

SECTION II CHAPTER 13

GENDER (GYLANY) PARTNERSHIP

Riane Eisler, in her insightful book, *THE CHALICE AND THE BLADE*, presents the case for gender partnership which she calls Gylany. (“Gy” is linked to the feminine while “an” associates with the masculine.) Gylany calls for the end of the male dominator and the safeguarding of feminine rights. The Gylanic society is based on caring rather than domination. She wrote: “They [children] will be taught new myths, epics and stories in which human beings are good; men are peaceful; and the power of love and creativity—symbolized by the sacred Chalice, the holy vessel of life—is the governing principle. For in this Gylanic world our drive for equality, justice and freedom, our thirst for knowledge and spiritual illumination and our yearning for love and beauty will at last be free. And after the bloody detour of androcratic history, both women and men will finally find out what being human may mean.”

But the principle of gender equality does not address the unique contributions of the feminine and masculine. Their particular gifts are best seen in an axial relationship. Paintings of Mary’s Assumption contain a female-male axial relationship. In the paintings, Mary is found in the center bottom with intended vertical movement (rising up into heaven) with the Holy Spirit, as bird (dove) symbol, occupying the top-center of the painting. Meanwhile located in the center left and right are the Father (God) and Son (God). This configuration frames two axes: the masculine horizontal axis of Father and Son and the feminine vertical axis of Holy Spirit and “rising” Mary. The clarity of the horizontal axis as masculine supports the interpretation that the vertical axis is feminine. This is to say that the bird symbol of the Holy Spirit (who now can be seen as Sophia, the feminine spirit of wisdom) and Mary (Mother of God, the sinless feminine) flesh out the vertical axis.

Mary’s subsequent coronation in heaven implies a merging of the upper feminine, that is, of Sophia and Mary. When this merger occurs, a trinity again appears but it is a trinity that includes the feminine. In this light, the coming of the daughter expands the trinity into a quaternity and symbolically rights the contradictions created by a one-sided masculine trinitarian regime in heaven. The new quaternity continues with the masculine axis (Father and Son) and a feminine axis which this time is composed of Mother and Daughter. The new quaternity balances the ABOVE which, in turn, allows the BELOW to achieve balance, or better said, Peace on Earth.

With the presence of the Fourth, the Trinity gives way to the “wholistic four.” As Mother, Mary pairs off with Father. The Mother and Father’s bonding leaves the Son without partner. The triad of Father, Mother and Son points to what is missing, namely, the Daughter. Where do these associations leave the third element of the Trinity, the Holy Spirit? While the institutional church proclaims that the “Second Coming” is about the Son’s return, might not the next Coming be that of the missing Daughter? Were such to occur, the Trinitarian model would morph into a Quadrennial one.

In the Quaternity, Mary (Mother) and Daughter occupy the vertical axis while Father and Son continue to occupy the horizontal axis. They also pair off into two couples: Father and Mother, and Son and Daughter. An earlier chapter on the Goddess Hekate presents the dynamics of axial relationship. However, it is worthwhile to note the interaction between the vertical and horizontal axes. The vertical axis is called the “wisdom” axis while the horizontal axis is called the “implementation” or “action” axis.

The vertical axis gathers the million-year wisdom to which Homo sapiens have been heirs. It requires the feminine to have greatly developed its intuitive capability to access the wisdom found in the heavens, earth and underworld symbolized, respectively, by the Goddesses Sophia (Sky), Demeter (Earth) and Hekate (Underworld). The horizontal axis inputs into society the wisdom that the vertical axis attains by converting wisdom into policy. Clearly to carry out this function the masculine needs to attain a high level of ego maturity and competence

Society has suffered greatly with the establishment of male dominance that placed the vertical axis under masculine control. Masculinity control of the two axes has heightened tensions among the various societies. Meanwhile the feminine is losing its primal intuitive knowing. This danger has even increased as Western society advanced feminine rights in that women have been encouraged to stress cognitive understanding and forsaking intuitive knowing. To correct this, “loss” young women may benefit from shamanic training to acquire a trust in intuitive knowing.

In view of the preceding it may be said that what society needs is a feminine-masculine partnership where the feminine holds the ‘vertical axis of knowing’ while the masculine hold the ‘horizontal axis of knowing’ for the purpose of improving Homo sapiens’ global way of life. Clearly, this is not a close system. Some men may well tap into vertical wisdom while some women may have great capacity to translate wisdom into policy.) This masculine-horizontal and feminine-vertical axes represents a viable Gylany or Gender Partnership.

Regarding the feminine, Dr. Brugh Joy wrote in his work AVALANCHE: “the unrecognized component of cathedrals is the denial of the earth, the implication that the earth is less than, or not as good as, the elements of the sky. Since, fundamentally, to the deep psyche, the body and the earth are appreciated as being the same thing, these architectural features symbolize a denial of the body, the earth, the Feminine, and of course, sexuality. Interestingly the Church of the Tomb of Mary leads one down to the underground.

Dr. Brugh Joy noted that “the preference that the firstborn child be male and the dedication of the firstborn son to God, as was done with Jesus and is done in all traditional Jewish families, indicates that the God of the Hebrews and the God of the Christians is still psychologically masculine, is still brain-based, and is still fundamentally defended against the Feminine..... The emphasis on the house of David and the male line, with little mention of the lineage of Mary, again points to an insecure Masculine, which reflects its vulnerability to the Feminine through denial of the Feminine’s importance. This is reflected again in the realization that God has no daughters. Deepak Chopra alluded that the image of God (Father) is outmoded. He held that religion has become divisive, quarrelsome and idiotic; that religion is the reason there is so much conflict in the world. The male God is prone to war. Regretfully humans are not yet ready to let go of a killing-God.

The Book of Revelation hints of the Coming of the Daughter. In Chapter 21, reference is made to the “Bride” as the New Jerusalem. She adorns herself to prepare for her husband, Lamb of God (Spirit/Christ). The bride with her husband (Spirit) says “Come” to those who thirst. This imagery of bride and groom symbolizes the Second Coming. Who is the bride but the Daughter who is to follow the Son in restoring harmony in the Heavens. Until the Daughter comes, disharmony will continue to reign. (For example the Catholic pairing off of Jesus and his Mother). Unlike the Tree of Life in Genesis that is forbidden to humans, Revelation mentions that humans have a right to the Tree of Life particularly those who follow the commandments of Christ, (one of which is to Love). If eating fruit from the Tree of Knowledge enabled humanity to live a conscious life, eating fruit from the Tree of Life may allow humanity to live a loving life.

Revelation 22:17 reads: “And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. And whoever desires, let him take the water of life freely.” Revelation 22: 1-2 read: “And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life...And the leaves of the tree were for the healing of the nations.” The quote accentuates the following words: RIVER of LIFE, TREE of LIFE and LEAVES that HEAL. All three are rich in feminine nature. Although the patriarchal system externally dominates (proceeding from the throne of Father God), the feminine is abundantly found in symbolism.

In symbolic terminology, the masculine Christian Trinitarian structure is ever on the edge of becoming a quaternary structure. A full restoration of the feminine in the Christian Heaven would transform the trinity into a quaternity. Mary’s ascension into Heaven and her merger with the Spirit (as Wisdom/Sophia) became an important part of restoring harmony in the Above. The coming of the Daughter would be the final step in the transformation into a Heavenly Quaternity. And at last, restore harmony in the Heavens.

Islam and Judaism maintain a Unitarian image of God and are Father-centered. Christianity has added a quirk that allow it to drop the Father-centered alignment. Christian could have stopped with a simple Father-Son religion. In adding a third, Christianity opened the door to the inclusion of the Feminine. The main issue may not be that of the feminine but of freeing the Religion of the Son from the Religion of the Father. In this regard the feminine principle may play an important role.

The Trinitarian Christian Religion suggests a religion moving from a Father-centered focus to a Son-centered focus. The evolution of a quadrennial arrangement (which can come about only with the incorporation of the feminine in the Godly matrix) suggests the demise of the Father-centered religion which, in turn, opens the way for the New Covenant of Jesus to finally replace the Old Covenant of the Father. With this reified development the Trinity would give way to a Quaternity. In short, the Trinity sheds light on its incompleteness and bespeaks of the coming of the Quaternity-cum-the-Feminine.

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