

Perspective

A Theo-Cymatic Reading of Prolegomena of St. John's Gospel

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Abstract

The science of cymatics, the study of visible sound, is beginning to yield clues to one of the most challenging questions in science: what triggered the creation of life on earth? The hypothetical model we have developed was inspired by ancient traditions and demonstrates that sound and cymatic forces could have worked together to become the dynamic force that created the first stirrings of life and also the Universe.

Keywords: Science, cymatics, sound, creation, Universe, God.

John 1:1-5

1. *In the beginning was the Word, and the Word was with God, and the Word was God.*
2. *The same was in the beginning with God.*
3. *All things were made by him; and without him was not anything made that was made.*
4. *In him was life; and the life was the light of men.*
5. *And the light shineth in darkness; and the darkness comprehended it not.*

Prologue

Spiritual traditions from many cultures speak of sound as having been responsible for the creation of life.

For instance, the Celts of old believed that the world was upheld and sustained by a single all-embracing melody: "Oran Môr," they called it, the Great Music, and all creation was part of it. Perhaps this is why Celtic music possesses the power to move us in unexpected ways - it touches that place deep in our hearts where legends still live, and we hear again the strains of the Ancient Song (2).

The words of St. John's gospel are also a good example (3):

"In the beginning the Word already existed. The Word was with God, and the Word was God."
['Word' meaning 'sound']

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The proposed model discussed herein may resonate with the concept of harmony of the spheres as outlined in Johannes Kepler's first monumental work: "*Mysterium Cosmographicum*" (22).

A theo-cymatic interpretation of John 1:1

Cosmic Christology is a basic Christian doctrine that was often debated during the past 40 years. Cosmic Christology is deeply related with the Cosmic Christ who is the universal but inclusive Savior (6).

The biblical teaching on Cosmic Christology was a legacy of the faith of the Early Church, and this teaching was told in Jesus hymn in the Johannine prologue and the prologue of St. Paul's letter to Colossians (John 1:1-18; Col. 1:15-20), see also Christ hymn in letter to Philippians 2:6-11.

Besides, there are also some texts which were often cited from the Old Testament; these texts indicate the personified Wisdom of God, who acts as the agent of creation. And this character was then used for Jesus Christ. (Proverbs 8:22-31; Wisdom of Solomon 8:4-6; Sirakh 1:4-9). There are also extra-biblical sources which can be referred to, such as "the Son of God" text of Qumran (Bereh di El, 4Q246). Such a text indicates that there was a kind of messianic hope of Essene people, and that hope was very close to the faith of Early Church toward Jesus Christ.

Several implications

That is why, one of my focus of research in the past 3 years until now was to find implications of Cosmic Christology in the context of physics and cosmology. That idea was motivated by the fact that there has been a serious tension between science and theology, after they were separated especially since Galileo Galilei was put into isolation by the Church. One of the books which has inspired me was by Tollefsen which discusses Christocentric Cosmology. See Thorstein Theodor Tollefsen: *The Christocentric Cosmology of St. Maximus the Confessor* (8).

My investigation has led to several hypotheses, five of them will be discussed shortly below:

- (a) Jesus Christ is the Word of God, and He is the agent of God during the creation of the Universe. Because word means voice, and voice means sound, and sound means wave and frequency, then this thought led us to a hypothesis of the existence of primordial sound in the early time of creation (6). It is known by many cosmologists that there is abundance of relic cosmic sound wave from early epoch of creation. Perhaps such a primordial sound will be verified later by Cosmic microwave background radiation observation (CMBR). See for example (11).
- (b) Another thought is that (electromagnetic) wave and frequency are very influential to begin each life of creatures. It appears that such a hypothesis was supported by experiments carried out by Prof. Luc Montagnier et al on the wave nature of DNA; (13)(14).
- (c) That thought on the wave nature of the Universe also led to a wave model of superconductor electrodynamics. In physics, conductor is matter which can transmit electric current, while superconductor is matter which can transmit electric current at zero resistance. My hypothesis on superconductor electrodynamics has been discussed in a paper published last year in IJET (10).
- (d) Frequency may also be used to develop a novel approach of cancer therapy (12).
- (e) The light particle which was dubbed as photon has also the wave character. The photon wave can be loaded with information (bits), and according to some experiments on lab, such a method is potentially capable to improve the wireless internet capacity significantly, possibly at the order of 100-160 Gigabits per second. But this method needs to be developed further before it can be used as practical technology (15).

Conclusion

For further discussion, there is my recent book discussing a new cosmology model starting from a fractal vibrating string (fractal vibrating string is fractal generalization of classical wave equation of sound). See (5).

The basic idea of this book is that it is possible to develop a new cosmology model inspired by Cosmic Christology. In other words, Christology is not a separate matter from science. From Christology as starting point, I began to develop various approaches based on wave physics, which I call: "fractal vibrating string." Through this new cosmology model, I wish to offer a new path for dialogue between science and theology. Moreover, it offers a new and fresh approach to understand the bible in this modern time.

I also wish that I already presented my interpretation on Cosmic Christology based on the Johannine prologue, albeit not a complete one.

As a last remark, allow me to cite Psalm 19:1-3 (KJV):

1. *The heavens declare the glory of God; and the firmament sheweth his handywork.*
2. *Day unto day uttereth speech, and night unto night sheweth knowledge.*
3. *There is no speech nor language, where their voice is not heard.*

May God be with you. *Soli Deo Gloria.*

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