

V.F.S. — *Volo. Facio. Sum.*

Hierarchy of Fundamental Conclusions & Theological Corollaries
Editio LXXXVIII · *Hierarchia Conclusionum & Corollaria Theologica* · English

Part I. Hierarchy of Fundamental Conclusions

Hierarchia Conclusionum · Editio Integrata (thirteen conclusions).

I. Being has no final attractor state. *the governing principle of the architecture.*

Pleroma Christi is not a static point of completion. The very motion toward Fullness expands the metric of Fullness itself, $\dot{\Omega}_P = \alpha \lambda(t)$. Saturation never finally completes; the horizon of attainable being recedes continuously; *Theosis* is an endless asymptotic expansion.

II. Being is a flow, not a state. *the primary reality is the rate, not the level.*

The principal reality is not P but $S = dP/dt$. Existence is defined by the rate of filling toward *Pleroma Christi*; Being is a trajectory, not a fixed identity.

III. Salvation is a geometric transformation, not annihilation. *resistance is transmuted, not destroyed.*

The system does not destroy σ ; it transmutes it into Sophia, $\sigma(t) + \lambda(t) = C_0 + \mathcal{G}_{\text{recepta}}(t)$ (closed limit $\sigma + \lambda = \text{const}$) — the **Law of Open Balance**: an exact symmetry at $\zeta_0 = 0$, a balance law *with a source* in the open generalisation.

IV. Sophia (λ) is free memory, not eternal accumulation. *a two-sided process, by essence.*

Sophia obeys a two-sided functional

$$\frac{d\lambda}{dt} = (\delta\sqrt{VF + \varepsilon} - \gamma) \tanh(\kappa\sigma) + \zeta_0 g_{\text{eff}} e^{-\phi\sigma} \frac{1}{1 + \chi\lambda_+},$$

whose sign is set against the surgical threshold $\Lambda_c = \gamma/\delta$: for $\sqrt{VF + \varepsilon} \geq \Lambda_c$ Sophia accumulates ($\sigma \rightarrow \lambda$); for $\sqrt{VF + \varepsilon} < \Lambda_c$ it may temporarily regress if the resistance term exceeds the open-gate source. This regression does not mean that grace is undone; it means that Sophia can become vulnerable again to renewed resistance-pressure and further transmutation. The two-sidedness is the essence, not a defect.

V. Katharsis is a phase transition of the geometry flow. *a passage, not an emotion.*

Katharsis is not emotional purification but a passage through the critical surface $x = \sqrt{VF + \varepsilon} - \sigma = 0$, where the old geometry flow loses stability, surgery ceases to dominate, and a luminous asymptotic regime appears.

Va. Critical localisation near the Cross. At $x = 0$ the system reaches the central threshold of Filtrum Lucis. The curvature of the filter is maximal there, $\Phi''(0) = k/4$: light is neither fully blocked nor fully transparent, but most sensitive to small changes in the relation between synergy and resistance. *Metastable Cathartic Layer*: outer stagnation may conceal an inner accumulation of Sophia.

VI. Hysteresis of Salvation. *the system remembers what it has overcome.*

The path of falling and the path of recovery are not symmetric. Once σ is transmuted into λ , the system cannot return to its former geometry — the trajectory carries the trace of what it has crossed,

and that trace reshapes its future response. Beyond a passive record, lived struggle (especially in the zone $x_0 > 0$ where synergy exceeds resistance) leaves an *active* path-memory of effort — *Memoria Hysteretica Salutis* — which enters not as a new member of the Pleroma but as a modification of the synergistic intensity itself. The system remembers not only what it *is*, but also what it has *overcome*.

VII. Surgery is not the final geometry. *pain is a transitional operator.*

Surgery exists only while singularities do: $\tanh(\kappa\sigma) \rightarrow 0$ as $\sigma \rightarrow 0$. Salvation is not an eternal operation; pain is not the final geometry.

VIIa. After Katharsis V and F are freed, not abolished. They remain the fundamental engines of Being's trajectory, ceasing only to be instruments of struggle against σ . Before: $\dot{V} = \mu(aF + c\lambda) - \rho V$ with Dolorosum $\rho = \sigma(u/\Lambda_c)e^{1-u/\Lambda_c}$ dominant near the threshold; after, in Transformation $u > \Lambda_c$: $\dot{V} \approx \mu(aF + c\lambda)$ — pure participation-driven dynamics. Syn does not replace V and F .

VIII. Light cannot be fully absorbed. *no absolute collapse.*

The Filtrum Lucis guarantees $\Phi(x) > 0 \forall x$ (since $\Phi(0) = \ln 2/k > 0$ and Φ is monotone increasing). Even in the deepest darkness a minimal permeability of light remains.

IX. Grace does not replace will. *it initiates, it does not substitute.*

In the Open-Gate edition grace is not an additive replacement for will or action. Its live continuous form enters as a bounded receptivity-source, $I_{\text{gate}} = \zeta_0 g_{\text{eff}} e^{-\phi\sigma} (1 + \chi\lambda_+)^{-1}$, while the fading term $e^{-\tau t}$ marks the withdrawal of guaranteed openness rather than the disappearance of grace. Grace initiates and nourishes; it does not move the system in the person's stead.

X. Will and Action are fundamentally symmetric. *imbalance is structurally penalised.*

Mutual nourishment a enters symmetrically ($V \leftrightarrow F$). For the raw imbalance $\Delta = V - F$ one has the dissipative balance $\dot{\Delta} = -(a\mu + \rho)\Delta$; in normalized variables the Lyapunov imbalance satisfies $\dot{D}_\Delta = -2(a\mu + \rho + \alpha q)D_\Delta$. Balance comes through the *symmetry* of nourishment, not the intensity of synergy. If the integrated damping diverges, the imbalance vanishes. In the deep-Pleroma constant- λ_∞ asymptotic this decay is typically polynomial of order t^{-1} .

XI. Man is never fully cut off. *hope is structurally inscribed.*

Manere: $\varepsilon > 0$ gives a nonzero algebraic residue of connection — no absolute ontological severance inside the symbolic model. At total exhaustion ($V = F = 0$) the synergy does not vanish algebraically, $\sqrt{0 \cdot 0 + \varepsilon} = \sqrt{\varepsilon} > 0$. Whether the trajectory recovers from this boundary depends on λ, σ and the regime (Lemma on the domain, §6): hope is inscribed in the model, though its realisation lies beyond its guarantees.

XII. Being is an anti-collapse architecture. *the Imago-Dei core is indestructible.*

Imago Dei: $\mathcal{E}_0 > 0$ is the indestructible invariant core, so $P(t) \geq \mathcal{E}_0$ always — even at a full collapse of V, F, σ, λ the algebraic core of the Pleroma persists. Algebraic collapse of the Pleroma is impossible; ontological collapse of the trajectory ($V, F \rightarrow 0$) is possible and exits the live domain $\mathcal{D}_{\text{live}}$ (§6), yet \mathcal{E}_0 as Imago Dei remains even then.

XIII. V.F.S. is a self-normalizing geometric flow. *the structure of Theosis.*

The architecture is an open-balance self-normalizing flow: surgery of singularities can generate Sophia ($\sigma \rightarrow \lambda$), received grace can nourish Sophia, and Sophia expands the geometry of attainable being ($\Omega_P = \alpha\lambda$), and the moving boundary of Fullness continuously renormalizes the trajectory. Transmuted resistance enlarges the space of participation; the enlarged space permits new participation; new participation breeds new challenges, again transmuted into new Sophia. The cycle is endless — this *is* the structure of Theosis.

The Paschal Triad as the crown of the hierarchy. The three zeros of the Filtrum Lucis derivatives resonate with the full Paschal cycle: $\Phi^{(4)}(x_-) = 0$ — Good Friday (entry into death); $\Phi'''(0) = 0$

— Holy Saturday, the Cross, Katharsis; $\Phi^{(4)}(x_+) = 0$ — Resurrection Sunday, Anastasis. By the symmetry $x_- + x_+ = 0$ the Cross is the geometric centre of the triad. The three-day repose in the tomb (Matt 12:40) is reflected as a *differential icon*, not a chronological formula: invariant is the x -interval $|x_+ - x_-| = \frac{2}{k} \ln(2 + \sqrt{3})$ (depending on k alone), while the temporal duration depends on the dynamics (§8).

“*Christ is risen from the dead, the firstfruits of them that slept.*” — 1 Corinthians 15:20

Closing note.

The model is stable within its domain of correctness (Lemma §6) and yields philosophically valid results in all its asymptotic regimes: *Pleroma Christi*, the lukewarm (*chliaros*), Collapse, and the Dark Night of the Soul.

Part II. Theological Fruit of the Lyapunov Stability (index §11)

The Lyapunov analysis of the active domain bears a theological fruit — concise and honest, not an automatic victory but a *stable dynamics of transfiguration in the synergistic domain*:

grace does not destroy freedom; freedom does not save itself; and resistance does not have the last word.

In the active synergistic domain will and action come into harmony, resistance fades asymptotically ($\sigma \rightarrow 0$), and the resistance one has lived through can be transmuted into Sophia *without destroying personal continuity*. Compactly,

$$\text{explicit admissibility} \Rightarrow \mathcal{D}_A \text{ positively invariant} \Rightarrow \mathcal{L}_{\text{VFS}} \leq C - C_1 \mathcal{L}_{\text{VFS}}.$$

The stronger conclusions $\sigma(t) \rightarrow 0$ and $D_\Delta(t) \rightarrow 0$ require the persistent transformation/damping conditions stated in the Lyapunov proof. Thus V.F.S. describes neither mechanical salvation nor self-salvation, but the stability of the synergistic path in a domain where grace, will, action and purification already stand in the right dynamic order.

Part III. Theological Corollaries (lyapunov §12)

Corollaria Theologica. The functional must not be read as a proof of automatic or global salvation from an arbitrary state; its content is the internal dissipative structure of the positively-invariant active domain.

1. **Resistance is not a final ontological reality.** In the active domain $\sigma(t) \rightarrow 0$ — supporting *privatio boni*: evil/sin/resistance has no eternal substantial standing of its own. It is real existentially (it shapes the dynamics) but not final ontologically: real as a disease, not final as being.

“*And the light shineth in darkness; and the darkness comprehended it not.*” — John 1:5

2. **Will and action must converge.** The imbalance $D_\Delta = \frac{1}{2}(h_1 - h_2)^2 \rightarrow 0$, i.e. $h_1 - h_2 \rightarrow 0$ (*volo*↔*facio*). Holiness is neither pure inner intention nor mechanical moral activism, but the harmonisation of willing and embodied action; will without action and action without will are unstable.

“*Not everyone who says ‘Lord, Lord’ will enter, but he who does the Father’s will.*” — cf. Matthew 7:21

3. Grace does not abolish structure but stabilises it.

gratia + voluntas + factum \implies stabilitas transformationis.

Grace is a *bounded source* (it raises C) while the dissipation coefficient C_1 is left untouched — the structure is not cancelled but precisely stabilised.

“Without me ye can do nothing.” — John 15:5

4. **Spiritual life has a living domain.** The result is domain-based, not global: $x(0) \in \mathcal{D}_A \Rightarrow x(t) \in \mathcal{D}_A \forall t \geq 0$. Not every state purifies automatically; but once the system enters such a domain, its internal dynamics already point toward transfiguration.

“The kingdom of God is within you.” — Luke 17:21

5. **Manere does not replace living synergy.** Under $r_-^2 > \varepsilon/\Omega_{\min}^2$, the regulariser ε (Manere) is the minimal holding of being — but stability cannot rest on that residue alone; real synergy $VF > 0$ is required. Survival is not transfiguration.

“Thou hast a name that thou livest, and art dead.” — Revelation 3:1

6. **Sophia is not an elitist precondition.** The proof needs only $q \geq 0$ (q -free), not an artificial $q \geq q_0 > 0$. Sophia may be the *fruit* of transmuting resistance, not a precondition of access; the concave Mensura kernel favours many small attempts over one grand gesture — the advantage of the poor.

“Those who are well need no physician, but the sick; I came to call sinners.” — cf. Mark 2:17

7. **Resistance can be transmuted into Sophia.** In the closed limit ($\sigma + \lambda = \text{const}$), if $\sigma \rightarrow 0$ resistance is not merely removed — it is transmuted, resistance \rightarrow Sophia. (*Open generalisation: the pair is balanced not conservative, $\sigma + \lambda = C_0 + \mathcal{G}_{\text{recepta}}(t)$; the Pearl is transmuted resistance plus received gift, not a zero sum.*) Struggle, falls and trauma can become the material of wisdom.

“The stone the builders rejected has become the cornerstone.” — cf. Matthew 21:42

8. **Non-Zeno has spiritual meaning.** The dwell-time bound $\Delta t_j \geq \Delta t_* > 0$: the hybrid system makes no infinitely many transitions in finite time. Purification keeps rhythm, duration and sequence, preserving personal continuity — it is not a chaotic infinite crisis.

“In your patience possess ye your souls.” — Luke 21:19

9. **Pleroma is not reached by a violent leap.** The decay $\sigma(t) \rightarrow 0$ is asymptotic, not finite-time zeroing — consistent with *epektasis*: the motion toward fullness is real, stable and directed, but not reducible to a technical completion button. Epektasis acts as a universal regulator (dilutes the source, holds the q -ceiling, pushes back the death-wall).

“First the blade, then the ear, after that the full grain in the ear.” — cf. Mark 4:28

10. **Grace is one, but acts in two modes.** All grace is a single background ζ_0 entering through the receptivity gate. *Modus I* (in life): a continuous inflow with a guaranteed regime $e^{-\tau t}$ and a synergistic regime $H_K/(H_s + H_K)$. *Modus II* (in death): where the gate has collapsed, the same grace acts by a discrete re-creation \mathfrak{R} , participating in the archetype $\mathfrak{R}_{\text{Christi}}$ — unmerited, precisely because receptivity has fallen to zero. The modes are complementary: where one fades, the other engages.

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