



## Patternism

### Introduction

Patternism is based on the hypothesis that all things were created according to a universal pattern, which is called the Pattern. It posits the existence of a higher-dimensional model as the primeval origin of all things that evolved and are still evolving.

Evolutionism describes the belief in the spontaneous evolution of life and the extensive diversification of organisms, e.g. from ape to man. Creationism is based on the belief that God created everything, including different initial life forms and their environments.

Evolutionism is mainly based on the observation of physical body patterns of living, and previously living, organisms. The findings are extrapolated backwards to some common origin in the past and used to propose some 'common ancestor'. Creationism developed as interpretations of the biblical accounts of creation, particularly the six-day creation as described in Genesis 1.

Evolutionism presupposes the role of chance in the development of life and life forms. It denies the need for an external agent in the development of life forms but relies on the environment to generate, influence and determine life forms. How the environment happened to be there is unclear. Creationism presupposes the role of God as Creator of everything, including the cosmos which is an environment suitable for all life forms.

These comparisons only highlight some of the main differences between the two theories in a very concise manner. However, the criticism of Evolutionism should not be construed as being applicable to evolution also. Evolution, as a natural phenomenon yielding organisms that fit their environments, is widely accepted and its mechanisms are well proven and extensively documented.

Patternism acknowledges the evidence for evolution. In fact, the very models and mechanisms of the Pattern are applicable to adaptation and mutation in the evolution process.

Patternism has the potential to be a kind of bridge (theory) that could be used to harmonize Creationism and Evolutionism.

The remainder of this pamphlet is aimed at explaining this potential role of Patternism very briefly.

## The Universal Pattern

Patternism is based on the universal Pattern that is described by means of advanced mathematical models. It applies to biological phenomena, quantum and cosmological phenomena and also biblical descriptions.

The Pattern hypothesis states that all things (not only life forms) are based on the Pattern and that it, the Pattern, is recognizable, amongst other things, in all life forms.

The proof of the Pattern is to be found in its many matches with, inter alia,

- quantum phenomena, such as entanglement, superposition and uncertainty;
- cosmological features, such as gravity, spacetime and energy;
- genetics, such as the genetic code, inheritance and metamorphosis;
- biblical descriptions of structures and histories.

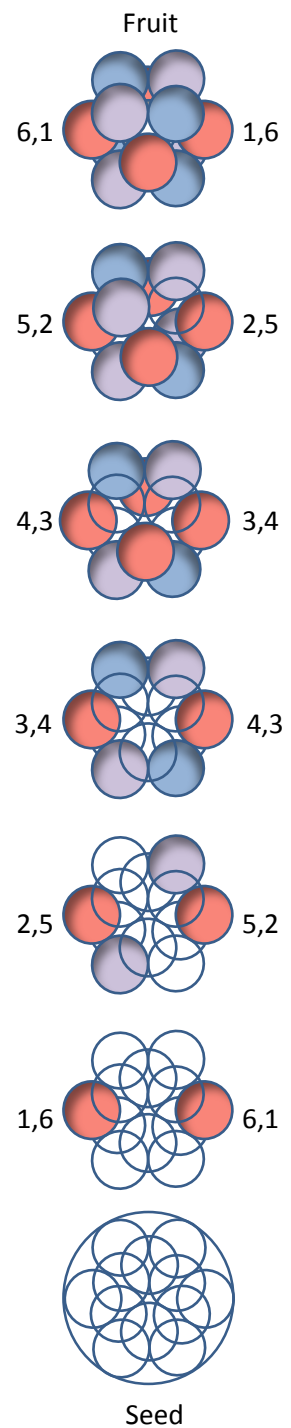
Patternism's potential transformational role is enhanced by its geometric model, the Pattern Cluster that is clearly defined and easy to compare with natural phenomena. The Cluster is unique in many respects as a model of creation but its innate Code and its duonity (its higher-dimensional two-oneness) are the key differentiators. Duonity implies higher-dimensionality but it implies also disduonity, which is the collapse of duonity, and therefore lower-dimensional.

The Pattern Code consists of a set of discrete configurations representing a universal process that transforms something into something else.

Metamorphosis is a term that could be used for such kind of transformations. The most commonly used example of metamorphosis is a caterpillar that changes into a butterfly.

The seven configurations of the unlooped duonity version of the Pattern Code are shown on the right. The example of a seed that transforms into a fruit in stages is depicted.

## The Duonity Pattern Tree



The duonity Pattern tree is shown here in its unlooped state but it is not a collapsed tree. Note the same-ness of the fruit and the seed.

## Discussion

Evolutionism suffers from a general lack of evidence and proper definitions. The initial conditions, for example, for the theory of Evolutionism are ill defined, if at all. Evolutionism is mostly based on conjectures and unproven theories.

The degree of reliance by Evolutionism on chance and the extremely long time periods posited for the formation of the earliest forms of life and for the varied life forms to appear are problematic. It heavily depends on long periods of time to justify the many changes required for organisms from a 'common ancestor'.

The 2D time suggested by duonity sheds a much different light on the matter of time because a 2D time that collapsed would have caused much spreading in 1D time. The paradoxical idea of 'instant fossils' then becomes likelihood.

The extrapolation of observed principles and mechanisms by Evolutionism to try and develop a theory of the origin of life is a flawed technique. This was proven by analogy by the attempt of classical physics, actually the physicists, to extrapolate and apply the laws of general relativity to the very beginning of the universe. The attempt failed badly, mainly due to singularities encountered.

However, in contrast to the ideas of Evolutionism, the evidence for evolution (the natural process that yields organisms fit for their environments) is many and varied. It had been well defined, tested and recorded.

Patternism differs from Creationism in the sense that it is viewing the creation stories in Genesis 1 and Genesis 2 as descriptions of a higher-dimensional process, i.e. duonity transformation. The duonity principle of Patternism enables a broader perspective on key terms and phrases used in the description of creation in the Bible. Examples of such reinterpreted terms are, 'days', 'fruit with its seed', 'fill the earth', 'the tree in the middle' and 'they ate of the tree'.

The following is an example of such a reinterpretation of the creation process: The Genesis 1 and the Genesis 2 descriptions are viewed as the descriptions of the seed of creation and the fruit of creation respectively. In Pattern terms the two descriptions are interpreted as one seed-fruit duonity. This duonity implies a two-oneness of the 'seed' and 'fruit' of original creation that is only possible in an additional (fourth) space dimension. It implies that the original creation was a continuous cyclic transformation, i.e. seed becoming fruit and fruit becoming seed in overlapping processes that repeated cyclically.

Evolution without death as a factor is a possibility in Patternism. The seed-fruit cycle in duonity could have enabled genetic variation in subsequent generations of living organisms to fit the environment. Evolution with death as a factor only became a possibility after the collapse of creation.

Patternism hypothesises that the perfect original creation collapsed due an act of mankind as described in Genesis 3. The resulting disduonity (broken reality) is reflected by the current entropic earth as the collapsed seed of the original seed-fruit duonity creation. According to the hypothesis the currently expanding universe reflects the collapsing (exploding) fruit of the original seed-fruit duonity creation.

## Conclusion

*“Things, such as nature’s laws, get simpler in higher dimensions.”*

Patternism is uniquely different from both Evolutionism and Creationism in being higher-dimensional, concisely defined and clearly described.

The scope of Patternism is everything that exists, not just living organisms. Therefore the origin and evolution of the whole universe is the ambit of Patternism. It treats all things, whether dead or alive, in one coherent scheme.

The higher-dimensionality of Patternism dramatically enhances its potential to resolve conflicts between Evolutionism and Creationism. It makes it possible to harmonize key aspects of Creationism and Evolutionism, aspects that currently separate the two ‘isms’ widely.

Particular examples of the harmonising potential of Patternism are:

- the age of the universe
- the age of fossils
- the initial conditions of the universe
- a common origin of life
- the evolution of mankind

Many more examples could be listed.

A more complete justification for the claim that Patternism could be the harmonizer between Evolutionism and Creationism will require much more research and could therefore take very long. The prize, however, will be the truth.

*“...because the truth always turns out to be simpler than you thought.”*

Richard Feynman

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If you have a contribution related to **Patternism**, Topic 2 of September 2018, send an email to [thepatternbookclub@gmail.com](mailto:thepatternbookclub@gmail.com)