

WOMAN

An Exposition for the Advanced Mind

by David Quinn

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INTRODUCTION

Someone took a youth to a sage and said: "Look, he is being corrupted by women." The sage shook his head and smiled. "It is men," said he, "that corrupt women; and all the failings of women should be atoned and improved in men. For it is man who creates for himself the image of woman, and woman forms herself according to this image."

"You are too kindhearted about women," said one of those present; "you do not know them." The sage replied: "Will is the manner of men; willingness that of women. That is the law of the sexes - truly, a hard law for women. All of humanity is innocent of its existence; but women are doubly innocent. Who could have oil and kindness enough for them?"

"Damn oil! Damn kindness!" Someone else shouted out of the crowd; "women need to be educated better!" - "Men need to be educated better," said the sage and beckoned to the youth to follow him. - The youth, however, did not follow him.

Nietzsche, 1882

Of all the myriad creations of Nature, there can be none more fascinating than woman. Beautiful, mysterious, charming, warm, sensual, childlike - one could spend an eternity listing the most sublime adjectives and yet still fail to do justice to her womanhood. There are even moments when she seems on the brink of infinite glory. Without any warning, she can all of a sudden appear so angelic that it would not surprise one in the least if she were to, at the very next moment, disappear into Heaven itself.

Rare is the person oblivious to her powers. She casts her spell on men and women alike. The whole of human history shapes itself around her, much as everyday things around us shape themselves around the earth's gravitational forces. Woman is the centre of all society. She is the glue which keeps it all together.

But exactly what is she? Where does her power come from? What lies at the core of her being? Is she really more "spiritual" than man? More divine? Does she possess wisdom? Is she really worthy of the tremendous respect we all give her? What is she?

If I am to answer these questions, then I must look at her with an honest and open mind. I must examine her every feature with the same meticulousness a scientist applies when studying his object of interest. I must carefully probe my own mind to uncover all its movements in relation to woman and not let emotion place it under her spell.

I admit this is not easy. Woman is simply too pleasurable an entity to want to destroy, and serious thinking destroys everything it touches. O, woe is the person who thinks! Nowhere can he find refuge. Women and men flee him incessantly. Suffering upon suffering afflicts him, all of which he bears alone. Such is the price for pure clear thought. Wisdom is not for everyone.

I present woman here in a very different light to the accepted dogma. It is woman naked, as it were, stripped of her bright colours and finery. It is a more truthful view *precisely because* it is woman without her finery. Is she allowed to protest against such scrutiny? She will, of course - for she only welcomes those truths which overlook her.

Without a shadow of a doubt, these essays will be misunderstood by all but a few rare individuals. I have no illusions here. History does not treat kindly those who are honest in their dealings with woman. To most, these essays will constitute sure proof that there is something horribly wrong with my nature. In anticipation of this, let it be known that there is not the slightest trace of misogyny in me.

I offer these essays as a guide to those who wish to be free of woman in their attempt to live the philosophic life. Woman is a plethora of contradictions, an infinity of finitudes, which must be understood if one is

to succeed in relinquishing the ego. For the study of woman (and man) is really the study of the ego and how it manifests in the world.

This work is *not* a scientific or philosophical thesis aimed at converting all and sundry with irrefutable evidence. It is written only for those few individuals who have cultivated a serious interest in ultimate truth.

Everyone else are advised to read no further. But it will be these few precious individuals, male or female, who upon reading these lines will clasp their hands with a joy of having met a long-lost friend. Yes, it is to you I write, my brothers! My thoughts are with you - always.

WHY DISSECT WOMEN?

The overwhelming impression I receive, whenever observing the sexes, is that of the tremendous *gulf* between men and women. And this, I assure you, is despite much endeavour on my part to falsify the impression. I have gone into this issue with extreme thoroughness, exploring every possible opinion on the matter from the extremes of feminism on the one hand to those of traditional chauvinism on the other, only to find it confirmed over and over again. Try as I might to open myself to the possibility that it is all illusion - that men and women are at bottom the same or at least the differences are so small as to pale into insignificance when compared to the glorious oneness of our humanity - try as I might, I inevitably fail. The differences are simply too awesome.

The only characteristic men and women share is the desire for happiness. Some would say that this clearly indicates that the sexes *are* fundamentally the same, due to the fact that the desire for happiness forms the very core of the ego and drives all human action. This may be true, but it is not particularly useful. For the sexes chase their happiness in vastly different ways, powered by vastly different psychologies, values, and world-views with little overlap between them.

It is obvious that if two individuals are not the same but are in fact different, then they will have different abilities. One will be better at certain tasks than the other and vice versa. In the same way, there are areas of life in which men are far more capable than women, and vice versa. In general, men are good at conceiving long-term goals of genuine significance and possess the necessary characteristics to bring them to fruition. Women, on the other hand, live and breathe in the topsy-turvy world of the emotions, and become experts therein.

When it comes to spirituality, the differences are acute. The average man is far closer to wisdom than even the most gifted of women. The understanding of ultimate reality, I tell you, is no small matter. To attain it requires the masculine attributes of *absolute purpose*, of courage and rationality, of single-minded persistence, constancy under pressure, and a sense of destiny. I assure you that not one aspect of femininity is even remotely suited to the task.

The most noticeable quality of woman is her complete lack of feeling for what is ultimate. Mention the word "Truth" to a woman and she will simply stare at you as if you were an alien from another planet. Her feminine upbringing has long ago closed her mind to such a possibility. Her truths pertain solely to the world of emotions. If she were fortunate enough ever to catch a glimpse of what it means to be truthful, she would immediately brand it the most inhuman of all things. And she would be right.

If one is going to transcend all things, then one must renounce all things. This is easy enough to understand; the difficulty lies in actually doing it. It requires a tremendous faith in reason to be able to renounce everything in the world - including things like love and happiness and security - purely for an abstract principle such as truth. Can you honestly conceive of a woman living for truth? I tell you, she is completely oblivious to even the very notion of truth, let alone the importance of pursuing it.

But what of men? Are they any better? Sad to say, most men lead mediocre lives and as such are no better than women. Nevertheless, it remains true that men as a whole are much nearer to the ideal than women. Whereas it will always be the case that a small proportion of men will have *potential* for wisdom, there is barely a single woman who can claim even this.

The true test of a person's spirituality is his relationship to woman - or, I should say, his *lack* of relationship to woman. If he has anything to do with her at all, it is only to denounce her. He speaks openly against the feminine - that is, he speaks against everything humanity values. And why? His love of truth demands it. It is called teaching the world about God.

When I use the terms "man" and "woman", I refer first and foremost to the masculine and feminine minds. Men generally possess masculine minds and women generally possess feminine minds. It is a generalisation, yes, and I am open to the possibility that there could be exceptions, but I think that the exceptions are *in reality* so rare that the generalisation can be thought of as a solid truth. The female, especially, embodies the feminine to a very high degree and so I have no qualms about interchanging the terms "woman" and "feminine mind" freely.

I am fully aware that this type of thinking clashes with the ethos of our times. Our age no longer believes in cut and dried truths. It assumes things are too complex for most generalizations to work and our knowledge too limited to establish anything of certainty. While this is perfectly true in most worldly issues, wherein the finite mind has to cope with an infinite number of factors, it nevertheless breaks down in matters of the spirit.

As far as wisdom is concerned, *everything* is black and white. For example, a person either understands ultimate reality or he does not. He either has an ego or he does not. He either has potential for spirituality or he does not. I put it to you that *everything* a woman does obstructs the growth of wisdom. This is no exaggeration. Truth and femininity are poles apart with an infinite space between them. For a woman to cast her gaze in the direction of truth requires her to turn away from everything that is womanly, and this is impossible for her. She cannot even conceive of doing it.

This is a harsh fact for women to face, especially for those few who have within themselves the genuine seeds of idealism. Nature has dealt a hard blow to the weaker sex. She has discriminated unfairly against women and there seems to be nothing at present we can do about it. By all accounts, women are destined to remain the happy, charming, mindless creatures they are.

THE GREAT DISCRIMINATION

Genetics and culture combine powerfully to restrict a female's ability to achieve greatness. Although feminists like to think otherwise, our evolution as a species has demanded that woman play a far different and lesser role than man. At the same time, her role was just as vital to our species' survival.

One of the crucial developments in our evolution was the formation of the tribe. It enabled our ancestors to deal effectively with the many hazards of an everchanging environment. We were not a physically strong species, but we were cunning, intelligent, and could work together to achieve our ends.

Indeed, as individuals we submerged ourselves to form integral parts of this larger entity. The tribe can be likened to an organism unto itself, operating as a unit under the same laws as any biological organism trying to survive. The individual human being, as a constituent part of the tribe, depended for his survival on the survival of the tribe.

Within the tribe, the parts specialized into various functions. In particular, the sexual roles divided neatly apart. Men evolved to be the principal defenders of the tribe. They also hunted game and attacked other tribes when necessary. Women's role, on the other hand, was to rear the children, gather and prepare foodstuffs, and generally supervise domestic affairs. Both roles were necessary for the tribe's survival, and both complimented each other to this end.

If the tribe is to perform its function, namely to survive, then it must act as a cohesive unit. Any clumsiness here would be fatal. This cohesiveness evolved as the emotional capabilities of the individual evolved. Emotional

cohesion between individuals to form a functional unit had the combined effect of preserving stability and increasing the flexibility of the tribe. Indeed, it was central to our excellent ability to adapt to changing conditions.

But the ballast of the whole process, one which lies at the heart of the tribe's strength and cohesion, is the differentiation of man and woman into separate psychological entities and the resultant emotional interplay between them.

The males, through their inquisitiveness, courage, and rationality, open up the possibilities of great change, but it is woman who ensures that all change be kept to a minimum and that which she does allow be kept firmly towards the "common good". Man is by nature wild and adventurous. In him lie the possibilities of great creativity, but also the possibilities of great havoc and discord within the tribe. Hence, woman evolved with the power needed to restrain him.

Women often complain bitterly about the dreaded "patriarchal society" and their oppression under it, but I cannot believe that they are completely ignorant of the vast power they actually possess in society. Indeed, they play an enormous role in the historical process. The role of woman is not only one of reproduction and the rearing of offspring. Equally important is the *emotional power* the females possess over the males. Women are the preservers of the social organism, and the men are tools to this end. Thus history is as much a woman's story, even though it is true that as an individual she was very much out of the limelight.

Let us be quite clear here. Woman's emotional power over man does not come from the individual woman herself, but from the social fiction she embodies - WOMAN! It is this abstract, ethereal entity which we all worship, not the bags of blood and guts themselves. Of course, one look at the modern specimen with its lipstick, earrings, dresses and bubbly personalities is enough to make this statement seem unnecessary.

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WOMAN is a cultural fiction to which all females are drawn, yet it is difficult to state exactly what it is. It appears intangible and out of this world, yet everybody knows its existence and feels its power. It fuses together into one seamless package the elements of purity, authority, otherworldliness, innocence, delicacy, erotica, playfulness, mystery, excitement, and power - and yet it transcends all these elements to form a vague yet potent something-or-other. Its effect is to transfix men and women alike, causing them to believe it the very heart and soul of life itself.

WOMAN is what humanity values most, for in it lie the greatest emotional happiness and comfort. It provides the irresistible illusion of purity and rock-like security. Above all, it promises, or seems to promise, refuge in which humans can attain what they believe to be the highest good - the freedom from all conscience. It is no wonder then that all human purpose, though it be multifarious in appearance, is constantly directed towards it. In truth, humanity stands united under the banner of WOMAN, and the person who rejects WOMAN faces rejection by humanity.

The biological females of our species embody WOMAN to a high degree, while the males are left out in the cold. Look carefully into this and you will uncover the essence of all male and female psychology. Women, to the degree they conform to WOMAN, need not do anything at all. They are secure and passive. They need not think, struggle, strive, and despair after this profound psychological peace. But for men it is a matter of life or death!

It is for this reason that the woman's mind is highly undeveloped compared with the man's. For no matter where she is or what she is doing in the world, a woman knows first and foremost that she is in fact - *a woman*. She lives and breathes in the knowledge that her prime asset in life lies precisely in her being this magical creature. Anything else is almost superfluous, a luxury, an added bonus to an otherwise perfect state of affairs.

Man, on the other hand, is completely bereft of such a magnificent power. He must fend for himself, relying upon his wits to etch his way in the world. Thus, out of necessity, man is continually looking at the broader picture, assessing the implications of each situation, thinking out the consequences of his actions, developing a consistent philosophy, and reflecting upon what is actually true. Out of his deluded struggle for acceptance into WOMAN, the priceless treasure of *conscience* is born. Though he begins by seeking WOMAN, he ends by rejecting HER, and it is here that his relationship to Truth begins.

LOOKING BENEATH HER MAKE-UP

It is necessary to dispel a few myths about woman. She is wonderful at giving the appearance of possessing qualities she does not in fact have. Many a man has lost his soul to her, only to find later, when it too late, that he had been duped. The illusion is incredibly powerful and requires the utmost sincerity of purpose to see completely through it.

Just observing the way women present themselves is enough to convince one that something's afoot. Their otherworldliness positively reeks out of the light frilly dresses, the lipstick and eyeshadow, the diamonds and ornaments, the flowing movements, the happiness on tap. They seem to have no place in Nature's realm of blood and guts and faeces. The closest they come to tangibility is by way of abstraction - thought-stuff is what they are made of and nothing more. Yet how on earth did the relentless unforgiving process of natural selection produce such daintiness?

It was the males who formed a buffer between the females and the dangerous world outside. It was their role to deal with the life threatening situations that regularly cropped up. So while men evolved the necessary courage and strength to succeed in this role, the females were left free to develop the delicate charms of femininity.

The tribe, and later, civilization, became islands of security, relatively free of the forces of natural selection. Female evolution went off at a tangent thereby; she became weaker, more fragile, less equipped to deal with physical threats. At the same time, she evolved a more subtle kind of power, one whose evolutionary purpose was to enchant man and place him under her power.

And to this very day, woman continues to weave her magic spell in the safety of her cocoon. Man provides her with this cocoon because he loves her so, and a woman instinctively knows that it is her primary task in life to preserve this state of affairs by ensuring he remains satisfied with her. That is, she must remain *feminine*.

Now, femininity is not something which springs spontaneously into existence with the birth of a female. No, it is the result of long years of training in which the female must shed vast tracts of her mind in order to be able to submit, defer, acquiesce, giggle, flirt, cajole, stroke, pamper - and remain happy about the whole thing. What else can this be called but a long drawn out lobotomy in which the mind dies a slow death? One can only feel for those few spirited females who must go through torture in this process.

What little there is left of her mind must be employed with great cunning. Her feminine skills must be used discriminately to ensure maximum reward, for she has little else to call upon should they fail. Her years as a teenager are ones of constant endeavour in the perfecting of this art. Appearances, gossip, and boys are the lifeblood of her existence. It is vital she thoroughly learn the art of influencing the male world to her own ends. Failure here can only mean one thing: to endure the most horrible of all punishments - that of being unwanted.

Seduction forms the frontline of her being. With skill and confidence it can prove a most effective weapon. Yet it is fragile, and works only in a narrow range of conditions. Woman needs a role and a stage in order to function, and so it is lucky for her that *theatre* actually rules the world and there is little else in our culture apart from seduction.

Outside of these necessary conditions, the bubble of woman is easily burst. Yet, paradoxically, she is always infinitely secure. She possesses an impregnable line of defense which can be called upon at any time, under any circumstance: that of caving-in completely. By thrusting her mind into the chaos of her emotions she can escape into a realm in which nothing exists. Deep in her heart, woman knows this; indeed, it almost seems a source of inspiration to her. "Smug" is the adjective that first comes to

mind when one observes woman, albeit the it is a smugness born of unconsciousness rather than arrogance. The most determined of feminists and the most pathetic of waifs are both equally - smug.

Behind the glitter and dazzle of woman lies an emptiness which goes nowhere. The great skill of woman - her art *par excellence!* - is her ability to point beyond herself. All her movements suggest a source hidden deep within her. Man looks and looks - but finds nothing. He exclaims, "Woman is a mystery!" And no wonder! Nothing exists there to be found! Woman is purely the superficial, whose superficiality so skilfully persuades to the contrary. For she has no depth - there is not one bit, not one tiniest fraction, not even one slither of this fraction of anything other than the superficial.

Her powers of deception here ultimately originate in her not actually possessing a self, for woman is completely selfless. This is not the selflessness of the fully enlightened sage, but that of a child or an animal - that is, of a being who has not yet formed reflective consciousness to any significant degree. Having no self, she is able to respond spontaneously to her circumstances without the all the baggage that comes with *existing*. She never experiences the need to conform her actions to ethical principles, and this gives her a confidence and an inner glow that is looked upon enviously by men.

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Given the limited range of options open to her, and the necessity for success within them, it should be clear that the notion of woman being somehow less competitive and selfish than man is completely false. She is as every bit as egotistical as man, and her competitive nature would do any man proud. It is just that her egotism is shaped differently to man's. Indeed, part of her egotism consists precisely of giving the impression that she possesses little or no egotism.

A woman is continually locked into fierce struggle with other women. It is easy to be fooled into thinking otherwise, that women are above such petty activity, but if you look closely enough you will see it. Their one and only concern is *status*. Their one true happiness lies in being seen to be superior to other women.

Marriage, children, houses, looks, clothes, lovers, ornaments, wealth, politics, social and artistic activities - these are just some of the things she can call upon as visible signs of success in the great game of womanhood.

At the same time, she is always scrutinizing other women for the presence or absence of these same visible signs. When two women meet, embrace, smile and have a chat, you can be sure they spend their time in conversation secretly analyzing one another. The man perched on the other's arm is scrutinized for his looks and wealth; children are examined and compared as to whose is brighter, cleaner, happier; there is the crucial matter of clothes, hair, wrinkles, and fat - the list is endless. It all involves looking for a sign that the other woman might have something over her.

However, it is love which is dear to a woman's heart, and in love she has the security of *knowing* that her position occupies the highest rungs of femininity. In this rarified atmosphere, the world is transformed, she has transcended the game, and there is nothing above her. She no longer has any need to look out to the world and anxiously check her current standing. Instead, her whole being reeks of the knowledge of her own superiority.

Her lover is mostly unaware of these processes occurring in her mind. He is just flattered that a woman of her beauty and virtue is devoting herself to him. He wouldn't like to think he is little more than a tool for her feminine aims. Although she lavishes all her attention upon him and dotes on him constantly, never wearying of observing him in all kinds of intimate detail, her happiness ultimately lies not in him but in being in love itself. The man himself is of secondary importance, a means to a higher end.

Alas, the charm of love soon fades, and the woman is forced back into the dog-eat-dog world of womanhood. She cajoles her husband into making more money, obtaining new promotions, providing a better standard living, being a better father, and anything else she can think of to improve her status.

It would be easy to conclude from these writings that I regard women as single-minded scheming creatures who spend all their time conjuring up ways to improve their esteem in the world. Not at all. For this would be to endow them with masculine traits, which they do not in fact have. No, rather, their *entire being* is structured for the fulfillment of this aim. Their "schemes" are therefore inevitable and effortless. There is no need to suppose they are products of conscious activity. Women are as innocent and pure as children.

Because they are fully absorbed in the status game, women are very much prone to envy. The annals of psychology are littered with examples of her terrifying sense of injustice. Her morals and concerns are but tools for the status game, and if they prove a hindrance she will discard them as easily as she took them up in the first place - without batting an eyelash.

Woman is an habitual worrier. She feels that her world is continually on the verge of falling apart. Her hair tends to keep falling out from the desired shape. Her clothes always seem crooked, her house untidy, her children hungry. There are a thousand little things for her to attend to. Accordingly, she has an eye for detail that the man does not. And because her brain has to incorporate this continual flux of detail and process it into a manageable shape, the woman's mind generally thinks at a much faster rate than the man's. Behind her composure, her mind is alight with thousands of tiny flashes of thought. In contrast, the male mind entertains fewer thoughts that come through less quickly and less urgently, but are capable of *penetration* as a result.

Her skill, as woman, is in manipulating the countless details of existence to her own ends. She is an expert in subtlety. Tinkering and prodding, using an apparent minimum of effort, is her art. She specializes in the subtlest of facial expressions and bodily movements, and the shaded nuances of

emotion underlying her speech - so subtle, so natural, so effective at manipulating others. Man, by comparison, is a clumsy and cloddish brute who attempts everything with a sledge-hammer.

Woman is brought up to exist in the world of human relationships. She tends to consider the non-human world as being utterly trivial. Man, however, is brought up to delve into science, engineering, philosophy, sports, and so on - all of which take him outside the human world and into the abstract realms of idealism, triumphs and conquests. Although he depends very much on the human world, part of him exists outside of it. Consequently, he is nearer the Truth.

Or to put it another way, woman is nearer to WOMAN. Her whole being moulds itself around it. And yet it is a fiction. WOMAN exists only within the human mind, albeit deeply so. When women dedicate their lives to success in the status game, what they are actually doing is preserving the existence of this all important fiction. This in turn preserves the vital conditions for the herd mentality to thrive unabated. While women mould themselves around WOMAN, men wrap themselves around women. This is the human race in a nutshell.

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It is a terrible thing to have to say it, and yet it must be said over and over again: there is no possibility of a woman ever coming to understand the Infinite. She simply lacks what it takes to attain it.

If, however, she were to be reborn as a man that would be another matter. In other words, if she could develop the masculine within herself and at the same time eliminate the feminine, then she has a chance. Then some good might actually come into the world.

But such devotion to reason inevitably leads one away from all that which is called human. This is difficult enough for a man, but for a woman it represents the worst nightmare imaginable.

In fact, both sexes hate truth more than they hate death itself. Just the very existence of men and women is proof enough that human evolution did not depend on thinking truthfully.

Our culture could be described as a process which converts the physical elements of nature into the many lies and dreams in which humans live and prosper. In this, the sexes work so well together. As a team, they excel in the noble art of avoiding reality altogether. Really, they can never thank each other enough.

A PSYCHOLOGICAL INTERLUDE

Whoever it was that said humans spend their lives attempting to crawl back to the womb was not too far from the truth. More accurately though, the ego is fundamentally motivated to find the supreme happiness and security of infancy and early childhood. The infant bliss - a timeless, aimless sea of joy - is perhaps felt most acutely between the time when the conceptual faculty becomes developed enough to give consciousness any meaning and the time when we begin to fully appreciate the terrifying vastness of the world we live in. Once driven out into the whirling chaos of the outside world, we rarely experience such dream-like bliss again.

Initially, the infant's attachment to the mother is primarily a physiological one based on familiar sounds, odours, and visual patterns. But as the child develops intellectually, and its awareness of the world increases, the infant begins to suffer the contrast between cold hard reality and the dream-like bliss of its former existence. The latter comes to be increasingly rekindled only through the mother's secure presence, which causes the infant to become increasingly attached to her. In the infant's eyes, the mother becomes a supreme, all-powerful God, the embodiment of all goodness and perfection.

Through her, the infant/child can re-experience the heavenly realms of infancy and thus comes to view the mother as being the guardian of this realm. She is the "gatekeeper", as it were, the gate being the entrance to supreme happiness; a gate through which the young child may be able to enter, if it so pleases the mother.

This process forms the core and soul of the egotistical mind. It forms the basis of the thought-patterning and emotional make-up which will persist

throughout life, and will express itself as the search for permanent happiness. It is indeed the essence of WOMAN.

As the child grows, the mind hardens under a storm of adult conceptions and it soon forgets the infant bliss it had once so loved. This leaves a strange void in the child's mind. Driven by hungry infantile emotions, the child will spend the rest of his life chasing something it knows not what.

He will necessarily come to see Nature as the enemy to be conquered and destroyed. An unflinching faith will spring forth in the belief that worldly skills and success will surely beat a path back to the heavens. Innocently accepting society for what it is not, the ego will throw itself into love, business, friendship and status in an effort to fulfill its hidden agenda. Or else it will be forced away into the fantasies of religion and mysticism, believing that its Holy Grail lies elsewhere, in some other world or dimension. Or else it will simply give up in cynicism and while away its time in the forgetfulness of chemicals, television, books, music and sex.

And so it goes on and on, and all the while Wisdom sits forgotten in the corner, waiting patiently for some madman to follow his reason and to experience the supreme truth of this world.

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We have seen that the young child, be it male or female, comes to regard his mother as the supreme God, protector, and provider of eternal happiness. A point is reached, however, when the paths of the young male and female diverge and go their separate ways.

The male child gets rejected from his mother, as it were. He is made to realize that he cannot grow up to be a mother, but must become like that altogether shadowy and complex figure in the background, the father. Indeed, the mother herself encourages him in this, rewarding him if he

performs the conventional "manly" acts. Thus, he is pushed firmly, gradually, further and further out into the cold, away from her warmth of old. A process gradual enough to continually reaffirm his addiction to her, yet strong enough to shatter forever his complete trust in woman.

He will never again be entirely comfortable in her presence. Even when in later life he becomes intimately involved with a woman, he remains uneasy - unless she continually displays her unfailing devotion to him. The smallest of signs that she is not wholeheartedly interested in him is enough to cause a man fear. Rejection is but a whisker away!

Now, it is at this tender age that the boy is expected to perform acts of independence. His uncertainty with regard to his mother leads him to value the male world more highly than her - it becomes a substitute mother, *a more certain mother*. Success and fame become her embrace, male comradeship her affection.

To put it another way, the young boy ceases to see his mother as being perfection, the gatekeeper to eternal happiness, but comes to regard this divinity as being somewhere else - somewhere out in the world. He is made to strive, conquer, and succeed in the world, to succeed enough to be deemed "worthy" by this hidden divinity. Perfection has rejected him - and he spends the rest of his life seeking its favour and acceptance.

At a very young age a boy comes to know the suffering of solitude. He learns to depend on himself, his mind, his wit, and his reason. He learns to introspect in an effort to understand what crime he has committed to deserve such a fate. *Perfection has rejected him!* Does this therefore mean he is evil? Or worse, *uninteresting?*

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Little girls go through no such trauma - they are far too busy happily being mothers themselves. "Girls mature faster than boys", and they are brought up steadfast in the belief that they are perfect in their own purity.

The young girl also comes to associate the idea of perfection with mother. She too comes to see her mother as being the gatekeeper to eternal happiness. Realizing that she herself will become such an entity, the little girl begins to formulate an ideal based on the concept. She creates the Dream - the ideal of the perfect woman - to which she will even now begin to conform herself, only to develop it later into an earnest pursuit.

Here we can see an essential difference in the psychology of the two sexes. The female is brought up to believe that she herself will become the divine gatekeeper, whereas the male will see his task as one of conquering her. The female creates the image of the ideal woman, *after which* she creates a dream-man to compliment this ideal. The male, on the other hand, must learn to manipulate himself so as to resemble *her* image of the dream-man. Not having the benefit of a concrete clear ideal as she has, he is to all intents and purposes a lost soul.

The female is constantly in close involvement with her ideal. It is essentially a static image and it is merely a matter of growing in conformity with it. The highest expression of the Dream lies deep within her and subconsciously motivates all her actions. It involves her being the very embodiment of perfection, innocence, and love - with the entire Universe worshipping her as such. It is an ideal she unquestioningly believes to be utterly right. Her deepest desire is for it to be actualized and thus for her to be able to submit to it entirely .

The Dream begins to take on a structure and shape through the various influences of her childhood. She reads fairytales and stories, studies her elders, and practices with her peers. By the time she reaches her teens she will have become thoroughly obsessed with the Dream and with the art of making it real. Here now is a time of trauma for her, as she is subjected to real pressures for the first time in her life. The pleasant dreams of childhood no longer suffice and she must now master all the tricks of the trade.

During this period the young girl will come to reject her mother as being the embodiment of the ideal. The "later" mother is no longer seen to be the "early" one. Her mother has fallen from grace, as it were, and becomes for the young girl an object of pity or disgust. The ideal is detached and placed elsewhere, on to other women.

Now, the Dream inevitably involves a man, and it becomes imperative for the female to find one who somewhat resembles her dream-man. It need not be a particularly close fit. If she can find a man that has some semblance of the right characteristics she can use her skills as a woman to craft him into an even better likeness. Failing that, she can make up the shortfall with fantasy. The more the man comes to resemble her dream-man, in her eyes at least, the more she is able to submit to the Dream.

*

All men feel, deep down, that they are failures. From an early age perfection has cast them aside, and from an early age they are made to feel responsible for this. They feel they must now prove their worth and are thus driven out into the world to try to assuage the pain.

What man fears most is to have his failure, as a human, *exposed* - either to himself or to others. He fears having his deepest belief about himself confirmed. And as the man grows older this is compounded by the possibility that his entire past life, a life spent in trying to redress the whole situation, is also one of failure. Hence, a man does his best to conceal such matters.

Like the female, the man comes to create an ideal of perfection in his mind, but at a much later age. Whereas the female's ideal is inexorably directed to the common fiction, WOMAN, and hence is static, the male ideal is far

more flexible and open to change. All he knows is that he must conquer and succeed in something.

The man creates an image of himself succeeding in a particular activity and fantasizes about the subsequent fame and adulation. If this image gains credibility through some success in the external world then, egotistically speaking, so much the better for him. His joy in conquest lies in this: the distancing of himself from his feeling of failure.

It is not true that man fears "re-engulfment in the mother", or that he fears to lose his individuality in submission. No, indeed, it is in fact deepest desire - to dissolve himself in a sea of absolute happiness and security. Nor is it strictly true that he fears the feminine. What he does fear is WOMAN'S judgement and her rejection of him.

In the mind of every person, and consequently reinforced in social myth, is the belief that woman is closer to perfection than man. This is no mere accident, for such a belief forms the very base upon which our society is built.

Man is given the faculty of will, but the price he pays for it is guilt. The more woman is regarded as the embodiment of perfection, the more a man will appear lost, despicable, and worthless. That is to say, woman's perfection is emphasized *in order to* magnify the male's sense of worthlessness. Thus he spends his energies in an effort to gain her approval, and in a most effective way, the wilder, more independent nature of the male is restrained in conformity with the "common good".

A RELIGIOUS INTERLUDE

It will be plainly obvious to anyone with an ounce of intelligence that in the formation of WOMAN we also have the formation of the Christian God. The essence of the Christian God is literally made of the stuff of WOMAN, which in turn is a psychological fiction created out of early relationship between infant and mother. Indeed, what else is Christianity but an infant crying out for its mother?

Both infant and Christian worship an all-powerful God standing high above them, who smiles compassionately down upon her/His creation. Both infant and Christian believe the maternal values to be the highest good. Both infant and Christian crave the presence of their respective Gods, both submit willingly to their authority, and both expect their Gods to punish or reward their behaviour. Both are seeking permanence, comfort and security in an everchanging world.

In other words, both are trying to preserve their own egos.

THE FEMININE MIND AT PLAY

If the art of winning lies in the ability to conceal one's tactics and intentions, then it is no wonder that woman is so good at conquering man. She has honed to perfection the skilled use of contradiction and disguise.

Just look at how she presents herself, for example, with her elaborate attire, make-up, ornaments, shapely dresses, tight-fitting clothes, together with her childlike personality - what is the meaning of all this? Is it simply a desire to be attractive? Yes indeed, but the purpose is always to conquer and control man.

Firstly, her manner must *advertise* her sexuality. Whatever form this may take - from the subtle shapes to the more revealing, from the raunchy to the sophisticated, from ornamentation to facial expression - whatever form this may take, she must be able to grab man's attention and provoke his arousal. Men must come to desire her, to want to get involved with her.

But wait! The interested man immediately stumbles into a contradiction. Where he sees sexuality, he also sees innocence. Where he sees assertiveness, he also sees helplessness. Her childlike manner, her spontaneous laughter, her naivety, naturalness and unaffectedness - this seems to both heighten and diminish her sexuality, causing the man to be thrown head first into confusion.

Here is woman in perfect stride. She has deliberately presented herself sexually, indeed has spent many hours planning and pruning herself thus - and all for the purpose of manipulating the man. But at the same time, it is vitally important for this intention to be disguised. She acts to ensure that what man sees is nothing short of pure loveliness - a beautiful creature innocent, carefree, spontaneous, and submissive.

The male is now at the end of his wits wondering how to approach her, and woman exploits this to the full. She is cast into the position of power, to use the authoritative Yes or No. But this is not all, for a third factor immediately comes into play, one that provides real bite to her authority - the factor of otherworldliness.

Essentially, the otherworldliness of woman is related to mother. In appearance woman does not resemble mother, nor does she need to. Rather, she gains her transcendental power by analogy. Herein lies the true purpose of make-up and ornamentation: to enable the female to appear utterly distinct from man's own earthiness. This distinction, this barrier between her and all things of the earth, along with the physical triggers of odour and soft curves, is enough to revive the old infant emotions associated with mother. The man is by now aroused, confused, and cautious. He aches for her with all his being, but now it is up to her to judge him worthy or not. If he should make as much as one false move, she can persuade him into thinking he is nothing more than a horrible monster! Or, in an instant, she can cause him to soar into the heavens with her glance, her smile, her touch!

These three factors - sexuality, innocence, and otherworldliness - comprise the arsenal which the female unhesitatingly utilizes in her attempts to bring man under her control. Her body is her hidden treasure, a gift reserved for the most select; from her innocence pour forth movements of pure clean melodies unsullied by cares and concerns; her otherworldliness bathes her in a sea of mystery, of mysteries eternally elusive to us mere mortals. Combine the three and you have the powerful illusion of *completeness*.

The plethora of contradictions which surrounds the female emanates from the complex interplay between these three factors. Being in full control of this interplay is the woman's art. This is femininity.

*

If the whole of gender psychology could be summed up in one sentence, it would be this: men look to the future for their happiness, while women find it in the present.

In everything he does, man performs with an eye towards how history will judge him. Achievement and fame are what is dear to his heart. This is no mere vanity, but is a deep psychological drive rooted in the male condition.

For women, it is the Now that counts. She believes the present reality is all that matters and it is our right to find as much happiness as we can out of it. She simply cannot understand why men do not see this and accept it. As far as she is concerned, the only reason we should to look to the future is to ensure the happiness is there when the future finally becomes the present. To them, anything more is merely men's foolishness.

Woman lives more directly than man. While man continually distances himself from each situation by way of reflection, woman absorbs herself easily into the world around her. As a result, circumstances affect her more easily than they do a man. She is prone to extreme emotional states, and generally finds herself being flung from one state to another.

The very thought of this would cause a man to tremble. He would be repulsed by the seeming lack of control over one's affairs. It is therefore curious that women themselves do not harbour the slightest unease over their plight. On the contrary, their capacity for enjoyment is plain for all to see.

Woman has the tremendous ability to find enjoyment in every situation she finds herself. No matter where she is or what her circumstances are, woman is happy. In love, she is happy; in grief, she is happy. Through long years of feminine upbringing, her mind has learnt how to instantaneously transform itself as the circumstances demand. One minute, she is joyfully experiencing life like a child; the next, she is wringing her hands in self-pity; the next, she is busying herself with the pleasures of flirtation; the next, she gives herself over to anger - there are thousands of ways for her to

extract enjoyment. This is a reality far removed from man, to whom all things tend to cause pain.

It is clear then why women have no principles, or at least principles which last two consecutive moments. Consistency and changeability must remain mutually exclusive. The only thing consistent in women is her lack of consistency. She can believe one thing today, its complete opposite tomorrow, and not bat an eyelid. How could she be doing wrong when she had succeeded each time in enjoying herself immensely?

Paradoxically, although circumstances affect a woman more easily than they do a man, they nevertheless make more of an *impression* in man. At a particular moment, a woman may be deeply impressed by something, but the moment passes and she moves onto something else, which - lo and behold! - also impresses her deeply. Indeed, woman is deeply impressed with each experience she has. As a result, nothing impresses her.

Man is a substance which circumstances can act upon and alter, while woman changes form with every passing moment.

*

Just the fact that women are regarded as objects of beauty stifles any potential for philosophical development. They come to learn very early on in life that their prime asset in the world is their desirability as women. To ensure a constant flow of benefits, all that is required of them is to know how to please and manipulate men. And women know this is a skill easily learnt.

Even when very young, a woman understands what buttons to push in a man in order to get her way. She knows the value of coquetry, flirtation, ego-stroking and other such feminine charms. Her very own father is prone

to become putty in her hands. Through trial and error she learns that feminine behaviour rewards while masculine traits are barely tolerated.

This acts to shrink her mind to minimal proportions. Woman is one-dimensional. She knows nothing other than the steadily flowing stream of emotions. Anything other than this is inconceivable to her. In her heart of hearts, she finds reason and the dialectical process empty and meaningless.

Woman has tremendous difficulty in holding within her mind two or more abstract ideas. She finds it difficult to stand back and assess the logical relationship between them. Hence she is ill-equipped to expose inconsistencies in her thinking. Whatever idea she happens to be entertaining at a particular moment absorbs her more or less completely, sealing her off from other ideas.

It is easy to see, then, why the concept of truth has little meaning for her. She can only judge an idea in terms of how much happiness it gives her. Her subconscious mind processes such factors as how many other people hold the same view, the question of who it is exactly that hold the view and their value to her, the reaction she would get if she were to articulate this view to her friends, and so on. In short, her concern is what effect the idea will have on her place in the herd.

Thus we come to the key ingredient of female psychology. What she hates most is any form of personal responsibility. To stand up and be accounted is anathema to her whole being, which only desires to merge in with the crowd. The only way she will adopt a position in life is when she is absolutely certain that there are significant others who hold the same position.

What she wants from man is not necessarily a sound ethic, but for him to simply carry the burden of responsibility for her. He may be an honest businessman or a serial killer, it matters not, as long he has the power to carry her away and make her happy. This is the core of her gullibility, for which she is famous.

Women cannot be blamed for such behaviour. For many thousands of years, in the course of our evolution, cultural selection has seen to it that the female become more lovely and delicate, and at the same time less intelligent and assertive. The strongest males who reached the top demanded beautiful females who were submissive and worshipful. Thus, over time, any unfeminine characteristics that happen to exist in the female population would be all but eliminated.

A PEEK AT SEXUAL INTERCOURSE

Woman looks for the appearance of a foothold; man looks to create one.
Behold the interplay between woman and man!

*

Lovers may believe that they become one in a unity of love, but they would be deceiving themselves to think so. They might experience emotional highs and altered states of consciousness in each other's company, but the woman's bliss is firmly rooted in a different soil to the man's. For the male and female have had entirely different upbringings, have dreamt different dreams, and thought different thoughts.

For the woman, falling in love is the start of *real life*. Her whole past life has been nought but a preparation for this. Like the person who strives to imitate his favourite fictional character, the woman in love blissfully performs the expected actions and experiences the expected emotions. She knows the plot inside and out - her joy is to live it out.

Here she is in her natural element. Just like the stage performer, who, having rehearsed long and hard so as to become highly skilled, and come performance night rises to the occasion, intoxicated, revelling in the power of his coordination and spontaneity, so too the woman in love never has to say: I do not know how to act here.

Similarly, the man in love feels he has entered a higher realm of being, but his joy is different in kind to the woman's. In flirtation and sex it is obvious that his joy lies in conquering her - most obviously in the latter when his

emotions often approach hate and destructiveness. However, I strongly submit that in *every* type of interaction with a woman his sole pleasure lies in conquering her. I include here every type of relationship imaginable, from the rawest to the most tender and innocent. In all matters pertaining to woman, the man's joy is that of conquest.

What are the traditional roles of marriage but expressions of this? What greater pleasure is there for the man, knowing that he can come home from work and there will be his slave, whore, and mother patiently waiting to lick his wounds and revitalize him for his next day's adventure?

Far more subtle though, and consequently harder to detect, are the pleasures of conquest in the so-called modern open relationship - I mean that relationship possessed by the artist, poet, and intellectual; a relationship much sought after by the liberated woman, where equality claims to be reigning. This type of relationship involves the more fragile, the introverted, the wounded - where the male, skilled in the art of *holding back*, in subtle manoeuverings, in prolonging the conquest, gains his pleasures in exploring emotional territories, in deepening her acceptance of him, in "overcoming his inhibitions" through an increasing openness towards her - all forms of conquering. Spiritualized sex, as it were.

The highest form of love between a man and a woman is both extremely childlike and very mature. It involves notions of vulnerability and empathy combined with an awareness of the impermanence of all things. It occurs when both partners give up their romantic ideas of one another and of themselves, and when each is prepared to accept the other as he or she really is. Here the man looks lovingly upon his partner as a "soul mate". Or, should I say, as a duplication of his own ego? Ah, ha! *Complete conquest!*

OBSERVATIONS ON THE MODERN SITUATION

1

Am I dissatisfied with the way male values are being expressed in the world today?

Yes.

Am I then in favour of the women's movement in its attempt to change the situation?

No, because the woman's movement is based upon, and is in its entirety, a pack of lies.

2

The history of the sexes has been one of mutual tyranny. The evolution of patriarchal institutions was the male response to the oppression he suffered under woman. An equilibrium was reached, with power being spread evenly between the sexes.

Now, woman has no intention of giving up her own power but is requiring man to shed his. The end result of this will be a tyranny so complete it would have Stalin turning in his grave, cursing that he had been born both a male and a century too soon.

It is a common view of our age that the male characteristics of reason, logic, and love of conquest are primarily responsible for the sad state of the world today. I will ignore the fact that these very same characteristics also provided the world with a civilization, complete with thousands of luxuries and other assorted painkilling devices, and I will instead concentrate on the essential error of its argument.

Surely it is obvious that *emotional attachment* is the prime cause of harm in this world. Reason and logic are but tools available for our use. It is not their fault if they be directed towards deluded ends. Emotions are responsible for all the damage.

Yet, as one to a chorus, women and holy men spend their time extolling the virtues of emotion. I am struck dumb by their belief that Western society is a product of too much reason! Are they serious? I assure you that it is a product of *too little reason*. As yet, Western society has no conception of what it means to live rationally - that is, without attachment.

Likewise, the conquering spirit of man does not of itself produce the world's ills. Only when it is directed towards the promotion of false ideals that it causes trouble. Why do men wage war? To promote or protect wealth - a thing which, curiously enough, women value highly. Man may pull the trigger but behind him stands woman, nodding in approval. He has not allowed himself to apply his magnificent spirit to rational ends, to Truth, but has always been persuaded to squander it in petty ideals.

At root, the cause of all war, violence, hatred, and injustice is not nationalism, economics, religion, racism, or male aggression, but *egotism*. To be sure, egotism is in man, but it is also in woman. Male egotism is obvious for all to see, whereas female egotism is disguised, concealed, hard to perceive - but then, the art of concealment is part and parcel of a woman's egotism.

Now because male and female egotism compliment one another, and have evolved together, the valuing of the one automatically means the valuing of the other. Male egotism, as traditionally expressed in the world, is dependent upon female egotism, and vice versa. If women were really concerned with the state of the world, if they were in the least bit serious about the task of eliminating the causes of our problems, if they were to possess even the merest speck of genuineness in their "movement", then they would be attacking their own egotism at least as much as they so enthusiastically attack the male's.

But women are as far from this as they can possibly be. Their only concern is to increase the satisfaction and pleasure of their own egotism.

4

Modern Spiritual Wisdom preaches: trust your emotions, allow them to be expressed spontaneously; free yourself from the rigidity of logic; listen to your deeper feelings and desires; reach out to somebody and make contact; let yourself go.

Modern Neo-Nazis preach: trust your emotions, allow them to be expressed spontaneously; free yourself from the rigidity of logic; listen to your deeper feelings and desires; reach out to somebody and make contact; let yourself go.

5

The inherent *ungratefulness* of woman is most obvious in her "movement". Acknowledge, if you will, that the world we live in is, and always has been, a woman's world.

Women have amazingly short memories. They are like children who are so taken in by what is happening at each moment they completely forget what life was like yesterday. They forget that the only thing which stands between them and the untamed forces of nature is *man*. They forget that the whole system of buildings, labour-saving machines, entertainments, and luxuries which give women so much pleasure and security was created by *man*. They forget that their whole lives are spent entirely within man's embrace, and that without this their world would completely fall apart.

If man was to be criticized, it would be for doing too good a job. He has made woman too happy and secure, so that nowadays, with her infinite capacity towards forgetfulness, she has come to hold the value of man in contempt.

It is due to the very success of the male created world, that most men no longer have to deal with life and death situations on a regular basis. But also, because of this, the value of masculinity is being called into question by these forgetful men and women. The rise of the woman's movement is greatly fueled by this aspect alone.

But how quickly things can change! Watch what happens when Nature rears its ugly head and physical danger arises! Feminine dogma falls by the wayside and even the most hardened of feminists miraculously find men to be of significant value.

6

What does the modern woman want? An egalitarian society? A society of individuals, each of unique worth, where gender is irrelevant? I, for one, would whole-heartedly welcome such a society. But - and this is no mere trifle - it would need *individuals* to comprise it.

7

Women do not want to be individuals, they want to be - women! In fact, the role of woman has evolved precisely to minimize any genuine individuality. Conflict, a something fundamentally different from the norm, an intense and sustained suffering, a conquering and striving for lofty impersonal ideals - these are the qualities of an individual, qualities which woman regards as aberrations of character. She hates the individual, who necessarily undermines her world. She strives to make everyone like herself - open-minded, happy, tolerant, caring, sensitive to others, cooperative - that is, a *non-entity*.

8

Woman claims to desire real substance, yet the values she holds dear - her "living for others" - necessarily implies her lack of it. She desires substance, but it is impossible for her to create something out of nothing. Instead, she must continually strive to weaken others, to reduce them to her own level of nothingness. In this way, she can gain a feeling of substance.

9

If a woman truly desired substance, then she would do well to throw off all that which makes her appear more substantial than she really is: the relinquishing of the roles of seducer and mother; a ceasing to be the actor; a refusal to use illusions to emotionally manipulate others to her own ends.

Can a woman do this? Does a woman want to do this? I fear she does not desire genuine substance, but only an imitation of it. I fear she only desires the increased status involved in appearing substantial. I fear she finds femininity all too pleasurable to give any honest consideration to such matters.

10

And so, the "new woman" strives to appear more substantial. How does she go about this, remembering that she is first and foremost an actor? By way of increasing her own complexity! By becoming more adept at muddying her own waters. By becoming more unpredictable. A revamping of her old teenage brashness and precociousness. In short, she aims to inspire confusion in all who dare look at her.

11

Of what use is independence to a woman if she is - all alone? I suspect that what she means by independence is not emotional non-attachment, but being in the position of having more options for the fulfillment of her dreams. Her independence is the freedom to become dependent upon another man.

12

In the end, the great difference between man and woman is the quality of self-reflection. Woman claims to be self aware, but deceives herself. Or rather she *is* very aware of herself - *as woman!* Rarely, if ever, does she

reflect enough to see beneath woman. She hasn't the courage and strength to make such movements. O, how far she is from discovering her True Nature!

Her mind is made for the purpose of succeeding in the game of womanhood. She is thus self-conscious, not self-reflective.

Of what use is Truth to a woman if it doesn't give her status?

13

Things have certainly changed. In the past, women had at least some respect for the male mind. She was perceptive enough to see that there was something more to it than meets the eye. She could feel his power of thought and knew not to get in his way. Her role, she knew, was to support him when required.

Things have certainly changed. Now, she plunges into the male mind with a childlike abandon, only to grasp superficially at its contents. Her own lack of depth blinds her to the existence of all depth. She gaily concludes that men worry about nothing at all. Men are lost fools who stupidly think about nothing. She then goes further to say that *she herself is the profound one*. Oh supreme irony!

Without doubt, the most terrifying thing about the modern woman is her total lack of awareness of true profundity. With her ever-increasing influence, she is even able to persuade the male that such depth does not exist, that he merely mental masturbates, that he should instead return to the immediacy of his own femininity. Consequently, men are being robbed of their very souls!

She thinks the Universe was created especially for her. To her, the feminine is the be all and end all of existence, and things should act solely with this purpose in mind. The world is thus divided into two neat categories - femininity, and the rest of reality.

It is the latter category to which man belongs. He more than anything represents the baseness of existence which must be conquered if she is to fulfill her feminine destiny.

Alas! Her goal can never be realised. Nature is not made in this way. It is too complex, things are too impermanent, for her dream to ever survive. Reality, that is, man, cannot help but act against her.

But her dream is what counts. If it is shattered or remains unfulfilled then reality/man is to blame. The woman's movement represents an effort to give her dream victory, a victory over reality. Or rather, it is a type of revenge on reality - reality being man - because it has the effrontery to shatter her dream.

Her goal is supreme power over reality. Woman deserves victory, her femininity should flourish unimpeded, precisely because - she is a woman! Femininity is perfection; reality is the beast, the animal, the obstruction, the enemy. Complete and utter control of reality - this is an ideal of power of which man has yet no conception.

Woman is now more educated, and increasingly participates in the world of the intellect. Although she likes to pretend she is a serious thinker, her

mind actually resembles a fashion shop. She dons an idea as she would a lovely new dress.

What she lacks is true penetration of thought, that is, the ability to think something all the way through. Although it is claimed that she does this, it is simply not true. This is because real penetrative thought would inevitably take her outside the world of womanhood, which she cannot bear. She thinks about a problem only until an answer pops up to her egotistical satisfaction. That is, her criterion for truth is based on the amount of happiness received and not on whether something is true or not.

That is why woman never attempts to discover *the principle which explains all*. For it would amount to questioning the validity of femininity. It would taint her perfection and make her sad. To seek ultimates would be to drag womanhood from the realms of divinity down to the mundane sphere of natural causes.

Hence, her intellectual activity is confined to merely *responding* to existing theories and ideas. More specifically, she seeks to uncover that which represses her femininity. Hence her obsession with "patriarchal domination" and the like.

16

Given the banality of femininity, there will always be a few intelligent, strong-willed women who will find little satisfaction in it. The potential for genius no doubt occurs as frequently in women as it does in men.

Unfortunately femininity only acts to stifle genius, so that even these rare women are unlikely to develop to their full potential. Female geniuses find it extremely difficult to shake off the feminine image of themselves.

Instead, they are usually forced to take hold of the feminine dream and to push it into rarified heights where it can never be satisfied, and they end up being crushed by the meaninglessness of their lives.

A step down from genius lie the leaders of the feminist movement. Worshipped and revered by the masses, these few women, unencumbered by genius, are clever and strong enough to manipulate femininity to their own ends. The entire feminist movement is just this: strong-willed energetic women claiming the highest status of womanhood by virtue of changing and extending the very definition of femininity.

Yet they could never have done this alone. Had they not gained the support of at least a few women, they would have merely been dismissed as ratbags. They managed to gain this support by skilfully manipulating the emotional dissatisfactions of the common woman.

At any given moment a significant number of women will be dissatisfied with their lives. However, this dissatisfaction is only temporary; woman's basic belief in femininity remains intact. In the meantime, women express their dissatisfaction in the form of *revenge*, which is moulded by those few strong-minded feminist leaders into a woman's movement. Like sheep, the masses of women swallow whatever their gurus tell them, revelling in indignation. Yet when this becomes boring, as it must, or when a new dream (i.e. a man) offers more appeal, then these women drift away to become ordinary women again.

Thus the feminist movement has an extremely high turnover. It has the appearance of stability, a steady voice for women, but is no more than the noise of an extreme minority in constant flux.

These few strong feminist leaders are never in short supply of admirers. Supremely happy are they, intoxicated with power and status. They force the concept of femininity to be extended to so high as to make gods of themselves. This severely wounds the common woman, who has her own status reduced and her feminine happiness tainted by feelings of failure.

If one needed no other proof that the feminist movement is *not* concerned with equality with men, nor even with so-called oppression by men, but that it is nothing other than a process performed by a few women in search of feminine happiness, then one need only look at the fundamental assumption of their philosophy. Women, they argue, are oppressed and restricted into a feminine ideal designed by men. This implies that woman is the powerless victim. This serves to relieve women of all responsibility and to perpetuate the belief that femininity itself is blameless and pure. Such a belief only preserves the submissive/dominant emotional interplay between woman and man, and consequently creates the conditions for all the things that women profess to hate.

If women really do want to become the equal of men, then they do their cause no good at all by presenting themselves as "powerless victims" of an oppressive male society. For there are only two alternative conclusions that can be drawn from this assertion, if it be true, and neither of them is flattering to women. Either it is the case that women really *are* powerless victims of male domination, in which case they are *by definition* inferior to men; or else they are the equal of men but have *allowed* themselves to be subordinated, in which case their character could only be regarded as highly suspect.

There is no way around this. There are no other alternatives. Women paint themselves into a corner by fostering this "we are powerless victims" line, however good it is in making men feel guilty. No, it is better to accept the situation as it really is, that women have never lacked for power in this world and have always obtained immense enjoyment in using it. It is better if women acknowledge that they gain their power through submission and take great delight in this state of affairs. Only by recognising the truth of a situation can something be done to rectify it.

In my observations, however, woman is not the slightest bit interested in changing the situation. In her heart of hearts, she simply adores herself as she is - and she certainly loves man the way he is. The philosophy of the "powerless victim" articulates this loud and clear. The "woman's

movement" is nought but a giant feminine lark and deep down even woman herself is amazed that it has gone on for as long as it has.

18

The modern woman is far better off than her predecessors, for now she can explore her fantasies to the full. The feminist movement has dramatically increased her powers to a level previously undreamt of. She is even now in the position to mould the men in her life to her exact specifications, knowing full well the power of rejection lies totally within her own hands.

She creates the "new man" to play with. This is a man sensitive to her needs as a woman but who remains harsh to himself. Above all, he must not display weakness. The last thing the modern woman wants is to have a wimp to tie her down. She could not possibly submit to such an entity.

The new man, for his part, is bedazzled by this new species of female. She is unpredictable, uncontrollable, and wild. His pleasure consists in simply being involved. He regards her as the most desirable of women and is flattered by her acceptance of him - feeling affirmed, like some naive teenager, that he is successfully well-adjusted.

Since the modern woman is a woman of means, a career woman, out and about, mixing with people, she produces anxious feelings in her man's mind over the possibility that she could leave him at any moment. He must therefore strive like never before to develop his "new man" skills in order to keep on winning her.

He may be continually on the verge of jealousy, but he must never let this show. Jealousy implies weakness, and his modern woman expects him to be a mature and independent human being. Thus, his skills necessarily include the ability to *transform* his jealousy. He performs to please - he buys flowers, takes her to dinner, indulges in her fantasy for romance, gives

her space, allows her to see other men. In short, he continually changes his personality and values so as to keep on winning her.

19

The credibility of the woman's movement suffers greatly from the fact that it wants to have its cake and eat it too. Take sexual harassment. Women keep on complaining about it, men keep on feeling guilty about it - but really, there is never any genuine attempt to eradicate it.

For example, it is said that women should have the right to dress as they please and that men should be able to control themselves. This is a classic illustration of feminine logic, designed to avoid all responsibility and consequences. Does not woman dress *in order* to affect the male mind? Of course she does! How she loves to arouse a man's passions! How she loves to transform a robust man into putty with a single glance of her eye. Small wonder when her plans sometimes turn against her!

No indeed, it is far from the case that women want men to control themselves. What she really wants is for her to be in control of man's loss of control. When this is the case then all of the things that are usually labelled "harassment" - the stares, sexual innuendoes, sly touches, and even rape - magically cease to be harassment and instead become the foundations of a passionate new romance.

Hence, woman really does not want the "sexual abuse" to stop. Indeed, what could she despise more than a man who is completely indifferent to her? Rather, her complaint is: "Man should know *when* it is right to harass me, and *when* it is not."

Poor man! Women seem to have no consistency in their intentions and desires. One minute he is an exciting and courageous hero, the next a

monster intent on tyranny and abuse. Such power over man delights her no end, and she has no intention of ever giving it up.

20

What is sexism? Sexism is to make judgements purely on the basis of sex, while ignoring other relevant factors.

Woman is sexist. Her whole manner of life says: "Man, you are so despicably low that even just a little thing like my appearance causes your mind to wilt." She dismantles man, not by reason, but by seduction.

It is out of the depths of contempt that woman approaches man.

She sees man only in terms of his relationship to her. She is like the child who thinks the sun exists only to keep us warm. She lives purely in the domains of emotions and sex; consequently, she thinks man does also. She finds him incomprehensible when he acts to the contrary. "Man is stupid", she says at one time; "Man is lost", she says at another . . . and smirks.

In truth, man is never seen by her at all! Instead, she interacts with a construction of her own desires. "Why else does man exist, if not for me?", thinks every woman.

Thus, woman is sexist.

21

It cannot be denied that some good has come from the woman's movement. The challenging of traditional modes of thought is always a worthy enterprise, and women are quite capable of this - at least on a social level. Today's world provides men with great freedom, but restricts women to a support role. Women are fully justified in questioning and challenging this state of affairs. But it must be emphasized that whatever the value of the woman's movement, it is still nevertheless a corrective *and not a solution*. It is like a medicine which may cure one form of sickness (and not necessarily others), but which produces the need for further treatment of its many side-effects. Feminine philosophy never be a solution but, at best, only a response.

The woman's movement only has to go a little distance before encountering an impenetrable barrier. This is a barrier created by their lack of the appropriate skill and courage necessary to eliminate the *true causes* of what women perceive to be wrong in the world. Indeed, it is hard to know if women will ever realize that their very dreams and aspirations contribute enormously to the growth of all that they perceive to be wrong with the world. Their utter enjoyment of life will always act to preserve their ignorance in these matters.

22

I urge you not to be fooled by women. They will tell you that they are stronger, tougher, more intelligent and more interesting than men. At the same time they will tell you that they have been oppressed by the male society for thousands of years! If this is not a contradiction then I don't know what is.

Woman is a creature designed to play many types of roles in society - wife, mother, daughter, friend, peace-maker, helper, career woman, to name but a few. Man, on the other hand, tends to concentrate his energies on a single purpose to the exclusion of all else. Thus what he loses by way of broadening his character he gains by depth of achievement.

To be sure, woman is far more complicated than man. She is able to be all things to all people. She is more spontaneous, more unpredictable, more light-hearted, more tolerant, more empathetic, more delightful than man. But she is essentially an aimless soul because of this. She shines brightly in the present but leaves little of worth behind her.

She is a chameleon, capable of the most astonishing transformations in personality. Some people might regard this entertaining, but I myself find it a tremendous bore. Compared to the majesty of God women are as about as interesting as a lump of dirt. They are like cream cakes - capable of giving one great pleasure for a moment but fail to satisfy in any genuine sense.

But beauty is in the eye of the beholder. If you look upon women and find them to be delightful charming creatures, and if you are not disturbed by this rather odd perception, then you can be certain you are not destined for wisdom.

WHO AM I?

It may be that the reader, having reached this point, will have forgotten my warning in the introduction and conclude that I am a misogynist. Need it be said, nothing is further from the truth! Indeed, I regard myself as a true leader of the movement for women's liberation. What could be more important to women than to have someone point out the falseness of their lives? What else does liberation mean, if not the escape from delusion?

There is nothing in me that desires to put women down. Even if I wanted to, I couldn't do it - women are already as low as they can get and cannot be put down any further. My desire, rather, is to help them up.

Women want to be regarded as equal to men, but it cannot be done by simply wishing it. What is usually forgotten by women is that the question of equality has meaning only in relation to a particular purpose. Equality by itself is meaningless. For example, in relation to the purpose of running the fastest mile, men and women are not equal. The question of who is superior to who is always judged in some context. As far as wisdom is concerned, women are inferior to men.

This kind of thinking scares women. It implies judging, discriminating, categorizing, discarding, hurting, and being hurt. They try and escape it by emphasising "equality but diversity". But this, as I said before, is meaningless.

A sure sign of the genuine philosopher is his uncompromising attitude with respect to the feminine. But this does not mean that he hates women. Indeed, he cannot hate women, for that would be to hate Nature itself, and this would be sheer stupidity to say the least. The philosopher is fully aware that all things have causes and that both woman and man are

therefore innocent in every aspect of their existence. How could he hate what is blameless?

What he does hate is *delusion*. For it is delusion which robs us of what we truly are! How can we discover our true nature if we cling to what is false? Spiritual progress is always a process of first exposing what is false and second eliminating it from one's being. The first is *reason*; the second is *faith*.

I openly admit that I care little for women's typical interests and concerns. At best, I find them banal - at worst, depraved. I realize this view will not make me the most popular person around - but I have a conscience.

Woman is the embodiment of delusion; consequently she is the enemy of Truth. When the sage renounces the world, he does not go off to live on a mountain top, but rather stays within the world - *and renounces woman*. More specifically he seeks to eliminate the feminine from himself.

The philosophic path is the most difficult and the most serious: it can be tread only by giving one's life over to it entirely. It is a growing away from the womb in the will to conquer death. It is the dismantling of all false conceptions so as to let one's eternal perfection shine unhindered. This is True Love - open and without reserve.

Those few individuals who partake in this noble task are like explorers who go straight forward, boring into their own minds with unbroken effort, never letting go or retreating. Then the breakthrough suddenly comes, and with that they penetrate their own nature, the nature of others, the nature of consciousness, the nature of evil, emotions and enlightenment, the nature of perception, the nature of non-perception, the nature of time and of change, of desire and suffering, the nature of reality - all of them seamed in a single instant of thought. The great matter of their philosophical quest is completely and utterly resolved. There is nothing left. They are free from birth and death. What a thrilling moment it is!

APPENDIX

The last few decades has seen a significant increase in the worship of the feminine, especially in the areas of philosophy and religion. The male qualities of striving and conquering, of rationality, are being devalued or else are put to use toward feminine ends. Why so? It will be of some benefit to highlight some of the main factors that have contributed to this development.

The growth of the cosmopolitan world. Modern technology has revolutionized communication and travel, resulting in the mixing of previously isolated and distinct cultures, and the subsequent erosion of their cultural identity. The world is gradually becoming one vast homogeneous culture, a Western culture. This is giving rise to a form of tolerance whereby those values *shared* by the different cultures are emphasized and the differences ignored. This is unfortunate, for it can only be that the values shared by all cultures are the *basest* - namely the feminine values. Thus we get, for example, the spectacle of theistic Christianity and atheistic Buddhism trying to embrace each other via the shared values of "compassion". Their vast intellectual differences, so vitally important in the realm of the spirit, are being swept away under the homogeneity of emotion.

Such tolerance may in part be a corrective to racism and other forms of inter-cultural friction, and as such is of some benefit. Yet it is enormously harmful if spiritual discrimination is sacrificed to attain it. Such tolerance is superficial and sorely needs a corrective itself.

Also, with the growth of huge metropolises there has been a breakdown of the powerful kinship structures. As a consequence, people are suffering from loneliness and insecurity as never before. In an attempt to offset these feelings, people are submitting to the feminine - for by so doing, one transforms the entire species into one's "family".

Science. It is ironic that the male-dominated pursuit of science has been a major player in the rise of the feminine.

Science has, for many people, made the belief in a Christian God totally unacceptable. This has had the apparent consequence of destroying ultimate meaning in life. Though this is certainly a better philosophical position than Christianity, it is deluded none the less. Instead of *entering into* the purposelessness of existence and discovering its infinite significance, we turn away from it in despair and seek refuge in the emotions. Purposelessness deeply threatens the ego - it provides no security, no dreams and hopes for the future. In contrast, the ups and downs of emotional life provide a steady stream of rewards and it is here we find our meaning. At bottom, the ego finds meaning only in the growth of its own power and happiness.

Having made the firm decision not to explore what purposelessness really means, we strive like never before to turn the universe into as cold and dark and alien a place as possible - so as to enjoy our cuddling one another all the more.

When philosophic striving ceases, the worship of the feminine begins. The philosophic implications of science are simply unacceptable to our egos, so we worship the pleasant dream of the feminine instead. Then, as if to rationalize this behaviour, we try to find fault with the faculty of reason! We say that science has failed to find ultimate meaning, that it has destroyed all that we previously found meaningful - *therefore* reason is faulty, limited and incomplete. Yet it is not reason, but our lack of courage which is to blame.

Nor are academic or professional philosophers doing anything to help reason along. People look to them to shed light on their confusions, but find cold sterile arguments which weave all about in an enormously complex manner, only to finish in a confession of ignorance. People naturally conclude that reason is useless, and the only alternative they see is the emotions.

Science has brought about the technological revolution. Life is now softer, easier, warmer, less painful, more pampered. We have lost that ability to bear up under hardship. We are thoroughly addicted to both physical and mental comfort, and because femininity is the most pleasant of all things we want it most of all.

Technology has flooded us with entertainment for distraction. Now more than ever, there is no end of ways to immerse ourselves in superficiality. This has the consequence of destroying all the conditions necessary for the growth of real thought. And femininity flourishes superbly in the soil of no-thought.

Television deserves a special mention. I am told that Australians watch an average of five hours a day. This is five hours of feminine indoctrination passing freely each day into the subconscious minds of our fellow humans. The chief pleasure in watching television is the effortlessness of sitting vacantly and absorbing oneself in fantasy. As we all know, the television networks are interested in ratings and thus to put on programs which draw the biggest audiences. They do this by appeal to what is basest and most common in our society - emotional dreams. And dreams are what the feminine is made of.

Technology has also given rise to the devastating modern weapons of war. Many people put the blame for this on science, on male reason. This is obviously wrong but it does not stop them from advocating the return to the "civilized" ways of femininity.

Altered states of consciousness. Over the last few decades such experiences have been attracting increasing attention and have underlined the growth of interest in Eastern thought. By altered states I mean those blissful realms which seem to pulsate of profundity - the so-called religious experience. This is a very unusual experience, qualitatively different to what we call normal consciousness. Indeed, it seems so much more real than the everyday world. Blissful, timeless, sublime, holy, deep - one feels that one has come upon something of eternal significance. When we turn our

attention outwards, everything appears different. Normal everyday things now seem to exude the sacred. God! It is God! Tears well up as one contemplates this mystery. The ultimate answer appears as equally mysterious as the question, and yet it satisfies the mind. Or does it? It is difficult to say, nothing can be grasped. The psyche oscillates with feelings of familiarity, anxiety, clarity, mystery, fulfillment and alienation.

Note well, these experiences are not related to wisdom. People experience these "heavenly realms" and naturally, but erroneously, interpret them to be God or Nirvana. They then busy themselves seeking a belief-system to support this view.

These experiences awaken the deep-seated emotions of the ego. They powerfully revive the old infant yearnings for supreme egotistical happiness. Sometimes, these experiences are accompanied by vivid memories of childhood, especially of long-forgotten mental outlooks on life. All this persuades people to the view that spirituality is in the direction of the womb, which consequently strengthens the belief in the feminine. For the feminine is firmly rooted in childhood.

If the mind which experiences these powerful and blissful altered states lacks *discrimination*, then there is grave danger. If one has a poor understanding of the way delusion builds up the ego, then one will take these "glimpses" for what they are not. If one is not committed to rational consistency, to the desire to fully understand ultimate truth, then there will be no stopping the imagination from constructing the most fantastic interpretations of the world. If one's reason is not grounded in the concept of cause and effect, then all altered states of consciousness are worthless. Indeed, if your mind lacks all these qualities, and if you speak out on the virtues of compassion often enough, then you can be sure the world will hail you as a man of great wisdom.

Altered states *can* be of benefit in that they powerfully bring home to one that there is definitely something more to life than meets the eye. These experiences *can* be an excellent progressive stage on the way towards the beginning of spirituality. These experiences themselves do not relate to spirituality, but can help send one to its gates.

This stage of development can properly be called the aesthetic stage. Upon experiencing a deep altered state, the ego naturally becomes extremely interested in exploring the matter further, and does so through books, art, music, drugs, meditation, etc. However, the mind which is *developing* will soon see the stagnant nature of this path. It will say farewell to the aesthetic stage, perhaps painfully, and will embark earnestly on the true spiritual path, the path of reason.

The one obstacle preventing people from entering into the beginnings of genuine spirituality is the lack of intellectual discernment. Absolutely vital is a good intellectual understanding of what Truth is, combined with a deep understanding of what the ego is. If this does not exist, then a person will travel down all paths except the true one. He will think that he is developing spiritually when in fact he is merely developing egotistically. Clarity as to what the path is is necessary before one can travel along it. It is impossible to stumble along it by virtue of blind chance.

Altered states are but the tip of the iceberg. If one touches them without the sharp sword of discrimination, then an infinite chasm will immediately arise between oneself and Truth. Just look at how one person converts to Buddhism, another to Christianity, and yet another to atheism - all on the strength of an altered state! This farce alone should give one pause for thought. Clearly, at least two of these converts have absolutely no idea of what they have experienced! Yet all three will swan about the place, certain they know the truth and, God forbid, even go out and preach it to others!

This is the great danger of altered states. Being so seductive, they can empower the mind to believe in the most narrow-minded and irrational of concepts. They so easily capture the soul and place it in a cosy little room situated in an impregnable fortress. Such a soul is safe and happy, and lost forever. "I know." - this is all it can say for itself.

Dishonesty. This underlines the above factors and forms the very substance of the feminine. The ego has no trouble snuggling up to a few thousand lies in the great bed of pleasure. Indeed, dishonesty has always been of

paramount importance. Mankind cannot stand an individual taking honesty to extremes. Even in the supposedly male-oriented rational society of ancient Greece, Socrates was put to death for having a well-developed conscience.

These are just some of the factors which have given rise to the increasing stature of the feminine in the world of thought. There are others, such as the rise of modern democracy, with its large middle-class, and the increase in the number of women participating in activities of the intellect. These many factors have served to create perfect conditions for the rise of the feminine in world affairs, just as certain atmospheric conditions give rise to the formation of clouds.

Having said all this, all is not lost. The above developments have also contributed to the rise of the wide variety of conflicting beliefs, opinions and philosophies now existing in our awareness. Today, more than ever, a person looks to the world for guidance and a never-ending stream of contradictions come back at him. Out of this confusion can grow the beginnings of real thought.