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SOME ELUCIDATIONS ON FRACTALITY

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ABSTRACT

This article explores the metaphysical and theological consequences of fractality in the modern understanding of reality. The analysis is founded on the premise that fractal geometry is not confined to a mere abstract conception, but is the fundamental, palpable ontological structure of existence, acting as the basic formula of reality that governs both the micro and macro scales. Fractality implies that size is not prioritised and that the universe functions as a holographic system, where the totality of information is arranged within each of its smallest constituent parts. These self-similar patterns predict and precede the very specificity that is measured, composing physical reality as the visualisation of a deeper, coded equation. Quantum indeterminacy is ultimately resolved by consciousness, which, in this hypothesis, acting as the observer and filter, actively chooses one concrete manifestation from the unlimited possibilities. This fractal thesis and modern quantum physics redefine God not as an external substance, but as the underlying harmony, the internal order of Creation, and the pattern that generates all existence. The human self is interpreted as an accident that emerged from the self-awareness of the infinite substance, a localised consciousness that participates in the co-creation of the cosmos. This convergence provides a mathematical body to the ancient mystical assertion that God is in us, and we are in Him.

Keywords: *Fractality; God; Quantum Physics; Theological Metaphysics; Conscious Observer; Self-Similarity; Infinite Self;*

INTRODUCTION

Nature almost always responds with an overflowing of the imposed human mould, with insertions, intersections and intricacies that diverge from the initial proposal. Reality always escapes fixity, and "*many patterns of Nature are so irregular and fragmented, that, compared with Euclid […] Nature exhibits not simply a higher degree but an altogether different level of complexity*"[1]. The clear and sharp image, adjustable and structurable, of that vision always retains distinct features when we approach it, escaping the systematisation constructed *a priori*, with which every element carries with it a rough network whose scope exceeds what human beings are capable of reaching or even minimally intuiting. The truth lies outside the perfection dreamt of by the first impressions of a species that is sensory-limited and tied to a certain spectrum of what can be grasped. Fractals are geometric figures that contain their entirety in each of their constituent parts, linking to an infinity that constantly includes itself, where a "*quantity that is commonly expected to be positive and finite turns out either to be infinite or to vanish*"[2].

This fractality is not confined to a mere abstract conception, but is a palpable reality in physical nature itself, beyond possible metaphysical-theological consequences, thus referring not

[1] Mandelbrot Benoit, *The Fractal Geometry of Nature*, W. H. Freeman and Company, San Francisco, 1983, p. 1
[2] Mandelbrot Benoit B., *The Fractal*, p. 3

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only to a configuration of non-existent forms, but to the ultimate element of that which informs, shapes and surrounds us, where these patterns have proven to be inherent in many objects around us[3]. Likewise, given its own definition, size is not prioritised in this totality; an increase or decrease in scale does not conceive of a greater or lesser amount of information or complexity, but rather a replica of what came before and what comes after, an invariability that is not caused by the scale of measurement itself, but rather a consistent pattern that predicts and precedes the very specificity that is measured or studied and, ultimately, the very existence of the Whole, being the basic formula of reality.

Consequently, quantum physics and theological cosmology sharing their foundation, their intuition, through an analogy in a divine model that equates the micro and the macro, and the growing use of this terminology makes it necessary to pay attention to its implications in metaphysics, as well as its relationship with God as the creator and anticipator of the order decreed by this mathematical formula. Hence, the present study approaches the configuration of reality from a conceptual and interdisciplinary perspective, grounded in the synthesis of fractal geometry and the current physics. The methodology employed is primarily deductive, seeking to establish the convergence between the underlying mathematical order of existence and its profound metaphysical and theological consequences, through a critical review of scientific and philosophical literature.

1. THE FRACTAL AS ONTOLOGICAL STRUCTURE

1.1.The new universe and its human beings as infinite folds

New quantum theorisations reveal the primacy of probability over certainty and fluctuation over stability, composing a new dance of indeterminacy where we barely know the background music, as frequencies vanish before they can be captured, where the observer can only see what their consciousness filters, not what is there, as will be explained later. Fractality, then, is understood as the ultimate structure, as the first generative residue, which projects physical reality, which would be nothing more than the visualisation of a deeper equation, of a coded substrate, in short, of the order of God.

To understand the analysis, we must begin by discussing the Planck scale, the fundamental scale of the universe that represents the limit of current physics; in it, "*the energy levels of the universe exceed the known dimensions of space-time. It could be that space-time is not the whole reality of the universe*"[4], which implies understanding physical reality as a projection of the fundamental state, lower but supreme, dominated by other keys, which does not mean that the basic cannot be accessible by what is perceived, nor that physical phenomena can help us open the door to what causes them. This knowledge is in the fractal formula, in the code that cannot be temporalised or spaced; at these scales, reality is transformed into Schrödinger's wave where all possibilities overlap, where everything is possible and unlimited, where nothing is determined. "*Space and time would have originated from a foundation of pure geometry, in a deep dimension that is not in space-time*"[5]; that pure geometry is, unavoidably, fractal in outline. At this Planck scale, interactions would not be causal, but non-local, non-linear, and not mediated by the space or time of physicality.

Cosmic fractality, enhanced by these interconnections between the Whole and the parts, and between the parts themselves through the Whole and themselves, is not only fostered by this intricate system, but also made tangible thanks to its very essence, its intrinsic functioning, and the

[3] Ibidem, p. 4
[4] László Ervin, *La naturaleza de la realidad*, p. 54
[5] Ibidem, p. 57

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composition of the figures that make up the whole. Although it may be falsely perceptible that at each point in space there is a certain form, an established and fixed energy, or that, although it may fluctuate, the changes are limited to a certain amount, in simpler words, that each point in space is finite by nature, that it has a delimited consistency, the truth is that reality, based on quantum field theory, would be quite different, since at each point in space there may be, hypothetically, an infinite amount of energy.

This theory suggests that every tiny point in the cosmos contains not only the energy necessary to maintain the universe in its entirety, but also the energy required to sustain infinite universes. It must be emphasised, even if it seems paradoxical: each point holds unlimited energy, with all that that entails. However, this hypothesis is based on the clouds of proposals inspired by the holographic principle, suggesting analogies according to which local systems could reflect global information, and advocating that, on the Planck scale, the number of Plancks in the volume of a proton multiplied by the Planck mass is equivalent to the mass of all other protons combined, in short, the entire universe itself. Despite the initial suspicion of the statement, it has been suggested that the information content of a volume can be encoded on its bounding surface, with an upper bound given by the Bekenstein-Hawking entropy, opening the gate to apply this conception to individual protons, although it remains speculative. It must be emphasised that the holographic principle, in its rigorous formulation, applies to black hole event horizons and does not straightforwardly extend to physical systems such as protons, the ontological extrapolation proposed here is therefore not a deduction from established physics but a philosophical hypothesis inspired by the structural logic of the principle: if information encoding on bounding surfaces holds at cosmological scales, a fractal reading of reality invites the inference that this logic may obtain at all scales, therefore the argument proceeds as a metaphysical extension of a scientific intuition, not as a scientific claim. Nonetheless, this idea suggests. Nonetheless, this idea suggests that physical information can be organized in ways that are not intuitive with respect to volume and surface, which has inspired metaphysical interpretations about the possible structural reflexivity of the cosmos, however, quantum field theory associates vacuum fluctuations with every point in space, leading to formally divergent energy densities that are treated mathematically through renormalisation, and which suggest that even the apparently empty vacuum possesses a structurally non-trivial and dynamically active character.

The information of the universe is arranged, in its entirety, in each of its smallest constituent parts; it is a fold upon fold, an implied order[6]. The universe, in this way, acts as one, and when one of its tiny appendages is moulded, it in turn moulds the Absolute, because the universe would be holographically present within the proton[7]. On a macro scale, the fractal pattern remains unchanged and is applied once again to give coherence to the entire model, as one can imagine an unlimited number of Hubble volumes, each containing an unimaginable number of black holes which, in turn, each individually contain another endless number of Hubble volumes, replicating it in an indeterminate and constant manner, establishing links that are not pyramidal or hierarchical, based on the fact that each hole can lead to other moments of other multiverses located spatially before, after, or in distant regions of the same shared space, further complicating the structure and diversifying it in a fractal and infinite way[8]. Andrei Linde[9] also stipulated a kind of fractal cosmic

[6] Bohm David, *Wholeness and the Implicate Order*, Routledge Classics, New York and London, 2002
[7] László Ervin, *La naturaleza de la realidad*, p. 131
[8] Barrau Aurélien, *El multiverso. Nuevos horizontes cósmicos*, Alianza editorial, Madrid, 2025, p. 53
[9] Linde Andrei, *Particle Physics and Inflationary Cosmology*, Department of Physics of the Stanford University, Stanford, 2005

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structure. This self-reproduction of the universe or multiverse leads to the rejection of space-time linearity and the exaltation of the notion of a cyclical universe, linked to temporal infinity, no longer exclusively by the former, but by the quantum cosmology of loops and the Big Bounce[10]. Establishing these notions may be somewhat disruptive with respect to the classical paradigm of the early 20th century, but modern physics, supporting the fractal thesis, has gone even further than expected, and what is about to be explained could explain the reason for what has just been mentioned, although the causal relationship has not been officially established. Before introducing the new topic, it is important to highlight the famous and popularly known idea of quantum entanglement, which can be easily summarised as follows: "*two particles with a common origin cannot be considered independent [...], any measurement made on one of them will instantly influence the state of the other, even if it is billions of kilometres away. It is no longer possible to consider them as two entities*"[11]. It has been confirmed that affecting a given object has consequences on other objects located spatially far away and in a way that is not mediated by time, that is, immediately, without measurable delays and without a physically tangible and palpable relationship between these elements that interact outside of conventional space-time.

Therefore, they cannot be fully described as independent entities, but as non-separable elements, which allows us to venture a quantum-level unity of all that exists, even more so with what has been explained above, highlighting the incredible symmetry of the universe[12]. However, now it is necessary to dwell on this demolition of classical precepts; if we have already discussed the architecture of the proton in relation to Plancks, it has been proposed that the surface horizon of the proton, based on some models that explore the connection between quantum correlations and spacetime geometry, contains an inconceivably large number of entities that can be determined as wormhole endpoints, which, while generating the mass and radius of the proton, constitutes that fractal dimension in which protons appear to be instantaneously, superluminally interconnected, although it is certainly this universal network of wormholes that transmits information between them and allows for their non-local processing, in other words, processing the data so that it is integrated into the whole and not just one of its parts: "*non-locality is an inherent characteristic of the universe*"[13]. Notwithstanding, it must be noted that the ER=EPR conjecture, on which the above relies, remains a theoretical hypothesis.

The scheme is completed by referring to what has already been mentioned, that each point has an unlimited amount of energy due to the existence of these wormholes, which inside them, each of them contains information, that is, the complete matter and energy of the universe, in its entirety, allowing, in each of the smallest pieces, the cosmos to contain itself iteratively and advancing, without exaggeration, that we factually contain, without abstraction or metaphor, an infinite number of universes within us, while we are included in each of those unlimited universes. Self-similarity implies symmetry, but not on an aesthetic level, rather with structural implications, that is, not in what is visibly perceived, but in the sum of its very composition. Its Being is symmetrically infinite from its highest pole to its lowest extreme, both converging in the same form, and the beginning being identical to the end with which it meets. The implications of this are both catastrophic and constructive, for if reality is inherently self-similar, the universe itself is written in each of its atoms, in each of its phenomena and movements, the mysticism that God is in us and we are in Him —the fractal thesis— translates into a mathematical body.

[10] Barrau Aurélien, *El multiverso*, p. 135
[11] Ibidem, p. 62
[12] Ibidem, p. 85
[13] László Ervin, *La naturaleza de la realidad*, p. 146

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The universe, in replicating itself, also uses the fractal formula and accesses biology, where "*the idea is similar to that of a fractal antenna, in which information processed at the microscopic and quantum scale can be transduced to the entire organism [...] and vice versa*"[14]; the entire body, in all its parts, is interconnected with the rest of the components of the cosmos. Evidence of the non-local capabilities of biological systems includes recent experimental results in which cells in an isolated environment mutate in response to daughter cells exposed to toxins in a separate environment[15]. Several studies confirm this network of micro-wormholes in biological systems[16], where physical-biological interactions cannot be explained simply by communication established by the nervous system; they cannot be explained without quantum entanglement. The foundation of the universe is not a block that can be retained in human understanding, but a heartbeat whose waves only reach us in a minimal proportion of what they truly are. The new physics no longer understands the world as a set of separate entities, but as a network of interactions between entities that were previously considered independent, but now act as a bridge rather than as individualities, as an intricate agent embedded in a broader configuration; in fractality, the parts do not exist by themselves, autonomously, but in close relationship with the whole of which they form part and which, in turn, they include within themselves.

1.2.Vibrations and thinking as an ontogenerative act

"*Matter as such does not exist*"[17], states one of the most prominent physicists in history emphatically; only vibrations condensed into bodies with a constant flow of vibrations, with a frequency that allows for palpable consolidation, but whose true composition, vibration, is the only thing that allows it to remain until its disappearance, until its transformation, until its return to the baseline frequency; every particle is an excited state in a vibratory field, an energetic condensation whose supposedly fixed state only exists in relation to the field from which it emerges and from which all others emerge. It is an absolutely integrated and relational state, where all are attached and linked together, so that matter cannot be defined as a thing, but as an event; the classical order conceives of reality as a hive of discrete things; the quantum order, as an indivisible totality. With all this, the identity of the particle does not depend on itself, but on its interaction, on the accumulation of vibrations that it manifests and that are manifested to it, vibrations that collide and nourish new bodies, that submerge and shine others that become on a different scale and build new futures in an endless generation. Therefore, energy and form, or consciousness and matter, are local expressions of the same pattern, of vibration, ergo it would be a constant flow of information, a holomovement[18].

Matter, that is, what is observed —the object—, and consciousness, in other words, what observes —the subject—, are connected, without illusory separation in a mind-matter duality, one containing the other and vice versa. Both emerge from the ultimate, conscious pattern of the universe as a whole, from maximum entropy, which is nothing other than fractality, the infinite reflection of

[14] Ibidem, p. 141
[15] Hill Miroslav, "*Adaptative State of Mammalian Cells and Its Nonseparability Suggestive of a Quantum System*", in *Scriptia Medica*, 73/4 (2000), pp. 211-222
[16] Jibu Mari, Hagan Scott, Hameroff Stuart R., *et al*., "*Quantum Optical Coherence in Cytoskeletal Microtubules: Implications for Brain Function*", in *Biosystems*, 32/3 (1994)
[17] Planck Max, *Das Wesen der Materie*, dicourse in Florence (Italy), 1944, *Archiv zur Geschichte der Max Planck Gesellschaft*, Abt. Va, Rep. 11 Planck, Nr. 1797
[18] Bohm David, *Wholeness*

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all that is and can be. The distinction between the physical and the non-physical is therefore stripped of significance.

Herbert (1985)[19], in relation to this, sets out ways of understanding Being from a quantum perspective, agreeing that ultimate reality cannot be described without including the observer, and that the physical world is not a solid substance, but rather a wave-like informational process. The fundamental reality of the universe is an extended vibration, a quantum wave that flows beneath appearances, sustaining the illusion of classical appearances —although, despite the most of the beliefs from New Age speculations assert that it is just an illusion, it is not correct, so here the term is employed as a metaphor—, yet the wave is the primary being of the Whole, which articulates itself in condensations, in solids that are ultimately "*fictions*", for the background never stops or ceases in its vibration, "*the world is made of events, not things*"[20]. Particles, therefore, are only localised events of the fractal, of the extensive field that acts as a shared patrimony. It is not a brick, but a flash that is born when it is measured, existing momentarily when one seeks to intervene, when the observer becomes involved, as we shall see. Matter is not made of particles, but of patterns, from which the participant selects a branch of the wave. Collapse is the process by which a potential becomes an act[21]. Matter would be, from a fractal ontological perspective:

- Holographic: each part reproduces the whole.
- Vibratory: vibrations rhythmically mould and combine.
- Procedural: it is a process, not a substance.
- Relational: everything exists towards and from constant interaction.

For its part, it is worth stipulating what consciousness is within the framework that is being defined. Consciousness does not originate in the brain, but in existence itself; it arises with Being. Astrophysicist David Darling considered that, as previously stated, the brain does not produce consciousness, but filters it. Likewise, as Schrödinger stated, it is not possible to divide or multiply it, but there is only one Mind[22].

Consciousness is a non-local, non-physicalized, and uncatchable phenomenon, whose origin is a state of vibrations thanks to a holofield that acts in the background and that, for example, would assist us with explaining, in some aspects, Carl Jung's synchronicities[23] and other paranormal phenomena[24 25], given that consciousness, unique, communicates and informs all its expressed parts, all its phenomena and manifestations. if the brain is a filter of the holofield, perceived reality is an extract of infinity, of vibrations of all ranges and frequencies of all varieties, in a realm where everything and nothing happens. If, as has been corroborated, all that exists are groups of coordinated vibrations whose matrix is a conscious and intelligent Mind[26], consciousness does not escape this idea, but it does so with respect to time and space; consciousness or mind-like phenomena are vibrations on a lower, more elongated, flatter, and less pointed scale or frequency, less accelerated and intense, which limits them, while object-like phenomena are more intense

[19] Herbert Nick, *Quantum Reality: Beyond the New Physics*, Anchor Books, New York, 1985
[20] Rovelli Carlo, *El orden del tiempo*, Editorial Anagrama, Barcelona, 2024, p. 75
[21] Herbert Nick, *Quantum Reality*, p. 25
[22] László Ervin, *La naturaleza de la realidad*, p. 17
[23] Medico Bruno del, *From the Physical Universe to the Metaphysical Cosmos. The Quantum Entanglement and Synchronicity of Carl Jung*, Edizioni Pensarediverso, Italy, 2022
[24] László Ervin, *La naturaleza de la realidad*
[25] Campbell Thomas, *My Big TOE: A Trilogy Unifying Philosophy, Physics, and Metaphysics*, Lighting Strike Books, USA, 2005
[26] Planck Max, *Das Wesen der Materie*, dicourse in Florence (Italy), 1944, *Archiv zur Geschichte der Max Planck Gesellschaft*, Abt. Va, Rep. 11 Planck, Nr. 1797

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condensations, which makes them finite: "*both physical phenomena and mind phenomena are groups of comparatively stable wave interference patterns in the wave field of the cosmos in an excited state. Their presence indicates diversity, but not duality, in the universe. Neither matter nor mind is the basic reality; the basic reality is the intelligence that coordinates the groups of vibrations that appear as object-type phenomena and mind-type phenomena*"[27]. Thus, with the superposition of states already described, in which possibility reigns supreme rather than decision, in the unlimited possibility in which each concrete manifestation can occur, it is consciousness that, in fact, would choose and would determine one of all the contingencies: In the quantum world, an elementary particle can be found in a superposition of states. It is then simultaneously in several modes of being that would be considered classically incompatible. An electron, for example, can be in different places and have different speeds at the same time[28].

If indeterminacy is so great at the microscopic level, if everything becomes possible and all virtualities are viable, how does macroscopic uniqueness emerge? The first thing to argue is that there is no such thing as macroscopic uniqueness, but rather that there could perfectly well be an infinity of macroscopicities, multiverses, where each one has opted for a determination from among the infinite probabilities (Many-Worlds Interpretation). "*When a quantum object interacts with a classical object, it is generally assumed that the wave function collapses into a single one of its multiple superimposed potentialities*"[29]; it is the conscious act that generates the classical world, it is the role of the observer who, in his role of conscious choice, shapes reality, even if we are not aware of it. Decoherence does not contradict this hypothesis insofar as everything is submerged in a consciousness that includes us and what surrounds us.

We live in the possibility chosen from absolute indeterminacy; from within a constant mist, we scatter a conscious light that allows us to create the macrocosm in which we inhabit from the unlimited and inexhaustible nebulosity of the quantum. "*Perhaps, instead of suspecting that everything is an illusion, it should be considered that everything is real*"[30] and, as Barrau (2025) reinforces: "*everything that has a probability other than zero—everything that is possible—must not only occur, but must also be reproduced an infinite number of times*"[31].

On another note, the initial state of vibration is a zero point, clearly flat, a state of basic subsistence, but undoubtedly existence, it is the state closest to cosmic fulfilment, it is the very fact of vibrating at the same frequency as the stronghold that composes everything. People in a state of self-awareness or altered states of consciousness show flatter EEG waves than people in a normal state, as well as greater coherence between the bands extracted from the group of people who were in those anomalous states, as if they were accessing the same point of flatness and fullness, as if they were showing, as they access that point, greater non-local synchronisation, that is, although the subjects were separated, their waves seemed to behave in a similar and coherent manner[32]. In this scheme, it is precisely the low-frequency phenomena that are the highest, which could lead one to think that living beings that appear to be simpler are, in fact, the most conscious.

Knowledge does not come to a passive agent, who would experience it impartially and then possess it, but rather consciousness represents the world, modifies it by its mere observation, changes it even without knowing it; fractalism, together with quantum physics, destroys the

[27] László Ervin, *La naturaleza de la realidad*, p. 47
[28] Barrau Aurélien, *El multiverso*, p. 63
[29] Ibidem, p. 64
[30] László Ervin, *La naturaleza de la realidad*, p. 272
[31] Barrau Aurélien, *El multiverso*, p. 37
[32] László Ervin, *La naturaleza de la realidad*, pp. 184-188

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separation between knower and knowledge, in that, in a fractal reality, to think is to intervene; the observer does not record a phenomenon, but rather selects and articulates it from that moment on; reality is a pattern that is updated based on the consciousness that traverses it, and the cosmos, embedded in the observer, responds in accordance with its observer. If in the fractal each part contains the whole, the modification of a tiny appendage will change the totality of which it is a part and, metaphysically, if consciousness contains the cosmos, each fluctuation in its thought will articulate new transformations in the global calculation. Each act of consciousness alters the rhythm and structure of the entire relational fabric of existence: "*each individual as a localised consciousness is an exercise in non-local consciousness and, therefore, a reflection of each of the others*"[33], whereby the reality we inhabit would be generated through a participatory process in which the different self-referential consciousnesses, localisations of the general consciousness, upon encountering one another, become cohesive again, collide, articulate or separate after their disintegration from the matrix or the higher level of lower frequency: "*wholeness is what is real, and that fragmentation is the response of this whole to man's action, guided by illusory perception, which is shaped by fragmentary thought*"[34].

The world is open, with infinite possibilities, allowing us to choose one option from among all that could be. Although everything is possible, we choose one specific option from total indeterminacy, where thinking does not mean representing reality or limiting it to our understanding, but rather intervening in the pattern, participating in the fractal and within it. Similarly, the existence of both types of phenomena, mind-type and object-type, or conscious and physical, responds to an evolutionary logic of the universe itself in which they are generated, since phenomena of consciousness obviously require physical phenomena to understand themselves and develop, and the physical world needs consciousness to evolve and organise itself, so as not to fall into chaos or absolute entropy, to extract consequences from total indeterminacy.

2. GOD AS FRACTALITY: IMMANENCE AND FRACTAL SUBJECTIVITY

God, then, is not an external substance, but appears as a revelation among fractal relationships. God is what structures, not what intervenes by breaking in from outside, what bursts in[35]. Likewise, God is the underlying harmony formulated thanks to which the universe is constituted, it is the order that is internal to Creation itself, and not an entity on the margins of its work. God is human openness to the mystery of the world[36]. With this, the God murdered in the philosophy of recent centuries is reborn to be covered with greater depth, a Being that no longer has a precise place, but encompasses everything infinitely from and to all dimensional angles. This absolute Being would correspond a consciousness dispersed among an infinity of options, which concentrates, orders and amalgamates into concrete organisations once its entropy decreases, that is, we are God concretised, a rendering of the underlying pattern of the cosmos. The divine Absolute, however, is a constant dynamic, a Being contrary to staticity, a perpetual movement of waves, an infinite process of vibrations that compose universal rhythms indefinitely. If the concept of immutable substance was one of the invincible knights of traditional metaphysics, now a horseman of the Apocalypse dethrones the old king without replacing him with anything.

[33] Ibidem, p. 238
[34] Bohm David, *Wholeness*, p. 25
[35] Czachesz István, "*God in the Fractals: Recursiveness as a Key to Religious Behavior*", in *Method and Theory in the Study of Religion*, 24 (2012), pp. 3-28
[36] Fernández-Rañada Antonio, *Los científicos y Dios*, Editorial Trotta, Madrid, 2016, p. 24

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Multiscale vibration confirms the breadth of an infinity of unknown possibilities, of a real probability of everything conceivable, and everything inconceivable. In a fractal, the parts only make sense insofar as they replicate the whole, insofar as they are holographic and in each act they give birth to the mathematical equation that originates them, reproduce their origin, give birth to their creator, so that what exists first is not the part, but the pattern that generates it, the formula that allows it to be and achieve infinity, whereby the universe is a derivative, an ad infinitum reproduction of a first numerical motor that never ceases in its repetition. Man, therefore, reproduces his Creator and "*by participating in the teleological evolution of nature, we co-create the Divine*"[37]. Starting from the divine, infinite, and all-encompassing consciousness that encompasses all existing and possible manifestations of our reality. The universe is the way in which God perceives itself, its recreation and reproduction, where human beings are the instrument for perfecting its own work, integrating new information into entropy and reproducing the cosmos countless times. There is no ontological outside to God; everything that exists is an internal differentiation of the Infinite Self. If reality is co-created by consciousness, then consciousness participates in the divine foundation of creation, cosmogenesis is a cognitive act: *"Infinite Self knowing Self*"[38], it is a place where the infinite pattern becomes explicit. For all these reasons, our human role may be "*that of connectors: connecting life with life: what is with what could be*"[39]. Likewise, even time is fractally intertwined, and it is our conscious, particularised mind that filters one of those unlimited interconnections, acquiring a present determination. The self, as can be deduced, is a locality extracted from the constantly expanding infinity where the ego could dissolve and take over more extensive fields of reality. "*We could also say that an individual fractal dimension is a 'whole self' (an iterated version of Infinite Self), so we can conceive the universe as a collection of individualized unique selves of the Self (wholes within the whole)*"[40] and each "*finite self*" recapitulates the totality within its delimited horizons, a Leibnizian monad.

This dilution into a broader field to which is referred, connecting it with what has been previously agreed upon, is nothing more than a reduction in frequency, a flattening of vibration that allows one to enter a more entropic, more extensive state. This dilution of the ego would proceed along a path between different stages, the ultimate state of which is communion with God, its integration into the latent basal frequency from which the cosmic melody emerges, where the fractal replica resides and consists of, this base frequency, this state of subsistence, the least complex and broadest of the possible states is, paradoxically, the maximum attainable, following the tradition that asserted that what is above is below. The self is not immutable, nor is it even a substance, for in reality, substance is only one and is the totality of what exists, but it is not fixed, rather fluctuating; the self is the accident that emerged from the self-awareness of that infinite substance, the self-awareness of God himself, the multiplicity is the self-differentiation of the One into internal relations; however, if we follow this idea together with the interweaving on the Planck scale with its tiny wormholes already explained and assume fractality, pantheistic theses remain open to the idea that everything participates in some degree of Being. We are a set of processes that remain coherent and relatively cohesive due to the vibration shared between them; we are dealing with a recurring pattern, not with staticity. And, although a concept of individuality can be elucidated that

[37] László Ervin, *La naturaleza de la realidad*, p. 292
[38] Breslauer Sam, "*The Infinite Self: A Cosmological Model Based on God's Self-consciousness*", in *Journal of NeuroPhilosophy*, 2/2 (2013), p. 222
[39] László Ervin, *La naturaleza de la realidad*, p. 258
[40] Breslauer Sam, "*The Infinite Self: A Cosmological Model Based on God's Self-consciousness*", in Journal of NeuroPhilosophy, 2 (2), 2013, p. 226

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fits within these claims and gives concrete Being an identity that is not mere fiction, it is not the purpose of this work to lay more than the foundations of new quantum and metaphysical theories, but we can affirm, giving rise to future research, that the self "*is a non-local characteristic that is at the same time 'out there' and 'in here'*"[41]. On the other hand, returning to time, Rovelli (2024) says that "*time is ignorance*"[42], the consideration of a specific space-time structure in which our consciousness unfolds locally is the result of its limitation, of its reality-filtering structure, from which it chooses a concrete form from and within infinity. Therefore, it is pointed out that "*the mystery of time concerns who we are more than it concerns the cosmos*"[43]. The self is a process of delimitation, of safeguarding a portion and bordering it from the Totality. However, once the filter expands or disappears, the self begins its process of diluting or, rather, of becoming. Universal consciousness, God, is what contains us; we are immersed in Him and, in parallel, as a fractal iteration, He is within us, literally and figuratively. The self is the network from one point of view. We are subdivisions, localised and localisable interactions of the same global pattern: "*you are a small individual part that contains the essence, the pattern of the whole*"[44] and containing the "*pattern of the whole*" implies being able to regenerate the whole within ourselves, recreating each of the confines of the cosmos from within, as they are already reproducing themselves infinitely within us; God's generative capacity is within us and we are within it, insofar as we are its product and insofar as everything, in turn, is our product. There is no ontological barrier between the self and God, but as the universe is fractal, each level exists so that the lower one can refine itself, reduce its entropy and order its vibration with greater coherence; the fractal universe does not operate with immutable categories, but rather what was considered immovable is in a position of transition and transmission to a deeper level, which defines it with better results but which, in turn, is not the final step, but another rung in an infinite succession, with that expansion towards the fundamental superconsciousness that includes us and that we reproduce. The universe tends to eliminate excited states due to their finite nature and reintegrate those processes into a higher entropic state.

In other words, the progress of Being in the cosmos would consist of decreasing its frequency and preventing such dense and intense vibrational collisions. Everything arises in order to return, in the final degree, to that original state of low frequency, probably called *Tao*, that which creates all reality and to which everything that exists ends up returning to re-emerge in a cyclical movement. It is precisely this expansion of the field mentioned earlier, in which the ego expanded its reality by decreasing its vibrational alteration, that opens the doors to access the last and first stage of Being: union with God, "*I am the Alpha and the Omega, the beginning and the end*" (*Revelation* 22:13). As a result, death is interpreted as reintegration, not annihilation, although this denial of individuality can be debated and rethought, for it may be that what we leave behind is not our identity, but only our personal biography and, perhaps, not even its memory. The relationship between the micro and the macro and their respective integrations lead to union with the Whole in an infinite cycle of sinking and birth: "*the existence of the world is not linear and finite: it is continuous and cyclical*"[45]. Now, finally, we are dealing with *Samsara*, although this cycle is not, as such, one of reincarnation. What is clear is that "*we are not biochemical machines destined for death, but beings endowed with infinite consciousness and a finite body that is cyclically renewed*"[46].

[41] László Ervin, *La naturaleza de la realidad*, p. 181
[42] Rovelli Carlo, *El orden del tiempo*, p. 101
[43] Ibidem, p. 12
[44] Campbell Thomas, *My Big TOE*, p. 794
[45] László Ervin, *La naturaleza de la realidad*, p. 101
[46] Ibidem, p. 200

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CONCLUSION

Modernity killed surprise at the world, the desire for incomprehensible experience, extolling rational use and banishing everything that did not fit into its grid, which reviled any escape from calculation and quantification, was a retreat from the battlefront. But now, it has become inevitable to return to talking about theology, as it has been translated into a new mathematical language, where God is visible in formulas and operations, where existence itself has its statement in numerology, in such exact quantification of universal scope.

Now the metaphysical is accessible through physical phenomena; the essence unattainable by man echoes in a codification that, although it eludes him, he intuits. The divine is not outside the world, but folded into each of its points that never cease to replicate itself infinitely from scale to scale, responding to all the great assertions of ancient knowledge, there is a remarkable convergence between the mystical vision of the world and the conception of the universe proposed by modern physics, and it can indicate a common structure which exists between matter and mind. The beauty appreciable in nature acts as an epistemological bridge to God, a beauty that consists of patterns of order, of seeing the divine through its work, the divine being the pattern that generates it, with trees or ferns acting in this favour. A complexity born of a simple equation, which develops until it reaches the pinnacle of the superstructure: the totality of the universe of infinite multiverses, a flat wave that shapes all that exists. God does not fill the gaps of the mysterious or the unknown, does not fill the voids that experiments cannot solve, it is not about completing science, but about sustaining it, as it is the divine equation that underpins everything that is explored.

To pay tribute to the theory presented, I would like to conclude by referring to the beginning of another book cited here, emphasising that science can explain the laws, perhaps, but not the reason for their existence: "*the universe is not only more mysterious than we suppose, but even more than we can suppose*"[47].

[47] Fernández-Rañada Antonio, *Los científicos y Dios*, p. 1

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