

MAN, WOMAN AND THE LIBERATION.

- I. Masculinity and femininity the two aspects of Beness.
 - A. Complementary modes of an essentially indivisible Whole.
 - B. Other terms.
 1. Spirit and Matter.
 2. Subjectivity and Objectivity.
 3. Essence and Form.
 4. Fire and Water.
 5. Active and Passive
 6. Projective and Receptive.
 7. Positive and Negative.
 - a. Used as in mathematics where there is no absolute superiority of either aspect.
- II. Equivalence of these Principles.
 - A. Equal in sense of complementary equivalence but not of identical substitutionality.
 1. Analogy from math. where the modulus of a positive and negative number may be equal.
 2. Each principle capable of cancelling the other.
 - a. Hence each principle just that which the other is not.
 3. Illustration from atom.
 - a. Proton positive and masculine.
 - b. Electron negative and feminine.
 - c. Fusion of proton and electron destroys matter.
- III. Manifested forms produced by tension between these principle.
 - A. All forms both masculine and feminine.
 - B. Destruction of tension destroys manifestation.
- IV. Three classes of forms.
 - A. Predominantly masculine.
 - B. Predominantly feminine.
 - C. Balanced or androgynous.
- V. Man and woman both masculine and feminine with predominance of one or other principle.
 - A. Men generally more masculine.
 - B. Women generally more feminine.
 - C. Exceptions to this rule in the psychical sense.
 - D. Tests as to which principle predominates in psychical sense.
 1. Tendency to think abstractly or concretely.
 2. Interest in fundamentals or surfaces.
 - a. Illustrate in case of basic structure of a house ~~xxxxxx~~ vs. appearance of a house.
- VI. Field of predominance of the female.
 - A. Particularized Life (Prana, Biological life) as opposed to Universal Life (Jiva).
 1. This revealed in the greater importance of females as opposed to males in orders and kingdoms below man.
 2. Evidence of matriarchial order in earlier stages of races.
 3. Significance of Eve eating first of fruit of Tree of Knowledge of good and evil.
 1. Seems to imply that in movement to objective or particularized life the feminine aspect leads.
 - B. Instinct of woman is to protect life from any tendency that would destroy it.

VII. Field of predominance of masculine principle.

A. Creative and destructive.

1. The breaker of forms whether as act of vice or virtue.
 2. In either case destructive to life as particularized.
 - a. Hence fundamental conflict with feminine principle.
- B. On higher levels polarized to formless or Universal Life (Jiva).
1. This instanced by Buddha, Shankara, Jesus, etc.

VIII. Movement of manifested Consciousness oscillates between Masculine and Feminine poles.

A. Cyclic process as represented by Rounds, Races, etc.

B. Movement toward objectivity means progressive predominance of feminine principle., et visa versa.

1. Present stage of humanity one in which Feminine principle is highly predominant.
 - a. Instanced by curranoy of Kali worship in India.
 - b. Predominance of mechnaism and organization in the West.
 - (1) Government of essentially masculine type would be the free association of anarchism.
 - c. This means ascendancy of femininity in men as well as in women.
 - (1) The vast majority of men are concrete in their thinking as well as women.
 - (2) Only very few sustain themselves normally on level of marked abstratness.
- C. Present cyclic movement in direction of subjectivity.
1. The lag of humanity with respect to movement of cycles.
 2. Hence world-need is for a greater accentuation of the Masculine principle.
 - a. This accentuation may be effected by women though more difficult.
 - b. Responsibility for it rests primarily on shoulders of men.

XI. The emancipation of woman movement makes demand for complementary movement of emancipation of man.

A. The bondage which externally held woman also bound man.

1. he had to sacrifice natural masculine genius to serve as protector, provider and avenger of woman.
- B. Economically and otherwise emancipated woman no longer requires man as protector, ~~animator~~ etc.
- C. Hence man is karmically freed to assert his essentially masculine functions.
1. Men are lagging in assuming this task and to that extent, are failing.
 2. Man has natural power to assert ascendancy in the essentially masculine domain if he will but exercise.
 - a. He must refuse to remain the child in the presence of emancipated woman but assert genuine adult masculinity.
 - (1) This masculinity inheres in sphtaniety and essential independence of forms.

XII. Leadership toward Arhatship and Nirvanic Consciousness the highest essentially masculine function.

- A. This involves destruction of life in particularized sense and hence is inevitably opposed by woman.
- B. Yet by triumphing over this man leads the way not only toward his own Liberation but that of woman also.
- C. To effect this requires ascetic discipline.

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