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School of Consciousness

PARALELL JOURNEYS: TOWARDS FULL CONSCIOUSNESS

BOOKLET

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PARALLEL JOURNEYS: TOWARDS FULL CONSCIOUSNESS

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INTRODUCTION

There is a great difference in the way that women and men integrate spirituality. Because of women's emotional sensitivity, the experience she has along the way is transferred onto a sentient state of intelligent awareness that is holistic rather than developmental. She incorporates *experience in its totality*. On the other hand, men's physical and intellectual sensibility leads him to learn through form and measure. The knowledge he gathers is structured into *conceptual experience*.

Both genders attain to wisdom but their quality, and their experience, is very different. This is why; in speaking about Feminine Spirituality, we cannot provide the reader with answers to the insistent and habitual preoccupation with appearance or procedure. We must instead concentrate on the living aspect of transmission in an eternal present, as women themselves live it.

The Purpose of Spirituality

Alchemy concerns the blending of fire and water, the union of spirit and human nature. At the first stage, it involves the integration of body and feelings. At the second and third stages it concerns the fusion of Consciousness and Matter/Form. Each gender must approach it through the appropriate use of their polarity, which invariably leads to transcendence, realization, and non-duality.

The spiritual journey requires we swim against the current of popular belief and tread a new way, the way of the divine human in ever changing worlds. In other words, *living* the beauty we intuit in our innermost Self. Meditation comes as a respite in the stressful mid-stream chaos that we are experiencing during this transition. Spiritual needs today point towards conscious work in the world.

Whereas a man needs to face his physical and mental imperatives and subjugate them, for a woman, it is her emotional nature that she needs to redistribute and balance. Excess generally manifests in the genders as intellectuality (mostly in men), and as various forms of emotive psychical perception (mostly in women). A man's form-giving qualities parallel a woman's quality-imparting faculties in a better world, once the issues of personal power and ethics have been incorporated.

As human beings we sit on energy patterns that respond to a global tone, set by cultural emotional textures that determine perception. The higher purpose of spirituality is to affect this tone, opening spaces, levels and qualities of perception. For a man perception becomes tinged with evaluative labelling. For a woman it is coloured by personal sentiment. What is happening planetarily now is the active transmutation of the human structure beyond the realm of ideas or feelings into direct experience of quality.



if we define the spiritual journey as one of gathering information as wisdom - absorbing, processing, evaluating, embracing and incorporating it in ways that alter the rhythm and stability of live energy patterns - it stands to reason that humanity is its transmitter. A spiritual person becomes a transmitter and, as a planetary cell, catalyses transformation for the planet. Feminine and masculine bodies work in different ways to trigger the spiritual development of the whole.

Why Gender Distinction?

The entire subject of gender difference applies ONLY to the body complex in incarnation and the way that it conceives of life in matter as well as its perception of Spirit. In spirit man and woman are the same. As Spirit we are ONE. In daily life too there is no difference between the principles and goals of one or the other. We feel moved to work together and towards the same purposes. There is no spiritual tradition, school or religion that will ultimately support soul distinction based on sex.

So, why insist on gender distinctions?

Beyond appearance and performance, the essential difference between one human being and another is qualitative. It has to do with the way we develop Consciousness. To attain to Consciousness, we require equipment. The physical body serves as base and resonant chamber for the generation and administration of energies. Identities, mental and emotional capacity, all depend on and reflect body forces, and here is where differences set in.

Beyond individual distinctions, life provides the human being with one of two exclusive modes of perception and administration: male or female. This comes equipped with different physical and psychological variants, colours, textures, aptitudes and idiosyncrasies, with which to create and experience. Each soul chooses one model to learn mastery of faculties and creation through unique attributes.

The human being in his or her body, in relationships of all sorts, with feelings and a thinking apparatus that handles energy, substance and human life, serves other purposes that do not always match our interpretation of physical or psychological needs. A universe of energetic interactivity is constantly playing upon and through each of us; in fact, we respond to many imperatives automatically, without awareness.

Women and men's bodies perceive, resonate and perform differently. Physically and energetically each gender vibrates through a different set of alternating polarities. These define distinct qualities of perception and activity.

Each gender fulfils its capacities and shapes collective reality according to their psychophysical structure. We have never before been so aware of this, nor have we needed to, as we do today.



Balance and harmony in the world depend on each gender pursuing and perfecting itself through our collective tasks as a united humanity.

My message, bringing attention to our differences, addresses the conscious administration of our polarity. Instead of relegating our responsibility to a bodiless state of spiritual perfection in a world beyond, or demanding that women perform as men, it highlights immediate personal and social reality.

We are at a critical developmental moment now, where each gender feels the compulsion to fulfil itself, but there are several obstacles preventing us from realizing our potential. They have to do with belief, the rigid programs of the past, based on definitions and rules of behavior. Energy works in definite ways and demarcations within them. The differences are perceptual and energetic; they are not evident to the naked eye. We sorely need to observe more closely, study and redefine the genders.

Towards Full Consciousness

Feminine and Masculine are physical expressions of Consciousness in matter. They belong to the evolutionary order of planetary life and develop progressively. Intelligence is a function of Consciousness in matter. It too develops; it does so within the parameters set by the order of matter. When both matter and intelligence reach their evolutionary peak, a leap is called for that opens the door to Consciousness and all its faculties. Women and men follow different paths of development, ultimately reaching the same goal – Full Consciousness.

Consciousness expands, while Matter evolves. Consciousness is a non-linear State of Being. It is not enlightenment, which belongs to Intelligence and the linear faculties of the mind. It is Light and Intelligence itself.

The human being cannot attain to Consciousness both immersed in and identified with matter, nor can it attain avoiding the experience provided by matter. To reach Consciousness entails embodying, embracing, and fully honouring our gender. Evolution occurs through the dictates of gender in mind/matter. Each gender comes equipped with special characteristics that increase the scope and momentum of its faculties, enabling it to fulfil itself.

Self-realization is achieved within each model separately, when it attains to Consciousness. The progress of the masculine model follows impulse, definition, and order. It discovers, fixes limits, categorizes, and rules. It creates form and measure. That of the feminine permeates and attracts, is subtle and diffuse, engendering causes and continuous movement. Both genders can be orderly and subtle, expressing the typical quality of the other, but each will do it within the energy of his or her nature.

Built on indoctrination carried from the past, women can't help manipulating and men can't help competing. Women may compete and men might manipulate, but we do so in different ways.



If our nature as women is to bring forth and condition life, men's is to develop it, challenge it and stretch its limits. If as a woman I choose to lead, to debate, to construct upon ideas, I will do it with the same tools as a man, but as a woman.

If a man chooses to influence our world indirectly, in his case through his competence with thought patterns, he might occasionally resemble women's tactics, but he will do it most definitely as a man. Almost everyone would agree that men are infinitely less complicated than women, and that women are emotionally far stronger. Our energies may *express* similar things, but they *act* essentially differently in doing so.

Material experience leads to dominion of physical and psychological (electromagnetic) polarity that determines the evolution of the species, but evolution is not synonymous with the process of consciousness. Spiritual values are the property of Consciousness and are transcendent. Each gender has access to it independently and in a unique way, apart from the multifaceted complexity and technicality necessary in the world of matter. To define themselves and attain to Consciousness, women and men must experience themselves genuinely, through their own faculties. This is what is meant by *Feminine or Masculine Consciousness* and what we should be focusing on. Essence is not subject to matter although spirit expresses itself through it. Genders, responding to a unique spirit, offer unique parallel journeys in matter.

The following pages will provide insights that will hopefully lift us beyond our myopic vision of the past and allow us to leap into the future to attain that which is our birthright – Full Consciousness as women and men.

Parallel Journeys is the first in a series of 4 manuals which explore the distinct characteristics of men and women and the challenges they face on their parallel journeys towards full consciousness. This manual introduces the key principles and major themes of feminine and masculine consciousness in the evolutionary journey.

The second manual in the series, ***The Turnaround for Men and Women***, delves further into the energetic and psychological differences of each gender and the critical imbalance between the internal dynamic of each gender and its social expression in the world.

The following manual, ***The Feminine Solution***, focuses primarily on key stages and obstacles in a women's spiritual journey, and it explores the diverse characteristics of womanhood through the lens of feminine archetypes.

The final manual in the series, ***Sexuality and Sex***, explains the relationship between the vital energy of sexuality and your soul, and it provides further essential guidance for your soul journey.

For more information about polarities in men and women and gender dynamics in relationships, see ***Practical Guide to the Chakras*** and ***Relationships Dynamics***.



MASCULINE AND FEMININE PRINCIPLES IN TIMES OF TRANSITION

Civilization responds to the activity of two concurrent modalities of human expression that together weave the ladder of evolution. They express the essential dynamic that rules life: the two ways in which Consciousness resonates in matter through an arrangement of alternating polarities. These activities affect global life and transcend all notion of the particular. They compose universal waves of energy that affect systems of worlds at physical, psychological and social levels.

Masculine and Feminine Principles resemble the composite Father-Mother concept we call Source.

This dual system determines the way civilizations formulate and transmit knowledge, and the perceptual focus employed in discovery and creativity. It is never about competition or fusion, concepts that only come into play when we translate these principles to the psyche of the human being. Here there is no question of dominant-subservient, better or worse, but equal and necessary value. Dissimilarity provokes movement. The play of harmonies and rhythms spikes evolution and the expansion of Consciousness. The two engender qualitatively different perceptions. Balance ensues when each one is whole within itself.

One Principle is active and expressive, with a penchant for order, system and organization, control, conservation, and a manifestation of individual excellence. The other is receptive, inclined towards diving into depths beyond the surface and expressing the gestating inspirational impulse towards transcendence and the collective.

Each incorporates a different type of sensitivity within the creative impulse. Their collaboration consists in recognizing one another during long cycles of time where humanity has an opportunity to develop each potentiality with the support of the other.

The Principles alternate. They do not act with equal force and proportions at the same time. Only one Principle is in expression at one given cycle of development. Through gender attributes, each Principle leads, inspires, and impulses humanity forward in cycles that last approximately 5,000 years, during which time the non-dominant principle contributes with its uniqueness in a supporting role without losing its identity.

Their cycles spread over time to construct and refine all aspects of life by unfolding their unique style. At the peak they manifest their very best aspects, but as the cycle draws to a close, the influence diminishes in favour of the other.

The difference between the Principles is similar to that between genders. It is qualified by the propensity that each has to perceive and therefore function in certain energetic patterns. The ends attained may be similar, the effects may resemble one another, and yet the emphasis, the degree and quality of activation and dynamism is wholly distinct.



Civilisation

When the need that sparks a particular brand of excellence and achievement during an evolutionary cycle diminishes, and the demand that inspired it has been met, each Principle also manifests vices. It must be understood that the Feminine Principle is volatile. It inherently lacks a sense of stability in its characteristic depth and amplitude. The Masculine Principle lacks the sensitivity of resonance as depth and scope, in its insistence on form, external order and conservation.

In feminine cycles, the Principle instils values of transcendence and universality. The key word is “mystery”. In male cycles, the Principle promotes material and physical expansion, technique, and system. The keynote is discipline. Although one may be conducive to the other, discipline and mystery neutralize one another.

In the conception held during feminine cycles, priority is placed on the collective, and on outer expression dominated by a keen sentience of inner values. In such an arrangement, the ways and means employed in male cycles seem alien and arbitrary, violent and unreal. But, at the tail end of the former female cycle, a palpable need for a new sort of external order and force to contain and restructure the decadent and rather self-indulgent inner life impulses was called for. This naturally paved the way for the upsurge of the male cycle that would rescue humanity from a particular kind of inertia and introduce other possibilities.

For the sake of growth, expansion and stability, the irrational way of the Feminine Principle is eventually obligated to concede to the solid coherence of the masculine perspective. So began the current cycle at around the time of Stonehenge, to culminate in a few short hundred years from now. This is presently forcing us to experience a similar situation again, only in the inverse. Having arrived at the maximum application of force and manipulation of human life through systems that promote rigidity and order, the call today is for the activation of inner elements that will restore balance with universal transcendent values.

The vision offered by the leadership of the Masculine Principle at this time has reached a ceiling. Human life no longer needs or responds to force, arbitrary rules and regulations; it calls for a new order, one that arises from inner life and that embraces the chaos and fluid nature of continuous gestation, something wholly alien to the male structure. Inner power and a perspective of simultaneous systems in operation are replacing arbitrary external imposition.

In our as yet male perspective, the ways suggested by the Feminine Principle appear irrational, illogical, idealistic, vague and diffuse. Multi-tasking remains as the order of the day, a legacy of male rule; however, the elements that inspire plurality are progressively female, strongly influencing the psyche of both men and women.

On the ascendancy, the Feminine Principle rules the chaos of the inner world, both as subjectivity, emotional sensibility, and also as the overwhelming inspiration of cosmic dynamics perceived within the human being and in outer space.



Gender

The human soul is identical in women and men, but it manifests in two ways that lead through a journey of different perceptions and faculties in service upon the material plane, and eventually back to Source.

The genders reflect the Feminine and Masculine Principles through the activity of the etheric vortices that constitute the mold for their physical structure. But the Principles are not synonymous to the male and female sex, even as they incorporate beautifully the awakened sensibility and expression of gender style.

We must not confuse the Oriental principles of Yin and Yang with the Feminine and Masculine Principles. Each gender contains within itself Yin and Yang modalities, but each is also whole and unique. Dependence and co-dependence are euphemisms that depict vestiges of a dying era of honourable male dominance and willing feminine subjugation. Fulfilment is not dependent upon any strength or weakness. The inbuilt structure of each gender is wholly autonomous, perfectly capable of full performance and realization. There is no need for compromise. The human preoccupation with “helping” the other in this sense, is wholly self-indulgent and based on psychological personally defined need.

The purpose of the dual system is simple: to ardently ignite the urge within each gender to express itself and its vision upon the stage of the world. Whole. For the human being this does not presuppose lack of caring or understanding.

As women, we have become so accustomed to the supporting role, that we feel guilty and meaningless without it. Expression of wholeness for each gender is the essence of healthy non-competitive collaboration, in a spirit of humanism that does not crush whatever might be different from us.

Women continuously experience inner chaos whilst searching for an order that will manifest their perception of a possible reality, which is why we still turn to men. Our search is based on inspiring relief and homeostasis, a manner of resolution to the matter we modulate and incorporate as gender. Men incorporate the principle of order while inadvertently creating chaos through their constantly active creative urge. This is what sparks them forth. And yet they turn towards women as representing the challenge they can never resolve.

The genders “need” one another but not in the way that most people interpret this. They need to live and let-live in non-interference, in a way that is neither dominant nor submissive. This is best understood if we look back over the outgoing cycle to see how women have handled their supportive role. However, many justifications are offered, rather than it being “natural” that women stay at home and have no say in external affairs, it was a posture assumed out of a natural necessity of the cycle. As strange as it might seem now, men in a supportive role are no less “natural” or “unnatural”.



This does not mean that men will take over the role of women. It is part of women's nature to nourish and unite; it is part of men's nature to understand, allow and empower, while still remaining wholly masculine.

The problem is a temporary one until the psyches adjust to the deeper significance of gender cycles. Today women respond to an urge to voice and manifest their perspective, experiencing themselves capable of introducing a different way of life, and yet finding themselves at odds with the systems imposed by men. Male support will allow and bring forth a new era.

Having been stereotyped for so long, neither women nor men understand this almost savage female urge, or the forms it might assume. Inversely, men are spontaneously searching within, unknowingly receding and activating the latent Yin aspect.

Today men feel as if they are losing control over the world, and indeed they are. They are so habituated to modalities that involve forging, shaping, directing and asserting, that the most sensitive men are at a loss. Their keen intelligence tells them that it is time for a change, but no matter how hard they try to formulate one, their perspective will always reflect the vision through the lens of their gender. They cannot possibly incorporate the Feminine Principle. The resonance of the new influences within them sings a different tune.

In fact, there is nothing that they can "do" but go with the tsunami that will alter everything in our common world. Their leadership acquires a new or humble dimension of genuine attunement to the inner needs of others. Their power arises from empowering feminine initiative from offstage instead of centre stage.

Each gender reacts strongly during times of transition, responding to the call for adjustment from the centre of the galaxy that calls for balance and transcendence, as part of a greater order, one that transcends both Principles at the core.

Civilization will again call forth a Male Cycle in another 5,000 years or so, when sensitivity reaches its ultimate expression and once again requires another long period of readjustment, redefinition and concrete material expansion. But this will be at a higher level, because every cycle refines and elevates humanity.

Society

Whereas male expression in our current social order may alter, during the transition into the new manifestation, the role of men does not change in nature. It merely adapts to ensure the correct function of the perspectives implemented by the women, providing stability through the handling and administration of form. Just as women so long ago transitioned from leading nations and war to exclusively safekeeping the integrity and future of the race, guarding sensitivity in the world.



Thus, women's abilities went underground. They became advisors and the most intelligent men have always recognized them as such, essential to strategy and decision-making. Women learned to exert influence through suggestion and innuendo; giving men the space they needed in order to push forth the evolutionary strain. Women always represented nourishment and always will. Men always represented outer strength and stability and always will.

At the current moment, women cannot yet distinguish what is authentic within them, that which springs from their depths as immeasurable and unseen and cannot be "done" because it does not yet have a form. Current beliefs diminish the capacity and aspiration of women, particularly the unique manner in which emotion and thought function as Intelligence through them.

There is nothing to understand. Reason and logic have little to do with the activity of the Feminine Principle, just as subjective reality and human emotion have nothing to do with the formal, constructive faculty of the Masculine Principle.

Physical priorities bypass the subtle nature of female dynamics. Men observe in order to organize and act, whereas women perceive in order to understand and relate. Women's excellence manifests in her perception beyond cause and effect. Subjective attunement that links the core with its possibilities defines the very nature of the Feminine Principle incorporated in women.

Rather than in any obvious manner, the effects of the transition we are living are keenly sensed inwardly by both genders. The aggressive, extroverted attack and defence modality of competition is no longer conducive to progress. Control and possessiveness do not determine efficiency. Rule by the one is not the order of the day. From education to politics and economy, an inner pull is leading us away from the particular into a collective humanitarian spirit of equality and the embracing of difference.

In politics, the concept of "democracy" is transforming into something very different. Originally meant to determine rule by a few, who have been elected by the many, it is now standing on shaky ground, insufficiently democratic to embrace the spirit of the collective.

Now the "many" make their voice heard. In growing numbers everywhere men and women are rebelling against hierarchical structures of power and control. The Ubuntu movement which began in South Africa is an example of leadership with authentic equality and fairness.

The rationales and excuses that have fostered and held society in the grip of certain convictions and a powerful minority are falling short. There are massive movements for more accessible and relevant education which contribute to more just and equitable societies for all. Artistic expression is shying away from the grotesque to reflect notable grace and cosmic vision, such as that of the Japanese woman painter, Yayoi Kusama.



Culture in general is responding to greater refinement in the midst of a growing distaste for the intensifying cacophony of individualistic ambition. The restructuring depth of the Feminine Principle will reshape everything: politics, education, economy, art, and culture.

We live in societies in which the rate and capacity for human destruction has grown, there is an uneasy sense of pervasive unsustainability of current patterns of human behaviour, and a growing awareness of the inequality implicit in many of our collective forms and habits, ranging from corporate practices to trade and economic agreements to patterns of hyper consumerism and waste.

Yet these unjust and destructive practices are still vigorously defended by resistant believers in the male regime bent on personal gain. They may well be the last to adapt to the needs of an evolving world. Too many people still cling to the current economic-structure, convinced it is necessary for social survival.

Greed as an offshoot of personal investment, once considered the propelling spirit for innovation, has sunk its deepest tentacles into the human psyche, that even the most evolved being sustains conservative views on this matter.

Fear of the unknown is the constant, incipient poison that holds the old cycle world view together.

Beyond all this, the greater force of Nature and the influence of solar and cosmic forces, the planet rids itself of weight and density through natural cataclysms, accidents, government leaks, and financial market travesties. It is now a matter of time.

No matter how fierce the resistance, the tremendous pressure being exerted upon humanity through inner forces in resonance with greater Truth, will lead us into the inevitable blossoming of another type of civilization.

As Mother or Feminine Principle, the nature of woman is to give birth to all forms of life.

By virtue of this, woman has always been the guardian of the inner world. As Father or Masculine Principle, the nature of men is to construct forms for life, insuring utility, purpose and continuance.

By virtue of the dynamic projection exerted by the male, he has always been the guardian of the outer world. Each gender, as each Principle, will continue to exert their faculties over creation in both dominant and supportive fashion throughout cycles and ages of unfolding time.



THE PINNACLE OF LIFE: THE INNER WOMAN AND THE INNER MAN

Women and men desire to work together, side by side in true partnership. The problem is that when we come together, we do so with a sense of lack rather than wholeness. We believe that the other must complete or balance us. We seem to be attracted to each other out of need or personal projection, rather than out of a recognition of differences that challenge and force us to take responsibility for ourselves.

We want to be loved for what we do and we love others for how they look or how they present themselves, rather than for who they are. In the professional field, we judge and compete according to predetermined goals and standards, rather than distinguishing unique faculties and attributes and unprecedented perspectives. This does not define a field of partnership.

We need to redefine partnership as the co-existence of differences and individual originality. Instead of preserving the common belief that the genders complement each other, that we are halves of a unit and that we have to 'help each other', we should aspire to be full and authentic.

We pay considerable attention to appearances and very little attention to the invisible qualities of people, especially if they are not expressed in direct relation to us. The nature of inherent grace, presence, inspiration, the quality of care and motivation and the kind of stability that emanates from a person and permeates a noble condition or act... does not relate to what they do or how they behave. It describes a quality that is attributed to the exalted and unique nature of the genders.

Our body is the primary instrument by which we live life and achieve mastery. Woman or man, each offers unique energetic characteristics. Organic and sensitive differences precondition both perception and quality of activity in the world, easily overshadowed by an overemphasis on results.

Women and men share the external world and a subjective reality that is its reflection. The soul, a completely neutral and transcendent state, is a subtle influence that is more an inspiration than something physical. The inner condition of gender is different. It has to do with the union between soul and personality that transcends subjectivity while embracing it. More importantly, it reflects physical energies and leaves a very distinctive mark on the texture of our world.

Invisible gender attributes develop into possibilities that contribute to the refinement of culture and humanity. Some unremarkable women and men have reached the pinnacle of evolution and constitute the enlightened individual for our time.



Their spirituality is natural and includes body, mind and feeling. They have arrived at what I call **the Inner Woman and the Inner Man**.

The normal development of women and men is not defined by actions, opinions, appearance or social acceptance. The determining factor is one's perspective and one's innermost experience.

There are certain things we cannot change, such as our worldview, our innermost spontaneous priorities and the way we react viscerally, intellectually and creatively.

Being a woman or a man represents living a particular chemistry and structure that resonates different rhythms, compulsions and characteristics. Most of the subtle behaviour and personal experience responds to gender affiliation. Sure, we like the same things and work towards the same common goals. But a woman is a woman, and a man is a man because she or he 'feels' the world in a particular way.

Esoterically this relates to different currents of electromagnetism and resonance. Our vocabulary has no terms for it and our sensitivity is not yet awake enough to appreciate it.

It is said that women are the ones who create a home environment, and men are the providers. We know this is not entirely correct and yet there is truth in these stereotypes.

In many ways women are maternal even if they have never given birth and become prominent entrepreneurs. Men perform and compete, even when there is no financial gain involved, and take on the role of father-mother. Each gender has advantages and special traits even when performing tasks normally attributed to the other.

This does not suggest superiority but exclusivity. The implications of this are phenomenal: women do not have to look like men to be successful; men do not have to emulate women to show sensitivity. Everyone responds to their own formulas which does not imply possessing a masculine or feminine counterpart within themselves.

Our participation in life requires the mirror that shows us the other gender. This has nothing to do with an emotional or physical need; it is implicit in the dynamics of three-dimensional life and the dynamics of evolution. Gender difference brings a special attraction, an incentive and a challenge to the expressions that colour our environment, without this being competitive.

Independently and in parallel, genders weave the textures of reality. The forces and energies define us, and they evoke, sustain and mark the rhythms of the world.

Woman and man, each in his own way, is complete but different. Neither can perceive through the prism of the other.



At the core of feminine and masculine expression is a formidable source of light that emerges only when we have lived life fully, internally and externally, obeying the delicate imperatives dictated by gender. It is a deliberate choice we make before we incarnate.

The realisation is entirely individual. The exhilaration that comes from union with oneself is synonymous with fulfilment. Only in this way can the genders build a new world together that transcends their individual possibilities. Partnership is the result and not the goal. It is then that love ceases to be the affection that somehow binds people together. It shines as recognition and appreciation.

I have written about the Inner Woman for the past few years, describing her condition as the perfume that emanates from one who has made peace with all of life, who is not afraid to be human, natural, authentic or different. This woman cares deeply about everything, enough to stand on her own two feet if necessary. She has realised her inner potential but has done so as a woman on earth and in the world.

The Inner Woman is one who claims the right to gestate humanity from the emptiness she nurtures in her womb, in contact with the experiences offered by the consensual world. She is a woman who is full, free, powerful and committed to all that surrounds her.

Such a woman wears any face, pursues any profession, does anything anywhere in the world, because it is never about what she does. It is about what she IS. Her inner being emerges through feeling, catalysing a tide that gathers in itself, embracing, nurturing and preserving.

Every woman's 'inner woman' is as different as a star in the universe, yet she springs from a common core. A woman who realises her inner self becomes an instrument of destiny enabling a new world. She is the soul of physical life and its bridge to spirit. As heart, she gives power without withholding power. Her gift to others is empowerment.

While the core for the woman is 'emptiness', for the man the inner realm reveals itself in silence as the 'non-form'. This contact with his core precipitates activity and definition.

The Inner Man is the spiritual nexus of the Masculine Principle, suggesting manifest power. His actions are not dictated by personal physical need or by an image of masculinity. It is recognised as Force. He is the creative agent who leads with integrity and egolessness, protector and caretaker of humanity.

Any man, doing anything big or small, anywhere becomes an Inner Man when he manifests his gender as the concretisation of the Word.

Each 'inner man' is as different from other men as are the systems of suns. He who knows his inner man as silence, extends his quality into forms that express the body of humanity, imposing values and embodying nobility, protecting the feminine force from emptiness as the sentient soul of life everywhere.



It fills the world with expressions that convey divine purpose.

Without artifice, each gender responds to life with depth and magnitude, with unique foundational patterns and this is what it is all about. The Inner Self redefines us and our world. It is the secret elixir that enables friendship and love, joy and enlightenment.

The quality of the world depends on the unique realisation of each gender and the sublime harmony of difference.

The **Inner Woman** gestates and sustains the foundation for manifestation. She is the sovereign Isis of the night.

The **Inner Man** provokes the forces within the formless to create a canopy for the infinite. He is Ra, the luminous authority of the day. There is no reason for antagonism, imitation or dependence in the face of such magnificence.



THE INNER MAN

It is important to understand that Inner Woman and Inner Man are concepts that refer to the embodiment of the Feminine or Masculine Principles according to the awakened consciousness of an individual and his or her circle of possibilities. Excellence represents an aware, humble, active acknowledgment of capacities and the need for involvement in life. There can be no generalization.

Rather than “enlightenment” the term implies realization in a very human, individual, as well as social sense.

This chapter is written in response to the prodding I have received from so many men to describe my conception of The Inner Man. If it appears that I have ignored men’s needs, it is only because, so little is known about female authenticity. Woman needs to understand and come to terms with the depths she embodies before she can make her unique and urgent contribution to society. In a sense men and all of Creation are waiting for women to awaken, give voice to their unique powers and vision, and set the foundation for the incoming cycle. Meanwhile, men are in a very precarious situation; they no longer live in the world they were promised and for which they prepared.

It is not what I say that makes me a woman; it is how I perceive and what matters to me. It is not what I do but where I come from, my intention, and the manner in which I go about doing whatever I do, that makes me a woman. As tempted as I have been to write about the Inner Man, I’ve held back for lack of moral authority.

I can understand and share my world with men in their terms, but my perspective of undercurrents, the “bent” of my faculties, and the “quality” of my expressions are wholly feminine. But I have observed, taught, and followed through with the development of many men and I can relate to them because I also remember the quality of my own past life experience in the male gender.

I am constantly on the lookout for groups of men to see if they are coming together as women are, searching for existential answers within themselves, to experience and through that experience understand, the radical paradigm shifts that are emerging, and how they affect performance and congruence in the world they have come to expect. They are hard to find. They search instead for answers, ways and means, explanations, and always to formulate solutions, concerning themselves with form rather than content.

I have read mainly about gatherings around subjects and issues, rather than about the experience of the inner self. Teachers of shamanism, tantric sex, and conceptual psychology, involving performance and intellectual understanding, often lead these groups. Experience of this sort is solely physical and mental, fostering a spirit of adventure and challenge that reflect their structure and the interpretation they make of their needs based on the dictates of the past.



“Inner” is a fearsome thing for the male gender that does not know how to describe or handle formlessness unless it is conceptually. The qualitative side of personal experience has notoriously been women’s work. Some men have awakened to the abyss that lies within them and are already assuming supportive roles without being any less manly.

The feminine theme is now fashionable. Advertising and business in general have jumped on the bandwagon offering token versions of female inspiration. Since these structures are erected by and performed within male standards, business continues as usual.

The Feminine Principle, as outlined earlier, emerges from a configuration of polarities within. It cannot be “done” or imitated. It may be supported and comprehended by men, but they cannot conceive it.

Men tend to define themselves by performance and ability. By virtue of their physical and mental structure, they are best qualified to be the regents of the outer world. They are also the teachers, builders and protectors of life, and formulators of systems and structures.

This is how it has always been and always will be. Women cannot do what they do in the way that men do it. The Inner Man will continue to express the virtues of the gender, only differently.

The Inner Man is one who has refined himself through observation and discipline, obtaining clarity and distilling the qualities of mind and spatial relations. He is not afraid to stand-alone and does not pander to “company spirit”.

His achievement is determined by his relationship to his creations and their efficacy in whatever field of expression he finds himself in. He engages himself in the world, its activities and formulation, and has demonstrated individual worth and value lucidly, beyond the competitiveness of lesser men. Even from the sidelines, he inspires solidity and structure.

Characteristics of Inner Man and Inner Woman

Herewith are some of the developed characteristics of the Inner Man. For purposes of clarity, I will contrast them with similar or equal skills in women.

Foremost is nobility. This refers to character and in particular to the integration of a man’s brand of subtle emotion with the clarity of his orderly mind. Dignity reflects the posture evoked by his handling of physical form and concepts in controlled, conscious presence, as well as his peculiar ability to integrate and synthesize elements.

He manifests strength, or courage, as inflexible willpower and moral stature, which are as important for him as compassion, flexibility, and reciprocity are for a woman.



Clarity is by far one of the most salient attributes in the Inner Man. Understanding comes as a consequence of his ability to focus and handle multiple concrete facts simultaneously.

It is very different from the comprehensiveness of women who understand issues whilst moving within a complex composite of concurrent possibilities.

The imperative to guide and help another is that element that allows men to become excellent teachers and masters, communicating skilfully, practically and clearly through the ability of dissecting elements and bringing them together.

Of all these qualities, from the perspective of the female, the most touching is humility. Whereas a woman might express subservience in order to please or to survive, there is very little genuine humility in her. Men can be truly humble when they couple the understanding, they are capable of possessing with the inspiration of tender emotional ideals.

Surprisingly perhaps, the Inner Man also excels in generosity. Whereas women may incorporate Nature's abundance, her ongoing concern with the management of resources for her children and the whole of society, limits the kind of classical expression so typical in her brothers when their ideals have been awakened. It knows no limits.

Women are deeply affected by demonstrations of friendship among men. An Inner Man truly respects another man. He has a keen sense of fair-play. And he extends this to those aspects of material and physical life he supervises in the world.

Men value truth, whether literal or metaphysical, whereas women content themselves with untranslatable mystical experience even in daily life. Men invented vows and promises to please women, but women remain in the realm of subterfuge and insinuation.

Men possess ability for abstraction that does not come easy for women. This enables them to handle theory and complex codices, while women embrace conceptual truth and holistic information intuitively.

There are three important areas in which both genders excel equally. Looking more deeply into the nature of their perception and management of form, will help us understand their difference and the unique quality of their contribution to humanity.

Inspired "Inner" women and men share a common purpose, the enlightenment of humankind and our conditions, yet our solutions will vary significantly. A woman begins from the inside, the universe she inhabits and shares with Creation. A man begins from the outside, the world he administers and builds.



Sensitivity

Humans are oriented towards transcendence through control, repression, and infinite varieties of distraction or concentration. Sensibility is kept at a minimum, considered a feminine characteristic, and defined as something subtle, delicate, and peaceful.

In truth these characteristics describe inherent male capacities, not women's. Inwardly, women are intense but learn to camouflage our sensibility. Whereas men are inclined to persuade and direct themselves towards specific external targets, our version of purpose focuses primarily on manipulation in the personal world.

The feminine depth of chaotic sensibility is dangerous terrain. It is held to be negative and inconvenient on the one hand, while on the other it is indirectly exploited sexually.

A woman is not designed to control herself but rather to flow and modulate frequencies through awareness. She is a phenomenal engine of creation, a dynamo of force. Women cannot perfect it by following practices designed by and for men. Feminine sensitivity, like life herself, consists of ups and downs, mountains and valleys, day and night, light and dark. In sum: e-motion.

Desire may be the cause of suffering, but it is also the force that leads to transcendence; its impulse creates energy whorls that alter our physical, material world. Whereas both men and women are subject to the same web of *maya*, the way is laced with two very different sorts of sensitivity.

A man's brand of sensitivity is abstract and somewhat poetic, symbolic, mental. He may emulate feminine characteristics, but his yearning is rooted in the physical body as tactile pleasure, and his intellect will favour emotional thoughts, not emotion per se. He can never embody the energetic structure of woman, her emotional rather than sensory preference, or even her gnarled woolly thinking. It does not form part of his original blueprint.

No matter how hard we try, a woman may not reach realization through an approach that devalues her greatest gift – her emotional sensibility. This one factor only adds to the sense of imposed inferiority and frustration that results from comparison. It feeds resentment and impotence.

In the end it contributes to making women appear ever more illogical, which justifies the accusations of being far too “emotional”. This vicious cycle is simply wasteful.

This is not just about women's daily life or the fact that her valid but different system of perception, reception and transmission has been disrespected. The world now requires her particular abilities of multidimensional sentience, and men are very clearly feeling the absence of the feminine in their lives.



Creativity.

With a vision of the parts and the whole readily available, men excel at rearranging fact and form, and also switching planes between background and foreground, relating elements that might not have been formerly compatible, and innovating in very practical ways. Male creativity always points to material usefulness, convenience and comfort.

On the other end of the scale, men are excellent abstract thinkers, and their creativity can extend to mathematical and scientific conceptions of dimensional life, including advancing into technological and artificial life.

Within a resonance that enfolds both depth and contour, a woman is capable of conceiving, gestating and manifesting forms from apparent nothingness, receptive to and always responsive to mood and flow, harmony and beauty. With equal efficiency, her solutions highlight inner wealth, harmony with life, and homeostasis rather than aesthetic balance, productivity, and practicality.

Her creativity is aimed at areas of service, administering to humaneness and well-being. Even if a loner, she stresses some aspect of home and family, partnership and professionalism, as well as spiritual influences that uplift and reformulate the world subliminally.

Responsibility

The term is almost synonymous to the expectations placed upon men in the world. Since childhood, all a male child hears is how he must be responsible and “take care” of others in very concrete ways. Men are supposed to hold the whole group in place and impart meaning to it. And they do it very well indeed.

Their sense of responsibility seems to extend from the very contours of their body and reverberates within their every thought: how to be more productive, how to reach greater horizons. “How to...” is the extension of his responsibility, focused on building, doing, transmitting forms.

Men naturally “feel” responsible, not only because they have been taught to be bread-winners but because they do not draw the distinction between the forms they handle. For them, everything depends on their ability to act and hold power, as success or failure. The world seems to revolve around their performance. Ownership, budgets and numbers, plastic building blocks, model cars and trains, little soldiers or model-Hulks that trained them in childhood become the elements they handle in daily life.

Women too feel responsible, but they do so from their talent to “appear” and their own ability to sense the invisible, the feeling world surrounding them. If the husband does not perform as he might like, be it as a provider or as a sexual partner, as inconceivable as it is for a man, it does not matter much to her. For her, harmony, peace and beauty are priorities. She is the natural diplomat who carries the burden of people’s strife and suffering without flinching.



Leadership.

Leadership requires communication. Even at the end of the 20th century and in most societies and cultures this term would have applied to men exclusively. Men were viewed as being uniquely equipped for verbal and physical leadership in our world.

However, with the kind of worldwide education women have received, increasingly equal to men in many places, our bodies have been retrained, and our mental and physical prowess has been sharpened to handle detail as clearly and precisely as any man. This has allowed women to succeed in areas of communication and physical prominence where we would not have had access before.

What this means today is that women are able to communicate what they feel, see, and understand clearly, and transmit as well as apply this information globally through what were traditionally male positions. She has demonstrated that she can be as good a leader as any. However, the implications of this go much farther. Once she discovers the fullness and authenticity of her non-linear abilities, she will be able to recondition, requalify and restructure any and all systems.

She is now equipped to lead the world into the new Feminine Cycle, with her brother's support. The genuine Inner Woman leads without a consciousness of competition or revenge, simply because she wants the world to be a better place for everyone.

The Inner Man like the Inner Woman, is able to stand alone and whole. He is the man that he "can" be, contributing to our common world by embodying the Masculine Principle through his structure, in consciousness and to the fullness of his abilities.

Whereby his sisters are priestesses, he is the teacher who was, is, and forever will be ... inspired by them. Her transmission is subliminal and invisible most often, but his is direct, concrete, and structured to last forever.

The Inner Man may be considered a "genius" in whichever field he chooses to perform. When he allows himself to embrace the tenderness of his feelings, he is the epitome of "understanding", helping women find words where none were forthcoming and providing the incentive for her to reveal ever-keener more complex depths that he will help translate for application in our common world.

Notable Inner Men are not necessarily spiritual leaders like Jesus, Buddha, and Mohammed. They are not especially visionary statesmen like Gandhi and Gorbachev, nor innovator-inventors like Pasteur, Einstein and Tesla. They are the men who are arising today to guide humanity almost invisibly, in the way that is relevant and appropriate, without conforming to macho-images and obligations imposed so very long ago, and without needing recognition. Imperceptibly and without understanding how, these are the men who also promote female leadership



SECOND PART: TOWARDS FULL CONSCIOUSNESS

INSENSITIVITY FOR THE SACRED

Intelligence develops over the ages. The way we think today is not the way the ancient Egyptians thought, nor is it the way that people as recently as the Middle Ages still thought. Our minds respond to different belief systems and our sensibilities focus on different perspectives. Whereas in the past, life was perceived as a riddle and our inquiries reflected it, today we look out into the world with a different lens.

We believe that our mental development is a cultural advance when in truth this is only partially true. In the remotest times the experience of “me”, “mine”, “privacy”, “ego”, even “life” and “death” were qualitatively different, in fact non-existent. Things were not “thought out” mechanically or logistically, but rather experienced directly, wordlessly. The experience of space and non-definition was natural to everyone.

It was a time when the Feminine Principle of direct experience and sentience reigned. Mind responded to holistic principles and to a broader perception. Sensitivity was not crushed under the domination of intellect as it is today.

In that kind of society, the sacred was an imminent State of Being rather than a long-range belief. This being-state was transferred through adepts and sustained by “living” stone in temples that were impregnated with those frequencies. Today we call this kind of patterning, Sacred Geometry.

Cathedrals were built upon similar structures to lead a person through cellular awareness of his or her own body frequency, inducing it gradually into the experience of universal vibrations. There were separate entrances, or paths, for the street person, for the pilgrim and for the initiate. Each knew his or her place and there was no argument about it. It was a matter of sensitivity and inner development.

We lost an important key by concentrating on the form devoid of the frequency of the initiate who qualified it. In this way we lost sensitivity for the sacred. Instead of it being a whole-body experience, it became a mental exercise. It passed into the domain of the masculine.

Intellectual development led to expediency and a growing hunger for personal power.

Today, we do not take into consideration that the world is not only what we see, it is also what we feel; the human being is not just what he seems, he is the unseen Consciousness within. Intelligence is no longer the multi-faceted diamond that unfolds from unified experience; it is the strict domain of the rational, linear mind.



Thinking rules; feeling is regimented. The conflict and deep misunderstanding between the genders has its root in these two activities: mind and sensitivity. It is not men versus women. It is the fact that intellect opposes feeling and conditions it.

A woman's body is a temple housing a delicate system of perception and emanation. She was originally held in the same light as spirituality, its sanctity preserved. It was common knowledge that she, in turn nourished society. She was the temple of the home.

Not only priestesses but all women at one time wore a veil over their head to protect them from surrounding negativity. Woman also focused her attention on the home rather than the world-at-large for the same reason: it was her job to preserve the purity of the original inner sanctum.

She carefully removed herself from society during menstruation and pregnancy, the most vulnerable periods of her life energetically, not because of any uncleanness but to protect her from negative thought-forms from the surrounding world. There never was any negative stigma attached to these measures.

Now, when we think we know better, we impose a blanket equality that includes performance but does not apply to the female form. We've convinced ourselves that everything can be resolved through the workings of the thinking-mind and dismiss ancient practices for being antiquated and superstitious nonsense.

Their observance is inconvenient in a competitive society, but it is not necessary to return to old practices. The pity is that women themselves forgot how to feel, know, and be.

The female body touches other bodies with an inbuilt awareness of life touching life. In a natural state of being we relish the texture of things. Ours is the personal touch. Our sensibilities, both emotional and mental are as subtle and non-rational as that of the physical body. However, instead of following our nature we become distant, impersonal, and neurotic.

Our opinions and perceptions are often deemed to be ridiculous, a product of an active imagination, or of frustrated cravings. Adding insult to injury, we truly come to believe that the solution to our ills lies in satisfying a libido that is not even our own.

The nature of woman has not changed. She is the guardian of the sensitivity of the race. The race will be as spiritually evolved, as is woman's awareness of her sensitivity. It is not the male sexual response that she needs; it is the understanding of the sacredness of life that she embodies.

Unlike men, women cannot parade their nudity and engage in a competitive, retaliatory mentality without reaping severe inner consequences. Women yearn to be honoured as we crave to honor ourselves, in the spirit of the guardianship of sentience in a sacred form. Our struggle is with insensitivity at every level, not women and men against one another.



YIN – YANG

Each gender possesses receptive and dynamic faculties and instincts. Today we call them aspects of yin and yang. These Eastern terms refer to forces that are complimentary and simultaneously opposed, triggering the creativity of each gender and predisposing it to expand or express itself.

Woman is generally considered yin and man yang. This link of terms has led to the belief that the yang in a woman is masculine, and that the yin in a man is feminine. For this reason, it is quite common to speak about the “masculine side” of a woman and the “feminine side” of a man as if these were natural attributes.

In truth, energetically, a woman can no more be masculine than a man can be feminine. The manner in which their yin and yang function has nothing to do with appearance.

When a woman manifests her yang side, she is labelled as masculine, all the worse for suggesting a flaw. Something similar occurs to a man when he manifests his yin side and is held to be effeminate, as if his tenderness or acute sense of aesthetics were a defect. However, yang or aggressive a woman may show herself, she will never be masculine. Vice versa with a man.

A woman is a woman for the way she perceives and conceives the world, for the manner in which her yin, as well as her yang, responds qualitatively, instinctively, and intuitively. She is not defined by her dress or her behavior, by her opinions, her attractiveness, or pleasing manner. It has nothing to do with her sexual orientation.

Equally, a man is a man for the way his yin and his yang perceive and conceive the world mentally and physically. He is not defined by what he says, how he appears, or by the power he exerts.

Women and men are different, although both serve themselves of yin and yang modalities. Their *energies*, though resembling one another at times, are qualitatively different.

Misunderstanding feeds the stereotypes made of the genders. It determines the program to which we are both bound. If we wish to be considered normal, we are obliged to follow a fixed model of appearance and behavior while inhibiting others that are equally natural.

The confusion between appearance and essence, energy and modality, constitutes the nucleus of indoctrination that hurts men as much as women.

Yin and yang, as polarities, alternate within the body of each gender. Whereas the basic centre expresses a positive or yang attribute in the male, in the woman it manifests a receptive, negative polarity. Each successive expression is inversed.



The emotional pole for a male, for example, is negative, while for a female it is positively activated. And so on through all the centres and functions we display in life.

However, every centre also exhibits its opposite. Each gender is therefore subjected to both yin and yang at each level, while embodying one predominant polarity. It is important to understand this before we can understand the process of evolution and its cycles.

Evolution, referring always to society rather than to consciousness, dictates a certain process. For ages, it has served itself of a formula that combines instinct with aspiration, impulse with the need to relate.

This has culminated in the concept of “the couple” as a unit. Until now, it has not been appropriate to acknowledge the genuine uniqueness of each gender beyond the function they serve together. It was into this frame of reference that the notion of yin and yang was introduced. To the simple mind then, yang=male and yin=female.

While the formula of “the couple” is being reformulated, it is time we corrected the misconceptions about gender and polished our understanding of the forces of yin and yang. The solution to our current situation depends on it.

While the yin force is receptive and introspective, yang forces expand and build. Society needs the yang force to maintain itself. Rather than soften the modus operandi, shifting from the yang of the Masculine Principle to its yin, which would weaken the activity required to take us forward, what is needed today is a leap into the constructive yang of the Feminine Principle that views life holistically through an intelligence that is sensitive, rather than sensible. This is already happening spontaneously and must be understood.

In order to extricate ourselves from the rigid, linear, belief system of the past we must address ourselves now to the creative and constructive force within women. This is why the feminine awakening is so important. It behoves us all, women and men, to research, allow and implement a new understanding of gender, as well as a re-evaluation of our needs as a world society.

The value that is unfolding in these times of symbolic fission, include a strength or fortitude that withstands the pressures of emotion while also resisting the convincing pull of logic and which enfolds humanity as a whole. These are the values and abilities of women.

Woman’s yang, once reached, lies beyond emotionally centred activity. It is based on the expressive dynamic of consciousness positioned in the heart centre as Justice.

Time and again I refer to the development of woman and man as being a question of inner management and not external execution. The form that emerges from inner management, or state of being, is totally different from that which emerges from expectation and forced conclusions. The key lies in sensibility joined to understanding.



Conversely, we have arrived at a critical moment in time that requires the activation of sensible masculine yin forces. It is a moment of faith where the always-diffuse state of trust that comes as a result of sensitivity, needs to be supported and channelled by the growing determination and aspiration of the feminine yang.

For men, this implies the acceptance of the female heart as a guiding force.

The remarkable progress made in terms of female rights and gender relations might suggest blind submission or the abdication of male dominance.

This is not what is needed.

The need is to set aside intellect while addressing a higher order. For a woman, the call beckons her to leave behind all self-indulgence and assume her real responsibility as the guarding, illumining force of the Feminine Principle.

In this way, each gender preserves and enhances their divine heritage in the greater cycle that we are birthing now.



PARALLEL JOURNEYS

Consciousness is a transcendent state beyond gender. However, while it manifests through living bodies upon this earth, it expresses itself differently through Feminine and Masculine Principles.

As occurs with the concept of yin and yang, we interpret feminine and masculine consciousness through convenient labels, which, rather than reveal different qualities of perception or motivation, illustrate a certain kind of stereotyped behaviour.

Feminine Consciousness is not about adapting, complying, sitting pretty, and being loving; neither is it its opposite. It is a spontaneously yielding force that responds only to Nature. Its germinating power in the human female depicts a parallel journey to that of the masculine.

This world does not yet recognize the fullness and depth, the expansion and power of the feminine as an authentic impulse.

Time and again I come across texts and workshops that invoke feminine consciousness. They reveal a genuine search for the development of consciousness that may be valid for some but lack depth, precision and inner relevance for most of us. They glitter and attract us towards the mythical peace we hope for, but in the end leave us women short of meaningfulness.

Both men and women who seek to help other women fall into the same trap of believing in a concept of femininity that is shallow but expedient.

In the various blogs and websites on the subject I find an overwhelming absence of “feminine consciousness”; rather I am faced with what sells as such and seems to be indelibly impressed on the collective.

The methods that claim to lead us towards wholeness address themselves in identical manner to both genders. They represent the line of thought that perpetuates the masculine belief that conflicts are resolved through dialogue but discards the evidence that woman does not function reasonably. Even while engaged in political, scientific or ordinary debate, nothing in women is logical. The controlled, serene, sweet and subjected image of women before the highly polished linear rationale of the male is a masculine fabrication that is becoming increasingly irrelevant.

Our priorities, as well as our way of perceiving, organizing, and solving are unique to us, even if we are not aware of how that works. It cannot be controlled by rules of communication or identified by labels; it is revealed through sentient awareness. Here lies the nexus of the ignorance on the subject: our way of perception is not acknowledged.

It is important that it be woman herself now who acknowledges and honours this faculty.

We have no methodology.



Woman is the first to doubt herself and find refuge in male linearity. Verbal communication artfully imposed by the masculine mind is based on formalities suited to men, in other words to society erected upon their formulas. Masculine help, no matter how well intended, always alters our dynamic, subtly bypassing our perception and eliciting a simulated solution that fails to transmit our particular gift to the world.

In business, in government, and in all branches of society where a woman participates, she must play by the same rules as men, which leaves her at a disadvantage. When a woman serves herself of the feeling capacity she possesses, she has the advantage of being more connected to the means and purposes she seeks.

What is even more remarkable is that she implements the feminine principle without need of entering into competition, manipulation, or dependence on the other.

In the current setup, feminine functions are recognized when and as far as they support or serve male purposes which, at the same time are convenient for a woman. Men do not know how to yield, and a woman does not know how to assume a standard of reference that uncomfortably reveals her all too vulnerable range of perception. Even while searching for our identity and authenticity, we seem to gravitate towards that which imposes form and limits.

Woman's true power resides in the generation of potency instead of in the construction of form. Our influence and impact do not proceed from the aggression that imitates the masculine instinct. Woman's real contribution and her innovative solutions have no precedents in our cycle.

The propaganda we read does not advocate for a process of consciousness but rather offers a justification, a defence of the status quo. It proposes an amalgamation of masculine vectors with some feminine labels.

Accordingly, we must support and work together, meaning men with the help of women supporting them.

Without being disrespectful to male nobility, without pretending to substitute or compete with the male gender, where is the authentically feminine seen, experienced, sensed and revealed?

Some sites suggest that we balance feminine values with masculine values to gradually dissolve the duality of the human being and live in unity. But duality is the property of matter and the physical world.

Applied conceptually to the human being it sustains the scientific notion that each human being is the result of an accidental conglomerate of physical matter and that each gender is incomplete without the other. It also reinforces the belief that male and female consciousness work in the same way. The process at the core upholds the supremacy of reason.



“Harmony between male and female energies”; “Action with Consciousness”: we find both these phrases used freely to disguise social functions with New Age energetic inferences.

By “harmony”, a “convenient accord” is understood. “Action with Consciousness” only reinforces the eternal contract.

The ongoing public confusion provoked by the re-management of words and concepts goes beyond semantics and into the root of judgment and dependence.

How in the world are we to reach harmony between a prevailing masculine energy and the as yet undefined, misunderstood and mis-managed feminine energy?

In the gap between the known and what is possible, that which is appropriate and genuinely harmonizing must emerge.

Harmony cannot be forced; it springs spontaneously when each party knows itself and is capable of manifesting his or her difference.



LETTER FROM A WOMAN TO MEN

Thank you for all the efforts you are making now as you reflect upon our mutual past. Thank you for awakening to the spirit that shines in each of us.

Thank you for acknowledging the nature of Love.

Thank you for the gesture of inviting me to share your world.

Thank you for your apologies, for the recognition of how much you have, knowingly and unknowingly, inflicted upon us, even when you wanted to offer us your best.

Thank you for trying so sincerely to understand our differences, and for formulating the words that convey your good intentions.

Thank you for the times you have seen me, honoured me, and protected me. Without the contrast of your actions, now as always, we as women would not awaken. Without your initiative we would not know who and what we are, or what we need to give birth to a new world we both long for.

Thank you for knowing that now is the time.

But...

We do not want softness but tenderness, just like we never wanted your brute force to oppress us but your strength to hold us. We do not wish for you to incline yourself before us or to hold us up as goddesses. We know that we embody the Feminine God Principle, and we bow to her, as Mother-Father God, the same as you do.

We do not desire for you to belittle yourself as we have been forced to do so for so long. We do not want you to control us, nor do we wish to control you. But neither do we want you to control yourself, or to impose yet more norms of behaviour that make each of us hold back the driving forces of our natures.

Above all we do not want you to relinquish the steady head and hand that rule our world.

Please understand.

Today, you beckon us into a scenario that is alien to us. You construct the rules and regulations in society as in government, economy, in education, philosophy, and in every system of the world. Even the way to worship God and attain spiritual realization is dictated by you, *through the word*. A subtle authoritarianism and oppression continue *through the intellect*, and no one questions it.



Instead, intelligent women imitate it, perpetuate it, and indirectly worship men and the masculine way.

Women continue to ask men to define us, all the while believing deeply that we cannot live without the meaning you bring to our lives.

Improvements in our mutual world so far are based on more of the same. Results are sought through force, intellect, and artificial management of form.

Woman is left to choose one of three courses to follow: compete in simulation of a man, rebel as an outcast, or shamelessly manipulate men's weaknesses through sex.

We cannot be ourselves in this kind of world. But neither can men be themselves in our world of formless currents of life. Instead, you bring up a distorted feminine inside that is un-virile, weak and soft.

No, dear one. Don't try to be like us. Be yourself, with your receptive and dynamic sides. Receptivity is not femininity; it is also within your masculinity. You must find it in your uniqueness.

We invite you to review our common forms and language. Reformulate the labels and norms, the definitions and the systems of the society that you created. As long as life is defined as it is, we cannot rule together as we are meant to.

Before we can truly dialogue, we each need to understand what we stand for, and know, feel and honour the expression of our *gender as an inner force*, without asking permission or contorting ourselves to please the other. In other words, without fear of losing what we never had.

When we know what we are, we will know what the other is and what we have to offer.

As women, we need direct experience and inner connection.

Our feminine quality speaks through feeling and sensitivity. Uncomfortable for men, it falls into gaps of uncertainty and human pain. It yields to emptiness, to flex and blend and change, whispering an indefinable longing and manifesting unpredictability. It yearns for inner light as much as the body for air.

We intuitively seek a world where guidelines rather than rules prevail. We are tired of salesmen and preachers, politicians and gurus, of patriarchs and Big Brothers. We are tired of ownership, separation, and exclusivity.



We want to be seen in non-mental ways, and we want you to acknowledge that you cannot understand or control us, that we are so wholly different from you and that that is as it should be.

We would like you to grasp the fact that you no more have femininity within you than we have masculinity; instead, we are both strong and yielding in our own gender.

We don't want you to raise us up into a throne that does not belong to us any more than it does to you.

We want you to honour us, as we also honour you – for the differences that compliment, mirror and challenge us to become more and more ourselves.

We don't respect you when you surrender to our whims.

We want discernment to gently show us how you see the world and hold it to be, so that we may judge and formulate our own opinions.

We want you to acknowledge the depth we inhabit and how difficult it is for us to define the lay of the land.

We don't want your airy distance from our heart-felt emotional involvement with the experience of every man, woman and child without distinction.

We want your sincere esteem for our concerns. We don't want your condescension, your cold dismissal of our thoughts and feelings.

We want no more of your self-contained, intellectual isolation, or your talk of ideals devoid of inner depth. We want you without the decorations.

Precious One, do not do for us what would betray yourself.

We want your strength and your protection, the confidence that comes from believing what you see and touch. The sense of achievement in things built and conceived by you.

We need your sense of continuity, the faith in your own efforts.

We need the firmness of your body next to ours, to seed life but most of all, to remind us that together we create worlds.

Forgive us, for manipulating you in your weakness for us, and benefitting from your inherent loyalty to an Ideal.

For inciting and exploiting the craving that our bodies arise in you.



For playing the victim, preying upon your sense of purpose and chivalry.

For leading you on and goading you with the evidence of your own faults, demanding you give us the impossible.

For making you responsible for our own happiness and then blaming you for not providing it.

For threatening you with the very things we accuse you of, the absence of ourselves.

For this and so much more that has caused you psychic and spiritual pain, that has set you back in your own spiritual journey, we ask for forgiveness.

Life made you in a perfect pattern of workmanship to be its hands upon this earth, as it made us to be the hollow space of its own soul.

As women we are free and strong and whole. We do not need you. You are free and strong and whole.

You do not need us.

And yet, if we wish to experience the fullness of ourselves, the myriad forms and expressions of Creation, we need you.

And in the same way, if you wish to know the source of the Creator, you need our depth and the darkness of the Void to which we hold the key.

Dear man, we invite you to enter into a world of subtlety and deepest feeling without relinquishing yourself or the safety you represent.

But we invite you to participate in these things *as a man*.

We do not seek to be like you.

Please do not try to be like us.



THE ANACHRONISTIC COUPLE

I ask myself why is it that every time we refer to women, we usually end up speaking about relationship, and in some way about men. As if a woman had no other identity or purpose! This association is so fixed in our minds that it is difficult to conceive of the individual alone. This presents a serious problem when trying to speak about who and what a woman is.

Unique, different, gender expressions are seen only in the light of opposition or complementariness. Being in relationship seems to define our life objective, our reason for being.

The main obstacle to the refinement of the race in its present moment of consciousness awakening, reinforced by the propagandist media, educational, legal, and religious systems is the belief that the couple relationship is a primary need.

The greatest consumer product of all time is the ideal of a couple that compliments, stimulates, cares for one another, serving too as a security blanket for exclusive intimacy. This often and conveniently engenders the complacent attitude of “us against the world”, or most commonly “the world against us”.

The problem with the tendency of both genders, to dominate and possess, and to adjust themselves to norms that reflect neither gender, in order to secure a continuity, is precisely the cause of male dominance as much as of feminism and all the terms in between. It is as harmful for the evolution of men as it is for women.

The compulsion to find a partner and keep him at all costs fosters separatism, exclusivity, paranoia, fear, and anxiety, stirring up abysmal insecurity in each gender.

It is not my intention to suggest doing away with the couple relationship but rather re-evaluate it, its purposes and demands, and the automatism that arises from expectation and belief. The couple, seen from this centuries-old perspective is in truth anachronistic, a source of emotional friction and power play.

There are three kinds of couple relationships. Heading the list is the classic male-dominant type and the women who submit to them. In second place we have the sensitive men and the women who dominate them. In third place we find the liberal “macho”, a new model of strong, seductive male, and the women who match them.

In every type, each gender holds itself as indispensable for the life and evolution of the other. There is no need to speak about the classical model whose members have not yet recognized we are living in a different century.



The previous chapter “Letter from a Woman to Men”, addresses the second type, the sensible men who ask forgiveness from women as compensation for the ills inflicted by male society in the past, but who undermine their own real power and masculinity.

They are the noble men of heart and spirit who accept a woman without understanding her in depth, with an innocence parting from their gentle and somewhat intellectual emotions. They do not offer sufficiently vital resistance for the growing force of woman, which makes them appear weak and manipulated.

It is easier to understand the category of new, liberal macho-men. They do not appear to be sexist. They praise us, esteem and consider us. They appreciate good mental combat, thus confirming the intellectual and confrontational inclination of their gender. They maintain and use their vital and intellectual potency as a seductive weapon, serving themselves of provocation and gamesmanship with humor and implicit sexuality, in this way attracting us into an exciting trap.

As a woman, with them we lose our strength, self-confidence, and slowly, slowly a certain authenticity, as we match their way of being. They do not come to understand us but they tolerate us and this suits many women, convinced that perhaps someday they will obtain inner recognition. The mere idea of being with or at the same level with a man brings satisfaction.

This is what happens to many corporate and professional women who seek to succeed in a world of men – without taking note that in adapting to them we lose the key to femininity and autonomy. The former arrogance and abusive power of the macho-man of old appears softened and seasoned today by a peculiar sense of humor that is extremely attractive and flattering. Instead of bossing us, this man now praises women’s freedom of expression and invites us to debate.

A good number of women accept the challenge and enter into the game with pleasure without questioning its rationale. His thesis is deeply embedded in the psyche of the race, so accepted that the majority of mankind doesn’t even think of questioning it. It is this way because this is the way it has always been.

The liberal sexist is sure of himself and persistent, he claims that the liberated woman makes the best partner, and emits judgement on all others, always based on appearance and sexual allure. The only “true women” are the feisty ones who, in the end, like good horses, adapt themselves to the conditions he sets.

Women have paid dear for our peace of mind and security, and this rather commercial transaction continues with or without money. The fact that he continues to see women as sexual objects and that we offer ourselves duly only perpetuates the transaction.

It would seem that the purpose of life is sex, a thermometer for all other goods.



Women may do as we please but if we keep ourselves sexy, all is forgiven. In truth the description of a relationship according to our third type consists in a constant war of titans. Other than sensual allusions, there is little talk of tenderness, acknowledgment of difference or quality of being.

This model is international; it is everywhere in the world where a man does not recognize that we have needs that may be different from his.

In the case of the classic sexist, a relationship has been to the detriment of womankind. In the case of the gentlemen of the meditative era, it is they who have given away their power and autonomy. But in this more recent case, even if the scale appears to lean towards the women, we both lose.

Dialogue and sharing, so valued by psychologists who work with couples, serve in bringing ease and convenience to life together but rarely help towards genuine spiritual development. They mainly deal with surface, not with depth issues.

It is a form of negotiation that demands adaptation or modulation from each party. It alleviates organic tension between the sexes, and helps in the transition we find ourselves, but save in rare cases, it does not contribute much to a process of recognition and development of the singularity of each gender.

Neither men nor women can discover themselves while they project themselves into one another, and they “adapt” automatically to one another. As a Race we have attained to an evolutionary level that is meant to now dignify and elevate instinct, not perpetuate and intensify it. Our bodies may relish the sexual dance and experience, but our minds and souls yearn to rise beyond.

Each gender would have to open a space within to discover, cultivate and perfect its difference, before completely losing the polarity that attracts us at physical as in deeper levels.

The real challenge today is having the courage to be alone while in a relationship. Whole and unique. Then sharing acquires a whole new dimension.

The Inner Woman desires real independence and recognition as a person, not for being anyone’s partner, nor for the function she serves. More and more women are no longer interested in the definition or the value that a relationship can offer her.

The moment we recognize our own dignified difference within and outside of a relationship, there will be no more battles that seduce us, that can lay claim to our bodies, hormones and intellect, or reasons to guard and defend ourselves. In the end, relationship is an added value and not a means towards some other end.



EMPTY VICTORY

The driving force of woman's chaotic inner nature is as terrible when it is wrapped in niceties as when delivered raw, but when it is accompanied by clear, precise and direct communication through the word, it is truly formidable. This is perhaps why our grandmothers insisted that some things are best not said.

For there to be true equality, the risk factor must be equal for both genders. The advantage for a woman, if she is verbally gifted, is that she can meet man as an equal but with an added force that he does not possess. He cannot match it by rational understanding.

Can a woman truly communicate who she is and what she needs, and be fully understood by a man?

Why do so many women prefer to keep their observations to themselves?

It is not only fear and insecurity; something else happens.

Conversely, what happens to a man when he intuits what a woman has to say?

What does it bring up in him?

Why is it that he cannot afford to listen?

There are a great many men today who wish to accompany the women they love. They do so try to understand us. Soon, they find out that understanding is not what a woman wants or what she needs.

She has already crossed over into male territory by acquiring verbal skills and conceptual efficiency. What she demands from men now is that they become an equal with her by crossing over into her territory.

I recently witnessed the devastating effect that the full power of conscious woman can have upon a conscious man. I invited a dear male friend (who is not my student) to be my debating sounding board. He is a truly courageous man; we were three women facing him.

We sailed smoothly past the common beliefs about girls and boys and the "separate but equal" ideology that is so fashionable. There was total ideological agreement. As we progressed, I became instinctively careful and uncomfortable, as if I were walking on eggshells. This was unusual between us.

My friend's next statement went on to define how much he respects and honours women as "intelligent beings". He appreciates our roundabout way of reasoning and always finds it helpful. I winced and remarked how categorical his consideration seemed to be.



What about women who are not so verbal?

I sought to peel away at his responses to expose implied beliefs.

He went onto a tangent. What he called women's "other" side. With a great deal of emotion, he shared how hard he tries to understand women, when we go through those phases of irrationality, tears and confusion, and admitted that he had quite limited patience for "all of that".

Not only could he not understand us, but he could also not understand why we seemed unable to control ourselves.

One of the women said: "The problem is that we don't want to be understood rationally; for us that translates into 'judgement'. We simply want you to be there with us." This baffled him. His reasoning told him that to have acceptance there must be understanding. And understanding meant sequential logic.

Searching for a strong point where he felt more at home, he directed our attention to the spiritual realm of beliefs that lie at the core of civilization: spiritual androgyny. That place where we are One and equal.

Now, the road began to get bumpy. He came into my own territory, and I lost no time in remarking that in religious matters, as in most other things, perception is defined through male assumptions, ignoring the needs or reality of feminine experience.

"Religious systems don't make distinction between the two subjective gender experiences *in* the world, other than to reinforce social beliefs," I said, and continued: "States of communion, grace and scintillating silence only apply once gender has been transcended. Men marvel at these experiences, not understanding that women *live* in them constantly.

"Most spiritual belief is, in fact, 'machista'", the third woman said.

A heavy silence followed.

After a brief pause, we continued, "Women are subtly made to feel inferior, awkward, irrelevant." We pointed to the male habit of isolation and how they often demonstrate lack of interest in our ideas – their own views are always better.

"We see transparently how men patronize us; we feel dismissed and disqualified in so many ways. We just don't say anything about it!"

His physical posture kept shifting. As he listened, his eyes shone with interest, and he looked directly at us. His energy was at a peak during the first half, and we all enjoyed the fine stances, laughing between the minor battles and concessions.



But now, during the silences, he slid to the back cushion of the sofa, crossed his arms, and inclined his head forward as he took it all in.

When he spoke, he slipped forward, only to recede again, each time more deeply. More silence. Finally, with a barely perceptible nod and a spread of his arms, he said he didn't know what to *do*. He didn't know what to *say*, most honourably conceding defeat. We carried on with other conversation and sipped our coffee.

It was a wonderful opportunity rarely offered to women with an exceptional, highly intelligent and sensitive man. Nevertheless, the feeling in the room and written on his face was sad. His vitality, and I would add "virility", diminished progressively, while the women grew in strength. In the end we all felt the drop and dissimulated it with trivia.

Were our grandmothers right? Maybe it is best not to upset the tenuous balance between the genders and let things lie?

We may have won the battle but ours was an empty victory. I believe that many, many women feel the same when they win an argument with a man. Something changes within us, and in our relationship.

How can we deal with these situations without anyone winning or losing?

Man's sense of honour and nobility, so valued by women as well as men, revolves around the support they receive as leaders and administrators of life's functions.

Inwardly, they seem to have very little sense of themselves. Even in religious matters, Ideas rather than emptiness, sustains them. The moment their structures are shaken, as for example when they lose an argument, or the ability to hold a job, provide an income, or perform sexually, they sink into a space of meaninglessness that is equally painful for all who love him.

I will give two more examples, this time with two male students. Confronted by intelligent but clearly emotional content, each responded differently. One courteously dismissed my argumentation, labelling my position as a "crusade". When I saw him in the street, he avoided eye contact.

The other student remained centred in his own person, recovering instantly. He also dismissed me, but did so very skilfully, switching the conversation to something more interesting and attractive.

Can a woman be honoured and respected for her intelligence, as well as loved and protected as she longs to be, by a man?

Can a man retain his virility and his honour without there being an object to his desire, or a context to conquer?



When a man and a woman truly meet on an equal footing and all is said and done, men's reaction can take many forms. Normally he resents us. Customarily he leaves or changes the subject.

Save in some fine sexual encounters with partners who meet at different levels, rarely does a man rise to meet us there where the emptiness is filled with feeling. In their psyche, this translates into impotence on many levels.

A woman must face another kind of impotence.

It is obvious that we can no longer remain silent to keep the peace. But there is no easy way to stand in fullness and sensibility, in power and depth. Most often women capitulate and shut up, or they take up the men's cause quite aggressively, defending their own comfortable status quo.

Sometimes we stand, alone, in silence, with pain in our heart. And sometimes, too often, we retrace our steps and give in to comfort the one we love.

To live together in partnership with a man, a woman must learn to sustain her own emotional upheaval while the man goes through his own brand of meaninglessness.

Where the tendency in every man is to "do" something about everything, the tendency in every woman is to make it right, emotionally. We need to understand this.

Equally, to hammer a man for his apparent lack of concern for our feelings and ways is useless, if it is not backed by sensitivity, respect, and timing.

Many women develop this skill, but too many others are not yet able to do this without hurting their mate or themselves.

Maybe the man will retreat altogether, and you will never see him again. That is the chance we take, the price we pay for our freedom.

A man's frustration can take him in several directions but only one of them will take him forward. Without losing her dignity, a woman must be there, simply through the sense of Presence that defines her and by her love.

The greatest victory is always empty: it shatters illusion and leaves us with depth of the experience.