

	World's reality	Person's focus	Mode of G-d - connection	G-d accessed via	G-d's greatness seen via	G-d accessible in history from	What is the Torah about?	How should the Torah begin?	Foundational season	Advantage
Masculine	Negate reality of the world	Top-down; hierarchical; detached; provide structure below	Torah study: bringing higher truth down	soul / spiritual	Miracles, disruption of nature, redemption	Revelation at Sinai, giving of Torah	Manna: bread from heaven; esoterica / mysticism	First Law: sanctification of new month, Nisan	Nisan (spring)	Loftier
Feminine	Affirm reality of the world	Bottom-up; all-embracing and all-validating; engaged below	Prayer: elevating what is below	body / physical	Pattern of nature in the creation	Beginning / Creation	Bread from the earth; exoterica / clarification of law	Creation of World*	Tishri (Autumn)	Ultimate purpose & truth

* 2 approaches to the Creation narrative:

1) Process: Masculine: Heavens first: Genesis 1:1 (beginning of the account), 'In the beginning, G-d created the heavens and the earth.

2) Purpose: Feminine: Earth first: Genesis 2:4 (culmination of the account), 'On the day in which the L-rd G-d created earth and heaven'.

... Regarding the advantage of the feminine in the future (= Messianic) era, there are several stages. ... The Rabbis state 'In the future era, a woman will give birth every day' (Babylonian Talmud, Sabbath, 30b). There are two explanations of this: 1) from a single insemination by the male, she will undergo multiple pregnancies; 2) she will give birth daily, without recourse to even a single conjunction with a male. ... Both explanations are true, for it is known that there are two stages in the future era. In the first stage, the advantage of the feminine will still need to conjoin with the advantage of the masculine, although only once. In the second stage, the advantage of the feminine will be further pronounced, to the degree that she will not at all need to conjoin with the masculine.

... The beginning of divine service calls upon the masculine to draw lofty levels downward, so as to purify and clarify [i.e. to structure] the [non-differentiation] that is engendered and validated by the feminine. However, once this is has been accomplished, the feminine [non-differentiation] ascends above the masculine.

... Upon the completion of the divine service, 'the feminine will surround the masculine' (Jerimiah 31:21), and 'the strong wife will be the crown of husband' (Proverbs 12:4).