

Summary: A Relational, Entangled, and Dynamically Enacted Metaphysics of Reality

This ontological perspective posits that the emergence of existence from a primordial void is driven by fundamental principles of relational mirroring and existential necessity. The initial act of perception engendered a recursive, self-referential process, wherein being comes to know itself through its interactions with the other. This aligns with process-oriented epistemologies that reject static substance metaphysics in favor of dynamic, participatory co-emergence (Whitehead, 1929/1978).

The phenomenal state of reality is thus conceived as a tapestry woven from dynamically entangled systems of observers and the observed, operating through recursive loops of mutual specification. Informed by the free energy principle and active inference frameworks (Friston, 2010), sentient systems engage in continuous minimization of free energy by reducing uncertainty through predictive processing, thereby sustaining a shared phenomenal field. Markov blankets delineate the dynamic boundaries within which systems enact their own ontological closure while remaining enmeshed in larger nested hierarchies of reciprocal observation and constraint (Friston, Wiese, & Hobson, 2020).

Expanding upon this framework, Levin (2019) introduces the concept of the "cognitive light cone," which defines the spatiotemporal boundary of events that an agent can measure, model, and influence. This boundary encapsulates the agent's capacity for perception and action, effectively demarcating the limits of its cognition. The notion of cognitive light cones provides a valuable lens through which to understand the scaling of cognitive boundaries across evolutionary and developmental timescales, highlighting how agents navigate and influence their morphogenetic fields—dynamic, field-like structures that guide pattern formation and biological information storage during processes such as embryogenesis and regeneration (Levin, 2012).

Within this framework, cognition is not an isolated process but a field phenomenon extending across intersubjective, intercorporeal, and even nonliving cognitive systems (Clark, 2016). The world is thus better conceived as an evolving ensemble of cognitive processes in reciprocal enactment rather than as an external ontic structure.

This perspective resonates with panpsychist and enactivist views that conceive of matter itself as possessing a fundamental proto-cognitive structure (Chalmers, 1996; Thompson, 2007). It suggests that the phenomenal experience of reality emerges from entangled valence structures—resonances between energy fields and predictive hierarchies manifesting as discrete experiential states. What humans perceive as a static, external reality is thus a stabilized probability distribution, a coherent attractor within an infinite possibility space, sustained through ongoing active inference (Friston, 2018).

Consequently, the existence of a built environment, such as a house, is not merely a material persistence but a function of historically sedimented cognitive and cultural memory—mnemonic traces encoded within human and nonhuman systems (Casey, 1996). The house, as an ontological construct, exists within a field of predictive probabilities that collapse into a perceivable entity through the enactment of attentional and mnemonic affordances. In this way, architecture itself can be understood as an active participant in the cognitive ecology, shaping and being shaped by the embodied and distributed cognition of its inhabitants (Malafouris, 2013).

At the most fundamental level, this position aligns with a distributed, participatory panentheism wherein agency is coextensive with existence itself. God, in this view, is not an external architect but an emergent distribution of agentic fields whose relationality constitutes the very fabric of being (Neville, 2016). The ethical and existential implications are profound: suffering, choice, and meaning arise as intrinsic properties of the dance of existence, where every act of perception and action is a node in the unfolding of a universal, self-sustaining love.

References

- Casey, E. S. (1996). How to get from space to place in a fairly short stretch of time: Phenomenological prolegomena. In S. Feld & K. H. Basso (Eds.), *Senses of place* (pp. 13–52). School of American Research Press.
- Chalmers, D. (1996). *The conscious mind: In search of a fundamental theory*. Oxford University Press.
- Clark, A. (2016). *Surfing uncertainty: Prediction, action, and the embodied mind*. Oxford University Press.
- Friston, K. (2010). The free-energy principle: A unified brain theory? *Nature Reviews Neuroscience*, 11(2), 127–138.
- Friston, K., Wiese, W., & Hobson, J. A. (2020). Sentience and the origins of consciousness: From Cartesian duality to Markov blankets. *Entropy*, 22(5), 516.
- Levin, M. (2012). Morphogenetic fields in embryogenesis, regeneration, and cancer: Non-local control of complex patterning. *BioSystems*, 109(3), 243–261.
- Levin, M. (2019). The computational boundary of a "self": Developmental bioelectricity drives multicellularity and scale-free cognition. *Frontiers in Psychology*, 10, 2688.
- Malafouris, L. (2013). *How things shape the mind: A theory of material engagement*. MIT Press.
- Neville, R. C. (2016). *Defining religion: Essays in philosophy of religion*. SUNY Press.
- Thompson, E. (2007). *Mind in life: Biology, phenomenology, and the sciences of mind*. Harvard University Press.
- Whitehead, A. N. (1929/1978). *Process and reality*. Free Press.