Evolution, Algorithms, and Fractals

A Message from Michael in Thirteen Parts

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Evolution, Algorithms, and Fractals
Part One

As we have discussed in the past, the coiling and evolution of fractals,[1] along with the occasional pattern of algorithms[2] developed for evolutionary "expansionist" displays, both are tied to the perceptions of the validity of evolution in the broadest possible interpretation, for not only do stars behave in this way, and a great deal of "interstellar" matter, but many species in the process of evolution follow these curving twists that lead to endless new patterns or to repetitious results of the same. These new theoretical approaches to scientific theory "on a broad scale" are truly linked to these perceptions and, as we have said many times, are generally valid. For while, yes, equations can describe a single physical event, the interplay of physical events require algorithms and fractals to "picture" not only the activity itself but the implied opposite of the mirroring "vacancy" created by its behavior.

Just as we have said before that there were many "branches" of the primate family that led to the great apes, your species, and monkeys—some of which crossed and interacted with one another—by the time the recognition of the differentiation of these species occurs, the vast proliferation, or early fractal stage, is over, and although there has been some explorations [sic] into those realms of paleontological studies, we would think that a great many assumptions about those periods will in time prove

to be inaccurate to the situation as it is perceived and studied. These variants on simian themes, incidentally, persisted well into the time of what you call the Neanderthal[3] and Cro-Magnon[4] man, and it is through these in-between protohuman species that crossbreeding occurred, not necessarily directly, but tangentially. The process of evolution as described in algorithms makes for an easier branchification [sic] of species fragments as the process of development and elimination continues, and while there has been much emphasis on the study of dinosaurs and related "lizards", similar intensification of studies regarding all manner of mammals has been less prestigious and concentrated than in the case of reptiles.

We would think that there is much to be gained in greater examination of the evolution of the mammalian species of the earth—"all of them"—particularly those that proved to be biological dead-ends, for they can explicate much about the hazards of evolution, adaptability, and species "longevity", which is heavily tied to algorithm theory. Just as Ambulocetus[5] "surprised" the evolutionists by proving to be more aggressive and "predatory" than assumed at the beginning, there are many other biological "surprises" in the fossil record having to do with mammalian evolution and its permutations that might in fact help examine the reality of such things as mutations and subspecies activity.

As we have said, equations will not in fact address this adequately, and these more "involved" theories may take some "getting used to", but let us assure you the development and expansion of everything from species to stars can be successfully subsumed in the theories of algorithms and fractals. All species eventually, in one form or another, cease to fit into their evolutionary niche, and when that happens mutation or extinction are the usual "choices" available. The permutations of mutation cannot be singly addressed, but in fact needs [sic] algorithmic theory as a way to encompass the entirety of the species potential in question.

Incidentally, also, the permutations of choice within a life, any life, also tend to reflect algorithmic potentials, in that most choices are simple with simple solutions, as is the case with most algorithmic patterns, but some in fact involve complex corunculations,[6] and no

single equation or, for that matter, narrative line can adequately address the potentials inherent in choices of such nexes [sic] as those. In those convoluted choices that bring about "unforeseen" repercussions, the use of the algorithm metaphor is apt to prove more apropos than simple equations or direct-line narrative. We have indicated that all choices are equally valid and equally important, and this is true, but some come equipped with far more ramifications attached than others, and the more ramifications inherent in a choice, the more the algorithmic theory is "needed" to address it, should you choose to do so.

As you are doubtless aware, this algorithmic perception is reflected in chaos theory, which is, if you will, both ends of the algorithmic spectrum, and while it is in its own way valid, it is often, of course, equally invalid. But we would hasten to add that in any decision and any choice there is always the element of chaos, and again, this cannot be adequately addressed by simple equations, but requires the algorithm to encompass the various potentials that make chaos theory "valid" and, indeed, an important factor in evolutionary developmen

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[1]A curve or geometric figure, each part of which has the same statistical character as the whole. They are useful in modeling structures (such as eroded coastlines or snowflakes) in which similar patterns recur at progressively smaller scales, and in describing partly random or chaotic phenomena such as crystal growth, fluid turbulence, and galaxy formation. From the French, from Latin *fract* ("broken"), from the verb *frangere.*

[2]A process or set of rules to be followed in calculations or other problem-solving operations.

[3]An extinct species of human that was widely distributed in ice-age Europe between circa 120,000–30,000 years ago. The Neanderthals were associated with the Mousterian flint industry of the Middle Paleolithic. Origin: mid-nineteenth century, from *Neanderthal,* the name of a region in Germany where remains of Neanderthal man were found.

[4]The earliest form of modern human in Europe, associated with the Aurignacian flint industry. Their appearance circa 35,000 years ago marked the beginning of the Upper Paleolithic and the apparent decline and disappearance of Neanderthal man. Origin: *Cro-Magnon,* the name of a hill in the Dordogne, France, where remains were found in 1868.

[5]Ambulocetus, "walking whale." Fossils of Ambulocetus have been found around Pakistan, which would have been on the edge of the great European forest during the Eocene. Its body was rather like that of an otter or furry crocodile, and it could move on land as well as in water. It was probably not as fast and agile as an otter, however, and paleontologists think that it hunted more like a crocodile, ambushing and then using its larger, puncturing teeth to hold struggling prey underwater until they drowned.

[6]Nonstandard term for "like a sheep's horn." It keeps winding back on itself; originally coined to describe the plot of *La forza del destino.*

Part Two[1]

As we have said before, the evolutionary process tends to be more of an algorithm than a straight-line development. An algorithm, of course, being a repeated pattern, is often fairly static—hence species such as the horseshoe crab, which has remained virtually unchanged since before the dinosaurs. Those species with more developmental algorithm structures are more evolutionarily active and develop all manner of species, subspecies, and breeds within a phylum,[1] and within these species, subspecies, and breeds there is a fractal-like developmental pattern—or, as might be said, a theme and variations—that goes through similar but not quite identical structural forms in an effort to achieve forms of the highest adaptability—or, as we have said before but we will reiterate, it is not survival of the fittest, it is survival of the most adaptable. In fact, in many instances the fittest are the first to go.

In terms of the parameters of algorithmically centered development, there is much room for "trial and error" on a genetic level (ha-ha-ha), and of course the more possibilities for adaptation exist, the wider the range of evolutionary adaptation can be seen. Even among species that are not ensouled, many have far more flexible potentials than is currently seen in their "natural state", and of course a great many species have been subjected to human intervention and modification. Incidentally, we would

wish to point out that the first domesticated animal is, of course, humanity. All others come after.

With domestication, of course, comes modification that is created by human activity rather than algorithmically incited variations, although such variations do indeed take place within all species at all times. This is not simply a question of mutation, incidentally, although mutation is the most common form of adaptive algorithmic or fractal "behavior". By developing specific breeds to fulfill specific requirements, human beings have in many instances sped up the mutational process rather than slowed it down, and certainly have shifted the emphasis for mutational selections. Again, so long as the algorithms involved are varied and flexible, this is often to the "advantage" of the species. However, of course, it also means that there are as apt to be "cullable" individual creatures within a species or breed that may, in fact, prove eventually harmful to the breed for not acquiring certain mutations that, in fact, will tend to speed up the fractal-like diminishing of species characteristics, eventually leading to nonviabiliy.

To assess complex systems through an understanding of algorithmic behaviors, more solid information may be gained that is not possible to recognize in "simple" equations, which address one factor and one factor only, rather than the display of factors that appear in algorithm structures. The development of fractal patterns can generally be observed in extinct species more readily than those currently viable, but we assure you they are there and are, in fact, going on "all the time" in all species, from viruses "up to" human beings.

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[1] Given on September 15, 2002.

[2] In zoology, a principal taxonomic (scheme of classification) category that ranks above class and below kingdom.

Part Three[1]

The patterns of algorithms, although generally repetitious and with little variation, occasionally, as we have observed, develop patterns of extreme variety and "mutability", which is of course the beginning of the point from which evolutionary changes occur. This can be done in a number of "teensy" ways, from a single gene shift to the necessity of adapting to changed environmental conditions, both of which bring about the fractal patterns we have already discussed. To view evolution in this particular *exposition, theme, and variation* assessment may do much to elucidate the various paths down which many species travel on their way to "fitting the niche", and of course the niche tends to change frequently—occasionally catastrophically, but generally not beyond the limits of life.

Of course, as we have said before and we will reiterate, all species eventually lead to extinction: ensouled or not ensouled, complex or simple-celled, the problems presented in algorithmic form eventually develop fractal patterns of diminution, and from that not only do the strongest and most adapted and adaptable species arise, but once this preeminent position is arrived at and various variations (ha-ha) have been explored and abandoned, then the fractal toward extinction is not far behind. That does not mean that extinction is of course immediate, only that once a species has reached a certain form of culmination, the pattern it creates must of necessity become more limited, more defined, and therefore less adaptable.

In the case of a species such as yours which manipulates its own environment, there is a degree of "protection" built in (ha-ha), in that with the possibility of a certain degree of environmental manipulation there is a way to lessen, stave off, or postpone "the inevitable", and of course there is always the option of leaving. However, ensoulment for this and any species is of limited duration, and as we have described in the past, the time will come when the cycle of ensoulment is finished for your particular branch of apedom, as it will be for all apedom.

It is of course possible for ensoulment in other species to begin toward the end of your ensoulment. Two likely "possibilities" are bears and octopi. That does not mean they "must" evolve in this manner, for even this is a chosen matter, but at the present moment in terms of species potential, after apes, bears stand a very good chance of developing the skills that lead to language, aesthetics, and the other attributes of ensoulment, and much the same is true of octopi, for of course the ape fuse is roughly as long as the cetacean fuse. And of course, as the species' viability enters the fractal curve, its algorithmic possibilities will tend to diminish, and although there are occasional "offshoots" that also prosper in ensoulment, it is presently unlikely that other members of the primate family will do this.

Given the pressure on the planet itself, the needs of adaptability are apt to be different in the future than they are at the present, for even now the environmental demands are such that they are outstripping the speed at which you or any other species can adjust to them, which tends to speed up the fractal movements. In this regard, we would think that concern for environmental impact would be appropriate for those seeking to preserve the environment in which your species has been able to flourish, and we will again reiterate as we have many times in the past, the single most pressing issue for your species at this time from our perspective is overpopulation, and we would think that those who wish to preserve an environment roughly hospitable to simian humans would be concerned first and foremost with diminishing the numbers of the species currently extant on the planet. Some of the fractal-like social patterns may be perceived in those cultures and societies that strive to maintain

conditions and standards no longer in accord with the prevailing conditions and standards "of the world". Certainly, economic and political considerations enter into this, but far and away, cultural imperatives that demand reproduction first, last, and always may be at this point described as relentlessly anti-evolutionary, for by exceeding the environmental supports, the possibilities of adaptation diminish.

We are aware, of course, that most of the decisions having to do with larger environmental issues are ones made at governmental rather than personal levels. That does not mean that evolution cannot be impacted on a personal level—we did not say that nor did we mean to imply it—but the changes noted on personal levels are apt to be minor except in the issue[2] of number of children, which of course is the kind of decision all fragments are in the position to make for themselves except where legal-politico-cultural constraints mitigate against it. To address population issues as a primary cause of all immediate environmental problems may not be a welcome "expedient". However, we assure you that if gaining the greatest access to algorithmic possibilities is the goal, limiting population numbers is essential, or the possibility of rendering the niche untenable is apt to loom large on the "horizon" (ha-ha-ha). And of course, should it turn out that your species be rendered nonviable before the cycle of ensoulment has ended, the culmination of ensoulment will take place in another species on another planet, which as we have mentioned is not an uncommon development.

The algorithmic possibilities that the nature of your species has available to itself at this point has [sic] diminished from the point of ensoulment by about a third, and by the time this is a primarily late-Mature Soul planet, another third of options are apt to have gone "by the wayside".[3] This is not unusual, for it is encountered in a great many ensouled species throughout the physical plane, even those that are non–planet-dwelling. However, in the name of good husbandry, we would think that sustaining the niche as long as possible would allow this ensouled species to develop other solutions and opportunities to minimize the intrusion of environmental pressure—should, of course, you choose to do so.

[1]Given on November 18, 2002.

[2]Another Michael pun.

[3]This question was asked immediately after the above information was given:
Q. I understand fully that Michael doesn't predict, but what is the general range of time it might take to get us to that next step where the evolutionary possibilities are again reduced by a third?
A. Fifteen hundred years. However, we would wish to point out that accelerated contamination of the environment can abbreviate this period "dramatically", and it could be a matter of a few hundred years if the problem remains unchecked and in fact increases.† However, at this point, nothing is "certain".

†The channel says, "Meaning don't set off any bombs."

Part Four[1]

As regards the nature of fractals, algorithms, and personal evolution, we would have to say that the algorithms are established by the Overleaves and the fractals are the result of choices, some of which expand and most of which contract. The Overleaves of course establish a pattern that in many instances is repetitive, but in certain combinations will diversify and lead to a multiplicity of choices, opportunities, and other life experiences.

Of course Essence is aware of these patterns and of the nature of these patterns, and to a large degree factors this into the choices made. Where Life Tasks "require" a high degree of diversity and diversification, the Overleaves chosen enable a more logarithmically varied pattern of potential, and therefore the resultant fractal patterns of decisions lead to an even more varied "display" (ha-ha).

Of course this is true throughout the physical plane, and applies to the rate at which the fractal-like interplay of the positive and negative universes in the three-dimensional yin-yang we have discussed before has related itself to the algorithmic system of planets, stars, and galaxies. Of course it is apparent that this fractal-like behavior accounts for and describes what is called dark matter—which we assure you is neither truly dark nor is it truly matter, but it does respond to fractalic urges—and in the whole process of creation, evolution, and extinction—whether it is an

individual fragment, a star, a galaxy, or a universe—the interplay of algorithmic patterns with fractals in fact sums up the totality of material existence in all its forms, just as Overleaves are constant to all ensouled species in both the positive and negative universes and all forms made possible for ensoulment.

As the individual fragment evolves, the continuum of lives may be perceived in fractal forms as defined by algorithmic patterns, and it is this interplay that is the heart of the evolutionary process, and of course it is the issue of Essence and Casting that determines much of the nature of the basic algorithms of individual fragments, which is then fractally extrapolated in each and every individual life. As interactions create new possibilities, fractal forms reflect these choices, and it is the choices that continue the fractal expansion or contraction in the expression of the individual life.

There is of course applicability on other planes associated with these patterns, but they are far more algorithms than fractals. Fractals are much more alive to the physical plane than algorithms, as is revealed in everything from astrophysics to sandcastles.

To be aware of these various patterns without adhering to them as "holy writ" can assist in self-awareness without self-consciousness, which is the beginning of what you call enlightenment. Where Essence contact brings about validation of what you call Michael Math, these patterns are clearly delineated and perceived, and of course evolution continues, fractally and algorithmically.

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[1] Given on December 2, 2002.

Part Five[1]

We would wish to address the link between the immediate evolutionary process we have already discussed and the species-specific evolutionary process we have recently "brought into" the discussion. Obviously the fractal process we have already described "should" make it apparent that the degree to which any species is subjected to "theme and variations" may reveal certain aspects of its durability that are currently under assessment, at least as regards mammals. Beyond that of course there are evolutionary developments of an algorithmic nature that reveal some nature of the potential of any given species, which is fractally impacted by the manner in which the species itself can survive, given the realities of the physical plane on this planet at any given moment.

Let us remark that in dealing with the fractally narrowing primate model we have discussed in the past, that the apparent model of the species is likely to be viable for another ten thousand years, but beyond that it may be subject to modification, which will in fact affect the degree to which ensoulment can be brought about, for as you are aware already, the broadest spread of the mammalian possibilities has already reached a point where it has diminished from its greatest potential, and this is true of primates as well as ungulates as well as shrews.

We would think that in the next decade certain socio-economico-political considerations may well impact the degree to

which any given group may achieve protection, and that will in fact play out in the fractal-like manifestation of species distribution that we have discussed in the past, and this will of course have bearing on all manner of species development as well as all manner of species expectations, all of which we assure you are equally valid and equally speculative, and are part of the potential of eleven possible futures currently available to your species and your planet. This is of course subject to change as choices are made, and may in fact alter dramatically before any manifestation is apparent.

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[1] Given on April 7, 2003.

Part Six

As has been noted by "scholars", the distribution of hominid apes has diminished to one, but of course the assumption that all hominids have been discovered is, we assure you, invalid. The most widespread of these hominids have left evidence that has been discovered, but, we assure you, there are many others whose remains have been misinterpreted or completely lost, which is part of the fractal nature of any species and reveals the nature of the algorithmic pattern to simplify over time. In what is called "the great age of mammals" there are many diverse forms of species that now limited to small numbers of "breeds", and while this is neither "wrong" nor "inappropriate", it does reveal the limitations possible under the combinations of algorithms and fractals. There are approximately nine forms of hominids that remain undiscovered, just as there are thirteen forms of equines and eleven forms of felines whose fossils remain unidentified and unnamed. These diminishing curves are of course consistent with fractal patterns, and fractal patterns originate with algorithms. Much of what has been assumed about "early man" is based upon incomplete information and is not likely to make contributory information accessible at this time, at least until paleontologists unearth the species that have heretofore been lacking on the hominid "map". By the same token and [on] a much smaller scale, fragments whose individual lives are dismissed or ignored in

retrospect may find themselves "isolated" from interactions with other fragments due to the limitations accepted.

Let us remark that where fragments are aware of intrinsic patterns extending beyond the immediate life, growth becomes intrinsic to the integrational process, and the integrity that is brought about because of it reflects the integration with the past. When the validation of the past is ignored, the possibilities become more limited more quickly, and as a result the fractal curve sharpens and the possibilities inherent in the algorithms inherent in the species limits its expression to one or two forms. This is neither "right" nor "wrong", but it describes the problems inherent in Young-Soul species, which impact your species just as Baby-Soul problems impinged upon [the species] three thousand years ago and Infant-Soul [problems] did eighteen thousand years before that.

These curves are ultimately defining and limiting, and we would think that keeping pace with algorithms to the curve is the mark of the Young-Soul dilemma, which is true of this or any other Young-Soul planet or species ensouled in this galaxy or any other galaxy as well.

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[1] Given on July 7, 2003.

Part Seven[1]

We have discussed before but we will again address the issues of algorithms and culture, for of course all cultures are based upon algorithmic structures. When assessing cultural paradigms, the nature of the resultant algorithm is culturally significant, in that it defines and applies the paradigm to the cultural paradigm and archetype. When external circumstances mitigate against the cultural archetypes and the resultant patterns that evolve from algorithms and the paradigms and archetypal structures that devolve therefrom, there can be many limitations imposed upon the cultures in question that in fact result in cultural "eclipse", which means that the culture itself is transmogrified into another form, either of an existing culture or of one that is recreated or reimagined for the benefit of those committed to the previous form. We have said before but we will reiterate, the philosophy of extinction is probably the single most important theory in human mentality, and this is particularly so in regard to cultural constructs.

A great many fragments find themselves at "impasse" when their cultural expectations conflict with the larger species-wide applications that we have perceived in the past and that tend to define archetypal issues within a culture. When these issues are cogently addressed and modified in accordance with societal adaptations, the culture remains viable. When the archetypes work

against the new forms introduced to society, that is when the patterns change and the algorithm is superseded by patterns of extinction. When an algorithm is insufficient to the societal burden placed upon it, the fractal nature takes over what is left, and by repetitive patterns brings about an eventual extinction culturally. While this can be supplemented and bolstered by deliberate interference, the culture itself no longer serves to augment these perceptions and activities, and therefore, without deliberate external activity, this particular part of cultural algorithm is "doomed to extinction".

By learning to discern the difference between genuine cultural modification and fractal patterns, much insight may be gained, should fragments choose to explore it. But, of course, this and all things are matters of choice.

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[1] Given on September 15, 2003

Part Eight[1]

As regards fractals, let us remark that every fragment in the process of making life decisions changes the fractal permutations in such a way that from the overview their decisions are made apparent in a much larger context than is readily discerned by those seeking to define the immediate life. In the larger sense, we would have to say that many fragments exploring the wider ramifications of the choices made in the life tend to view themselves as being beyond the limits of the fractal process, but we assure you this is not the case.

Whether it is tyrannosaurus rex, brachiosaurs, or other large lizards as compared to mammals of all sorts, we would think that those immediately involved in the process of life are aware that the demands made to the immediate "human condition" have become defined by the limitations that human beings seek to impose upon themselves based on the fractal process. That does not mean that those sensing these limitations are in fact invalid, but only that the invalidity is on a scale reduced from the actuality available to the decisions inherent in the fractal process we have described.

Culture is fractal. Society is fractal. Species, on the other hand, is algorithmic. These subtle differences are essential and very important to the ways in which the manifestations of reincarnation and the reincarnational process are displayed to the world. For those fragments who are aware of the interaction of hominid ape

with ensouled fragments is at this time a significant contributory factor to the larger recognitions of those in the interactions of fragments connected to the definitions of "the human species" as regards the larger primate and the larger mammal factors we have described. Through this process, much has been illuminated that has to do with what has been expected from earlier manifestations of primate interactions and therefore, of course, fractals.

In the process of devolving these fractals, whether it is primate species or any other mammals involved, a broader appreciation has been achieved by all factors, and has begun to contribute to an assessment of what the purpose of hominid apes may be. We would encourage this exploration for all involved, as well as for the secondary mammalian explorations that have been brought to bear as a result of these perceptions. But all, of course, is chosen.

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[1] Given on November 3, 2003.

Part Nine[1]

As we have said before, the fractal patterns of evolution are in fact reflected in the individual fragment's journey through the lives of the physical plane. It would not be amiss, should you choose to do so, to think of the individual fragment as a subspecies of one, which goes through the entire sequence of physical-plane lives to the point of "extinction", or transition to the Causal Plane.

The nature of this process through the fractilic [sic] expression begins with very limited potentials in the Infant and early Baby part of the Cycles, expands to the greatest possibilities from mid-Baby to mid-Mature, and then "contracts" back to smaller points of foci until such a point as all potentialities for that particular fragment are exhausted and the physical plane is "abandoned" for the astral, and thence of course to the Causal.

Since the widest potentiality occurs from mid-Baby to mid-Mature, the fractal extension and its potentialization is at its widest and most comprehensive application during that phase of ensoulment on the physical plane. As the ensoulment pattern diminishes toward extinction, the fragment in question becomes increasingly "pure" in the nature of its manifest experience as well as its Role in Essence, and from mid-cycle Old on to "the end", lucidity of purpose and clarity of nature are increasingly the hallmarks of the lives in question, especially for those fragments who have successfully negotiated the "hazards: of all Internal

Monads, for these of course in any individual life are the keys to the full expression of the fractilic [sic] paradigm which is paramount in each and every life through the activities associated with the life Task and the Life Plan. Viewing these as "schematics" for fractal evolution may reveal much, should you choose to explore it.

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[1] Given on April 19, 2004.

Part Ten[1]

We have said in the past but we will reiterate that individual evolution and the evolution of species—and, for that matter, planets—are complementary in their structure, which is based on algorithmic patterns in fractal expression. In the process of reaching Young-Soul activity, all fragments, as it were, outline for themselves the range in which they will act and the skills to which they will have access.

That does not mean that learning will not occur in the Young-Soul Cycle, but it will be based upon acquired abilities and interests which is concomitant with Artisan energies. The Young Cycle in and of itself, which is the most expansive and the farthest reaching, embraces the largest assembly of possibilities and challenges, and then refines its expression and abstraction through the process inherent in the Mature-Soul Cycle. In the Old-Soul Cycle, the refinement continues in an internal expression of the realization garnered in the process of the outreach of the inculcation and internalization of the Mature Soul Cycle.

Each process is of course valid, and the experiences related to these processes remain distinguished and unique even as they are allied to the continuum of evolution, for as we have said before, the evolutionary continuum applies to all aspects in which matter is present. For whenever energy is slowed to the point of becoming matter, the nature and limitations of evolution are applied to it

until it becomes sufficiently attenuated to the energetic state, at which point, of course, matter as you define it ceases to exist.

To a certain degree this happens between lives, but only in a limited sense, for the energetic impulse that is inculcated in the physical experience continues until such time as the patterns have been completed, recognized, validated, and released. For many fragments, the final release is the most complex of all physical experiences, but for others it is hardly more than the slipping away of a garment. That does not mean that either process is preferable or incorrect, only that the end of physicality tends to bring with it a culmination of fractal experiences that impacts the fragment in question as totally and dramatically as initial ensoulment does.

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[1] Given on May 17, 2004

Part Eleven[1]

In every life, the pattern set up by Overleaves creates a kind of individual algorithm which is applied to that single life in question. The fractal expression of the algorithm begins in the limited sense at Second Monad, when such things as identity, Centering, and sexual fixation have been established. The fragment moves to a second level of algorithmic expression. This in turn "plays out" to the Third Monad, where the pattern once again enlarges, and that manifestation moves on to the Fourth Monad, at which point the algorithm begins its contraction, and continues to a more limited definition at the Fifth Monad, and its proscription at the Sixth, and, of course, its cessation at the Seventh.

The expansion period of the algorithmic pattern, is, of course, apparent in the first, second, and third cycles of incarnation, and the apparent limitations of fourth, fifth, and sixth steps—especially the sixth, which is the first physically unencumbered form of fragmental expression—can be seen as the recapitulation of the individual life.

Of course, depending on which cycle the fragment is entered upon, the emphasis within the fractalic expression is likely to present itself in highly differentiated contexts, with the greatest possibilities presented in the third and fourth levels and the limitations applying increasingly to fifth and sixth, [in the same way] as they evolve from one and two.

Just as the most experiential phase of evolution occurs in the Young Cycle, so the greatest opportunities present themselves in the Third and Fourth Monad in an individual incarnation. As the ramifications of choice are brought to bear within these cycles, the limitations devolved from these cycles are, in fact, an enhancement of evolving perceptions and not, in fact, lost opportunities.

By concerning themselves with perception and being, the Mature and Old Cycles, by their nature, proscribe the nature of algorithmic expansion and "rein in" the variety of perceptions that mark the Young/third stage of evolution. Perceiving and being, by their nature, "draw inward", and although the Young Soul Cycle sees this as curtailment, we assure you it is more in the nature of distilment and the increasing clarification of the nature of evolution, both individually and as it pertains to species. That brings about this enhanced recognition of a distillation and clarification which applies to all fragments as a concomitant part of the evolutionary process.

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[1] Given on June 21, 2004.

Part Twelve[1]

This paisley-like structure of fractals exists in the conduct of individual lives, in that the fragment essentially hits the ground running, engages in increased activity as soon as possible, and curls downward to inactivity at a fairly rapid pace. The mid-cycle Young to mid-cycle Mature cycles reveal this particular pattern. Once mid-cycle Mature is reached, however, the paisley-like structure becomes, as it were, elongated, and although the pattern is much the same, it runs at a less hectic and elongated pace, and from that time on, the leaf-like repetition of patterns becomes more common in the individual lives than the more bulbous paisley pattern.

Let us remark that in terms of interrupted lives, fragments confronting the issues of interrupted lives within these cycles often discover that they begin life already running, far more than hitting the ground running may describe, so such things as "Internal Monads" are thrown "out of synch". With this disruption of pattern, the fragments often have to adjust a life of re-scaled Monadal expectations, in that One and Two are done in the usual framework, but Three, Four, and Five may happen much more quickly and with less structure than is usually the case.

While this in and of itself is not a "bad" thing, it does tend to mean that fragments in such lives can rarely align themselves with their contemporaries, but are inclined instead to shift their

generational perceptions to those who are more likely to undergo the Monadal transits of the previous life for the fragment in question, rather than the present. When such developments occur, the fractal pattern is somewhat distorted and the algorithm is weighted to one end or the other, which has given rise to the assumption that those who are resuming an interrupted life are "out of context". Generationally, this in fact is correct, but evolutionarily it only reflects the broader manifestations of the algorithmic pattern which results in fractilic demonstrations.

The patterns for tapestry-weaving established on pre-mechanized looms are. in fact, early forms of algorithms brought to bear in an expressive venue, so this theory is not nearly as new as many mathematicians and academics would have you believe.

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[1] Given on July 22, 2004.

Part Thirteen[1]

Each individual life of every fragment is in fact a minor fractal contained within the greater fractal of the evolution, and in each instance, the completion of a cycle and the completion of a level are both described as fractilic [sic] manifestations, just as in fact the cycles of incarnation are also fractilic manifestations. Just as fractals on a beach show diminishing patterns of the same basic design, so the course through lives from beginning to end recapitulate these patterns which are modified by the Overleaves into a form unique to each individual life, just as a dropped ink blot has a different spatter-form from any other ink blot. Within these fractilic manifestations, the chosen algorithm defined by Overleaves bring to bear the tasks at hand and define the larger issues each fragment much deal with in the course of all their lives. Where true intimacy is validated, fractal patterns are in fact linked, and the resulting algorithm is sharply differentiated from the pattern expressed before such recognition was adapted to the lives being shared. Intimacy, by the way, is not limited to such things as sexual expressions or physical partnerships, but may find its fulfillment in a variety of forms, only some of which are apt to be expressed sexually.

It is the nature of algorithms to provide a variable pattern from which fractals are derived, and in defining these patterns, not only Overleaves but growth itself is defined. We would think that examining significant relationships in light of fractals could prove illuminating to all concerned should you choose to pursue this issue.

[1] Given on July 25, 2004.