

## Handout lecture Wisdom Returning 12th July 2016 14.00-16.30h

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### Abstract: Wisdom returning (long abstract)

Good news: the Divine Feminine is returning all over the world! She has many names. To name a few: Wisdom/Sophia/Prajñāparamita/Quan Yin/Amaterasu. She manifests herself in female/male symbols of balance: the Yin/Yang- and Yab/Yum-symbols and 'the Star of David', the two triangles in the circle, one triangle facing upwards and one facing downwards, a universal symbol which only later became an important symbol in Jewish tradition. These symbols of balance were developed in a Golden Age of harmony, balance and peace.

Around 1000 BC the Divine Feminine Principle finally disappeared globally out of our societies, laws, religions and consciousness. The male started to dominate in Bronze and Iron Ages. Male emperors, kings and scribes started to write down the laws and the holy texts, which became very unfriendly against the feminine and female human beings. They argued that these male-oriented written holy texts had to be taken literally and that they were the one and only eternal truth. Dark and Iron Age times of continuous warfare, aggression, competition and domination of the happy few spread over the world. In these dark times world art and graves show many weapons for the first time in his-story; for the first time settlements had to build defensive walls. Enslaved and dominated females and males suffered a lot. These devastating times are ending.... Why? They are ending because the Divine Feminine is coming back. She descends from the heavens and reappears on earth. She was sent away but she is returning.

How can we trace her in this present global development? And what are the implications of her come back on earth in academic, commercial and daily life? This lecture will give an *interdisciplinary* and *global* overview of her return in various academic fields: we will find out why and how she is coming back in modern archaeology, anthropology, philosophy, religious studies and world religions, art history (which shows the degeneration of the female image in patriarchal times very clearly), neuropsychology, evolutionary psychology and last but not least (inner) alchemy.

Wisdom teaches us to regain our ancient female dignity that we have lost in patriarchal times. She instructs us how to open our hearts; how we can live more balanced and happy lives and be prosperous in our business and private life. She awakens us and teaches the integrated Middle Way. She brings back peace and harmony to a more feminine and balanced world.

**In this lecture** I am going to reconstruct egalitarian societies in balance and peace and their knowledge of the balanced Middle Way, the Way of Wisdom.

**Method:** In this reconstruction work I use an interdisciplinary method. I give new insights in several scientific disciplines; archaeology, anthropology, art history, mythology, sacral geography, landscape mythology, ethnology, linguistics, religious studies, psychology and inner alchemy.

**This lecture** is giving you **the instruments** to uncover and unveil older egalitarian cultures **in your own surroundings**, where ever you live on earth.

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## 6. General Bibliography

### 1. A flowered introduction

**The meadow with flowers.** I invite you to see before you a beautiful and bountiful meadow of flowers in all colors and forms. It is summer. But autumn arrives and the flowers fall apart. Winter comes and a thick blanket of cold ice and snow is covering the seeds. But a new spring comes and covers the meadow again with tiny flowers. They are the first ones who dare to stretch their small faces above Mother Earth.

In this lecture I am giving you back a few of those beautiful flowers that we have lost but are coming up again. This meadow is a metaphor for what happened in our joint female-male history. We lost the Yin-factor and the Yang started to dominate. Now the Yin is growing strong again, it has to find a balance with a healthy, vital and strong Yang.

### 2. From Egalitarian cultures to Dominator cultures to new Partnership cultures

**The Land of the Mothers, our Motherland.** You can compare this summer meadow with our Motherland; the land where egalitarian societies blossomed. There was an abundance of goods and food; there was peace and harmony between the female Yin and the male Yang, between genders and generations, humans and nature. People did not make or have weapons yet. Graves from Neolithic times do not contain arms and art does not show arms. In the Motherland the mother is central; people speak a language of symbols; these symbols prove that the feminine is honored and revered in these early societies.

But we have forgotten this ancient language of the Mother or MA, a language of images, pictures and symbols. We have to remember and to relearn it again. Old symbols of balance are leading us. For example: the Yin/Yang symbol; the Yab/Yum-symbol and 'the Star of David'-symbol: the two triangles in the circle, one triangle facing upwards and one facing downwards, which is much older than Jewish tradition.

**The land of our Fathers.** Winter came. Neolithic egalitarian societies of balance were crushed by dominator-cultures during Bronze and Iron Ages. Autocratic monarchies were formed. After a lot of fighting huge empires were formed. Professional armies fought the whole year through. State and religion worked together; religion was used for political means.

The world saw world empires rising. In these empires specific world religions emerged from the 6<sup>th</sup> century BC onwards, the so-called axial age. They were rooted in more ancient egalitarian societies or matriarchies but they developed in a very patriarchal direction. A thick blanket of androcentric and gynophobic interpretations of Buddhism, Confucianism, Neoconfucianism and catholic and protestant Christianity covered the global Motherland and brought the world into the patriarchal

phase I now call the 'Fatherland'. People have forgotten the language of symbols: their mother tongue.

**Modern Patriarchy.** Riane Eisler, author of *The Chalice and the Blade* (1987) maintains that because capitalist society emphasizes individual competitiveness, greed and hierarchism (class structure) and continues to rely on violence in for example colonial wars, it remains fundamentally androcratic. Most of the world's women still live in misery. The solution of all these global problems lies in the replacement of the dominator social model.

**The revision of history.** The existing textbooks on world history start with the beginnings of patriarchal his-story and see the earlier periods as primitive and uncivilized. In this traditional view on history the earliest human 'civilization' appeared in ancient Egypt around 3000 BC and in Sumeria around 2500 BC. This picture is revised by findings of Paleolithic and Neolithic periods dated by means of the C-14 method. Now we can reconstruct *global* ancient egalitarian cultures from the Neolithic period.

**New partnership cultures.** Now the time has come to give you back some of these ancient flowers, to regain them on our His-Story and help to transform His-Story into Our-Story. I am giving you back some of them in this lecture.

**Removing the blanket.** How are we going to do this? Which method do I use? First we have to deconstruct the patriarchal worldview. It is necessary to show that patriarchy is not an eternal but relatively short period in our His/Her-Story. The future is open. We can move into a *new* egalitarian society on the basis of old patterns of social behavior which show that human beings are not aggressive in nature and inclined to sin. In the beginning they were social, loving and kind to each other. They had an open heart and that is what we have to find back again. Not to remain resentful and angry because of all the bad things which happened to humankind in patriarchy, but to move on into a new stage interconnection and cooperation. This can only be reached if we can reconstruct the social, cultural, political, economic and spiritual knowledge of peaceful, egalitarian societies, which once were called matriarchies. I define matriarchies as peaceful, egalitarian societies where the mother is central.

### 3. How to deconstruct our patriarchal past: peeling the onion

Western patriarchal culture had two major roots: the Judaism/Christianity and ancient classical culture of the Greeks and Romans. Before this Europe and other continents had egalitarian cultures. There was peace, harmony and economic prosperity and a flourishing culture, this era is symbolized by the *chalice*. The patriarchal one by the *blade*. There were weapons in the hands of patriarchal male warriors: violence, war, suppression and destruction emerged. It lasted about 5 millennia. It covered up the ancient egalitarian culture. We have to reconstruct the older layer. But how?

**1. The first deconstruction** we have to make is realizing that evolution is not developing itself from low to high in one single upward line. In some way it is the other way round: from high to low. It depends on which standard of civilization you use... the one of aggression and war or of harmony and peace!

**What is civilization?** What is civilization? Evolution and civilization were defined from a Eurocentric or Anglo-American perspective. From this perspective male scholars did not see and were not open to the contribution of the feminine to evolution. Androcentric scholars thought: the bigger the

influence of women, the less civilized was society. His-Story was divided in the periods which had to do with metals to make war: bronze and iron.

Is a nation 'civilized' when the male rules the female and makes war on a permanent and endemic base; when many people suffer, are enslaved and are ruled by an elite? When the nation is divided in a social hierarchy of casts or classes with the dominating light-skinned and richest at the top and the overruled darkest skinned and poorest at the bottom of society? Or is civilization measured by the level of peace and well being of the whole group? Which standard do you prefer?

**2. The second deconstruction.** Handbooks of archaeology, cultural anthropology, political science, medical science, religious study, psychology, were all written by male scholars of the first generation of scholarship in these fields. Women were only allowed to enter university two generations ago, which is very recent. Young women do not realize this. Women are inclined to adapt to patriarchal standards and patriarchalize themselves only to find out that they are not accepted in the Old Boys Network. Even women studies have been infected by this one-sided illness of rational, measuring and highly materialistic thought. There is no respect for inner wisdom, inner soul-things and spiritual insights of the worldwide wisdom-tradition. This lecture shows we have to reconnect to our ancient past in order to find a balance between the Yang-side and Yin-side in ourselves and in our history.

#### **4. Relearning the Language of the Mother**

I use an interdisciplinary method in the reconstruction work. We use new insights in several scientific disciplines; archaeology, anthropology, art history, mythology, sacral geography, landscape mythology, ethnology, linguistics, religious studies, psychology and alchemy.

**4.1 Archaeology.** Archaeology found graves, grave goods, longhouses and clan centers. A lot of female Venuses were found (figurines, statuettes and statues). We use the **symbols** on excavated items. But the problem is: how to interpret them? *Symbolic anthropology* studies the symbols on these relics of ancient times. *Anthropological archaeology* studies the social implications of these ancient societies and the role of gender in it.

When you find female figurines and statues – which are globally found in large quantities in Neolithic societies and modern egalitarian societies – can you derive from this that the female had an important position in an egalitarian society?

##### *Important studies on archaeology and gender*

Global with a lot of new information about non-western-cultures or in Judy Fosters words: 'Hidden and new Worlds: Africa, India, China, Korea, Japan, Thailand, Indonesia, Australia, Oceania, the Americas':

##### *archaeology and gender*

\*Judy Foster, *Invisible Women of Prehistory. Three million years of peace, six thousand years of war*, Melbourne, 2013.

Adovasio, Jim M., Page, Jack, Soffer Olga, *The Invisible Sex. Uncovering the True Roles of Women in Prehistory*, Smithsonian Books, 2007.

##### *Academic anthropological archaeology and archaeology and gender*

\*Sarah Milledge Nelson, *Shamans, Queens and Figurines. The Development of Gender Archaeology*, Walnut Creek California, 2015.

##### *Goddess Movement*

\*Max Dashu: [www.supressedhistoriesarchives.com](http://www.supressedhistoriesarchives.com) see literature list

**4.2 Modern anthropology** is doing research in modern societies in balance. They do field work in modern hunter-gatherer and agricultural cultures, egalitarian cultures. We link modern data to understand ancient egalitarian cultures better. With these data we reconstruct their economic, political, social, cultural and spiritual level.

##### **Important studies on egalitarian societies (anthropology and gender)**

\*Heide Göttner-Abendroth, *The Way into Egalitarian Society. Principles and Practice of Matriarchal Politics*, Edited by the 'International Academy Hagia', Winzer, Germany, 2007, see complete English PDF on [www.hagia.de](http://www.hagia.de).

\*Heide Göttner-Abendroth ed., *Societies of Peace. Matriarchies past present and future*, World Congress on Matriarchal Studies, Luxemburg, 2003; Second World Congress on matriarchal Studies, 2005, Toronto, 2009.

\*Heide Göttner-Abendroth, *Matriarchal Societies. Studies on Indigenous Cultures across the Globe*, New York, 2012.

\*Riane Eisler, *The Chalice and the Blade, Our History, Our Future*, San Francisco, 1987, 1995.

\*Min Jiayin ed., *The Chalice and the Blade in Chinese Culture, Gender Relations and Social Models*. Chinese Partnerships Research Group, China Social Sciences Publishing House, Beijing, 1995.

\*Marilyn French, *From Eve to Dawn: A Women's History of the World*, 1995.

\*Steve Taylor, *The Fall. The Insanity of The Ego in Human History and The Dawning of A New Era*, Winchester, New York, 2005.

### Shamanism

\*Mircea Eliade, *Shamanism, Archaic Techniques of Ecstasy*, Princeton University Press, Princeton, 1964.

\*Barbara Tedlock, *The Woman in the Shaman's body, Reclaiming the Feminine in Religion and Medicine*, New York, 2005.

\*Redmond, Layne, *When the Drummers were Women. A Spiritual History of Rhythm*, London, New York, 1997.

\*See lit. list for Heide Göttner-Abendroth, Sarah Milledge Nelson, Max Dashu and Min Jiayin ed., *The Chalice and the Blade in Chinese Culture* ch 1 on shamanism-totemism-animism-ancestor/ancestress cult.

**4.3 Art history.** The evolution of female Venus Art shows a degeneration of the female image; after 1960<sup>th</sup> modern female artists developed a more positive female image.

\*Global: Annine van der Meer, *The Language of MA the primal mother. The evolution of the female image in 40,000 years of global Venus Art*, The Hague, 2013. Also in E-book. With ref. to prof. dr. Othmar Keel and Silvia Schroer, see literature list for the Middle East and prof. dr. Marija Gimbutas for Old Europe.

\*Old Europe: several books of prof. dr Marija Gimbutas see literature list.

\*Max Dashu, 'Icons of the Matrix', and 'Lady Shaman' with several other articles on [www.supressedhistoriesarchives.com](http://www.supressedhistoriesarchives.com)

**4.4. Mythology.** From **mythology** we use *origin myths* as indicators for gender-relations in Neolithic societies. When they transformed into dominator-cultures, the male in the myths started to dominate.

Origin myths are related to original places in the landscape. Myths often have a core of historical truth. Oral tradition transmitted them before they were written down in a patriarchal way.

\*Barbara Walker, *Woman's Encyclopedia of Myths and Secrets*, New York, 1983.

\*Peggy Reeves Sanday, *Female Power and Male Dominance: On the Origins of Sexual Inequality*, New York, Cambridge University Press, 1981.

\*Robert Graves, *Greek Myths*, London, 1955.

\*Min Jiayin ed., *The Chalice and the Blade in Chinese Culture, Gender Relations and Social Models*. Chinese Partnerships Research Group, China Social Sciences Publishing House, Beijing, 1995, ch. 1 'Myth and Reality: The Projection of Gender Relations in Prehistoric China', 34-90.

\*Anne Baring, Jules Cashford, *The Myth of the Goddess. The evolution of an Image*, Dorset, 2013.

**4.4.1** We use **landscape mythology** when we look for the geographic origin of the myth in the landscape. We can use certain elements in the *landscape*: mountain, rivers, trees and caves.

*Landscape-mythology* is connecting myth with certain places in the landscape; in Korea for example queens are connected with myths of goddesses of the Mountains.

Diana L. Eck, *India, A Sacred Geography*, Harmony, 2012.

See literature only in German and not in English yet of Heide Göttner-Abendroth and Kurt Derungs.

See also in German literature on 'Geomantie' of Geomancy (Feng Shui). In French about Géo-biologie.

**4.5** We study **ethnology** and folk traditions because the traditions of the conquered peoples survived under the thick patriarchal blanket in folklore and folk customs, habits, folk stories and folk religion. In Korea in shamanism or Wuism; in China in Daoism; in Japan in Shintoism; in European countries in pre-Christian paganism.

We can use the *patterns* in weaving, on ceramic, in jewelry, on the ornaments in traditional costume. They open ancient doors of perception to egalitarian times in balance.

Mary Kelly is an artist and professor of art who documented *folk textiles all over the world*. She discovered that globally they had certain *symbols in common*: the tree of life, the goddess as tree of life or the goddess in human form (anthropomorphic form), animals like the bird, snake and deer. She discovered that during patriarchy when women married into small nuclear patriarchal families which were controlled by the 'pater familias' and by the state and the church, they handed on in their dowry very old textiles and symbols from ancestral mothers, grandmothers and great-great-grandmothers. You should take a look in their wardrobes, which were not controlled, to find these ancient symbols. This was their way of secret communication through images. These patterns form a new and very interesting source of research to reconstruct matriarchal times with their global impact and appearance. This brings us to the consciousness from which these symbols and patterns were created.

#### **Archaeology and weaving**

\*Barber Wayland, Elizabeth, *Prehistoric textiles: The development of Cloth in the Neolithic and Bronze Ages with Special Reference to the Aegean*, Princeton University Press, Princeton, 1991.

\*Barber Wayland, Elizabeth, *Women's Work: The First 20,000 years*, New York, 1994.

\*Barber Wayland, Elizabeth, *The Mummies of Ürumchi*, New York, London, 1999.

\*Barber Wayland, Elizabeth, *Dancing Goddesses. Folklore, Archaeology and the origins of European Dance*, New York, 2013.

#### **Ethnology**

\*Mary Kelly, *Goddess Embroideries of Eastern Europe*, Studiobooks McLean, New York, 1989.

\*Mary Kelly, *Goddess Embroideries of the Balkan Lands and the Greek Islands*, Studiobooks McLean, New York, 1991.

\*Mary Kelly, *Goddess Embroideries of the Northlands*, Studiobooks, Hilton Head Island SC, 2007.

\*Mary Kelly, *Goddess Women Cloth, A Worldwide Tradition of Making and Using Ritual Textiles*, Studiobooks, Box 5623 Hilton Head SC 20038, 2011.

Literature on Jangseung (pairs of female/male totem poles) and bird poles in Korea

**4.6** We use **linguistics** to uncover the older languages of egalitarian cultures, languages from before the time they were overruled.

\*Erika Timm, *Frau Holle, Frau Percht und verwandte Gestalten. 160 Jahre nach Jacob Grimm aus germanistischer Sicht betrachtet*, Stuttgart, 2003, 2010.

\*Min Jiayin ed., *The Chalice and the Blade in Chinese Culture, Gender Relations and Social Models*. Chinese Partnerships Research Group, China Social Sciences Publishing House, Beijing, 1995, 553 about 'xing' and children adopting their mother's name.

**4.7 Philosophy.** The original respect for Nature, the female body, sacral female rituals and motherhood faded away and changed in a rationalized and more mechanic view on nature, his-story and evolution. Philosophers became openly anti-female. Lawmakers produced new anti-female laws.

\*Min Jiayin ed., *The Chalice and the Blade in Chinese Culture, Gender Relations and Social Models*. Chinese Partnerships Research Group, China Social Sciences Publishing House, Beijing, 1995, Introduction par. 2 'The Concept of Yin and Yang and Gender Relations', 19-33.

\* Sukie Colegrave, *The Spirit of the Valley. The unity of female and male*, London, 1979; Dutch transl.: *Androgynie*, Rotterdam, 1981.

\* Annine van der Meer, *Van Venus tot Madonna*, The Hague, 2006 ch 3.7 (Egypt) and 3.16 (Greece) on the animosity of antique philosophers and lawmakers against women.

\* Mariam Tazi-Preve, *Motherhood in Patriarchy, Animosity Toward Mothers in Politics and Feminist Theory - Proposals for Change*, Opladen, Berlin, Toronto, 2013 ch 3 on matricide or the murder of the mother in ancient Egypt and Greece.

Martin Palmer, *Yin & Yang, Understanding the Chinese philosophy of opposites and how to apply it to your everyday life*, Judy Piatkus Publ. Ltd, 1998; Dutch transl.: *Yin & Yang. Evenwicht in ons leven*, 1999, 2002.

\*Leonard Shlain, *The Alphabet versus the Goddess. The conflict between Word and Image*, New York, 1999.

Martina Deuchler, *The Confucian Transformation of Korea*, Cambridge, MA, Harvard University, 1992.

**4.8 Religious studies** search in **world religions** for their roots in older egalitarian cultures. We see how goddesses developed from deified clan mothers into goddesses before gods and heroes came to the fore.

*World religions* suppress what in their eyes is nothing more than simple and primitive superstition, the older matriarchal worldview. But they could not suppress the longing of the folk people and peasants for Mother Earth, for her blessings and happiness. That is why they transformed clan mothers and goddesses in female and male bodhisattva's and buddha's, but in many more male Buddhist saints than female ones; Christianity transformed pagan idols into Christian female and male saints, but into many more male saints than female ones. Old religious habits were transformed into allowable customs. Much of the female heritage from the period *before* the world religions was demonized: female shamans, priestesses and goddesses became either holy immaculate virgins or prostitutes and witches. Female shamans became witches and female priests who celebrated the Sacred Marriage were written down into His-Story as courtesans and prostitutes. The real subject has to do with *tantra*. With balancing the Yin and Yang forces in the body and achieving balance, unity and one-ness. When body and soul are balanced the heart opens itself. Then one becomes connected with earth and heaven and enters an enlarged consciousness.

#### **Global religions after patriarchy**

\**After Patriarchy. Feminist Transformations of the World Religions*. Paula M. Cooney, William R. Eakin, Jay B. McDaniel, New York, 1991.

#### **Hinduism**

\*Chopra L. Shambhavi, *Yogini. Unfolding the Goddess Within*, New Delhi, 2006, 2012, 7th ed.

\*Chopra L. Shambhavi, Chopra, *Yogic Secrets of the Dark Goddess, Lightning Dance of the Supreme Shakti*, New Delhi, 2007, 2008.

\*Thomas Clearly; Sartaz Aziz, *Twilight Goddess. Spiritual Feminism and Feminine Spirituality*, Boston, London, 2000.

\*Vidya Dehejia, *Yogini, Cult and Temples. A Tantric Tradition*, National Museum New Delhi, 1986.

\*Mircea Eliade, *Yoga, Immortality and Freedom*, Princeton University Press, Princeton, Oxford, 1958, 2009.

\*Rachel Fell McDermott and Jeffrey J Kripal, *Encountering Kali. In the Margins, at the Center, in the West*, University of California Press, 2003, New Delhi, 2005.

\*David R. Kingsley, *Hinduism*, New York, 1982.

\*David R. Kingsley, *Hindu Goddesses. Vision of the Divine Feminine in the Hindu Religious Tradition*, University of California Press, 1986, Delhi, 1987, 1988, 2005.

\*Le Martin, Max, *The Goddess Lajja Gauri Origins. On the footsteps of the Universal Goddess of Sexuality*, Amazon.co.uk, Marston Gate UK, 2012.

\*Devdutt Pattanaik, *Myth=Mithya. Decoding Hindu Mythology*, Penguin Books India, New Delhi, London, 2006.

\*Devdutt Pattanaik, *Devi. The Mother Goddess. An Introduction*, Mumbai, 2000, 2007, 3th ed.

\*Devdutt Pattanaik, *Lakshmi, The Goddess of Wealth and Fortune*, Mumbai, 2002, 2009, 4th ed.

- \*Devdutt Pattanaik, *Jaya, An Illustrated Retelling of the Mahabharata*, Penguin Books India, New Delhi, London, 2010.
- \*Devdutt Pattanaik, *Sita, An Illustrated Retelling of the Ramayana*, Penguin Books India, New Delhi, 2013.
- \*Devdutt Pattanaik, *7 Secrets of the Goddess*, New Delhi, 2014.
- \*Carol Radcliffe Bolon, *Forms of the Goddess Lajja Gauri in Indian Art*, College Art Ass., 1992, New Delhi, 1997.

### **Tantra**

- \*Georg Feuerstein, *Tanta The Path of Ecstasy*, Boston, 1998.
- \*David Frawley, *Inner Tantric Yoga. Working with the Universal Shakti*, Lotus Press USA, 2008, Delhi, 2009.
- \*Gavin and Yvonne Frost, *Tantric Yoga. The Royal Path to Raising Kundalini Power*, Delhi, 1989, 2005 (3th ed.).
- \*Harish Johari, *Tools for Tantra*, Vermont, 1986.
- \*Pandit Rajmani Tigunait, *Tantra Unveiled. Seducing the Forces of matter and Spirit*, The Himalayan Institute India, Allahabad, India, 1999, 2012 (5<sup>th</sup> ed.).
- \*Philip Rawson, *Tantra an antidote to the anxieties of our age*, Thames & Hudson, London, New York, 2012.

### **Buddhism**

- \*Gill Farrer-Halls, *The feminine Face of Buddhism*, Alresford, 2002.
- \*Rita M. Gross, *Buddhism after Patriarchy. A Feminist History, Analysis and Reconstruction of Buddhism*, State University of New York Press, 1993.
- \*Susan Murcott, *The First Buddhist Women. Translations and Commentary on the Therigatha*, Berkeley, 1991.
- \*Martin Palmer, Jay Ramsay, Man Ho Kwok, *Kuan Yin*, Harper Collins Publishers Ltd, 1995; Dutch transl: *Guanyin. Mythen en profetieën van de Chinese Godin van Mededogen*, Haarlem, 2001.
- \*Miranda Shaw, *Passionate Enlightenment. Women in Tantric Buddhism*, Princeton University Press, Princeton, 1991.
- \*Miranda Shaw, *Buddhist Goddesses of India*, Princeton Univeristy Press, Princeton, Oxford, 2006.
- \*Judith Simmer-Brown, *Dakini's Warm Breath. The Feminine Principle in Tibetan Buddhism*, Boston, London, 2001.

### **Taoism**

- \*Hua-Ching Ni, *The mystical universal Mother, The Teachings of the Mother of Yellow Altar*, College of Tao and Traditional Chinese Healing, Los Angeles, 1991.

### **Judaism**

See bibliography for the many books of dr. Margaret Barker.

### **Christianity, Gnostic**

See bibliography for the (Dutch) books of Annine van der Meer.

See also Annine's, *The language of MA the primal Mother*, 2013 with the latest refindings of Wisdom, The Great Mother of Israel after removing the corrections of the scribes 'Alphabetcial list of images used', p. 578 for Israel and index 585.

**4.9 Psychology.** We use new insights in **psychology** to uncover the *mindset* of female friendly egalitarian societies. This has to do with the cycle of nature: birth, death and rebirth. In traditional (and patriarchal) archaeology these cyclic goddesses are called 'fertility' goddesses. In the language of the Mother they are Goddess of Birth, Death and Rebirth. These rituals are often about entering caves, going downwards into the dark and coming back upwards into the light. These global cave-rituals during menstruation have to do with the dark side of the moon and the dark side of the year, during autumn and winter. During darker times females enter the darker of right side of their brain and shamanize. What happens when they drum, play the flute, the cymbal or ring the bell? Making rhythmic sounds and movements in circle dance? These questions will be answered when we deal with *evolutionary psychology*.

- \*Erich Neumann, *The Great Mother. An Analysis of the Archetype*, Princeton University Press 1955, 1991 (7<sup>th</sup> ed.).



\*Julian Jaynes, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, London, 1976.

\*Anne Baring, *The Dream of the Cosmos, A Quest for the Soul*, Dorset, 2013

**4.9.1** We use **evolutionary psychology** to see a development in human consciousness: humanity develops from living in We-cultures into living in I-cultures where the ego predominates.

**4.9.2** We use **neuropsychology** to see how the female and male brains function and how heart and brain are interconnected. How females used their brain capacity in ancient times and how females were forced into (patriarchal) logic and rational thinking in patriarchal times. Now is the time to find back the Middle Way.

\*Ian McGilchrist, *The Master and his Emissary. The Divided Brain and the Making of the Western World*, Yale University Press, New Haven, 2010

\*Rebecca Orleane, *The Return of the Feminine. Honoring the Cycles of Nature*, Bloomington, 2010.

\*Leonard Shlain, *The Alphabet versus the Goddess. The conflict between Word and Image*, New York, 1999.

**4.10** We use **inner alchemy** to balance the male and the female inside of us: the other half of Woman is Man; the other half of Man is Woman. When we balance these energies, we open our heart. Now we find the Middle Way which our ancestresses knew. We understand their way of living with an enlarged consciousness. But we as modern females gained something more: a new individuality.

\*Joan Cerio, *Hardwired to heaven*, Findhorn Press, 2014; Dutch transl.: *Ingelogd op de kosmos. Download je goddelijke natuur via je hart*, Deventer, 2015.

\*Cyndi Dale, *The Subtle Body*, Sounds True publ., 2009; Dutch transl.: *Het Subtiele Lichaam. Een encyclopedie van de energetische anatomie*. Haarlem, 2012 (3e dr.).

\*Lynne McTaggart, *The Field – The Quest for the Secret Force of the Universe*, New York, 2011; Dutch transl.: *Het Veld. De Zoektocht naar de geheime kracht van het universum*, Deventer, 2004.

\*Caroline Shola Arewa, *Opening to Spirit, Contacting the Healing Power of the Chakras & Honouring African Spirituality*, London, 1998.

## **5. The application of the interdisciplinary method: relearning the language of symbols; relearning the Language of the Mother**

I did a little research in East Asian history because I wanted to find out if the interdisciplinary method was successful in recovering East Asian egalitarian societies. I was testing the method. I found out that in this area there was much more material left than in western-Europe, the area where I come from. In my lecture I try to give a global picture, but like to give examples of East-Asia when available.

Working with symbols and interpreting them.

5.1 The ancestresses/goddesses of Hongshan, *Neolithic China*

5.2 Lady Hao, *Bronze Age China*

5.3 Queen Puban, *Iron Age Korea*

5.4 Jomon art of Japan: *From the Palaeolithic to Iron Age*

1. The ancestresses of Hongshan, Neolithic China.

**Symbols:** two ceremonial centers: one of life and one of death/rebirth; ancestress/goddess Nü Wa

a. Center of birth: small Venus art: pregnant women; pottery

b. Center of death/rebirth: huge statues ancestress art; one red face, one big ear, grinding stone

2. Lady Hao, Bronze Age China

Cowrie shells, bells, mirrors, many jades in female form, bird goddess. Female shaman and MU, ancestress.

### 3. Queen Puban, Iron Age Korea

Double mount; golden belt and golden headdress, female shamanism. Egalitarian. Village art, modern shamanism, clans still exist. Ewha exists.

4. Jomon art, Japan: Paleolithic-Iron Age; enormous amount of female Venus art, stone circles, megalithic art.

### Bio

**Dr Annine E.G. van der Meer** (1953) is a Dutch historian of religion and holds a PhD in theology from the University of Utrecht. She is a specialist in worldwide feminine symbolism. She is the author of several books. In 2013 she presented *The Language of MA the primal Mother. The evolution of the female image in 40,000 years of global Venus Art*, a book which has more than 1300 images of the Divine Female. She has travelled widely to retrace the universal hidden Mother in sacred art, symbols and texts.

She is founder and president of the Dutch PanSophia Academy, school of Wisdom in the 21st century (2008), where she also teaches. Since 2009 she represents the Netherlands in the digital international matriarchy studies network. Since 2009 she visited various international matriarchy- and gift economy conferences in Toronto (Canada, 2009), Hambach and Winzer (Germany, 2010), Rome (2009, 2015), and Sankt Gallen (Switzerland, 2011).

In July 2010 33 world-women were honoured in the 'Manifest Female Energy' among whom were Isabelle Allende, Karin Armstrong en Marianne Williamson. Annine van der Meer was one of six Dutch women to be decorated. According to the manifest, they have contributed to transformation processes in the world; a new world, in which feminine and masculine energies mutually inspire each other and are growing towards a new, powerful and creative world order.

Author's website: [www.anninevandermeer.nl](http://www.anninevandermeer.nl)

Author's webshop: [www.pansophia-press.nl](http://www.pansophia-press.nl)

PanSophia Academy website: [www.pansophia.nl](http://www.pansophia.nl)

English **Articles of Annine** see [www.anninevandermeer.nl](http://www.anninevandermeer.nl) under articles

#### **Annine wrote an English book:**

\*Annine van der Meer, *The language of the primal mother. The evolution of the female image in 40,000 years of global Venus Art*, The Hague, 2013. 591 pages with 1300 full color images of Venus Art. Also in E-book.

#### **Annine wrote several Dutch books**

\* Annine van der Meer, *Van Venus tot Madonna, een verborgen geschiedenis*, Den Haag, 2006.

\* Annine van der Meer, *Van Sophia tot Maria. De wedergeboorte van de verborgen Moeder in de 21<sup>e</sup> eeuw*, Geesteren, 2008.

\*Annine van der Meer, *Venus is geen Vamp. Het vrouwbeeld in 35.000 jaar Venuskunst*, Geesteren, 2009.

\*Annine van der Meer, *De Zwarte Madonna van Oer- tot Eindtijd. De Moeder van Donker en Licht en haar dochter Maria Magdalena*, Den Haag, 2015.

\*Annine van der Meer, *Nieuw Licht op Nehalennia. Over een Zeeuwse Moedergodin uit de vaderlandse geschiedenis*, Den Haag, 2015.

\*Annine van der Meer, *De Drie Dames uit Duitsland. De Matronen en Nehalennia. Moedergodinnen uit de vaderlandse geschiedenis*, Den Haag, 2015.

Annine made **10 films** of 20-40 minutes each on three DVD's in one DVD-box of the basic course of four afternoon sessions she gives about 40,000 years of Venus Art.

All books, the E-book and the DVD-box are available through the webshop [www.pansophia-press.nl](http://www.pansophia-press.nl)

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**Annine wrote an English book**

\*Annine van der Meer, *The language of the primal mother. The evolution of the female image in 40,000 years of global Venus Art*, The Hague, 2013. 591 pages with 1300 full color images of Venus Art. Also in E-book.

**Annine wrote several Dutch books**

\* Annine van der Meer, *Van Venus tot Madonna, een verborgen geschiedenis*, Den Haag, 2006.

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Annine made **10 films** of 20-40 minutes each on three DVD's in one DVD-box of the basic course of four afternoon sessions she gives about 40,000 years of Venus Art.

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