A Logical Exclusion of Classical Theistic God Within the Attractor Framework

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Abstract

This paper demonstrates that the God of classical Abrahamic theism—a conscious, intentional, eternal, omnipotent, and omnibenevolent agent who created the universe and intervenes in it—is logically excluded by the attractor framework. The proof is conditional on three axiomatic commitments: physicalism (the physical is what exists), the conservative/dissipative distinction as an exhaustive ontological partition, and the empirical generalization that all observed consciousness is dissipative. Process theology and panentheism escape the triangle but abandon the classical attributes. Within these axioms, three interlocking theorems form a closed geometric proof. Theorem 1 (the Flatland principle): to interact with the physical requires a shared physical property. Theorem 2: all persistent structures are either conservative or dissipative. Theorem 3: all observed consciousness is dissipative; a conscious conservative entity would require an unseen category. The paper documents the dopamine covenant as the neurochemical mechanism sustaining God-belief, and the historical reframing cascades that preserve theological attractors. The framework's own falsifiability conditions are stated explicitly. The proof is

conditional on its axioms; the reader who rejects them will not be persuaded.

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1. Introduction: Axioms, Not Established Facts

Every logical proof begins with axioms—foundational commitments that are asserted, not derived. This paper makes its axioms explicit so the reader can evaluate the proof on its own terms.

Axiom 1: Physicalism. The physical is what exists. Anything non-physical is, by definition, non-existent. Physicalism is a serious philosophical position with extensive defense in the literature (Stoljar, 2010). It is contested by dualists, idealists, and theologians. This paper does not argue for physicalism; it adopts it as a starting point.

Axiom 2: The conservative/dissipative distinction. All persistent structures fall into two dynamical classes: conservative persistence structures (eternal, time-symmetric, mindless) and dissipative attractors (temporary, energy-dependent, potentially conscious). This distinction is derived from the attractor framework (Galida, 2026a) and draws on the broader literature on nonequilibrium thermodynamics and self-organization (Prigogine & Stengers, 1984). It is treated here as exhaustive.

Axiom 3: Consciousness is dissipative. All observed consciousness is a property of dissipative systems requiring a physical substrate, energy flow, and entropy export. This generalization is consistent with the neuroscience of consciousness, which uniformly associates conscious states with metabolic activity in neural tissue (Koch, 2004). The free energy principle (Friston, 2010) proposes that all self-

organizing biological systems minimize free energy through active inference—a process that is inherently dissipative. Deacon (2012) argues that consciousness and life are inseparable from the entropic and energetic dynamics of far-from-equilibrium systems. Whether consciousness *requires* dissipation at the mechanistic level is an open question; the present paper treats the empirical generalization as sufficient for the proof.

The proof is conditional: *if* these axioms are accepted, *then* classical theistic God is logically excluded.

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2. The Geometry of Disproof: Three Theorems

2.1 Theorem 1: The Flatland Principle

Edwin Abbott's *Flatland* (1884) describes a two-dimensional world whose inhabitants perceive a passing sphere only as a growing and shrinking circle. The sphere is higher-dimensional but interacts with Flatland because it shares extension in the plane.

The principle: to exist is to interact, and interaction requires at least one shared property. The sphere shared extension in two dimensions with Flatland. Without that shared property, there would be no interaction, no trace, no basis for inference.

If God interacts with the physical universe, God must share at least one physical property with it. A non-interactive God is indistinguishable from a non-existent one.

The causal power evasion. Theists may claim that divine causation is *sui generis*—that God causes physical events without sharing physical properties, just as the mind causes

bodily movements without a fully specified mechanism. This analogy fails under scrutiny. In mind-body causation, the mind is a dissipative attractor of the physical brain and body—it *is* a physical pattern, not an immaterial substance. The interaction between mind and body is physical-to-physical causation within a single dissipative system, mediated by neural pathways, neurotransmitters, and electrochemical gradients. Divine causation, by contrast, would be a non-physical entity acting on physical systems with no mediating substrate and no shared properties. Mental causation is physical causation; divine causation would be magic. The theist who appeals to mental causation as a model for divine action inadvertently concedes that the mind is physical—which satisfies Theorem 1 at the cost of abandoning dualism. The theist who insists divine causation is genuinely non-physical owes an account of the mechanism. After millennia of theology, none has been provided.

2.2 Theorem 2: The Conservative/Dissipative Distinction

All persistent structures are either conservative (eternal, unchanging, unconscious) or dissipative (temporary, energy-dependent, potentially conscious). There is no third category within the framework.

2.3 Theorem 3: The Exclusion of Conscious Eternity

All observed consciousness is dissipative. A conscious conservative entity would be unprecedented. Discovery of a non-dissipative conscious system would invalidate Theorem 3.

2.4 The Closed Triangle

- **Classical theism:** non-physical, conscious, eternal. Violates Theorem 1 and 3.
- **Physical theism:** physical, conscious, eternal. Violates Theorem 3.

- **Process theology (Whitehead, 1929; Hartshorne, 1948):** God is finite, evolving, persuasive, and dissipative. Satisfies all three theorems but abandons omnipotence, immutability, and eternality. This God is not the God of Abrahamic faith.
- **Panentheism (Clayton, 1997; Peacocke, 1993):** God contains but exceeds the universe, with the universe as God's body. Clayton proposes that God acts on the world through top-down causation—that higher-level organizational patterns constrain lower-level physical processes without energy injection. This position faces a dilemma. If top-down divine causation operates through the physical hierarchy of the universe-as-body, then God is coextensive with that physical hierarchy and causally effective only through it—collapsing into a naturalistic, essentially dissipative position. If, alternatively, divine top-down causation is posited as a non-physical causal influence on physical structure, it reintroduces the interaction problem addressed by Theorem 1: causation across an ontological gap with no shared property and no specified mechanism. Either way, panentheism either retreats into process theology or faces the same exclusion as classical theism.
- **"God is outside all categories":** Violates Theorem 1. Indistinguishable from non-existence.

The triangle is closed against classical Abrahamic theism. Process theology and panentheism escape but at the cost of abandoning the God they sought to defend.

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3. The Physical Evidence

The following evidence is cited as illustrative of the framework's predictions, not as an independent proof of divine

absence. The logical proof stands on the axioms and theorems; the empirical catalogue demonstrates consistency between the proof's predictions and the observed world.

Answered prayer. The STEP trial (Benson et al., 2006) found no beneficial effect of intercessory prayer. Meta-analyses consistently find null results, though methodological debates persist.

Fulfilled prophecy. Every dated prophecy has either failed or been retrofitted (Festinger et al., 1956; Melton, 1985; Galida, 2026b, 2026c).

Miraculous healings. The Lourdes Medical Bureau's certification rate is consistent with spontaneous remission estimates for the conditions examined.

Near-death experiences. Reproducible by hypoxia, ketamine, and electrical stimulation. Not evidence of an afterlife.

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4. The Dopamine Covenant

God-belief persists because it is neurochemically reinforced (Olds & Milner, 1954; Hamid et al., 2019). Certainty, belonging, and cosmic significance are lever presses. Failed prayers and prophecies are reframed rather than abandoned (Festinger et al., 1956; Melton, 1985). The dlPFC—responsible for cognitive flexibility—shows reduced activity when sacred values are processed (Hamid et al., 2019). God-belief is a neurochemical lock.

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5. Falsifiability: What Would Refute the

Framework

Falsifiability conditions for the empirical claims:

1. A confirmed, non-retrofitted fulfilled prophecy.
2. A verified miracle exceeding natural base rates.
3. Discovery of a non-dissipative conscious system.

Falsifiability condition for the framework’s core axioms:

4. Discovery of a physical phenomenon that cannot be accounted for by conservative or dissipative dynamics within the attractor framework—for example, a persistent structure that exhibits properties of both categories simultaneously, or a causal interaction between a non-physical entity and a physical system confirmed under controlled conditions. Such a discovery would invalidate the framework’s claim to ontological exhaustiveness.

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6. Conclusion

Within the attractor framework’s axioms, classical Abrahamic theism is logically excluded. Process theology and panentheism escape but abandon the classical attributes. The physical evidence is consistent with the logical proof. The dopamine covenant explains belief persistence. The framework’s own falsifiability conditions are stated and remain unmet.

Coda

The eternal skeleton is unconscious and uncaring. The six metronomes hum at fixed frequencies. The proton does not love.

The electron does not judge. The universe is what it is, and it is enough. The believer will die with a prayer on their lips. The metronomes will hum unchanged. They always have.

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Metronome, Memory, and the Threefold Anchor: A Relational Account of Time [F] (2026)

Abstract

This paper presents a relational view of time based on the attractor framework.

We argue that two very different kinds of attractors work

together to create what we call time:

- **Conservative attractors** (electrons, neutrinos, protons) act as metronomes. They provide a steady, repeatable rhythm – a ruler for measuring duration.
- **Dissipative attractors** (living cells, minds, societies) act as memory. They accumulate irreversible changes, giving time its direction.

Time is not a mysterious substance. It is the coupling between these three fundamental metronomes and the irreversible flow of memory. What binds all dissipative systems – from a bacterium to a brain to a galaxy – is the continuous recycling of the same three eternal metronomes.

This view offers a conceptual account of how clocks work, why time has an arrow, and how aging, entropy, and history fit together.

The dance of time has three metronomes and a memory.

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1. Two Classes of Persistence, Two Roles for Time

In the attractor framework, everything that persists does so by resisting disturbance. We identify two distinct types of persistent structures, each giving rise to a different aspect of time.

1.1 Conservative Attractors – The Metronome

Conservative attractors are protected by physical conservation laws (charge, baryon number, energy). They are:

- **Eternal** – they do not age or decay (or are effectively

stable on all observable timescales).
- **Time-symmetric at the level of intrinsic persistence** – their existence as attractors is symmetric under time reversal, though some interactions (weak force) violate CP and thus T.
- **Type-identical** – every electron has the same Compton frequency; every neutrino mass eigenstate has an invariant (though not yet precisely measured) frequency.

Because of these properties, conservative attractors serve as reference standards for duration – metronomes. The international definition of the second is literally a fixed number of such ticks.

1.2 Dissipative Attractors – Memory

Dissipative attractors (cells, minds, ecosystems, societies) are different:

- They require a continuous flow of energy and must export entropy.
- Their dynamics are irreversible – you cannot return to a past microstate without enormous cost.
- This irreversibility creates a directional arrow: before and after, past and future.
- They accumulate memory – irreversible state changes that persist and affect future behaviour.

Memory = irreversible accumulated state change (inscription). Examples: synaptic plasticity, scars, fossil records, cultural archives, radioactive decay (the daughter nucleus retains a record of the parent’s disintegration).

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2. The Three Metronomes: Our Most Fundamental Clocks

The Standard Model contains many particles, but only three classes are absolutely or effectively stable and serve as fundamental metronomes. The photon is not a metronome – it has zero rest mass, hence no rest-frame Compton frequency. It is a mode of propagation, not a standalone persistent entity.

Class / Particle	Symbol	Key Property	Role as Metronome
Electron	e^-	lightest charged lepton	Compton frequency ~1.24 × 10^{20} Hz
Neutrino mass eigenstates (collectively)	ν_1, ν_2, ν_3	neutral, tiny masses	Compton frequencies (mass-dependent); effectively stable
Proton	p	lightest baryon	Compton frequency ~2.27 × 10^{23} Hz; no observed decay

These three classes form what the framework calls the *eternal skeleton* – the collection of conservative structures that persist without decay and provide the stable background against which dissipative change occurs.

Stability notes

- Proton decay has never been observed; lower limit on half-life > 10^{34} years – effectively eternal. The proton is composite, but its stability derives from baryon number conservation, not merely nuclear binding energy.
- Neutrinos oscillate between flavours, but the underlying mass eigenstates are stable on cosmological timescales. Their exact Compton frequencies are not yet known to metrological precision – only mass-squared differences have been measured – but they are theoretically

invariant.

These three metronomes do not need energy input to persist. Their frequencies are invariant (known for electron and proton; theoretically invariant for neutrinos). Any clock based on one agrees with any other after accounting for relativity, as confirmed by atomic clock comparisons.

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3. Time as the Coupling Between Metronomes and Memory

Time is not a primitive substance. It is the relationship between the metronome ensemble and dissipative memory.

- The three metronomes provide a metric — an invariant ruler for "how much" duration has passed.
- Memory provides direction — which events are past, which are future.
- Without metronomes, change would be unmeasurable — no ruler.
- Without memory, change would be reversible and directionless — no before/after.

Both are necessary for what we operationally call time.

As a working placeholder, let the rate of memory inscription be $dM/dt=f(M,\nu)$ $dM/dt=f(M,\nu)$, where $\nu\nu$ is a characteristic metronome frequency and MM is the current accumulated memory state. Two limiting cases anchor the idea:

- As $\nu\to0\nu\to0$ — no metronome — duration becomes undefined. Change occurs but cannot be quantified as a metric interval. This is the "no ruler" condition.
- As dissipation $\to0\to0$ — no memory — MM remains constant.

Change leaves no trace, so there is no before/after. This is the “no arrow” condition.

What binds all dissipative systems — a bacterial cell, a human brain, a galaxy, a social institution — is the continuous **recycling of the same three eternal metronomes**. Every dissipative system operates by exchanging electrons, protons, and neutrinos with its environment. The metronomes are the invariant substrate; the memory is the transient pattern. The coupling is the recycling.

Thus, time is not merely a coordinate; it is the ongoing, irreversible reconfiguration of eternal components into transient, memory-bearing structures.

The three metronomes are time-symmetric at the level of intrinsic persistence. The arrow of time comes from dissipative systems that accumulate history. Time is the coupling between these two regimes.

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4. Thermodynamic Information Theory and Persistence

The persistence functional P(x)$P(x)$ measures how deep an attractor basin is — formally, the depth of the basin in the system’s phase space (the energy or Lyapunov function value required to escape the basin). Higher PP means a more stable attractor.

- In a dissipative attractor, maintaining memory requires continuous energy export to counteract thermal noise.
- Landauer’s principle: erasing one bit costs at least kBTln⁡2$k_B T \ln 2$ of free energy. Retaining memory against thermal fluctuations requires energy input.

We interpret $P(x)$ as a measure of information retention: systems with higher P preserve mutual information between past and present for longer. The decay rate $-\dot{P}/P$ relates to entropy production, connecting the attractor framework to non-equilibrium thermodynamics.

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5. Consequences and Applications

- **Clocks** — Atomic clocks derive stability from electron transitions. The three metronomes guarantee cross-calibration.
- **Aging** — Biological aging is the accumulation of irreversible memory, measured against metronomes like circadian rhythms.
- **Critical slowing down** — As a system approaches a bifurcation, $-\dot{P}/P$ decreases, providing early-warning signals (rising autocorrelation, variance) in physiology, ecology, and social systems.
- **Hysteresis in beliefs** — Fantasy attractors exhibit hysteresis — the path of belief change differs when accumulating vs. removing evidence. The hysteresis loop area quantifies memory.[1]
- **Cosmological time** — The cosmic microwave background is a memory of the early universe (here "memory" is metaphorical). Atomic clocks measure the duration since those imprints were formed.

[1] *Fantasy attractor*: in the attractor framework, a dissipative structure (typically a belief system) with abnormally low corrective permeability, resistant to updating despite counter-evidence.

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6. Relation to the Broader Attractor Framework

The metronome-memory distinction is a special case of the conservative vs. dissipative attractor dichotomy. It sharpens the “eternal skeleton / transient dance” metaphor.

The three metronomes are the most fundamental layer of the eternal skeleton — the collection of conservative structures that persist without decay and provide the stable background against which dissipative change occurs.

The framework does not claim that time is “made of” attractors. It claims that the measurement and experience of time rely on the interaction of these two persistence regimes. Because every dissipative system continuously recycles the same eternal metronomes, all such systems are materially unified across space and time. That unity is what makes a universal, relational time possible.

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7. Open Questions and Refinements

- **Formalising P(x)$P(x)$** — Rigorous derivation for deterministic (Lyapunov), stochastic (escape time), and information-theoretic (surprisal) cases.
- **Coupling equations** — Specify dM/dt=f(M,ν)$dM/dt=f(M,\nu)$. Can it be tested empirically?
- **Category clarity** — Conservative attractors span strict symmetry-protected invariants (elementary particles) and emergent approximate invariants (clocks). Future work should stratify these.
- **Falsifiability** — Concrete falsifiers: a persistent system without dissipation, or a social attractor that never updates despite counter-evidence.
- **Relation to other relational accounts** — Converges with

Barbour (1999) and Rovelli (1996). The difference: the present framework identifies the two required poles (conservative metronomes providing metric invariance; dissipative memory providing direction) and grounds both in attractor dynamics.

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8. Conclusion

Time is not a primitive. It is the relational coupling between:

- the three fundamental conservative attractor classes — electron, neutrino mass eigenstates (collectively), and proton — which provide invariant metric structure (the metronome), and
- dissipative systems that accumulate irreversible state inscription (memory).

What binds all dissipative systems — from a bacterium to a brain to a galaxy — is the continuous recycling of the same three eternal metronomes. The metronomes are the invariant substrate; memory is the transient pattern; time is the coupling.

This account respects how physics measures time, explains the arrow via entropy and information persistence, and offers transferable concepts across neuroscience, ecology, sociology, and AI.

The dance has three metronomes and a memory.

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