

Masculine and feminine considerations

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Reading the text of Toni Wolff from this class, we came into contact with the following ideas: "The disappearance of the feminine principle (Yin) and the exclusive foundation in the 'Verb' (Logos) had as a consequence the intensification of science and technique, and also the development of the Logos only as a rational instrument, excluding the psychic factor. The de-animation of consciousness necessarily leads to collectivization and externalization, since the psychic factor is the inner life and the foundation of individuality."

Dis-couragement would mean not that the person is soulless but, if the word existed in Portuguese, "un-soul" would mean taking away the whole concept that eventually refers to the soul. It means that they view consciousness as a product of somatic organization.

They also know that in psychoanalysis this word as soul, as concept, as definition, does not exist. There is the psyche, because surely the word soul existed before official psychology existed, and it referred to a theological concept. It is always a bit dangerous to introduce theological concepts into scientific considerations, as it occurred at the beginning of the century, the great collision between the clergy and Darwinian views, for example. But it was necessary to realize that certain theological, religious conceptions may also be obsolete, despite many underlying truths, truths that are as much truth in science, in any science, as in the religious view; I do not mean clerical, nor do I mean theological, because theology is a science that has its premises like any other science, except that these premises for many are debatable. We need not talk about the validity or non-validity of the existence of theology. This always existed in various forms of doctrine, both for the people and for the inner circles and for the priests, as it was always based on certain revelations which at various times were given, in various forms were interpreted and, in general, at the end of the ages of that culture, were misrepresented. So we can now expect the emergence of a new

science, also a new theology and a new way of seeing the world and a new way of seeing the human being, and that is what interests us, and based on that we are also doing our studies.

Therefore, Jung sometimes uses this word soul, but, for example, in the glossary of Psychological Types, when he speaks of the soul, he says: I would rather speak of the soul images, because soul in Latin = anima, animistic images. These animistic images would be Animus and Anima. It does not speak of the concept of the soul as such, it does not entirely identify with the concept of the psyche, but it describes those two manifestations which in both woman and man are acting as representatives of a certain unconscious instance. Now, we ask: what instance? It will be answered: archetypal instance. And do not go into the subject anymore. Although there are books on which, for example, it refers to the reality of the soul, or the discovery of the soul. This is more present in French, with this title, where this word is being used in more general terms indicating the performance of the psychic part within us and can manifest itself both through the conscious field and through the various categories of the unconscious, becoming or manifesting themselves as archetypal dynamisms.

Therefore, this word of de-animation refers to that point of Jung, and Toni Wolff also uses it in this sense that, with technology and economic development, that is, the telurization of consciousness, in a way, made the lost of contact with the soul.

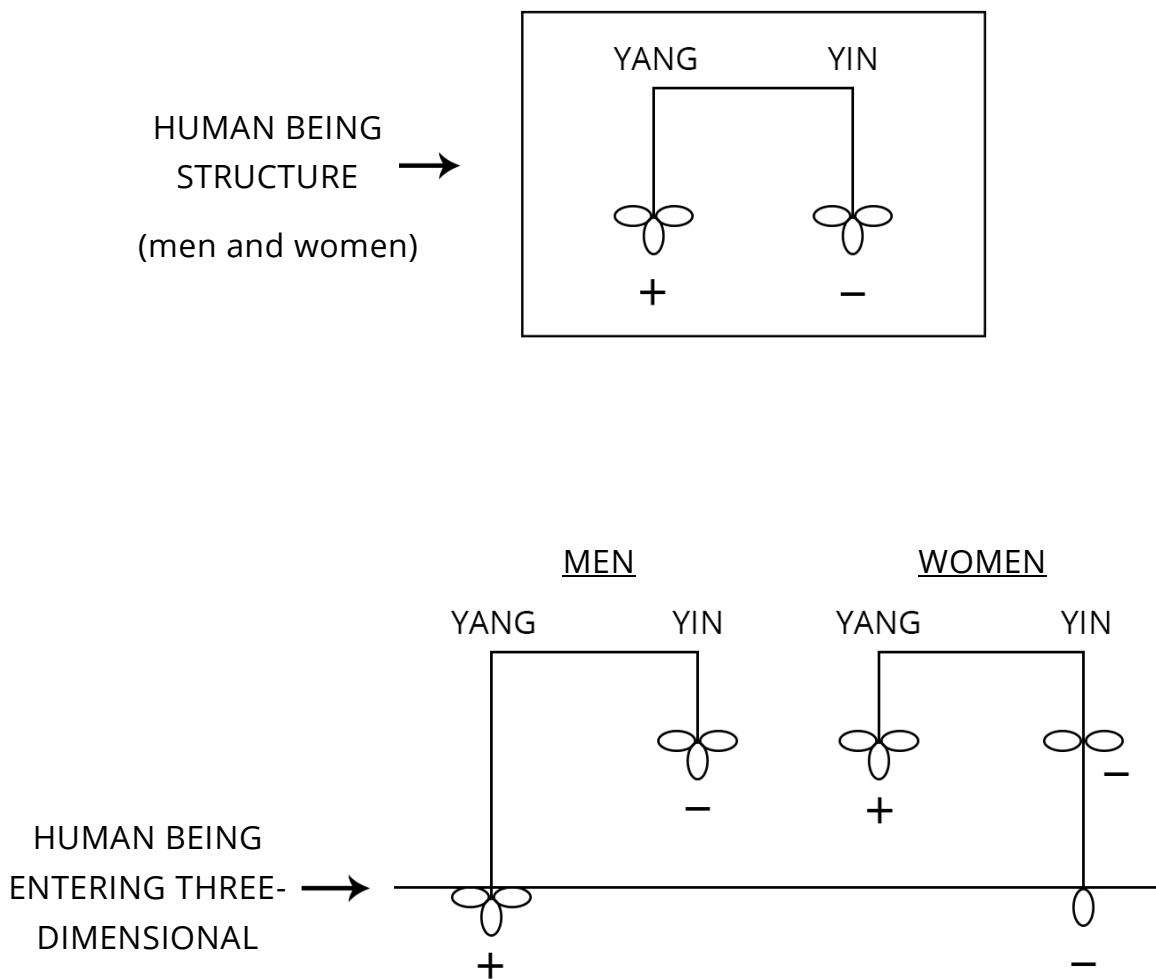
Following the text of Toni Wolff: "The SOUL, the psychic factor, is the feminine principle of the relationship, whereas the 'LOGOS' abstracts and generalizes the individual. The valuation of the psychic corresponds to the valorization of the woman, which was also expressed in other medieval flourishes, such as the veneration of the ladies and the 'cours d'amour'. Dante and the legends of Arthur and the Grail, in which the spell of love (Venus, Morgana, etc.) can also be observed."

Here I have to say that what Toni Wolff refers to naturally is a small part of everything that exists at the same time, e.g. Russian folklore, the legends of Siberia, the legends of India, she does not mention. Emma Jung, however, in her work on Anima as a being of nature mentions this. In other words, throughout the world, at various times, role of woman existed as a mediator between superior dynamisms and human dynamism. It would be very long to report as much in Japan as in China, as in the Islands of Polynesia, Melanesia, South America, etc., in various forms women served this purpose. And there were training schools. For example, those girls in the Israelite temple - we know that there were prophets - but those girls who wove rugs, carpets, etc., the weavers, who often speak the various stories,

etc., were not simply weavers, they were trained for many other things, in terms of sensibility, extra-sensory perception, using our new expressions.

Among the Essenes existed, both on the part of men and women, an intense work, an intense surrender, for the contacts with dynamisms more comprehensive and superior to the dynamisms of the human being.

Here I may have already shown that little drawing that is very primitive, but it shows a very old concept that in the East still exists: what is the difference between man and woman - those three balls.



This view - they do not draw like that, I draw like that - looks at the human being as a bipolar being, as a double triad, as yang and yin, one of the triads is positive pole and the other negative pole. It would be male and female, but in both there is this double triad. This is not new, or this is too

old. But Jung says that in man there is Anima, and in the woman there is Animus. So far we know.

When man is being born, his triad yin remains in its place. Man is born and, with all his positive triad, enters the three-dimensional state. That would be the man then. For the woman this is different. It naturally maintains its positive Yang polarity, but descends only with a third of its negative triad (Yin) and the other two parts remain in another condition. Therefore, the different body, the different perception, the greater sensitivity, and so is the weaker sex, here, in our three-dimensional condition. But it is the strongest above the three-dimensional condition.

Because of her three-dimensional condition with only one-third of her feminine triad manifested, the woman was considered as a servant, only a mother, only a cleaning lady, only a cook, only a concubine, and so on. Something constantly attracted men to the woman, because they sought the unmanifest part of the female triad, and did not know how to look, most did not know. There were peculiar and beautiful friendships that achieved this contact, for example, S. João da Cruz regarding Santa Teresa, or S. Francisco and Santa Clara. That is why we find in woman resources that are more subtle, much more evident than in man. This is the task of man, of course, to organize the three-dimensional world and shelter the woman in this world.

And here we return to female development, in that sense, because so many aspects of the feminine principle have been muffled, misrepresented, distorted and misguided that, if today, with feminine emancipation, with the occupation of the various areas of public life by women, more and more rapidly, this part is only a compensation for previous repressions, indicating that there will be a further development and integration, as we can expect in the next one thousand five hundred years.

As I said, this is just an old model that I tried to show that way. I found the model very fruitful, encouraged me a lot, not to understand much, but to be able to think about many subjects regarding these issues.