Fragment 41 # WISDOM OF THE LOST PATTERN

The lost pattern of the Indo-European world is multifaceted and dynamic and cannot be reduced to a simple explanation. We must strive to appreciate the entire pattern in its many aspects because it is the pattern on which our Western culture is ultimately based. From it arises the primal scene of deep temporality and the prehistoric subroots which are forged into Primordial Being. It is a pattern which exhibits wisdom, but at the same time sets the stage for the momentous descents as it degenerated from a means of aligning to harmony to a means of clinging dynamically to existence. In this chapter we will attempt to deepen our appreciation of the wisdom contained in the prehistoric pattern from which our sense of deep temporality and Primordial Being has arisen.
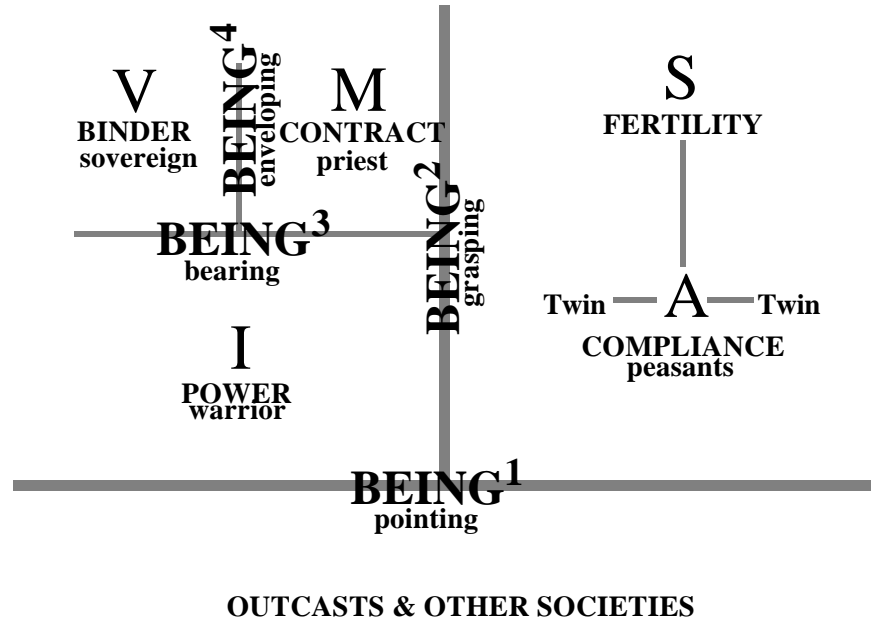
This chapter begins our exploration of the complex and dynamic lost pattern of time and being. There are our first faltering attempts to understand its significance. We will not claim full understanding, but only tentatively

suggest some perspectives on this fascination constellation of signifiers which is the root of our worldview. It is of interest that the lost pattern is in no sense primitive. But instead, it contains sophisticated concepts in which we can ever recognize a degree of wisdom in spite of also recognizing as well the initial flaws that have led to the Indo-European drive for global domination. We have suggested that this lost pattern be treated as a mythico-conceptual gestalt which is worth deep consideration. It is truly thought-provoking, for it is a pattern of thought from close to the beginning of our 6000 year history. That pattern has served as a template for Indo-European development ever since, and now it is projected across the whole globe, becoming the prime world-generating pattern. The pattern represents the crux of the matter of who we are and where we are from and going to. It is a subject worthy of scrutiny and deep thought, for the fate of the world rests within this pattern.

The first matter to get out of the way is the relation of the fragmentation of being into meta-levels and the lost pattern. The answer to this question turns out to be simple. Each "cut" in the lost pattern represents a type of being as it fragments into meta-levels.
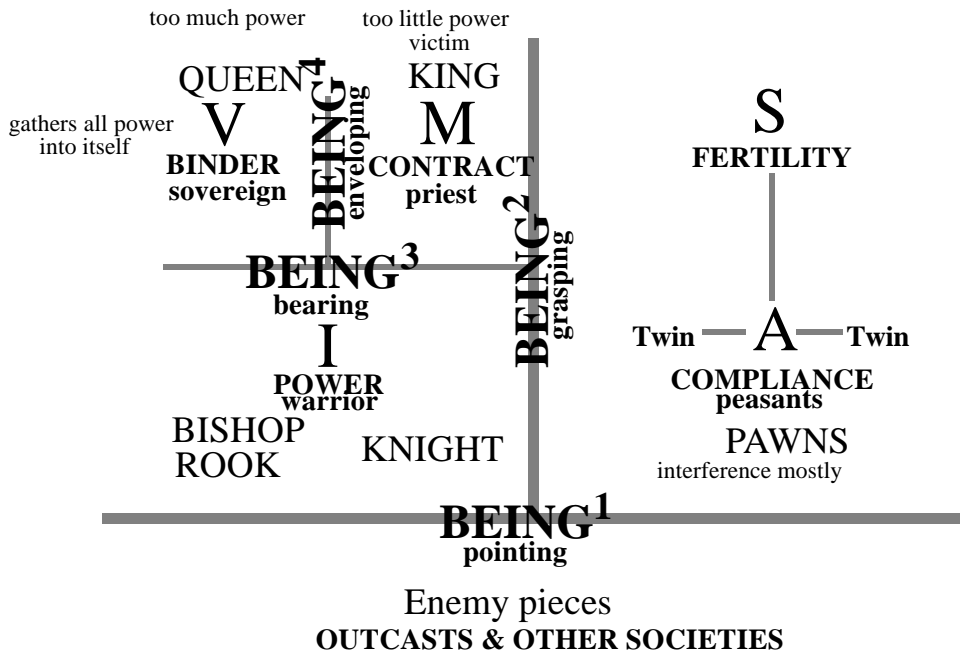
Metalevels of Being in the Lost Pattern

OUTCASTS & OTHER SOCIETIES

In this view, metalevels of Being are treated as relations between adjacent signifiers. Being,[1] as pointing, manifests as the separation between internal and external from a societal point of view. What is external can be isolated and identified. Pointing out can be understood in the sense of targeting and aiming at as with game and the enemy. Outcasts and other societies are perpetually the brunt of aggressive behavior. This is also the border with the region of static clinging or abiding, signified by the root *wes. All others are seen as engaged in static clinging only. They do not understand dynamic clinging as do the Indo-Europeans.

Seen from the point of view of the warriors, the interfaces can be expressed in terms of pointing the weapons at the enemy, grasping the source of the primary resource of fertility, and bearing the burdens of supporting the sovereign and the priesthood. From the point of view of the internally colonized, the outcasts are pointed at and ridiculed by the Asvin who are at least considered part of society. They must deal with the greed and grasping which is their experience of the exploiting upper classes. Concomitantly, they must deal with their own powerlessness and inability to take control of their own destiny. Grasping is the one way (intransitive relation) as are indeed pointing, bearing and enveloping. All of these intransitive relations between signifiers are dualistic power relations. As in the chess game, these are the different kinds of power which are exercised together in a concerted fashion.

A comparison to the power relations in Chess.

Enemy pieces
OUTCASTS & OTHER SOCIETIES

However, complementarily is missing. The Asvins and source of fertility are seized. The priests and sovereign are borne. The sovereign has total power which overwhelms the power of all others. It is the enveloping power of the sovereign that holds the entire gestalt together. The priests are held as mediators to the total power of the sovereign. The warriors are held in their relation which finally was expressed as chivalry. The warriors owed allegiance to the sovereign. They protected the sovereign and underwrote his power in order to reap the benefits through his gifts to them. But even this relation was not reciprocal, but instead lopsided with all prerogatives on the side of the sovereign. The

warrior expresses the worldly side of this all-engulfing power, whereas the priests express the magical side. Through the priest, the magic is channeled. Through the warrior, physical power is channeled. Through the female principle, fertility is channeled. These are the differentiations of the overwhelming power of the sovereign. This overwhelming power is what gives identity to the social gestalt. The sovereign has gathered these powers together through his initiation and brought them within the city to distribute. These powers issue together and progressively differentiate into different sorts of power relations or clinging. The essence of dynamic clinging is the ability to shift between different modes of clinging -- to loosen or tighten the reigns as the situation warrants. At each stage, a different form of power peals off. In the sovereign, power is all at once physical, magical, and sexual. This is the order in which these different kinds of power manifest. What is left over is powerlessness assigned to the outcast and external enemy. Notice that these correspond to the three wells in the mythical body.
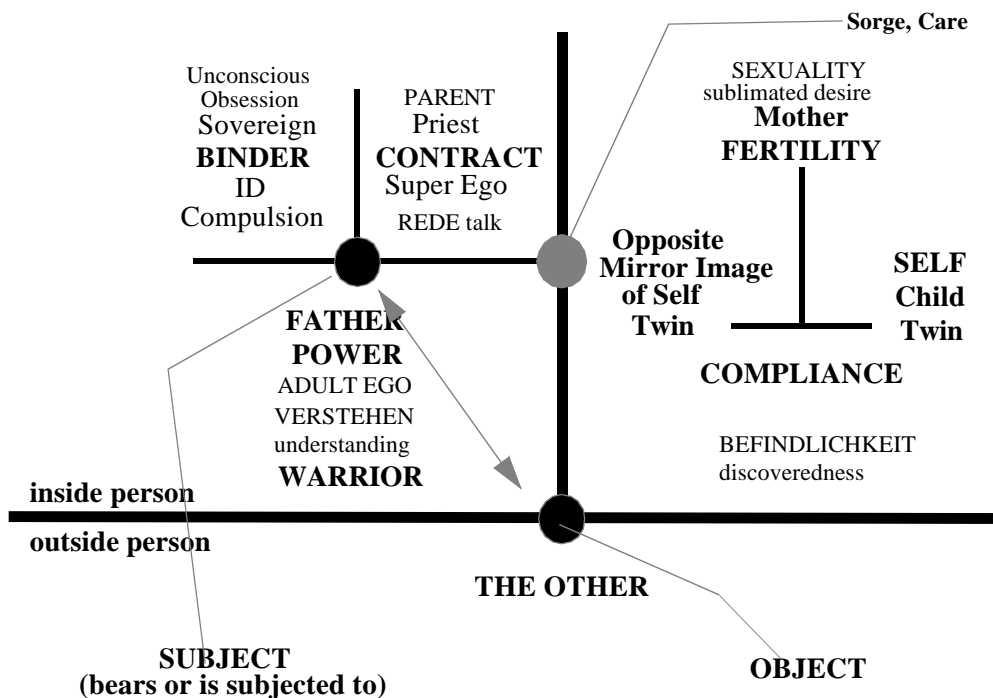

TABLE 26

WORD	Source of magic; changing fates	URTH	Heart	Source of spiritual energy
ACTION	Source of physical strength	MIRMIR	Kidney	Source of CHI or life energy
SEX	Source of fertility	HEL	Genitals	Source of reproductive energy or Kundalini

The sovereign is the one who unites all these sources of human energies. If one only has magical power, one is then a priest. If one only has physical power, one is then a warrior. If one only has control of fertility, one becomes a peasant (Asvin). He who has physical force also gains access to fertility. One who gains magical power becomes also sovereign.

Through the mythic body, this lost pattern is not just a social or psychological, but also the way we relate to our own bodies.

FIGURE 97

The center of total power within consciousness is the unconscious. The superego acts as a buffer between the

powerful drives and obsessions of the unconscious and the realm of sexuality and nurture. The ego mediates between unconscious drives and the superego. The unconscious can envelop the superego, and at times even the ego. The ego mediates the id and superego as an inward duality in which it seeks to accommodate both. The id, superego and ego complex groups the realm of sexuality and nurture and separates it from the pointed to as distinct other. Thus, the difference between family and non-family relations are of the order of the difference between grasping and pointing modalities; whereas the breadwinner must go out of the family to deal with the other. He is able to do this on the basis of the generalized other he has internalized, which appears as his superego. The reservoir of his strength comes from the unconscious, which he uses to drive him to realize the needs of the family in the outside world. The superego prevents him from using violence against the family, which may be directed outward toward the outside world in order to achieve his aims to serve his family.
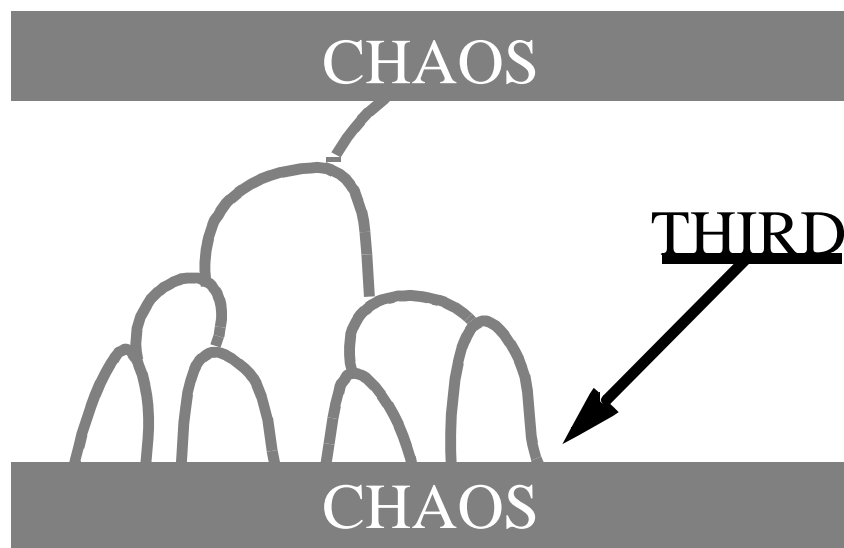
However, although we can now see how the fragmentation of Being occurs along the fault lines that existed already in the lost pattern, and how the signifiers can be seen to be isomorphic to recognize psychological and social patterns, we have not thereby shown what the lost pattern itself exemplifies. Why this pattern rather

than any other? What is laid out in this pattern which gives it its endurance over so many thousands of years and provides such durability. In order to understand where the structure of the pattern itself comes from, it is necessary to turn to a different field completely. This field is the science of Chaos as described recently by J. Gleick. Chaos is a mathematical and physical study of turbulent and non-linear dynamical systems. In that study, it turns out that Chaos unexpectedly actually has structure. This is to say that every dynamical system as turbulence intensifies, moves into chaotic states by a very precise series of mathematically defined states. These transitional states are produced in a phenomenon called bifurcation. The dynamical system is first a single rest state. Then it bifurcates into two states and oscillates between these until the turbulence intensifies enough to produce another bifurcation of each of these states so that there are now four states between which the dynamical system randomly jumps. Bifurcation may go on as the turbulence increases many levels, but eventually the bifurcation breaks down into true Chaos in which there are no stable resting states. Chaos enters when an odd number of states -- a third state -- occurs. Once the third state occurs, then any number of states are possible which all conflict with each other, causing totally chaotic behavior in the agitated dynamical system. Of interest also is the fact that once Chaos occurs, it does not have to

last indefinitely, but some breaks can occur in the chaos in which a single state occurs again and holds sway for a while until bifurcation begins again.

It is my hypothesis that the lost pattern is a representation of this structure which appears when dynamical systems are agitated and approach Chaos. This hypothesis is based on the observation that dynamic clinging is itself an attempt to deal with the non-linear dynamic system.
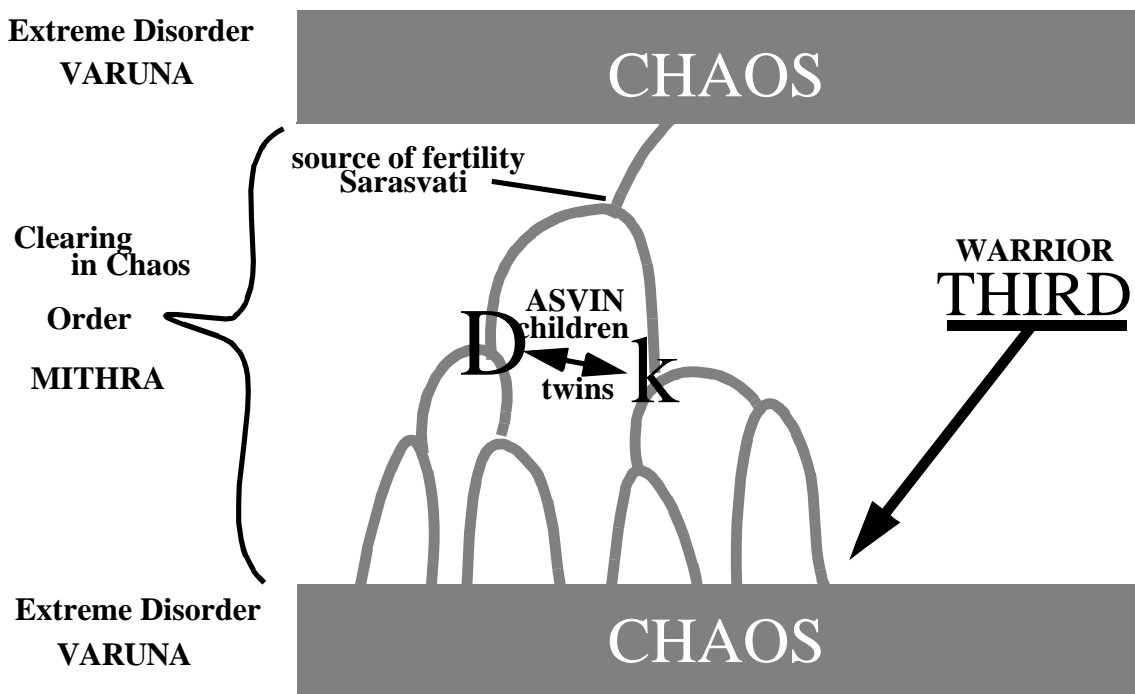
This clinging must deal with the approach of such systems to chaos via turbulence in order to be able to hang on in spite of the turbulence. The bucking bronco is an archetypal non-linear system approaching chaos. The necessity of breaking horses means one must experience this state of an approach to chaos in order to gain control. The running, kicking, bucking, rearing of the horse are all

non-linear changes of state by which the horse, as a system, attempts to unseat the rider. The horse, of course, does not go into a totally chaotic state, but it attempts to become very turbulent in order to gain its freedom. This experience with horses extrapolated to the other dynamical systems is the basis of the lost pattern which seeks to describe the outlines of the approach to chaos through the set of signifiers we have already delineated.

FIGURE 99

The prime distinction is between the extreme order of bifurcation and the extreme disorder of chaos. This corresponds to the difference between Mithra and Varuna. When chaos occurs, it envelops the realm of

order. Within the realm of order, there are three major elements. The source of bifurcation can be seen as being analogous to the principle of fertility. There are the twin system states produced out of this source of fertility corresponding to the Asvin. Finally, there is the third thing which breaks the bifurcation and causes the onset of chaos. There is an isomorphism between the elements involved in the onset of chaos and the signifiers in the lost pattern. This isomorphism is significant as it shows that the lost pattern comes from an insight into the nature of dynamical systems. Dynamic clinging works because of this basis on this insight. It shows that the distinction between the non-agitated and agitated dynamic system is analogous to the boundary of pointing that marks the enemy and outcasts. These others do not know how to use the turbulence of systems. They do not know how to go berserk. The beserker is the warrior who goes into a turbulent state. Such a state occurs when state changes are too fast for the enemy to be able to predict and counter. This frenzy is a state of behavioral consciousness where the human becomes enraged and acts like a bucking bronco on the battlefield. The battlefield itself is a chaotic tangle of bodies bent on destruction. The chaos of war is opposite the state of peace. For the Indo-Europeans, this oscillation between war and peace was part and parcel of everyday life. It was the warrior who made the transition occur and acted

as the third thing which precipitated chaos. In peace the center of the world was fertility and children. The children, when twins, symbolized the bifurcation of system states on the way to chaos. Continual bifurcation may be interpreted as population pressures that pushed toward expansion of territory until this resulted in war.

If this hypothesis is true, then it traces the lost pattern to a natural phenomenon which has only recently been appreciated by Western science. It makes sense of the posited relation between Wild Being and the mathematics of Chaos. Chaos is the utter limit of the clearing in Being. The clearing is the realm of order between chaotic regimes. The intensification of clinging leads toward chaos. The unconscious is the realm of chaos because in it there is no possibility for separation needed to perceive order at a distance.

The wisdom of the lost pattern is its deep understanding of the way dynamical systems act as they are agitated on their way toward chaos. This knowledge makes it possible to cling to these dynamical systems and possess them beyond what is possible through static clinging. This knowledge formed a deep-seated pattern within the Indo-European consciousness that drove it towards global domination. And it still holds sway today. The fundamental differentiation of the signifiers of the lost

pattern carry this knowledge, which causes the oscillation between war and peace, and sets up the internal contradictions within the Indo-European psyche. There is always the military-industrial complex pushing us toward war, expansion, and colonialism. Within peace, continual bifurcation occurs into parties and factions, all attempting to lead the body politic in different directions. War brings momentary unity back in the face of external threat. In the case of wars of aggression, two parties -- those for peace and those for war -- arise. These are the embodiment of the twins.

The dynamic which continually propels the Indo-Europeans toward war is very important for non-Indo-Europeans of all types to understand. It explains why the Indo-Europeans were able to defeat the Chinese and Muslim empires around the turn of the last century. Europe was ignored by these gigantic long-lasting empires -- at their own peril. They did not understand how the Indo-Europeans used constant strife to improve technological advantage. They do not understand the will to power that these Western peoples possessed that impelled them toward global domination and global destruction. The Indo-Europeans are out of balance and caught in a spiral of positive feedback in which power is feeding on power. The curve of positive feedback is signified by Varuna. The sovereign of overwhelming

power sucks power and resources from everything else (the colonized) in order to give it back only as it wishes. The means of feeding this will to total domination is the warrior spirit who exemplifies loyalty and vigorous action as the champion of the sovereign. In our world, the equivalent of the priests is the academics and scientists along with the students who counsel toward peace. Those without power or knowledge, are distracted by sexuality as the great diversion. The Indo-Europeans' model of human needs is now projected globally on all peoples. Those who reject that model become outcasts or the enemy. Those who accept become caught up in the spiral of consumption and the positive feedback loop of the Indo-European will to power.

This lost pattern of signifiers that underlie Being and Deep Temporality needs to be understood in order for us to move beyond the Indo-European destiny. For when we understand this pattern, it is possible to perceive the way out of this trap from the inside. This is what we want to find, for it is the only true way out which goes to the core of the problem and unties the Gordian knot. Slashing through the Gordian knot, as Alexander did, is only an external and temporary cure. Instead, we need to unlock the lost pattern's own wisdom to make release possible. This possibility of release is coded into the pattern from the beginning. It is inherent in the lost pattern because

that pattern is itself a natural pattern which has bone into a hyperactive state, producing alternating regimes of order and chaos. As such, the lost pattern is itself dynamic. If that dynamism could be stilled, then perhaps an even more original pattern could be seen.

Each cut in the lost pattern has been identified with a different metalevel of fragmented Being. These cuts are the various cleavage points at which the Gordian knot may be broken apart. In Old English, we have noted that these cleavage points, or fault lines, correspond to the separations between the subroots of Primordial Being. In fact, it is of great interest that Old English provides us with parallel conjugations for the verb "being." This existence of parallel conjunctions provides a natural split in Being. These splits, when viewed as interrelations of signifiers, have their identifications with the different kinds of Being. However, when we ask what the nature of the split itself is, the answer must, in fact, be a*VOID*ed. The natural split in Old English between parallel conjugations is a window out of the House of Being to the Void.

The mythological metaphor for this window is the window in Baal's house. In the Ugarit tablets which give us insight into the myths of the Chaldeans, there is a story where the young god Baal wants to build a house. He
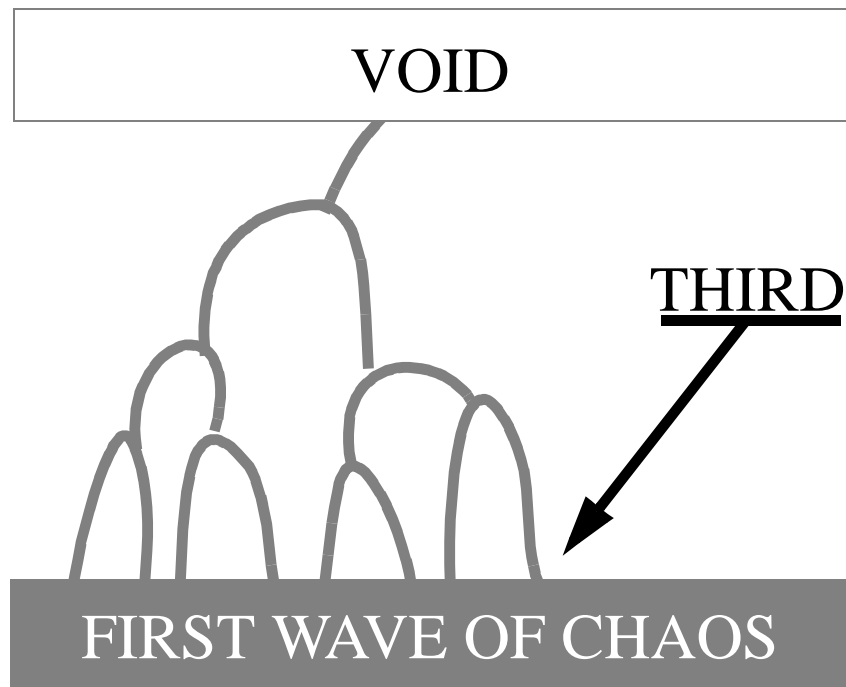
gets permission, and the master builder sets to work. The master builder asks Baal if he wants a window in his temple. Baal says no, but the master builder says he thinks he will change his mind. Baal does change his mind as the temple is nearing completion. When the window is put into Baal's house, DEATH (Mot) enters immediately and seizes Baal. Baal is the god of COVETNESS par excellence. So Baal's house is a good metaphor for the house of Being or Dynamic Clinging. Ugaritic mythology is a fusion of semitic and Sumerian mythology. In this mythology, Baal is the son of DAGAN who is related to the sea. The head God of the Pantheon is EL who is the father to all the rest of the gods. Baal is a young virile god taking over from the old father God El. El is the original semitic God, YHWH or Allah, converted from a monotheistic God into the head of a family of Gods. This is, of course, association of something else with monotheistic God, called "shirk" in Islam, which is the worst theological mistake that can be made. Baal takes over this pantheon and in Greece, becomes Zeus. A completely different lineage is given to Zeus and the original semitic precursors are forgotten -- EL is supplanted by the Indo-European Uranus and Kronos. This means the Just God is supplanted by unjust gods (who are, in fact, jinn) more in line with the dynamic clinging to existence.

Through the window in the House of Being, Baal, the god of coveting, meets death. Thus, through the split between the two conjugations of Being in Old English, we likewise confront the Void whose embodiment is always death. The Void is the antidote for Being as discovered by the Buddha. The void is the ultimate reminder that all clinging, craving and coveting comes to naught. All existent things arise out of the void and return to the void. And in their arising and passing, they are nothing other than the void. The insight that all things are essentially empty, even emptiness itself, is one of the great human insights into existence. The House of Being is an illusion. It occurs as a subtle clinging to existence that gives the illusion of substantiality. However, the House of Being is not without flaws and fault lines, and through these, the truth that all is void steadily and incessantly creeps in despite of all attempts to hold it at bay. And the overwhelming proof of the emptiness of existence is death. As they say, "You cant take it with you!" In spite of the attempts of the pharaohs and kings throughout history to do just that, the truth of death pervades everything we do and negates all our clinging as we fall toward non-existence. The nature of the cracks in Being itself are Void. It is the antidote for clinging and craving as Buddhism has taught for hundreds of years. By embracing the Void, we recognize that because it is Void, everything interpenetrates. The holoidal nature of the

highest form of Primordial Being derives from the Void not Being itself. Interpenetration is the positive face of Emptiness.

When it is recognized that the fragmentation of Being is a window onto the Void and the true interpenetration, it then becomes possible to recognize the opposite of the lost pattern. The opposite of the lost pattern traces it back to its origin in stillness before the onset of the oscillation between war and peace, chaos and order.
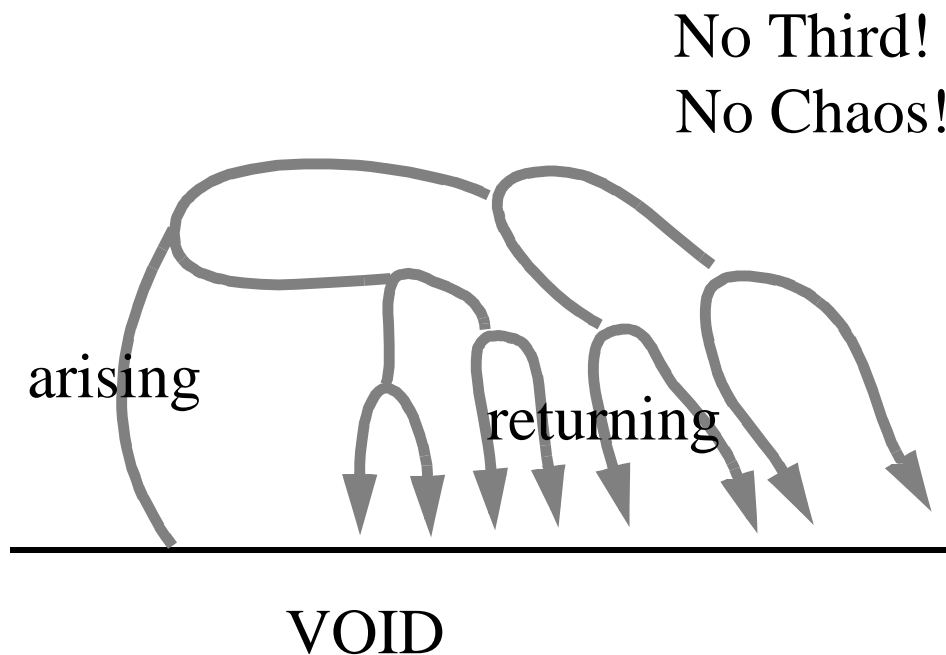
FIGURE 100

In the original pattern, the dynamical system arises from the void and begins to bifurcate production opposites.

Then at some point in the bifurcation, the third thing sets off the first wave of chaos. Once chaos has arisen, there are successive waves of order and chaos. The lost pattern is set up to deal with these successive waves of war and peace through tenacious dynamic clinging. However, the whole cycle must have been set in motion by an arising out of the void of the original dynamic system. If no third thing were to arise to precipitate chaos, then the universe would be seen as opposites arising from the void and returning to the void.

FIGURE 101

No Third!
No Chaos!

arising

returning

VOID

This is the original pattern we see through the window beyond the House of Being. Existents arise directly from the void bifurcate into a play of interacting opposites and return to the void. The void and the interacting play of opposites is the Same.   The state of "Both" is interpenetration. The state of "Neither" is out-of-time.

> A -- THINGS: Interacting opposites in time.
>
>> NOT A -- VOID: The endless time reality pervading the intime as death.
>> BOTH A & NOT A -- INTERPENETRATION: The fire of justice in endlesstime.
>> NEITHER A NOR NOT A -- The Single Source OUT OF TIME: The one cause.

This model is the original pattern which the lost pattern covers over and embodies at the same time. It is seen in the Primal Scene and in the permutation of opposites that make up Primordial Being.   It is the clear image of existence that occurs in any non-Indo-European languages that lack any concept of Being, such as Arabic and Chinese. This pattern in which no third thing is allowed to arise and in which chaos does not exist, is the clear view of existence as permeated with the void through and through. This clear view has been muddied by the introduction of the THIRD -- Baal/Zeus the covetous one -- who obscures the perfection of existence by the Flotsam and Jetsam of Chaos.   Odin, their counterpart, is known as the Third.

Gylfi saw a man in the doorway who was juggling with knives, of which he had seven in the air at a time. This man at once asked him his name. He said he was called Ganjler; and that he had come a long way, and he requested a lodging for himself for the night, asking who owned the hall. The other replied that it was their king. "I can take you to see him, but you must ask him his name your-self;" and he wheeled round into the hall. Gylfi went after him, and at once the door shut on his heels. There he saw many rooms and a great number of people, some playing, others drinking, some had weapons and were fighting. As he looked about him much of what he saw puzzled him and he said:

At every door

before you enter

look round with care;

You never know

what enemies

aren't waiting for you there.

He saw three high seats one above the other, and a man seated in each of them. Then he asked what names those chieftains had. The man who had taken him inside answered that the one sitting on

the lowest seat was a king called High One, the next was Just-as-high, and the Most High one was called <u>Third</u>. Then High One asked the stranger if he had any more business, although he was as welcome to food and drink as anyone else in High-hall. [Gylfi] replied that first of all he wanted to know if there was anyone within who was a well informed man. High One said that he would not get out safe and sound unless he was still better informed.

"Whilst you ask, stand forward please the answerer shall sit at ease."

Gylfi began his questioning: "Who is the foremost and oldest of all the gods?"

High one replied: "He is called All-father in our tongue, but in ancient Asgard he had twelve names: one is All-father . . ."

two	Raider or Lord
three	Spear Thruster
four	Spear Thruster
five	Much Knowing
six	Fulfiller of Desire
seven	One Whose Speech Resounds

eight	Spear shaker
nine	Svithar
ten	Svithrir
eleven	Ruler of Weather
twelve	Gelding (Castrated Horse)

Then Gangleri asked: "What is that god? What power has he? What great deeds has he done?"

High One said: "He lives for ever and ever, and rules over the whole of his kingdom and governs all things great and small."

Then Just-as-High said: "He created heaven and earth and the sky and all that in them is."

Then Third said: "His greatest achievement, however, is making man and giving him a sour which will live and never die, although his body may decay to dust or burn to ashes. All righteous men shall live and be with him where it is called "Lee of fire" or Friendly Floor," but wicked men will go to Hel and thence to "Abode of Darkness" that is down in the ninth world.

Then Gangleri said: "What was he doing before heaven and earth were made?"

High One replied: "At that time he was with the frost ogres."

Gangleri said: "What was the origin of all things? How did they begin? What existed before?"

High One answered: "As it says in the Sybils Vision:

In the beginning

not anything existed

there was no land or sea

nor cooling waves

earth was unknown

and hence above

only Ginnungagap (OPEN VOID)

was -- there was no grass."[1]

Here Odin is presented to the traveler to Valhalla as three chieftains called High One, Just-As-High, and Third. These three embodiments show that Odhin was, in fact, closely associated with the three fold structure which is mirrored in his twelve names. Notice that these names might well fit the King of the Centarus. He is identified with the broken horse (the gelding). He is the shaker and thruster of the spear. Yet he is much knowing whose speech resounds ruling the weather which can storm just

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1. The Prose Edda Snorri Sturluson page 30-32

as the warrior can go berserk. He is also one who fulfills desire. This reminds us of Cheiron who arranges for Peleus to marry Thetis.

When Gylfi asks who is the god, Ohdin claims that he is immortal, created heaven and earth and created the soul of man. This is a dubious claim for a jinn to make, similar to the claims of the jinn of mount Olympus. Odin is known as a trickster skilled enough to get the best of Loki, the trickster god. The claim that Odin was with the frost ogres before Heaven and Earth were made, takes some wind out of those clams for it begs the question as to where the frost ogres were and how there could be other beings with the creation. However, the next answer is significant. The origin of all things was the "Open Void." Here is clear evidence for knowledge of the original pattern in which things come out of the void which lies beyond the pattern that exemplifies dynamic clinging.

The "Open Void" was between the opposites of extreme hot and cold. In this region where ice melted, the prototype man called Yamir was created who was the first frost ogre. He fed on milk from a mysteriously arising cow who, in turn, licked out of the ice a man called Buri who had a son called Bor who in turn had three sons, Odin, Vili and Ve. Here we see the same triple lineage as

that of Zeus.

BURI	Uranus
BOR	Kronos
VE/VILI/ODIN	Hades, Poseidon, Zeus

The triple lineage and the three brothers reemphasizes the triple nature of Odin. Also, we have the theme of injustice.

> The Gangleri asked: "How did they get on together? Was one group more powerful than the other?"
>
> The High One answered: "Bor's sons killed the giant Yamir . . ."
>
> "They took Yamir and carried him into the middle of Ginnyagap, and made the world from him: from his blood the sea and lakes, from his feet the earth, from his bones the mountains; rocks and pebbles they made from his teeth and jaws and those bones that were broken."

The triple god, Odin, kills the prototype man who becomes the universe. In India, this is the story of the death of Purusha. The death of Purusha is related to

Odin's own sacrifice "of himself to himself" which allows him to gain the runes and thus realize a relation with Varuna. This sacrifice is related to both horse and human sacrifice which reenact the cosmic self sacrifice. An excellent account is given by James L. Sauce in "The Divine Victim: Aspects of human Sacrifice in Viking Scandinavia and Vedic India." This should be read alongside the previous essay in the same book: "Aspects of Equine functionality" by Jaan Puhvel. Both articles appear in Myth And Law Among The Indo-Europeans[2].

In India sacrifices of humans and horses occurred which ritually reenacted the primal sacrifice of the Purusha:

> The performance of the Purusa Medha entailed recitation of the "Purusa - Narayana" hymn RG VEDA 10.90. This Cosmogonic sukta narrates the primordial, prototypical sacrifice of a special man (purusa) conceived as a divine being. the Brahma Purusa (adhyaya 161) gives a commentary to the Purusasukta. The passage provides an inkling of how the Purusasukta was understood in antiquity and so might contribute to a realization of the meaning of the immolation of the divine victim. A notable feature of the Puranic story is the identification of the yupa with kala (time). The world tree itself can be found

2. (U. Cal Press 1970)

associated with temporal symbolism. The passage also exploits an ambiguity in the meaning of the word guna, employing it in a context that recalls the primary meaning of "bond" or "cord" simultaneously with the derived meaning "quality." The contextual implication is that the three gunas bind the Parusa to the sacrificial post (yupa) of time (kala). [3]

In this sacrificial rite, the god and victim are identified. The post is the world axis which may be identified with Yggdrasil which is also identified with the gallows among the Northmen. At times, the human sacrifice was replaced by the sacrifice of a horse. In these sacrifices, a sexual element of sexual union between men and horses were prevalent which is similar to the union that gave rise to the Centaurs. Puhvel summarizes by saying:

> . . . in brief the basic Indo-European equine myth involves the mating of a kingship representative with the hippomorphous transfunctional goddess and the creation of twin offspring belonging to the level of the third estate.[4]

In this mating, the warrior-like Peleus is initiated and becomes king. The centaurs are created as anomalous beings which are both men and horses. Dynamic clinging

3. "The Divine Victim"; J.L.Sauve p185

4. 'Aspects of Equine Functionality'; Puhvel; page 172

is understood, and Chaos unleashed. The killing of the Purusa is the primal injustice. It is related to the mastery of the horse. Men and horses, as the source of power, became merged, and dynamic clinging realized as a human possibility. This cosmic sacrifice stands for the fall of Indo-European men from harmony into dynamic clinging. The means of aligning with cosmic harmony is turned into the technique of dynamic clinging. The entry of the third that breaks up cosmic harmony is the act of sacrifice -- human or horse (they're interchangeable) sacrifice. Before that is only the Void and the being of the Purusha or cosmic man that arises from the Void as the prototypical cosmic man or cosmic whole.

Without this sacrifice of god to himself -- Odin to Odin -- which is found later in appropriated Christian mythology of the crucifixion in which the primal wholeness is broken, only the purity of a world without chaos could exist. In that original pattern, there is only Void and the bifurcating opposites. We need to understand this original pattern better because it is the original pattern which is its dynamic opposite within which the third predominates and in which chaos is endemic. The sacrifice of purusa is another image of the cutting up of the uncarved black which is familiar from Taoism. In many ways, we can recognize the lost pattern as the result of the cutting up of the uncarved block. The cuts in the

lost pattern which we have identified with the meta-levels of Being are its inundation by the Void. The cuts destroy the primal whole and result in the dynamic lost pattern. The cuts are the work of the third, Odin, and his brothers which disrupt the return of the bifurcating opposites to the Void. Instead, waves of Chaos and order are generated dynamically. We need to return to the uncarved block and understand its constitution. These are latent memories within the lost pattern as it harkens back to its origin when all things came out of the Void.

We have effected our escape from the lost pattern of the Indo-Europeans from within, which has been our goal from the beginning. Our escape route has led us to transform the lost pattern into the original pattern prior to the third. We have yet to understand the results of this transformation, but we can readily appreciate its meaning. Escape from the Indo-European lost pattern, in effect, says that there is a way out of the on rush toward global holocaust which is possible. Whether it will be taken or not is an open question. Yet, it makes us capable of understanding the origin and dynamics of the fundamental pattern driving Indo-European consciousness and its will to power. This is important to everyone who has to deal with the Indo-European will to power in its quest for global domination. The Chinese and Muslims did not attempt to understand it and were

destroyed by it. The virulence of the Indo-European quest for global domination comes from their understanding of dynamic clinging. This understanding is rooted in an appreciation of how dynamic systems work under the pressure of turbulence. The Indo-Europeans have perfected dynamic clinging to turbulent and transforming systems, and this makes them especially effective at acquiring wealth and dominating others. The peoples of the whole world can attest to this. However, this dynamic clinging derives its effectiveness from an appreciation of Cosmic Harmony. The lost pattern can be transformed into the original pattern by placing the third force under control and not allowing chaos to arise. Through this basic transformation, we retrieve the uncarved block of a perfect world of interacting opposites without strife between opposites. This is a world where interpenetration occurs through saturation with the Void. This is a world of inherent harmony in which all injustices are righted in the in-time realm and not put off until the realm of endlesstime. It is a world of intrinsic justice It is the golden age which the Chinese called Hun Tun.

In truth, the world we live in, which is so chaotic from another aspect, is that perfect world of the uncarved block of only void and interacting opposites. The action of the Third is, in truth, an illusion -- a profound illusion

because the world of intime and endlesstime are, in fact, the same world. The injustices are put right by the fire of interpenetration in the moment they are performed. In that moment, all things point back to the single source that is the source of all causation continuously reindicted by everything that unfolds in the interplay of opposites which is overwhelmed by the presence of the Void which can not be avoided. As we exit through the window in the House of Being, we confront the void and realize that the emptiness beyond Being is nothing other than that which had laid before our eyes from the beginning. Being has merely obscured the view of the Good. As we leave the house of Being, we see that the Good as single source shines through all aspects of existence. Where all things had Being before we now realize they are, in fact, void. Because they are void and not substantial as Aristotle thought, we can see that their interpenetration constantly reorients itself to point afresh at the single source. The interplay of interrelating opposites move as a result of that dynamic realignment of interpenetration that exhibits cosmic harmony.

The Indo-Europeans indeed had wisdom about the nature of the pluriverse. It is the distortion of that wisdom which has led to the present debacle. Yet, because that rot wisdom was there, perhaps received from angels with a warning, they have a means at hand for escaping from

the trap of global self destruction. We can take the warning. The purusha is, in the final analysis, the body of humanity. The principle of third is sacrificing that victim. We need to understand the fallacy which has led to that sacrifice. It is an evil ritual in which mankind destroys itself. As Morris Berman said, "suicide is the final solution" by which Western man solves the problem he himself has become. The real problem is that he takes all other creatures and peoples with him into the ecstasy of death.

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