

In Pursuit of The Ultimate Frontier

Matriarchy / Patriarchy

A discussion with
Richard Kieninger



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Textual Editings

- All punctuation
- Noun and pronoun agreement (case, number, and gender)
- Verb tense
- Subject-verb agreement
- Article use
- Dividing up of really, really long sentences
- Removal of extraneous and redundant words and phrases
- Creation of the topic titles and table of contents

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In Memoriam

This transcription and the accompanying CDROM is a small tribute to the late Richard Kieninger who devoted his life toward the upliftment of mankind. Calling to the world through the message in his book, *The Ultimate Frontier*, he showed those who were looking for a better way of life how to build and govern the intentional communities of Stelle, Illinois and Adelphi, Texas. The need for a more peaceful and respectful way of life is evidenced by the fact that both these towns are alive and well to this day.

Thank you!

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Introduction

CHARLEY JONES: Hello and welcome once again to “In Pursuit of the Ultimate Frontier.” I’m Charley Jones, your moderator for this weekly discussion. With me once again in the studio is Richard Kieninger, author of the book, *The Ultimate Frontier*, written under his pen name, Eklal Kueshana. Richard, good day and welcome to the program.

RICHARD KIENINGER: How do you do, Charley.

CJ: Good to have you back here, sir. Today, we are going to discuss two ways of looking at living life: the matriarchal and patriarchal way. But, we are not going to limit ourselves to discussions that you might have encountered in your psychology

or sociology textbook. We are going to considerably exceed those standpoints, and possibly add some dimensions to a way of looking at life.

Development of Gender-Based Roles

CJ: Now Richard, I guess we might focus today's conversation by beginning in this way: what were the origins of these different ways of looking at life?

RK: Simply enough, it began with the fact that women's biological role is different from men's. A woman's life in that prehistoric era centered primarily around her bearing and rearing children. The man, on the other hand, became more practical in his concerns: he had to track and kill animals, and he had to protect his family from predators. Cunning, courage, skill, and sheer brawn were necessary for his having what he wanted. The so-called masculine and feminine traits slowly evolved over millennia and differentiated the outlook of the two sexes.

In those parts of the world where agriculture and animal husbandry developed, the hunter became relatively unimportant to the needs of his people and his dominance declined. So, the maternal, nurturing aspects of the woman rose to a comparatively more prominent role in the life of the tribe. Where people remained dependent on hunting for survival, the masculine, aggressive outlook predominated in the tribe. Thus arose the matriarchal and patriarchal ways of life in various parts of the globe and at different times in man's history.

The different emphasis developed by male and female Egos in their sexual experiences up to that time began to merge in early

Lemuria. As centuries passed, men and women in Lemuria each acquired the better aspects of masculinity and femininity for themselves, while eliminating the less desirable traits associated with male and female personalities differences. The process of consciously working to grow in this way concurrently strengthened both sex's powers of mind and their mentality grew apace along with practicality and ideality. The Lemurian men and women advanced rapidly toward what we today call Mastership, since, back then, cynicism and sophistication did not yet undermine man's faith in what he could achieve.

Balance Between Matriarchal and Patriarchal Views

CJ: I guess, an obvious note at this point would be that cynicism certainly is rampant in today's sophisticated Western society. Even the term achieving balance involves an effort of immense scope when applied on a personal level. By using the term balance, we can assume that balance would involve both of these viewpoints. Is that right?

RK: Yes. It is necessary that personal Egoic balance be reestablished in you if you hope to achieve Initiation into the Brotherhoods. Stelle and Adelphi must do everything possible to enhance the acquisition of people's Egoic balance by reestablishing a culture allows children to naturally absorb every aspect of balance from the pervading culture and its world outlook.

Men and women, today, who turn their feet upon the path of Egoic uplift have to spend some twenty years of their lives overcoming the negative attitude-forming influences of their first twenty years so they can finally start out at neutral in their

forties. That is an incredible waste of time and happiness and efficiency and cultural advancement. Moreover, we are all permanently scarred by the ignorance of those who tried to rear us the best they could without full knowledge of Universal Law and child psychology or awareness of the purpose of life and how to fulfill it. So, we in Adelphi and Stelle have taken on the job of synthesizing and putting together the aspects of matriarchal and patriarchal views of the world so as to regain the very potent Lemurian philosophy of balance.

This involves our taking in account all things and assigning to them proper values in our quest for Egoic growth and for control of our environment. Philosophies of life other than the Lemurian are usually constructed around one of two main streams of thought. You have called patriarchal versus matriarchal, and there are other ways of referring to that. Some people will say rational versus the cosmic, some will say Western versus Eastern ways of thinking, and psychologists will say Apollonian versus Dionysian. The genuine searcher for Truth must take both views into account to find the path to sanity and reality. There are brilliantly intelligently men who are firm adherents to the scientific method, and yet they also deeply believe in God.

Definitions of Matriarchal and Patriarchal Views

RK: There are different forms of thinking—all valid—which are available to us for perceiving reality in its many forms. As a matter of fact, the two hemispheres of each person's cerebral cortex divide the cortex into two functions: the left side usually specializes in reason and logic, analysis and language, whereas the right side specializes in intuition, imagination, spatial relationships, and wholistic synthesis. The concrete and the

abstract can be simultaneously real in an individual's experience just as can the practical and the artistic, the rational and the fantastic, and the physical and spiritual percepts. For a person to be a whole human being, he must touch upon the whole Universe. His brain and body are creating tools, but they are also sensitive receivers of all the messages streaming from the far corners of Creation as well as from life near-at-hand. Certainly, we must look to outer space for information, but perception of your own body's inner space will reveal great wonders to you, also.

CJ: Richard, why don't compare the two views, the Apollonian and Dionysian?

RK: These names, incidentally, are derived from two gods of the Greek pantheon: Apollo, who was the god of reason, order, light, and boundary; and Dionysius, the god of wine, excess, fantasy, and metamorphosis.

CJ: It is probably going to seem a little distracting and possibly divisive to describe opposing world-views as two different ends of the same whole, but perspective is what we are looking for.

RK: Remember that the elements of both views are right, and the sage incorporates both views concurrently within himself. The two views were really never meant to be separated. Practical and idealistic attributes when blended into a balanced whole along with mentality are the stuff of which Initiates are made.

The history of the people, the nature of their natural environment, their mode of competition with others all influence their

philosophy and mythology. Patriarchal Greek influence on Greek thought emphasized separation of god from the world, man's spirit was separated from the flesh, and mind from matter. A higher value was placed on spirit and mind as taken as Apollonian aspects of man which are at-odds with his bodily needs. Patriarchal man, therefore, is seen as divided within himself. He is separated from God by sin, and in contention with nature that threatens to overwhelm him.

The rationalist regards the Universe as a chaos of random physical forces held in check by one another. His human society is formed by a social contract to control man's natural aggression and territorial instincts which he feels would otherwise tend toward total warfare. On the other hand, the matriarchal philosophy sees unity in human mind and body, and God exists in every aspect of his creation. Unity underlies the appearances of plurality, continuity exists between all life forms, and the whole cosmos is seen as an integration of intelligent life in graduated planes. He sees the Universe as order, and things occur in it by intelligent design. The matriarchal community is a single, organic whole and the various functions of social structure are a harmonious outworking of man's needs.

Back to Western man, again, he sees himself as an intelligent force bringing rationality and order into the world which wouldn't exist otherwise. He molds his environment and exploits it for his own purposes. He feels he makes valuable and useful objects out of raw matter and he finds dignity in his work and in seriousness, realism, intellectualism, devising good laws, and imposing boundaries that keep disorder from overwhelming the culture.

On the other hand, Eastern man regards himself as but another cog in the great wheel of life. His individuality is apparent, but he feels he is merged like a drop in the cosmic ocean of life. He sees every entity as a manifestation of the free-play of the single divine substance. As far as he is concerned, man is supposed to partake of and enjoy the caprices of life. Work for him is but a matter of necessity. Human dignity resides in humor, fantasy, love, play, and spontaneity.

But Western man, again, glorifies the strong, aggressive, disciplined ego. Being able to cope is his highest ideal. To force the body and emotions under the total control of reason is a lifelong aim. Although he believes that mature person should be able to work and love, responsibility comes before love. The ambiguities between science and faith are seen as a perpetual tragic conflict, but for him to seek a life without conflict is unrealistic and a flight from responsibility. A strong, central government is his political ideal.

Eastern man is quite the opposite. He shies away from egocentricity. He tries to purge his head of calculation, and instead allow instinct and compassion to govern him. Wondering awe and childlike innocence is his way to stay in touch with God. Aggressiveness is vanity if not insanity. To force one's head to dominate the body is to subvert one's creative powers and to spawn insanity as far as he is concerned. Pure democracy is his political ideal.

Even in medicine, traditionally, Western medicine is quite different from in the East. Here the physician acts as an objective, professional expert who takes charge and intervenes with

chemicals or surgery. Now, in the East, the therapist acts more like a guide with loving empathy. He searches for sources of imbalance and emphasis is placed on allowing the organism to naturally achieve a state of harmony between mind, body, and cosmos. So, his intervention is minimal. His therapies are designed to diminish the head's busy dominance, and thereby, return the center of being to the body.

Western—Apollonian—thinking flourishes in male dominated, pyramidally structured societies where masculine traits such as practicality, rationality, aggressiveness, and authoritarianism permeate the culture. Dionysian thinking is native to the matriarchal societies and planting cultures where the cycles of seasons and the dependency on Mother Nature is the basis of their existence. There the feminine virtues of surrender, trust, and nurturance are regarded highly. Within an Apollonian culture, any activity which depends upon surrender of personal control is resisted. Play, leisure, mysticism, ESP, poetry, fantasy, these all tend to be repressed because they are threatening to the work ethic. Our Western cultures, our patriarchal cultures, usually make their citizens ashamed to experience ecstasy and the sublime. They even find it difficult to find the humor of life. It seems like Apollonians must always be doing and making and changing things. They have a hard time just being and enjoying.

On the other hand, the romantic imagination of Dionysians makes it difficult for them to work or to decide to recognize the value of conflict and anger, to be efficient, and to deal with the realities of evil and suffering. It seems difficult for them to use power, plan societal change, and work within institutions. They

find it easier just to flow along and to immerse themselves in emotions, fantasy, and mysticism. It seems unnatural to them to make commitments or accept discipline, recognize limits, and become responsible persons.

People who live out their lives exclusively in accordance with one of these two world-views are severely crippled by their one-sidedness. Moreover, they are really kind of dangerous, since both views tend toward fanaticism when separated from the counterbalancing of the other view. Unfortunately, this imbalance applies to almost everyone on the planet. It is important for Americans to understand that these cultural preferences are the result of their having been a part of the patriarchal, Western civilization. Although several centuries ago, Europeans were agrarian people who worked closely with the land, and were in tune with the diurnal impulses of nature. We turned from that maternal, life-giving emphasis of nature-consciousness to materialism and ownership. This was brought about by the rise of the merchant middle-class followed by the Industrial Revolution. Emphasis on boundaries and acquisition promoted separateness and covertness. The masculine, militaristic, and patriarchal traditions of Western society came to the fore to organize and channel human energy into disciplined nationalism.

Reintroduction of Balance in Today's World

CJ: Richard, certainly there still exists the emphasis, today at least, on boundaries and acquisition in our Twentieth Century Western society. The accompanying alienation and covertness that results is pretty obvious. The question is, how do you intend to circumvent the situation in Stelle and Adelphi?

RK: For instance, Stelle's closely integrated economy is designed to play-down individual ownership and acquisitiveness in order to encourage restoration of a balance between practicality and ideality. Of course, there is a basic human appetite to devote oneself to a worthy effort that rises above self-indulgence. There are many satisfactions that are derived from working for the common good of many other people and coincidentally, helping to build something greater than oneself with which the person can identify. The private enterprise profit motive is still alive, but we are trying to give it a conscious. Stelle is at the forefront of the larger trend of the business corporations to become benign and less exploitive of their workers. People are willing to serve within a larger organization to effectively accomplish mutual goals without personal monetary reward or acquisition of power being their prime spur to putting forth their best efforts. This has been proven again in Stelle as well as many other organizations.

If a person does not feel the American immigrant's hunger for ownership of real-estate, then he is not driven to exhaust himself gathering possessions and fighting to get to the top income bracket. He can then feel free to cooperate rather than compete with his fellows, and his whole basic attitude of what is important to him begins to change.

Efficiency and ecstasy are both important in their related spheres of activity. Learning to combine them in a balanced mix is the task of the next few generations, as I see it. The Nation of God must be comprised of such men and women who are living the whole human experience.

History of Matriarchal and Patriarchal Views

CJ: Let's hark back to an earlier situation, if you will. To your knowledge, Richard, what kind of activity are the Brotherhoods engaged in to get the ball rolling, so to speak, in an effort to reintroduce a balanced society on Earth?

RK: The great civilizations were wiped out at the world-wide geological cataclysm 7,500 hundred years ago when the Earth's entire crust slid to an a new position relative to the poles. The survivors did not have much. They returned to an almost stone-age existence then. Matriarchy was almost exclusive everywhere in the again primitive world. The Hermetic Brotherhoods, which were responsible for the design of the Great Pyramid of Gizeh, which was built 6,700 years ago, was used as the agency for reintroducing technology into the world. The mystery taught by the Hermetics is precision, and scientific and engineering technology are closely tied to the disciplines of mathematics in which this Brotherhood specializes.

They carried out their plan through two Semitic peoples, each of whom the Brotherhoods gave a philosophy and religious cohesiveness and a name. These were the Minoans on the island of Crete and the Jews. The people who eventually became known by these names were selected for the Hermetic program because they were kind of feisty nomads who had few ties to the Earth religions of that period and were usually aggressive raiders. They were unlike the whole rest of that part of the world which then consisted of matriarchal planting cultures.

They Hyksos were involved in the building of the Great Pyramid at Gizeh. They came from a region east of present-day Turkey.

Over a period of a century they gradually migrated into Egypt. This, incidentally, was the first of two invasions. The second Hyksos invasion being three thousand years later and was much less peaceful. At any rate, a few members of their race who were subsequently born in Egypt gradually took over the administration of the country and prepared the way for the construction of the Great Pyramid. When the construction was completed, these people disappeared from Egypt as mysteriously as they had entered it. Actually, from Egypt they migrated to Crete and eventually they became known as the Minoans, then the only seafaring people in the Mediterranean area. When the volcanic island of Santorini, north of Crete, exploded some 3,300 years later and made Crete uninhabitable, the Minoans dispersed to several of their close-knit colonies in Greece, Phoenicia (which the Bible calls Philistia), Carthage, Assyria, and Wales.

Their introduction *en masse* into the matriarchal cultures of the Carians in Greece created a cultural upheaval that was intended by the Hermetic Brotherhoods, which then, incidentally, setup headquarters in Greece at that time. The Carians had close bonds with Mother Earth: her seasonal rhythms, the agricultural mysteries, and maternity. The Hermetics carefully evolved patriarchal attitudes in the masculine, courageous bull-worshipping Minoans. The new Minoan influence in Greece called to the Carians to strive toward spiritual ambitions. This historical episode was commemorated in the tale of the Titan Prometheus who challenged the gods and brought fire from Mt. Olympus down to man. Thereupon Hellenic man rises above his matriarchal body centeredness and becomes aware of a higher calling and aspires to cosmic exaltation. He dares to become as the gods, and struggles toward his own divinization thus taking on the painful strivings of intellectual and spiritual advancement.

Individual overriding of nature and accumulating property and wealth as a means to power are the by-products of the Greeks acquired world-view from the Minoans.

CJ: Richard, why would the Brotherhoods have an interest in introducing patriarchal concepts with the uprisings and struggles it will bring into a relatively peaceful setting?

RK: Because a purely matriarchal society stands in the way of spiritual development of the individual and prevents technical, rational progress. The Brotherhoods undertook that challenge of a complacent, stagnating world that was not fostering Egoic balance, anywhere. The Hebrews were enticed into Egypt by Joseph—you remember the boy with the coat of many colors, who was the son of Jacob—and then Joseph, who later became a member of the Brotherhoods finally brought his father's tribe out of the wilderness in order to educate them over three centuries and turn them into a patriarchal society under Moses.

Again, the Greek gentiles and the Jews were the two agencies prepared by the Brotherhoods to spread the word of Christian thought. The Jews gave Western civilization the concept of obedience to authority, personal sacrifice to a king of a priest, male superiority, denial of the body, and shamefulness of sex. At the time of Christ, Greek philosophy supported these same concepts except the Greek might be ashamed to have a body for the reason that it demonstrated that he was still too base, spiritually, to do without one. Minoan colonists carried the cause of patriarchy throughout the Mediterranean area, and the Romans learned it all too well from their Etruscan forbearers. The legacy of masculine machismo plagues us to this day, in

Western civilization. And surely, the Brotherhoods saw the end results of all this, for it has been foretold in the Great Pyramid, in Biblical prophecy, and especially in St. John's Revelation of the End Days, just before the beginning of the Nation of God and the Golden Age. The recent world-wide domination by patriarchal attitudes and Apollonian thought has given rise to the wholesale industrial pollution, destructive rape of agricultural lands, power politics, the madness of war, economic enslavement, individual inability to love; a whole pervasive pathological violence all leading to the brink of Armageddon.

CJ: I guess the question right now is, Richard, is whether man will regain civilization enough to be able to save himself. At least, a balanced civilization, shall we say?

RK: Yes. But, we seem to have to go to extremes somehow before we become truly aware of the need for balance and moderation. The Great Plan of the Brotherhoods is calculated to lead us back to a condition where we will have the great advantages of technology and still preserve our oneness with the Earth. The establishment of the Nation of God, which Stelle and Adelphi are helping to bring about, will be guided by an enlightened syntheses between practical and spiritual, Apollonian and Dionysian; the patriarchal and matriarchal concepts we have been talking about.

But, either outlook by itself leads to a dead-end. Of course, the manner in which various people have adopted and responded to patriarchalism was their own doing, not the Brotherhoods. It took some sixty-six centuries to fully develop the cultural characteristics of Western civilization that it needed to lead to

the hoped-for balance. And then, suddenly, it took less than a century for technology to flower.

Reintroduction of Balance in Tomorrow's World

RK: Now that we have technology, let's hold on to it and bring it under control of human values. Psychology can show us the way to understand how we got into the patriarchal syndrome so deeply and how to find out way, sanely, to the balance that human beings so desperately need in order to prove for mankind's material and spiritual needs over the future millennia. A colony of only 144,000 men and women of the Brotherhoods plus their children is destined to preserve both technology and a balanced cosmic view for dissemination throughout the world after Armageddon. For this reason, Adelphi and Stelle are dedicated to the sensible preservation of advance in the technology while also educating its members in the ways of finding true fulfillment of their humanness, thus they will be better able to acquire Egoic balance for them to attain Initiation in an imbalanced world.

Conclusion

CJ: Richard, once again an absolutely fascinating viewpoint: practicality and hope and a much larger dimension on history than I think I have ever heard before. Thanks for being here with us today, Dick. It was really enjoyable.

RK: Thank you.

CJ: All right. And, to those of you in our listening audience thank you for your attention once again and we invite you, next week, to join us in, "The Pursuit of the Ultimate Frontier."

... it began with the fact that women's biological role is different from men. A woman's life in that prehistoric era centered primarily around her bearing and rearing children. The man, on the other hand, became more practical in his concerns: he had to track and kill animals, and he had to protect his family from predators. Cunning, courage, skill, and sheer brawn were necessary for his having what he wanted. The so-called masculine and feminine traits slowly evolved over millennia and differentiated the outlook of the two sexes.

In those parts of the world where agriculture and animal husbandry developed, the hunter became relatively unimportant to the needs of his people and his dominance declined. So, the maternal, nurturing aspects of the woman rose to a comparatively more prominent role in the life of the tribe. Where people remained dependent on hunting for survival, the masculine, aggressive outlook predominated in the tribe. Thus arose the matriarchal and patriarchal ways of life in various parts of the globe and at different times in man's history.

The different emphasis developed by male and female Egos in their sexual experiences up to that time began to merge in early Lemuria. As centuries passed, men and women in Lemuria each acquired the better aspects of masculinity and femininity for themselves, while eliminating the less desirable traits associated with male and female personalities differences. The process of consciously working to grow in this way concurrently strengthened both sex's powers of mind and their mentality grew apace along with practicality and ideality.