

## Chapter Four

### The Placental Mammal

#### The Full Classification of Woman.

It seems it was convenient in the past for taxonomists to be forgetful of the fact that it is the female of the species that has the characteristics which determine the *Class* name - placental mammal.

**Phyla** are the large main divisions of the plant and animal kingdoms, whilst species are the fundamental small units.

**Phylum Chordata.** Bilaterally symmetrical animals with a notochord, gill clefts in the pharynx and a dorsal hollow neural tube.

**Subphylum Vertebrata.** Animals having a definite head, a backbone of vertebrae, a well-developed brain and usually two pairs of limbs. They have a ventrally located heart and a pair of well-developed eyes.

**Class Mammalia.** Warm-blooded animals whose skin is covered with hair. The females have mammary glands which secrete milk for the nourishment of the young.

**Subclass Eutheria.** The placental mammals. The young develop within the uterus of the mother, obtaining nourishment via the placenta.

**Order Primates.** Monkeys, apes, man.

**Family Hominidae** Humans and their precursors.

**Genus Homo.** Includes modern man and a number of closely related extinct species.

**Species Sapiens.**

Homo, from the Latin *homo*, means collectively *man and woman*.

Homo, from the Greek *homos*, means *same*.

Homo- as a prefix or combining form meaning *same* is contrasted with hetero- meaning *other* or *different*. A homosexual *same sex* relationship contrasts with a heterosexual *self-other sex* relationship.

In the self-other revelation of Existential Relativity,  
heterosexuality engineers all biological evolution.

Homosexuality can be meaningful psychologically:  
biologically, it is generally infertile and sterile.



As far as we know now, in this the 21<sup>st</sup> Century, the Placental Mammal is at the Pinnacle of the Tree of Life on this Planet. It would seem that the continuity of all selflife existence for evolved higher animals has been, and still is, solely the self-functioning and responsibility of the female placental mammal who, as scientists generally agree, is the goal of biological evolution on Mother Earth.

There were matriarchal cultures in the distant past in which the mystery of new life, of birth and growth focused attention on maternal aspects of contemporary deities whose first representations were artistically exaggerated female figurines. Human sexual intercourse, whilst being instinctual from the other's gene-presence within, was ritually associated with procreation in spite of the very long period of gestation. Later in time, servant man superficially divined a male causal role in all animal propagation. He reversed woman's superior position and made himself the lord and master of she who formerly was his lady and mistress.

With prejudiced superficial assessments, patriarchal authorities considered the female as merely the receptacle of the male semen from which all new life had its assumed beginnings. Philosopher-Scientists like Aristotle and others with a questioning frame of mind put forward theories of sexuality. For Aristotle, *homunculi* existed in the male seed. Homunculi were fully formed miniature human beings ejaculated into the female womb in copulation. The same agenda applied to all creatures. Seed plants and their flowers gave visible evidence of something existentially quite different, of distinction and union. Both fauna and flora had their mysteries of life and death and their unveiling challenged human understanding.

The cultural and scientific revolutions which have characterized the last four Centuries have left Philosophy and Theology in a state of having to rethink and remodel their basic postulates and rational procedures if they are to have any relevance and credibility for the generations to come.

We feel quite comfortable when it comes to the observations we make of outer space from our home on Planet Earth. A flat Earth seemed plausible to many past cultures. The sun was observed to rise each day in the East and moved across the sky to set in the West. We still speak today of *sunrise* and *sunset*. There were many other

movements in the heavens which attracted the attention of observant folk. Not the least of these was planetary motion.

It was the Greek mathematician and astronomer, Ptolemy who in the second century CE at Alexandria wrote his text describing his detailed observations of the movements of the Planets in the sky. He made use of epicycles which were small circles whose centres moved around in the circumference of a larger circle. His written works became the standard texts up to the Renaissance and his geocentric system of Astronomy prevailed until Copernicus.

Nicolaus Copernicus, 1473–1543, was a learned Polish astronomer who promulgated his own heliocentric theory of the heavens. In his studies he became dissatisfied with Ptolemaic Astronomy. He postulated that the Earth had a daily rotation about its own axis and a yearly motion around the stationary Sun. Contrary then to accepted belief, the Earth could no longer be considered the centre of the Universe. He wrote his great work *On the Revolutions of the Celestial Spheres* as a mathematical reinterpretation of Ptolemy's ideas. He was always hesitant about publishing his writings, fearing the impact of such with intransigent theological traditions. Late in life, his friends undertook the task and a copy was said to have been brought to him on his deathbed.

It was the destiny of Galileo Galilei, 1564-1642, to light and kindle the fiery controversy between Ecclesiastical Authority and Empirical Science in regard to the Copernican System of Planetary motion. The flames were finally put out in 2000 with an official Vatican apology.

Who was right, Ptolemy or Copernicus? Ptolemy understood his Astronomy as viewed from standing on a fixed Earth. Copernicus saw his as if he were standing on a fixed Sun. They were both right in their own ways. Their observations were relative to their individual, but different, frames of reference. There is a principle in Philosophy known as Ockham's Razor and one way of stating it is that complicated explanations should not be invented or continued in use, if more satisfactory simpler ones exist or can be found. For this reason we prefer the Copernican system to the Ptolemaic in describing planetary motion. If Galileo's telescope was held in disdain and dubbed by clerics *The Instrument of the Devil*, a similar fate did not lie in store at the time for the microscope.

For many it was merely a novelty, a toy to amuse rich ladies. Its findings only dealt with very small things which, for the most part, were deemed insignificant and of no great consequence. They did not seem to have aroused any ecclesiastical suspicions. But in time all this would change and if the Copernican Revolution was upsetting, the Sexual Revolution which followed later with the invention of better microscopes would initiate changes and would have effects as if Academia were hit by a cultural tsunami. If the telescope made earth dwellers aware that they were not central to the Universe, the microscope disillusioned male chauvinists of any pretence that their sex was the all important factor in the propagation of human life.

It was the English physician William Harvey, who was not only responsible for a treatise on the circulation of the blood, but who also wrote in 1651 on *Concerning the Generation of Living Creatures*. The book was mainly concerned with the development of the chicken in the hen's egg. He insisted that the origin of the embryo was to be found in the egg and he startled the world with "*Omnia ex ovo*" (Everything from an egg).

These words might well be said to have heralded the modern sexual revolution and initiated the toppling of the male pedestal of presumed superiority. Having no microscope, he could not see and describe the appearance of spermatozoa whose nature was not demonstrated until 1686 by Leeuwenhoek in Holland using a more advanced and powerful microscope. Harvey thus remained uncertain as to how the fertilization of the female ovum was accomplished.

Almost two centuries later in 1827, Karl Ernst, Ritter von Baer described his discovery of the mammalian ovum. In his book, *On the Mammalian Egg and the Origin of Man*, he established that all mammals including human beings develop from live eggs. There could be no fatherhood without motherhood, though there could be, and is, motherhood without fatherhood as in parthenogenesis or self-fertilization with bees and some arthropods. Sexual propagation was essentially a manifestation of Existential Relativity. It is only an ignorant father of lies now who claims any kind of absolute divine ordinance for fictional male pre-eminence with its consequent usurped cultural and religious dominance over women.

The continuity of higher forms of life is through live ova or eggs gene-coded to generate live eggs from within other live eggs ad

infinitum. It would seem that the human embryo first develops as the female part of a maternal self-other two-in-oneness and only changes later, if necessary, to male by some stimulating hormonal factor as for example with the female clitoris and the male penis. They are homologous, both developing from the same embryonic structure.

Strictly speaking, all biological cell reproduction is asexual being accomplished by a continual fission process of one mother cell dividing in a complex process into two new identical daughter mother cells. This process is called *mitosis*. Initially the propagation of primitive living species followed this pattern.

After a certain stage was reached, biological evolution could only continue and progress by means of distinct new individuals who were limited by spaced time. With Nature's sophisticated introduction of male sexuality's distinctioning *other* principle, there is seen the sudden appearance of totally new and unprecedented cyclical phenomena, namely, the birth and death of the individual. With paternity comes mortality.

Sexual distinction, with its concomitant processes of union and fecundation, though suppressing the immortality of the individual, was an indispensable means of ensuring that a strain progressed towards a designed complexity. By the mixing of foreign strains, and by the pooling of acquired characters, heredity would be modified and enriched.

Biologically, it would appear that the male's ordained natural function is as *the other tem* in a *sexistential relativity*. His role, nevertheless, is merely ancillary, transitory and complementary to that of the female by providing distinctioning, fertilizing and custodial elements in moments of time, for new *other* life and for death. The same applies to his role in human cultural evolution.

When a dividing cell is examined microscopically, elongated dark-stained bodies are made visible in the nucleus. These bodies are called *chromosomes*. They are distinctly seen in this way only at the time of cell division. Chromosomes invariably exist in pairs and in the iterative process of mitosis or cell division, each daughter cell receives the same number and kind of chromosomes as its parent.

The mechanism of mitosis is quite complicated. Each individual chromosome does not split down its middle as was once thought, but actually synthesizes an exact conjugate copy of itself. At the very

brief time of cell division, each of a human cell's 46 chromosomes (2 x 23) would have produced exact replicas of themselves and there would be 92 chromosomes in the cell.

Sexual propagation differs from the above asexual reproduction. Sexual propagation involves the fusion of two special sex cells called *gametes* (the female egg and the male sperm) to form a *zygote*. Though their nuclei fuse together to form a single nucleus, the individual chromosomes within the nucleus remain distinct. Cells such as gametes whose nuclei contain only one set of chromosomes are called *haploid*. Zygotes whose nuclei contain two sets of chromosomes are said to be *diploid*.

A zygote has twice as many chromosomes as a gamete. Hence the need for a special type of nuclear division process, called *meiosis*, whereby the chromosome diploid number of sex-cells is halved to form haploid numbered gametes. When two gametes are united in fertilization, the normal chromosome diploid number is restored.

Biologically, the male function in sexual propagation is merely transitory, and like man's role in general, but a passing phase and fertilizing factor in a moment of spaced time. An adult testis is stable both in structure and role and secretes only one hormone to promote and maintain masculinity.

On the other hand, woman's endocrine control of phase-linked sexual functioning is much more involved and far more highly evolved. It is to the mother's self-functioning feedback system that a future generation owes its becomingness. Though male and female are correlatives and complementary parts of a cosmic duality, it must always be remembered and understood that in human sexual relativity, man's role is to serve woman with distinction in union.

In general terms, we often combine the same gender in the parental relation. In Biology, *mother-twin-daughter* is a common expression in dealing with aspects of asexual reproduction while *father-son* has been sacred to the Theology and Politics of patriarchal cultures. The archetypal female-male relation in self-otherness, both logically and factually, precedes real biological sexual parenthood. Here again culture has determined aspects of this relation. Mechanically we have both the inside female hollow and the outside male insert. This is valid but quite superficial and doubtless is of men's engineering. It does

little to sound and appreciate the unseen depths of a more highly evolved female complexity.

Sexuality, as we humans experience it, implies two things at once. It implies a distinction of either man or woman and it also implies a union whereby man and woman become one. In sexual union we have the unity of both distinction and union. The distinction between distinction and union lives on now in union. Distinction is not done away with but is compounded with union in unity.

For modern empirical scholarship to accept a consistent theory of the role of sexuality in biological evolution it is necessary to outline a plausible sequence of events in the dawn Ages of Life on this Planet. Progressive and rapid evolution within any species could well be assured by a favourable mixing of some different strains in various environments and then compounding their hereditary modifications. Cellular asexual or non-sexual reproduction has been on this earth ever since the very first selflife manifested its self-functioning there. Physics and Chemistry prepared the way for Biology.

With the sacrifice of some of their mass, fundamental dualized complementary particles serve as or help to build up the nucleons (protons and neutrons) which in turn serve to build up other atomic nuclei. The latter, clouded with potential-reducing electron-charge, are formed into individual atoms which under favourable reduced energy conditions then come together to form molecules. Atoms and molecules, either neutral and dipolar, or charged as ions, can become integrated or made to coalesce, usually by attractive, potential-reducing electrostatic forces and select catalysts to form one, two or three dimensional lattices.

With types of one dimensional lattices aggregates known as polymers or macromolecules arise with possibilities of new spatial arrangements involving coiling and twisting. Among the most important and fundamental of these are the complex proteins and nucleic acids which form colloidal-state collectivities of organelles like chromosomes. The latter's spiralling double-threaded, mirror-symmetrical helices make for a mother-twin-daughter fission process under select energy level and catalytic stimuli, and reproduction is rendered possible in what then become living cells.

All biological cell reproduction, in the strict sense of the word *reproduction* as meaning producing exact copies of itself, is asexual.

Sexual reproduction is really a misnomer. Sexuality is a requirement for efficient propagation, but it is not precisely a true reproductive process. It exhibits a plurality of functions in the cause of adaptation and the perfecting of already existing species, whilst being indispensable in the initiating of new individuals, and hence possible new species.

Reproduction or replication makes two of the same sort from just the one single and same parent. The latter, as mother, loses its complete individuality in the formation of two such new potential mothers who now continue the process. Life itself manifests this never ending maternal fruitfulness in which there is no place for death, except through accident.

Sexuality, on the other hand, is a means of making one different sort from two distinct parents who do not lose their individuality in the process but who are nevertheless doomed to the extinction of death once their usefulness is expended. Reproduction effects an increase in quantity by changing one into two, whilst sexual union affects quality by changing two into one, fission and fusion, distinction and union, Existential Self-Other Relativity.

Cells are united into groups which in turn become differentiated into various tissues. These serve the distinct and very diverse organs which integrate to form complete living organisms. Evolution does not cease here. Organisms gather together into societies, and the process continues in ever-expanding spheres of unified diversity and increasing coherent complexity in which the type achieves a kind of potential immortality by its service to and incorporation into an increasingly interrelated and interdependent commonwealth or shared environment.

As stated above, after a certain stage was reached, biological evolution could only continue and progress by means of distinct new *privatized* individuals who were limited by spaced time. From the point of view of simple organic evolution the greatest invention and revelation of Aseity in Nature is the cycle of birth and death.

It is the transitory and short-lived physical individual who now constitutes the rudimentary elements of progressive biological evolution. With the advent of the distinctioning male, sexuality and its consequence of the eventual death of the new individual, became the novel means to evade the rigidly conservative traditions which

dominated, and as it were, enslaved the inorganic and early organic universe. Thus was prepared a way for a furtherance of freedom of activity and emancipation from too much outside dependence culminating in human liberty and in self's ability to choose *this and-or that*, especially in hypothetical *if...then...* situations.

Sexual two-in-oneness is the great servant of evolution. It does not serve directly, as its end, mere biological reproduction which is antecedently accomplished in living cells by stimulated mitotic fission. As explained already, mitosis is cell division when each daughter cell has the same number of chromosomes as the parent-mother. Diploid cells such as zygotes, have nuclei containing two sets of chromosomes. Haploid cells such as gametes, have nuclei containing only one set of chromosomes. In the reduction division of meiosis, the daughter cells have only haploid sets of chromosomes.

Existential Relativity in sexuality represents Nature's most ingenious dualistic method of ensuring the perfecting of existing individuals and future ones as well. For the sake of economy and convenience, sexual biunity is incorporated into a propagative cycle at its most efficacious moment, whilst still remaining, however, functionally distinct from mere reproduction.

The driving tendency of living things to adapt themselves is a manifestation of a search for equilibrium similar to that observed in the inorganic world. There, a system always tends towards a state of equilibrium corresponding to the minimum of free energy which is compatible with its total energy.

In already formed members of a class of living things this equilibrium tendency towards a non-evolutionary slothful self-sufficiency is prevented by an immanent otherness programming. This latter's need finds natural fulfilment through haploid fission and subsequent diploid fusion with an *other*. New characteristics are introduced into older species, whilst at the same time there is provided the possibility of developing completely new ones and even new types of living things by chromosomal gene mutation. Thus the equilibrium barrier is continually being broken.

In actual biological propagation, sexual distinction and union is merely a conditional occasion for any increase in the quantity of individuals. It is a functional element for diversity. It is the efficient cause for quality, sometimes for better, and often unfortunately for

worse. Evolution, through sexuality, guarantees that in more ways than one, some of the good will get better and that many of the bad will get worse.

If the transitory or limited self-perpetuating powers of two relatively unrelated parent organisms are joined together through union of their genetic material or genes, then the resulting offspring may acquire a survival or perfecting potential which is far greater than that of either parent alone. They could be worse off too. They may acquire a double share of undesirable qualities which may hasten their demise and bring about the eventual deterioration and destruction of the particular strain.

Reproduction is conservative. By it, parental characteristics are passed on faithfully in a precise mother-twin-daughter fission fashion from generation to generation as long as the surroundings are favourable. Sexuality, on the other hand, is a liberating process. It helps survival under changed or new conditions and by combining the best features of both parents can introduce doubly advantageous material into the resulting organisms. It thus has adaptive and perfecting value for both already existing, and also possibly improved future individuals who will in time spread their new advantages throughout the whole population. Freedom from blind traditions and inertial conservatism are thus secured for all time.

The sex relationship of man and woman participates by analogy in very many of the experiences of biunity which we both perceive and conceive. Sometimes it is found convenient to allude to contrasting masculine and feminine overtones of meaning and activities, as when we associate right-lobed cerebral functioning with feminine and left-lobed with masculine.

We can consider cultural evolution in the East and the West from such lines of contrast. Speaking in generalities which necessarily overlap, the East is more intuitive, the West is rather more ratiocinative; the East is more concerned with percepts, the West with concepts; the East seeks perfection in feminine, right-lobed unifying activities like contemplation, whilst the West waxes strong in masculine, left-lobed meditative distinctioning as in scientific and philosophical analysis and legislation for uniformity. Each human being is a blend of both, having resulted from the fusion or two-in-

oneness of a female egg and a male sperm, and each of these two contribute to the genetic blueprint of the new individual.

We are living examples of the unity of distinction and union. Though differentiated physically, generally as man or woman, each human self must become integrated psychically. Psychically we are not sexless, but both sexes in one. We are hermaphroditic in the inner space of our whole self's consciousness, female in immanent parental first person "I am" being and male in transeunt filial second person "Thou art" becoming. The maiden self in the psyche knows both being and becoming. Her alpha-self's being is fertilized by male distinctioning and she conceives her omega-self's offspring of man's becoming.

There are also arithmetical considerations which are relevant to certain aspects of their assigned respective parental relations in the course of biological evolution. In asexual cellular reproduction, the mother-twin-daughter iteration prevails. In sexual propagation, the sire-son relationship is evident. Though both are generative of distinction of existence, they are not productive of essential diversity. Their individual fruitfulness is mere uniformity. The same sort of thing is produced in each case. In themselves, however, they are processionally different.

In the sire-son relationship, one unit begets one other unit and they both enjoy distinct existence. In the mother-twin-daughter relation, a single unit begets a plural unity and only the begotten new potential mothers persist in this unity. In the *male*-procession the identity of each singular unit is maintained, whereas in the *female*-procession the original singular unit loses its singularity and becomes a plural identity. The oneness of the original maiden unit mothers or grows into a unity of distinct identical units.

The most meaningful and highly evolved representation of the self-other archetype is this contemplated woman-man duality, in which the *man* then can be linked with the principle of outside distinction of units, the external father or son, the transitive temporal physical, whilst the *woman* is linked with inner union, the mother with her otherself, internally and eternally in her womb, the reflexive psychical.

At so-called conception, the zygote is genetically blueprinted as a potential human being with twenty three pairs of chromosomes, one of each pair from its mother and one of each pair from its father. The

blueprint of a potential human being is neither an actual real person nor an actual real human being.

Genes are units of inheritance. They are a sequence of DNA on a chromosome. DNA (deoxyribonucleic acid) is one of a class of large molecules which are found in the nuclei of cells. They are responsible for transferring genetic characteristics. The historical Jesus would have had genes, the genes of his parents.

Each gene contains data coded in the form of a specific sequence of nucleotides within its DNA molecule. Both parents contribute their individual genes to program together a new future human being. Twenty two of these pairs are called *autosomes* being identical in size and shape. The other pair of sex chromosomes differ in women from men. Normal women have two identical, relatively large X chromosomes, whilst normal men have one large X joined to a comparatively small Y chromosome. In the normal fertilized ovum there is always one maternal X chromosome together with either an X or a Y paternal contribution. As a rule two X-s result in a female and an X and a Y in a male.

Once it is implanted in the womb, the new zygote is specifically called an embryo. Technically, biologists experiment with frozen zygotes, not embryos. Seven weeks after implantation in the womb, the embryo is usually referred to as a foetus.

Language analysis would distinguish between the individual identities of a *human being* and a *human becoming* and also the generic abstractions *human being* and *human becoming*. Female human beings have in their ovaries live *eggs* which are the primary, first stage, units of human becoming. The second stage live zygote is neither an actual human being nor an actual person. It is merely a potential human being, a potential person. It is courting chaos to try to legislate for such potential persons. Laws should apply only to actual human legal persons.

In the mother's womb, the second stage development of a living human becoming from zygote formation to birth reveals all the phases of the evolution of physical life on earth. Ontogeny is the development of an individual organism and recapitulates Phylogeny which is the development or evolution of a kind or type of animal. Ontogeny recapitulates Phylogeny.

There is an observable overall resemblance between evolutionary processes and embryonic development. The embryos of higher or more complex animals resemble the embryos of simpler or less complex forms. The first states of all vertebrate embryos bear extraordinary similarities, and differentiating a human embryo from that of a frog, fish, chicken, or pig is not easy.

To call human embryos sacred persons, whilst labelling their look-alikes just as mere animal embryos and usually of very little consequence has no factual basis. Zygotes have not yet got personal names. They all share selflife according to their genes. After the cutting of the umbilical cord, a new born human being only becomes a legal person with rights when it is given a Registered Legal Name by the appropriate civil authority.

In a woman's ovaries long before her menstruation begins at puberty, there are live ova or eggs (gametes) already genetically programmed to produce live eggs within other live eggs ad infinitum. Every ovum is biologically sacred. Though a live virgin ovum is not yet *a* human being, it is part of and shares the integral selflife of an already existing human placental mammal.

It might well be considered as a human becoming. It does possess haploid human being and is potentially capable, if given appropriate biochemical or biophysical stimulation of becoming a new individual human being, either identical to her as a clone or if given added *conceivable* genetic material from a male sperm, to develop into a unique distinct human being having a combination of both parents' gene-traits.

When such a latter biune conceptioning occurs, there is a two-in-one fusioning of pre-existing self-functioning live haploid human gametes. Two live haploid human gametes fuse together to form or beget one live diploid human zygote. Arithmetically, two ones become one two. When does the enwombed offspring of an actual human being become *a* new distinct self-functioning human being in its own right? Physically it does so only when integrally separated from its mother after birth.

Mother Nature dictates that the continuity of all human selflife existence is the sole function and responsibility of the human female placental mammal. She shares her own selflife with her human ova. They are part of and consubstantial with her. They are programmed

by her genes to initiate a menstrual process which either terminates in periodic self-disintegration and subsequent natural abortion, or if stimulated by fusion with a male gamete or sperm, to become a diploid zygote. Her human ova, fertilized or unfertilized, always belong to her. The decision to terminate a pregnancy is hers. Begetting and nurturing human life is a mother's business.

There still prevails much confusion and contrived ignorance in popular thinking and religious teaching in relating the traditional but unscientific Theology of the past to the verifiable realities of present-day embryology.

In Patriarchal and Medieval mindsets, conception was the event when the spirit of the same-sex motherless sire-son deity breathed into and infused an immortal human soul into the seed which the active male partner had ejaculated into the void passive female receptacle. It would seem that many modern religious, political and legal authorities still have no empirical knowledge of biological evolution nor any personal understanding of the complexity of human sexual propagation.

Many well-meaning adherents of Monotheism would like to believe that this outside motherless male omnipotence still breathes into and infuses the individualized soul of a new human person into living matter subsequently to, or at the moment of conception, when the genetic material in a living human sperm gamete fuses with the genetic material in the nucleus of a living human egg gamete. For biologists, however, conception is simply arithmetical, the event when two live ones become one selfsame live two.

Such notions may have been necessary to accommodate past theological reasonings but today they are scientifically gratuitous. Freely asserted, freely denied. It is true that once conception has occurred, the immanent Aseity continues to breathe the programmed growth of additional more complex biune selflife within this new identity. She animates both live gametes, egg and sperm. She also animates the live zygote when the live gametes fuse. There is only one Mother Self of the Cosmos who shares her own personal selflife with her enwombed spaced time otherselves.

Aseity exists without beginning or end. She IS. She is SELFLIFE. Her maternal self knows infinite personal fecundity and filiation in her collective self-other consciousness which becomes differentiated

and individualized in resonant spaced time human materializations. The human self, as a living image otherself of Aseity never dies. It only undergoes a new dimensioning in her collective self-other consciousness. The latter exists before physical sexual coition and conception's union of a living human egg with a living human sperm and continues its becomingness after death's physical dissolution.

As long as the embryo or foetus is guest in its mother's womb, it is part of her selflife and is not a new self-functioning human being having individual rights. Nature ordains that in the womb, it's life or death is solely the responsibility of the mother who, as a placental mammal, makes the decision who can enter her body and what can remain to grow within her with her own selflife. Only with the cutting of the umbilical cord is the new born offspring physically separated from the mother-self and becomes a new unique individual human being, though still theoretically dependent on her mammary system for nourishment. There are now two physically distinct spaced time human self-functioning beings.

Men, desirous of continuing their usurped patriarchal hegemony, need a steady supply of male offspring. They demand access to woman's body by fair means or foul. Such right of entry (*ius in corpore*) was once a strictly enforced decree of Christian Canon Law. It applied to both parties in Matrimony. Once a woman became pregnant, the male parent considered himself, or was legally made to consider himself, the part-owner or sire of the now-growing human embryo or foetus.

The one-sided motherless patriarchal culture, from which society is slowly being freed, has served its purpose of harvesting distinction and self-destruction, fratricide and genocide. Whilst woman is a begetter and bearer of life, fighting, pillaging, raping, destroying, killing others are activities which seem to come naturally to the *sons of men* and are manifestations of the *Motherless Child Syndrome*. The noblest way a man could die was in battle, killing his fellowman – for woman it was in childbirth. Mule minded males are reluctant to leave to women the managing of women's life-sharing business.

To be Aseity's evolutionary unit otherselves we need to become real distinct materialized *do-it-yourself* individuals. As such, in our male fertilized human species, the triunity of the *We-Us-Ours* collective self-other consciousness in the Mother Selflife Set is

undone. Such new *I-me-mine* privatization from the self-functioning whole carries with it the sentence and certainty of physical death. Nature's Law of Entropy teaches us this. The price of singularity is mortality. Children of men are born to die.

It is the being of Aseity's one divine Self that is becomingly reflected in every one of her other self-other-functioning feedback-systems. These echoing images subsist resonantly in her Unified Field of Existential Relativity. They all share existence in the spaced time evolution of her self-other-life.

Self-development through *otherness* is the characteristic of all living things. This author postulates a first basic Law of Cosmology. *All growth and subsequent sustainability in any evolved or still evolving system of the Cosmos is simultaneously reflexively self-functioning and transitively other-dependent.*

A woman's live ovum, whilst seeking and enjoying self-survival, is a self-functioning system of real haploid human being. While alive, it struggles as vehemently to survive at a molecular or microscopic level as does any self-developing fertilized version on the embryonic or foetal level.

Self-survival and adaptational self-development are basic to all living self-functioning systems. There is one more part to such *self* systems over and above the mere matter of which they are composed. If they are to exist and grow as self-functioning feedback-systems, they must from the very first moment of any such existence, already respire the vital breath of Aseity's force-field togetherness spirit which imparts to the growing system as a whole an entirely new and extraordinary dimension.

A chemically induced self-fertilization of a Queen Bee's eggs is normal. It is physically possible to do the same with frogs' eggs by simply pricking them. Such simple parthenogenesis would ensure a continuity of genetically identical new individuals or clones. If other-fertilized by a male sperm they would be genetically different. In both situations the self-developing new individual would be modified by whatever predetermining genetic data it possessed. In aseistic evolution, Mother Nature selects what fertilized individuals best suit the purposes of her future self-functioning systems.

As an integral self-other-functioning-feedback-system, Nature does not abhor abortion. Indeed she practises it in unique trial-and-

error techniques whereby she gets rid of what does not suit her progressive intentions. Menstruation can be understood as the visible showing of the abortive ending of one life-and-death egg cycle and the expectant beginning of a new one. This periodic monthly aborting or wasting of unfertilized once living, but now disintegrated human ova is really no different biologically from wasting aborted fertilized ones. Observed at the molecular level, they would be seen to struggle in biophysical agitation as they experienced the distress of dying.

Every human being is called to forsake its mortal human singular *I-me-mine* sole-self in order to participate in the plural triune divine *We-Us-Ours* before or after death or both. This is consonant with the self-sacrificial nature of orgasmic sexuality. Sexuality knows its most meaningful and profound reality in involvement with religion and selflife experience.

Personal development and self-transcendence through sexual relations can and should have sacrificial connotations. To sacrifice should mean to make sacred in an act of reverential worship. For sexuality to perfect a new cultural and religious species in the evolutionary ascent of human beings, we must apply such ideas of sacrifice analogously to personal relationships involving a self and its other. Unless the *I-self's* grain of selflife seed die, there remains but a sterile "me and mine", but if it submits to a psychical metamorphosis on encountering a beloved "you", then it enjoys a more abundant selflife life as "we-us-ours" in the oneness of existential togetherness.

In the orgasm climax of sexual union there should be experienced the ecstatic pleasure of a mystical death. Biology's sex-functioning introduces limits bringing eventual death to the individual's body and likewise psychologically, there should be exacted a similar transition with respect to the individual self's conscious personal life. This is the self-sacrificial price that has to be paid for Nature's selective growth in unity and complexity. Sexual fertility, with its potential for an increased quality and diversity in the fruits of its union, requires ultimately the sacrificial surrendering of the flesh-masked personal individuality of both its participants to knowingly experience love's Trinitarian togetherness as *We-Us-Ours*.

As a cosmic symbol and in the psychical realm of affective interpersonal relations and true mystical experience, human sexuality can be raised to levels of meaningfulness which totally transcend its mere biological propagative significance.

In Catholic Theology, the ingesting of bread and wine can be transubstantiated as a Sacrament from simple food and drink to be re-interpreted and experienced as a sanctifying Eucharistic Holy Communion. So also can the physical biune expression of human love be made the Sacrament of divine encounter and incorporation into the Trinity of We-Us-Ours. The material Eucharist is not intended for bodily metabolism. Likewise, sexual Communion can render procreation of new individuals unnecessary and artificial contraception both valid and advisable. Gluttony and lust are retrogressive and unbecoming. As the Sacrament of Existential Self-Other Relativity, sexual intercourse should always leave itself open to effect a more meaningful, sublime and sanctifying divine-human togetherness.