recognition of truth.
- Rational inquiry, empirical investigation, and contemplative practice are all modes of participatory attunement to reality's intelligible structure.

Justification, on this model, involves both:

- External alignment with how things are (coherence with Logos-structured reality), and
- Internal transformation of the knower (progressive resonance), integrating epistemic virtue with spiritual growth.

9. Conclusion

This paper has proposed participatory ontology as a metaphysical framework that:

1. Describes reality as frequency-structured, scale-invariant, participatory, and entangled.
2. Interprets the Logos as the harmonic attractor of coherence—a divine person who is the source, pattern, and end of all intelligible being.
3. Models Christ as the event of maximal participatory resonance, the hypostatic union in which the Logos fully expresses and recognizes itself in a human life without collapsing essences.
4. Recasts theosis, spiritual transformation, and moral life as processes of resonant alignment with the Logos.
5. Provides a non-competitive relation between canonical Christology and Thomasine phenomenology as ontological and experiential articulations of the same Logos-field.
6. Addresses key objections concerning monism, metaphorization, and misuse of scientific language.
7. Opens pathways for interdisciplinary dialogue between theology, philosophy of mind, and cognitive science.

Whether or not one ultimately accepts this framework, it illustrates how classical Christian doctrines of the Logos and the Incarnation can be re-expressed in a coherent, scientifically literate metaphysical idiom without sacrificing theological orthodoxy or phenomenological depth. As such, it contributes to the ongoing task of articulating a metaphysics of consciousness and reality in which Christological coherence and scientific intelligibility mutually illuminate rather than exclude one another.

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Appendix A: Conceptual Genealogy and Influences (Sketch)

Scientific and Philosophical Sources

- Whitehead (1929) – Process metaphysics, actual occasions as rhythmic pulses; emphasis on becoming, relation, and creativity.
- Wheeler (1989) – “It from bit” and the participatory universe; information and observer-participation at the foundations.
- Penrose (1989) – Non-computable aspects of mind, mathematical realism, and the plausibility of a deep connection between physical and mental structures.
- Meijer & Geesink (2017); Meijer (2018) – Holoflux theory, toroidal models of multi-scale coherence, and the possibility of field-like consciousness.
- Jung (1954) – Archetypes and the collective unconscious as transpersonal structures informing individual psyche.
- Enactivism (Varela, Thompson, et al.) – Cognition as participatory sense-making, organism-environment coupling, and the world as enacted.

Theological and Metaphysical Sources

- Augustine (397) – The Inner Teacher, divine illumination, and the Logos as inner light of truth.
- Aquinas (1274) – Participation metaphysics (*participatio entis*), *analogia mentis*, and the integration of reason and revelation.
- Gregory of Nyssa (4th c.) – *Epektasis*, endless ascent into God, and dynamic conceptions of perfection.

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- Maximus the Confessor (7th c.) – Logoi of creatures in the Logos, Christology of two wills, synergy of human and divine.
 - Gregory Palamas (14th c.) – Essence-energies distinction, theosis as participation in uncreated energies.
 - John of the Cross (16th c.) – Mystical union, dark night, purification and illumination.
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Appendix B: Glossary of Key Terms

- Participatory Ontology – A metaphysical framework in which beings exist as patterns of relation within a Logos-structured field, becoming determinate and intelligible through conscious participation.
 - Frequency (metaphysical) – Ordered recurrence or pattern; the structural “signature” of an entity or process, capable of modulation and resonance.
 - Resonance – Alignment or consonance between patterns; in spiritual terms, the degree of coherence between a creature’s being and the Logos.
 - Entanglement (metaphysical) – Non-separable relational constitution of entities; unity-in-difference that reflects Maximus’s logoi and Palamas’s energies.
 - Scale-Invariant Consciousness – The idea that the formal grammar of consciousness (intentionality, inwardness, self-awareness) recurs analogically across levels, culminating in divine consciousness.
 - Harmonic Attractor – A principle or pattern toward which systems tend; the Logos as the ultimate attractor of coherence and intelligibility.
 - Theosis – Participatory union with God, understood as increasing resonance with the Logos through participation in divine energies.
 - Logoi – The intelligible principles of individual creatures that pre-exist in and are united in the one Logos (Maximus).
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