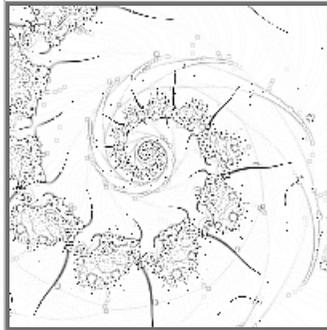
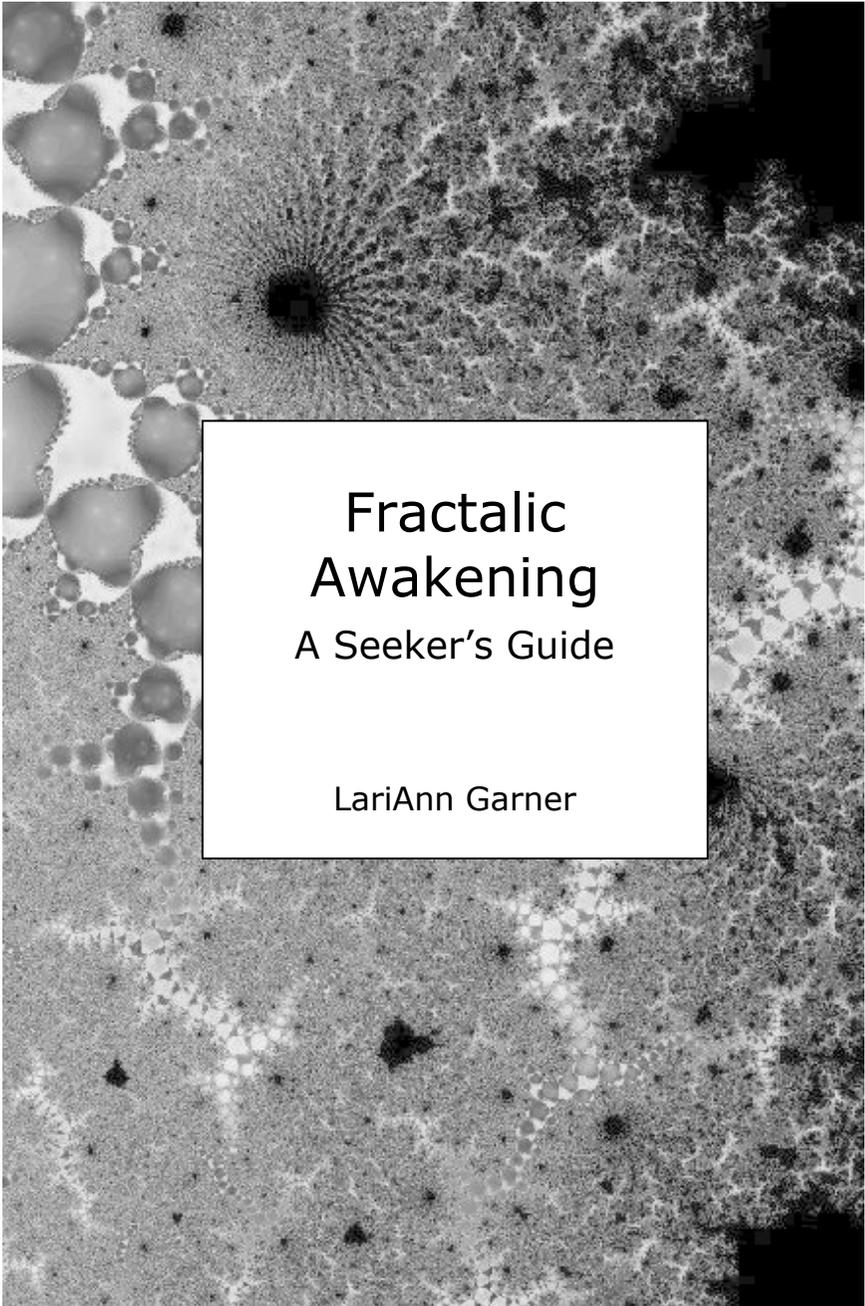


Fractalic Awakening



A Seeker's Guide



Fractalic
Awakening
A Seeker's Guide

LariAnn Garner

Aroidia Research Press

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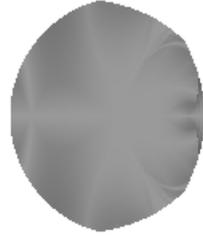
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"I am Experiencing Human;
help me to be Awia*"

*(all who I am)

Preface



This work began as a series of essays on the relationship between fractal geometry and life Experience, most particularly in terms of the spiritual Path and the individual quest for Enlightenment. As the work progressed, it became obvious to me that the material was revealing a coherent description of both the Process of human Experience and the nature of Reality and Truth. While I consider this to be a work in process, the essential concepts presented herein are complete. As such, I wanted to make what I have come to understand available to other Seekers who might also be receptive to this view of Truth and Reality, even as I continue to develop and expand this understanding. My hope is that others will find what I have seen and understood to be helpful to them on their own Paths.

Much of the material herein is the “translation” or “transcription” of inspiration received from my Higher Self (all who **I** am, or *Awia*). The initial receipt was of what Robert Monroe refers to in his book, *Far Journeys*, as a “rote”, and what I had to do was to “unravel” the rote and convert it into language. The rotes came more frequently as I gained in knowledge and understanding of fractal geometry and, especially, as I observed fractal behavior and characteristics. I use the terminology that, for me, most closely fits the essence of the information and, when necessary, I have developed new words. While others might choose other words to describe the same essence, I have chosen or developed terminology that is designed specifically to free the

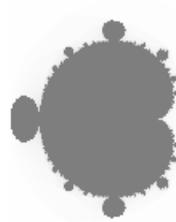
reader from preconceived ideas or established beliefs in regards to the subject matter presented. Since each aspect or concept I present can be expanded or made more detailed, this work can never be said to be truly “finished”.

Therefore, I offer this material, not as a conclusive “end”, but as an aid to those who are on Path and who desire guidance that transcends religious limitations or imprecise, indistinct terminology. As such, it is intended to be a starting point for further exploration and enlightening discoveries.

This work is directed towards those who are actively seeking to know the meaning of life and the nature of self. As such, the readers will, through their own personal studies, have some familiarity with elements of mysticism (for example, the chakras of Eastern mysticism), and other concepts such as the “higher self”, being “enlightened” or spiritual practice.

The essential concepts of this work are derived from fractal geometry, a branch of mathematics that was introduced in the 1970s by Benoit B. Mandelbrot. It is my hope that readers of this material will gain their own insights and epiphanies as a result of studying this material, and that is as it should be. Each person has their own unique Experience of unfoldment, and each of them is equally valid.

Acknowledgments



Over the years, I have been inspired by many people, and by their written work, and to them all I owe a debt of gratitude. The first and foremost of them all is Delia Maza Garner, my lifetime partner, friend, confidant, and the one person who has helped me the most in developing these concepts into the form presented here. Our long and frequent dialogues about spiritual topics have yielded many invaluable insights that have become a part of this work.

Of course, this work would not have been possible were it not for Benoit B. Mandelbrot, who introduced fractal geometry to the world in the 1970s.

Among individuals that have played crucial roles in our process are Robert A. Monroe, whose three books, *Journeys Out of the Body*, *Far Journeys*, and *Ultimate Journey*, available at <http://www.monroeinstitute.org>, have had such an impact on our spiritual growth, and Mary Margaret-Moore, author of the Bartholomew books, and whose workshops we also attended as a part of our Path process. Caroline Myss, whose work is available at <http://www.myss.com>, has been of tremendous assistance via her books and other resources, and much of her work opened up areas of exploration for us, some of which is related directly to the material that makes up this book. Studying her understanding of the chakras, in particular, was the first step in enabling me to

understand the fractalic characteristics of human energetic anatomy.

Another author whose works were instrumental in my arriving at the point where I could write my book is T. B. Pawlicki. His two books served as intellectual stimulation and laid significant groundwork for what was to come.

Joel Castellanos is the author of a Java applet called “Paper Folding Fractals”, which for me has been a vital aid to visualizing important characteristics of fractals, using the simple paper-folding model. Joel’s program is what I used for illustrating the iteration and characteristics of the “Dragon“ fractal.

The creator of the MojoWorld terrain-modeling program, at <http://www.pandromeda.com>, Dr. Ken Musgrave (Doc Mojo) played an essential role in my Path process because of the fractal-based “parametric hyperspace” that his software creations make available to the graphic artist (and anyone else who fancies creating worlds). To a significant degree, the concepts that comprise Doc Mojo’s parametric hyperspace have led to some of my most major insights into the development of consciousness from Awareness, and the creation of the physical Universe from the infinity of the Void.

Two other programs I found to be extremely beneficial in my exploration of fractals for this book are Tiera-Zon, by Stephen Ferguson, at <http://www.eclectasy.com/Iterations-et-Flarium24>, and Fractal eXtreme, by Cygnus Software, at <http://www.cygnus-software.com>. Tiera-Zon, by itself, enables you to explore fractals in endless variety, and is freeware to boot. Fractal eXtreme is the program that allows the user to zoom in on fractals to incredible degrees of magnification. Honorable mention goes to Amazing Seattle Fractals, by Doug Harrington at <http://www.fractalarts.com>, where, among many other great things, you can download the Tiera-Zon program. Doug has even taken the time to develop a tutorial for Tiera-Zon, as well as for other fractal programs, and makes these available on his site.

A good number of other fractal generating programs are available, and my not including them here does not mean that

they are lacking in any way when compared to the ones I have mentioned; it just means that working with them has not been a part of my process so far! My object in including the ones that I have here is to inform the reader about the resources that I have used in my fractal exploration process, not to review and/or recommend the “best” fractal programs available.

I urge readers to experiment with the fractal programs so as to get a “hands-on” feel for the concepts I present in this book.



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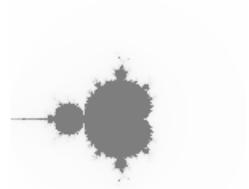


*To
Marilyn Volker,
whose shining light of
Pure Unconditional Love
guided us through the
stormy, rocky sea.*

NOTES



Moment and moments



“In Moment is incalculable value.” – *Awia*

The idea of being “in the moment” is almost trite among those walking the spiritual Path, as they have heard and read this phrase so often from others and from the spiritual literature. Just “be in the moment” is what so many will write about or tell you. So let’s start by defining the “how” of “being in the moment” as well as exactly what “the moment” is.

The quote I presented at the start of this chapter came as inspiration from my Higher Self (all who I am, or *Awia*), and is what resulted in me considering the expression “in Moment” as contrasted with “in the moment”. Why? “In the moment” implies two things; “the person” and “the moment”, but Reality is that there is just “Moment”. You and Moment are One. Given that you and Moment are One, there cannot be one moment (or moments) today and another moment (or moments) tomorrow. It is simply “Moment”. For me, “Moment” equals Awareness of Presence, or Being, so if I are not Aware by that definition, I am not in Moment. You may understand this more clearly by realizing that my definition of being in Moment does not mean being focused on a physical activity or experience in “present time”. It is a fact that one can work towards being in Moment by focusing intently on present time Experience, but that is not the end of the process, but the beginning. Think about it; if being in Moment had only to do with physical experiences, wouldn’t the perception of an almost endless array of different “moments” be an accurate representation?

What I am sharing here is distinctly different from that concept. To understand this fully requires an examination of one's own mental and emotional activity. How much of your thinking and feeling time/energy is spent on either the past or the future? Once you realize how much of your time and energy is involved in "somewhere" other than Moment, and once you realize that "where" you spend your thinking and feeling time is entirely up to you, the keys to bringing yourself into Moment are in your hands.

By the way, if you are not in Moment, *what are you in?* You are *in illusion*. Illusion in this context is the mental or emotional application of limiting parameters or distinguishing characteristics to Experience. Some describe it as being in separation, or separation consciousness. In religion, it is known as being "lost"; literally it means you have lost touch with Reality, or are lost in separation. When you are in that state of consciousness, you begin responding to Experience as though separation were Reality, and the perception that you are separate from what you need results in "problems" needing "solutions". Being in illusion should not be thought of as equal to "being in error", however; it is just not being in Moment.

In my Experience, being in Moment is a state of Awareness in which you are not thinking or feeling anything (or about anything) in particular; your entire attention is focused on your *presence*, or *being*. This means you are completely Aware of your body, all sensations of the body, your surroundings, your emotional state, and your mental state, *all without doing any "thinking" or "feeling" about it at all*. This also means that you are not engaged in the exercise of distinguishing one "part" of Experience from another. But primarily and most of all, you are Aware of Awareness, of your own presence or being. You are simply in a state of intense Awareness *in* Moment, not of anything *about* Moment (as in thoughts or feelings).

This is as good an opportunity as any to explain a convention I use in this writing. You've noticed my use of the capital "M" in Moment, as opposed to moments. My intention is that, whenever I use the capital letter in a word not normally capitalized (like Moment), I am referring to a definition of that

term that indicates the *least dimensional complexity* while my utilization of the lower case refers to a definition that indicates *deep dimensional complexity*. In this context, “dimensional complexity” means many different kinds of whatever the word refers to (as in experiences, moments, etc.) and least complexity means closest to Unity, or One (as in Experience or Moment). Such multiplicity in moments, for example, is established by noting differences in characteristics, or parameters, in order to distinguish each “moment”, one from another. These parameters or characteristics are values along what can be understood to be “dimensions” of the moment. So “dimensional complexity” is determined by the number of distinguishing values applied to Moment so as to arrive at the perception of many “moments”.

Returning to the nature of being in Moment, examine your mind (thinking center) and heart (feeling center). When you find yourself “in” the future, the past, or any other imaginary scenario via your thoughts or emotional responses, you are no longer in Moment, but in illusion. In fact, Reality is that anything you are thinking or feeling about that is not your Essence, or presence of Being, is imaginary.

Some people might call “being in Moment” a meditative state, and that’s OK, but the object here is not labeling it, but doing it. Being in Moment can be very tranquilizing and you lose track of time quickly. This makes perfect sense because having consciousness of time as increments, distinguished one from another by characteristic differences, is part of being in illusion. Time is perceived as simultaneous Unity when in Moment.

Once you are accustomed to what Moment is, you will notice right away when you are in illusion instead because of the distinct perceptual difference between “in illusion” consciousness and “in Moment” Awareness. “In illusion” consciousness is like watching a movie; you may get intellectually and emotionally involved, but you are also not “in” it either. Often, there is a sense of not “giving yourself” to Experience, but maintaining yourself apart from it, at some emotional and/or mental distance.

“In Moment” equaling Awareness means you are *Experiencing fully*, not off in some mental or emotional

imaginary *evaluation* of Experience. You Experience totally and “become one with it”. This idea of becoming (actually *being*) one with Experience describes being in Moment. You withhold nothing of yourself; you do not keep parts of yourself away because, for example, you might feel hurt if you allow those parts to Experience in Moment. Look at the idea of having “parts” to yourself vs. being “just You” and notice the similarities to living in “moments” vs. being in Moment.

Even the expression, “Experience in Moment”, is a misnomer, because the true objective is what can be described more accurately as “*you experiencing yourself*”. In truth, *all* your Experience is you experiencing yourself; Experience is not “something” that is separate, apart from, or outside of, you because Experience, by definition, takes place *within* you. If it is within you, it *is* you (and I’m not referring to the physical body, but to consciousness as a function of Awareness).

The challenge is here because you may not *want* to experience “all of yourself”. Why? Some “parts” of yourself may be embarrassing or frightening to you (to take just two examples), even to the point where you deny that those parts are “part of yourself”. How many mental health difficulties are rooted in beliefs that a “part” or “parts” of the person (or even the whole person) is bad, inadequate, unsatisfactory, evil or wrong (or any of a number of other unpleasant descriptive terms)? If called on beliefs like this, such a person often trots out reasons why their personal evaluation is accurate and refractory to resolution, even including their therapist’s professional evaluation as “evidence”. Recognizing this is all the more reason why you need to embrace and “resolve” those parts of yourself so that you can experience yourself fully and unconditionally.

How do you “embrace and resolve” parts of yourself that you do not feel comfortable with? The first step is recognizing that none of the Essence that is You is “bad”, “good” or anything else other than just “being”. You *are*, and being You is enough validation. Now, before I go further into this, realize that I am not talking about *actions and/or response* to Experience. I am referring to the Essence that is You, not to how you (as the ego-self) have acted or responded to your perceptions in Experience,

because those actions and/or responses are not You. So, starting with the recognition that You are validated, just as You are, we can begin the work that follows.

Begin by looking at the spectra (dimensions) of thoughts, feelings, beliefs, and knowledge that, up till now, you have concluded *is* you. Deciding that some of these are “bad” and others are “good” is no different than looking at a spectrum of visible light and deciding that certain colors are “bad” and others are “good”. Making distinctions in this way is the addition of more parameters, or *dimensions*, to Experience. So taking Experience and “dividing” it up by making these distinctions is an example of the *dimensionalizing* of Experience. By contrast, think about how it feels to regard all of the “wavelengths” as equally acceptable. Doing this is what will enable the “embracing”.

The next step is the realization that not all of how you experience yourself is reflective or symbolic of Reality; some is reflective or symbolic of illusion. This illusion is whatever is incongruent with Reality, and Reality is, simply, limitlessness, also known as infinity. The realization of what is illusion and what is Reality is at the heart of discovering who you really are. Anything that is not Reality can be resolved into Reality.

The practical means of accomplishing the resolution of illusion into Reality is *the reduction of the dimensionality* of Experience. This process is what I call “*catiteration*”, and is done *internally* as you perceive and respond to Experience.

This word, “*catiteration*”, is formed by adding the prefix “*cat-*”, meaning to break down or reduce, to the word “*iteration*”, meaning the repeating of a process. Practical *catiteration*, in the context of this writing, means the removal of distinguishing characteristics, or parameters, governing your perception of, and response to, Experience. “*Iteration*” is appropriate because the process through which you dimensionalize Experience is a repetitive process that you have learned and applied throughout your life.

A quick example would be to look at an aspect of Experience that you have, in the past, decided was “evil”. To

catiterate this, you would decide to allow Experience to be just as it is, without adding the value “evil” to that aspect of Experience, both in perception and in emotional response. If, in this example, your response to “evil” was fear before you chose to do this practice, afterwards, fear is no longer your response. In fact, you do not perceive “evil” anymore, either. Most importantly, you may still decide not to do what in your past was iterated as “evil”, but you do (or do not do) without any internal emotional or intellectual ties. This is what catiteration, or decreasing the dimensionality of Experience, means.

Why would you want to decrease the dimensionality of Experience? Isn't that dimensionality the richness of Experience? The reason catiteration is necessary is because what I've called “richness” in Experience is obscuring who you really are, and this results in the proliferation of a seemingly endless parade of “problems” that require your time, energy, and effort to “solve”. While you are busy trying to “solve problems”, or worrying about them, you have little or no energy left for self-realization. The resolution of illusion into Reality (catiteration) is extremely vital in Path Process for you because it is the only genuine solution to your “problems”. You will also learn that it provides sustenance for your Path Process via *reclaimed energy* (otherwise known as “taking your energy back”). This reclaimed energy is what was used, originally, to dimensionalize Experience in the first place.

Being in Moment is an ongoing practice, not something you “master” and then don't have to work at any more. Today you will be closer to true “in Moment” Awareness than you were yesterday, and next week you will be even closer than you are today, and next year, . . . well, you get the idea.

The ultimate experience of being in Moment is focusing Awareness on *Awareness itself*, not just on the sensory, mental, or emotional responses you are experiencing in present time. It is Awareness itself, *that which is Aware of Experience*, which you focus on. This is the very essence of the spiritual Path; to realize and know who you really are, you must be present to observe and Experience what transcends the beliefs, perceptions, and other illusions that are part and parcel of time-space Experience. What

transcends time-space is your very Essence, that which is Aware and Experiencing this life you are living. Grasp the fullness of what this means and you will realize that even being in Moment in present time still contains elements of illusion (illusion being defined as anything that is not congruent with who you really are and what all really is). So, the truest experience of being in Moment must be pure Awareness of Awareness itself.

With practice, you can continue the exercise of being in Moment even while you are going about your daily activities.

As I contemplated the nature of Moment and moments, I was struck by a nagging familiarity; something about this way of understanding reminded me of *something else* I would never have connected Moment and moments to before. That is, until now, and the results of this contemplation I give to you in the next chapter.

NOTES

The nature of “moments”



Now, let's proceed to the explanation of the *true nature* of “moments” and Moment because, not only will it help you to understand exactly what it is you are doing whenever you experience “moments” rather than Moment, but it will lay a foundation for a new understanding of the time-space Universe, Awareness, consciousness, and even the unbounded infinity of the Void.

Making “moments” out of Moment is equivalent to the perceptual dividing of the *dimension* of Moment into *fractions*. Each of these “moments” has defining values, and the values for each moment represent fractions of the whole dimensions that define Moment in this context. This division is *illusory*, since Moment cannot *really* be divided into anything. Narrowing the focus of consciousness through the assignment of distinguishing characteristics, or limiting parameters, accomplishes the illusion of division. For example, a “joyful moment” may have duration of 10 minutes, while Moment is infinite (timeless, or not limited by the dimension of time). The “10 minute joyful moment” has two limiting parameters, “joyful” and “10 minutes”, and these parameters distinguish this “moment” from other “moments” in the perception of the Experiencer.

Therefore, my example of a 10-minute joyful moment is measured along *two dimensions* (at least): duration (time, 10 minutes) and emotional frequency (joyful). These two delimited

values define a *fraction of the whole dimension that is Moment*. In order to minimize confusion with whole dimensions, I will, hereafter, refer to fractions of dimension as *dimensionals*.

Perceiving “moments” from Moment results from your *increasing* iteration (aniteration) of Moment; while making the perceptual shift from “moments” towards the recognition of Moment as simultaneous Unity results in *reduction* of iteration (catiteration). This observation suggested to me the possibility that the relationship of “moments” to Moment is a *fractalic* relationship. That was the “nagging familiarity”; I realized that I perceived something that was just like a fractal!

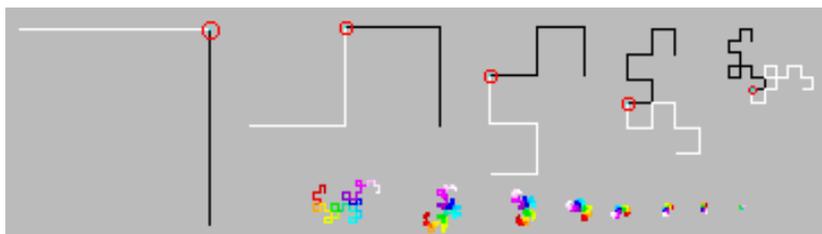
This understanding is of fundamental importance; what follows is a fractal *model* to illustrate this fractalic nature. Take a strip of paper 1 inch wide and, perhaps two feet long. Choose paper stiff enough to hold shape when folded. Now, hold the paper strip flat (i.e. plane parallel to the floor) in front of you and fold the right end towards the left end and press the bend flat. This strip, in folded condition, is now just one foot long overall and can be said to have a “new” left end and a “new” right end. Repeat (re-iterate) this action, “new” right end to “new” left end, fold and press, with what will be an ever-diminishing length (and increasing total thickness) of folded paper strip until the resulting accumulated folded paper is of such a length and thickness that you cannot practically fold it again (folding 5 or 6 times will do it). Now, open up and arrange the folded paper strip on a table, with the 1” width of the strip perpendicular to the table and with each of the bends adjusted to a 90-degree angle. Look at what you’ve done and you will see an example of the “Dragon” (this fractal has been popularized as the “Jurassic Park fractal”, so named because illustrations of it at increasing levels of iteration were inserted at the beginnings of chapters in Michael Crichton’s book, *Jurassic Park*). In this illustration, each folding of the strip is iteration; if you were able to do the folding five times, you iterated the strip five times.

As a *model* for the iteration of Moment into “moments”, the first folding (iteration), in this example, *represents* the dividing of Moment into two “moments”. The second folding (iteration) yields four “moments” and each subsequent folding

(iteration) yields double the previous number of “moments”. If it were possible to fold 13 times (i.e. to the 13th iteration), you’d “create” 8192 “moments”. However, the “sum” of all of those “moments” would still equal Moment! Your own iteration of Moment determines how many “moments” you have in your Experience.

Now, notice that the strip has not really been divided, as it is still a whole (unbroken) piece of paper. The iteration resulted in the addition of a new characteristic, and this distinguished the “parts” of the strip, one from another.

For the illustration below, we’ve forgone the paper for a computer program (a Java applet called Paper-folding Fractals, by Joel Castellanos) that has simulated the folding process. Hence, unless noted, all subsequent observations about this fractal are made with reference to the “folding” that takes place in that computer program.



Graphic 1 - The first 13 iterations of the "Dragon" fractal

The “Dragon” fractal iteration parameters are bend *exactly in half* to the *left* to a *90-degree* angle. Notice the dramatic decrease in *overall size* of the fractal as the iteration increases, even though the total length of the line segments per iteration remains the same. (By the way, if you look at this series in reverse (i.e., from greater iteration to lesser) the dramatic increase in size you see is symbolic of the fact that consciousness catiterating towards Awareness is described accurately in other books as “expanding consciousness”.) Also note that the entire fractal appears to curl up counterclockwise over iteration levels (if the folding had all been done to the right, the curling would have been clockwise). This means that, as a function of time, the iteration has a spin characteristic. The red circles in the first five iterations were added to indicate the center point of the fractal for

each of those first five iterations. Additionally, for these first five iterations I have made one half of the fractal white and the other half black so as to illustrate their correspondence.

Let's look more closely at this fractal and the exact nature of the iteration that produces it, because the details here are extremely crucial to understanding why iterating Moment into moments also produces a fractal. The iterative action has three parameters; *segment length*, *angle* and *direction*, meaning the fractal forms along *three dimensions*. In this fractal, the segment per iteration is half the length of segment(s) in the previous iteration, the angle is 90 degrees and the direction is left. Since this fractal is iterated in the plane, the direction could just as well be to the right. As the fractal is iterated, you will notice right away that some resulting segments are oriented on a line that is neither left nor right, but "up" or "down". Because of this, I will refer to the left segments as "west", the right segments as "east", the up segments as "north", and the down segments as "south". However, the particular *iteration parameter* (i.e. folding or bending the paper without reference to the number of folds already performed, or their results) is always going to be "left" or "right"; it is the results of the iteration that are oriented in one of the four directions (east, west, north south) relative to the center point of the fractal.

If this sounds a little confusing, remember the first iteration, and assume that you started with the paper oriented linearly east-west. It was a fold from your right to your left, and resulted in two segments, one oriented "north-south" and the other one oriented "east-west" (when adjusted to the 90 degree angle). So even though the fold was a "left", or "west", fold, the results yielded one segment oriented in a different direction (north-south).

To make things more interesting, a study of this fractal reveals that the two "halves" appear to be "opposites" (in terms of sequence of left and right folds) when you follow the structure starting from either end of the fractal and move towards the other end. You disregard the centerfold (the fold of the first iteration) because that is the center point, and you find that for every "left" turn you made on one side of the center, the corresponding turn

you make on the other side is going to be “right”. *However, if you start at the center point, and “travel” along either the “left” half or the “right” half, you will discover that the sequence of turns you make is identical in each half!* This observation is of extreme importance because it is symbolic of the observation that polaric differences are only evident when you take a polaric point of view (one of the ends, Dark or Light). Being centered (perception in pure Awareness) reveals that the “Dark” and the “Light” are essentially the same.

A little contemplation reveals that, effectively, this fractal can be constructed in infinite variety by varying segment length, angle and direction of iteration, even though only in the plane. Also, note that the iteration results manifest in *two directions simultaneously* relative to the center, meaning that the entire fractal does have a center point and is a *polaric* structure. This center point is the point at which the first iteration (bend or fold) occurred. This center point remains the same no matter how much iteration takes place.

What you began with, in the example using actual paper, is a plane surface of limited length (2 feet) and width (1 inch). Now we all know that the paper has a thickness as well, but for purposes of this discussion, the thickness is not relevant so we are going to act as though the paper had no thickness at all. This would be known conventionally as a “two-dimensional” object, but is what I refer to here as an object of two dimensionals in space, or an object with delimited values along only two of the spatial dimensions.

As iteration proceeds (with actual paper), notice that the fractal is forming along a third dimension, but incompletely. “Incompletely” is accurate because a true plane has no thickness, and yet the fractal is forming in a direction (or dimension) other than that of the plane. The deeper the iteration, the closer the fractal begins to approach three-dimensionality. It is having a dimensional characteristic between two and three conventional dimensions (in iteration levels less than infinity) that is known as “fractional dimension” in fractal geometry.

Corresponding the “Dragon” fractal with “moments” as the fractal of Moment, the fold angle symbolizes the *emotional frequency* of a given moment, and the direction symbolizes the *polarity* of that given moment, and, of course, the segment length represents the *duration* (measure) of the moment in terms of the time dimensional.

Notice that the emotion you feel for a particular direction of “moment” does not necessarily have to “match” the direction. For example, you may experience a “moment” in which you feel happy (emotion, angle) because someone died. The dying may represent Dark polarity to you, while the happiness is Light polarity to you. This happens all the time in “moments”.

Resuming the analysis of this fractal reveals that, no matter what direction the first iteration goes in (left or right), the *initial bend point* will be the center point of the fractal. Although that first bend is 90 degrees in total, in order to appreciate the complete correspondence quality of the two “halves”, consider this first 90 degree bend as equivalent to a 45 degree bend to the left of the center, plus a 45 degree bend to the right of the center, with the center point equal to the bend point. This is of vital importance because, later on, when I discuss the iteration of Awareness into consciousness, you’ll see that this center point is symbolic of Awareness. Consciousness iterates equally, but in a similar correspondence fashion (i.e. on both sides of the center point) because consciousness is also polaric in Experience.

Because of the relationship between the two “halves” of the fractal, each time you iterate Moment, you end up with *two* sets of “moments”, with one of the sets inversely related to the other set. This observation is symbolic of a basic fact of Reality, which is that, no matter how iterated, the entirety of existence must always have a net value of ***Equanimic***. “Net Equanimic” means that, when all the results of iteration are resolved to their values, *the total of these values still equals the original value of the state that existed before iteration*. In the example of the paper version of the “Dragon” fractal, that means that when all “north” turns are canceled out by all “south” turns, all “east” turns canceled out by all “west” turns, and all the individual lengths of

segments are added up, what you have is equivalent to the original straight 2 foot long piece of paper!

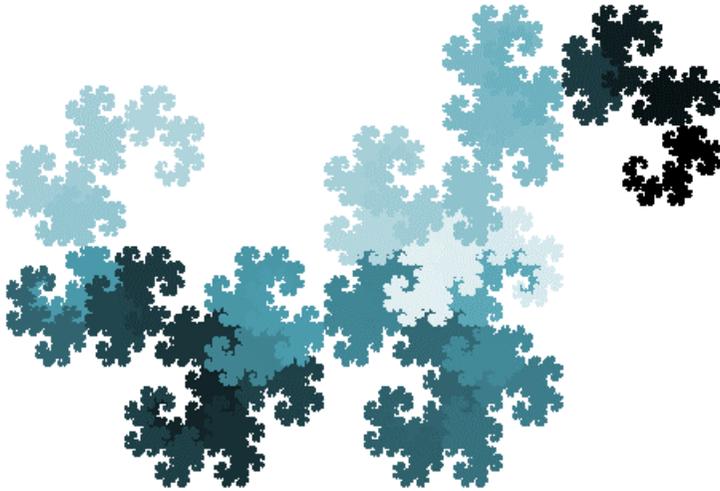
How you experience “moments” is dependent upon where your *focus of consciousness* is (i.e. which “half” of the fractal of Moment, and where in that half, your consciousness is focused in). Those who are truly centered have cateterated consciousness towards Awareness and thus are not focused in either “half”.

At the center point of the “Dragon” fractal, you realize that the two “halves” differ only in the direction of iteration; the one half is exactly the same as the other one with the exception of a 90-degree difference in orientation in the plane. Note that this is symbolic of how the “Dark” and the “Light” really differ only in “direction” (dimensional polarization).

If (for example) you decided that every right bend was “dark” and every left bend was “light”, you will notice upon study that “dark” and “light” can be found in both halves of the fractal. This is symbolic of the observation that “good” people can do “bad” things and “bad” people can do “good” things.

Analyzing “moments” in Experience reveals that their duration, emotion, and polarity show more complex patterns than the “Dragon” fractal example, in which the angle is always 90 degrees, the segment length is always half the length of each segment in the preceding iteration, and the direction is always “west” (even though the iteration *results* yield segments with an “east” direction, as well as “north” and “south” directions as well). Add to this the fact that your *focus of consciousness* “shifts” occasionally from one “half” to the other “half” (one pole to the other pole), and it is easy to see why “moments” are not widely recognized as the fractal of Moment.

In the same way that “moments” are the fractal of Moment, “choices” are the fractal of Choice and “experiences”, the fractal of Experience. Meditate upon the implications of this understanding and you will begin to see the importance of it.



Fractal 1 - The 18th iteration of the "Dragon" fractal

The above graphic shows how the Dragon fractal got its name. Note that this is a greatly magnified view of the fractal at this level of iteration; with the original unfolded line 2 inches long, this view of the fractal is close to a 512x magnification. The tiny size can be grasped if you understand that if you started with a line 2 kilometers long, the results at this level of iteration would have segments of only 1.6 cm long!

Thank you for reading my preview!

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Thanks again for your attention!

LariAnn Garner