

It's evident is more than necessary for the human species that only man possesses the reason, not only because it allows its development and turn it more developed as a capacity of surviving, allowing the woman to be the complement for the duality of life, but because, since it is consequently from the interaction between life and nature, is necessary for the evolution of life, that occurs through the surviving. It's not possible for the woman to have developed the rational capacity because (being necessary for the evolution of life and consequent from the exercise of survival, which in the woman is limited to the subordination and complementation of man) she does not need nor may possess it, because, if it were possessed, the extinction of the human species would have occurred, since insubordination to man would be a consequence; that is, the woman did not develop the reason because she had never needed it, and never needed it because is not her purpose to develop it and can not exercise that with it (that is, reason is not only a capacity of life, but the principle which determines the existing reality for a purpose, so that the reason as capacity is the means by which life becomes harmonized with reason as principle and hence is determined by it according to the necessity not only in life, but in its relation to what constitutes it as such: the purposive evolutionary necessity to life itself, for, being the reason a unity and the life a unity, evolution is harmonized by it and, therefore, harmonized with the evolution of life as purposeful to its causality determinant of caused existence).

Therefore, for the life is not only necessary the reason that is a unity, but is necessary the duality of life as evolved by reproduction, that is, by the duality of the exercising of a rational harmony, so that the capacity rational is one and only in the man, meanwhile the harmony of this capacity is one and only in the woman, that is, if life is one and harmonized in a purposeful causality to its evolution, this harmony is a duality between what exercise and what is exercised; therefore, the rational capacity, since is exercised for the evolution of life by man in society, is complemented by its effectiveness in itself, that is, in the value of that which is greater than the individual worthiness and which manifests itself in the woman as the pleasure to subordinate the body to mind: happiness.

Thereby, the woman doesn't have consciousness, like the man have, but an emulation required to its complementation, however, I'm not referring to the consciousness of, what every single life existence have, but to the mental process consequent to reason and necessary for its exertion in the body, that is, for his domain in body and the exercise of reason in life (so that, by satisfying the needs of body, the mind not only subordinates it, but dominates it by being, as the most evolved factor of life, the purpose of its evolution as an existence. Therefore, for having the reason, the independence of nature and its dominions were the cause and effect of consciousness, and that's allowed the evolution of the mind through the body and its relation with society as the nature of man as rational).

Each and every oral discourse of a woman is limited to sounds, which only have meaning by what they exert to the listener, that is, when they say something, they do not say the concepts and the reasoning that relates them, but they say what allows their purpose in saying such sounds is conquered, that is, the woman only develops a discourse necessary for a particular purpose in a structure of sounds related by concepts according to the utility for them: the stimulation of emotion in the listener who exercises the relation between the concepts and determines the development of his discourse as he allows it to be exercised in his consciousness (that is, every discourse of a woman is complementary to the conscience of a man, either constituting their emulation as that relates to the emotions existing in the reasoning exercised by him, or constituting their emulative emotions, while as the reasoning implies the feeling of that constitution in this emulation).

The emotions manifested by women are only sensations, if not just expressions of them, that is, they are simulations necessary for the complementation that they exert to the consciousness of men, that is, they are not only necessary for their emulative discourse, but are necessary for the constitution of own emulated consciousness (so that their emotions, as manifested sensations for the very constitution of their emulate consciousness, don't depend on men to exist in and constitute them, but are limited to their relation to them, that is, that emulated emotions become useful to effect the emulation by the feeling, therefore, are exerted to effect the complementation by the very constitution of the emulated conscience).

Therefore, the woman emulate be conscious as the man, so that, emulating the possession of emotion, she emulates be rational, like when a woman cries more than a man and this one understands his crying within a comparison with himself, of a relation between his own reason and emotion, that is, the effectiveness of the rational being in society itself (manifested in the value's effectiveness of what is greater than individual worthiness, that is, in what is the dignity of be recognized as part of the collective and, therefore, becomes responsible for the humanity that it is permeated by the ideals already developed in it, and which, being part of the collective consciousness of this good, will be exercised with those ought to turn it a common good, for it be recognized as such, so that the subordination of the body to the mind through the happiness that woman represents to man is the realization of this common good in being responsible for the self-love, that is, a lie that, legitimized by the right to be lover by the correspondence of love in what is loved, realizes the incapacity to become subordinate to the mind without an agreement between the parties in the relation of this incapacity with the collective).

Thereby, the emotions manifested by women in the complementation of the men's consciousness are the reflection of their own ideals permeated by the collectivity in which they are reflected by their participation in it, that is, the emotions manifested by women in relation to their consciousness are manifested according to their own being complemented by the emulation they possess while present in the collective, so, their emotions are manifested in relation to the emulation of the consciously collective, that is, while they participate in the collective by the individual being of this emulation in relation to the conscious being in the men's consciousness that understands it as equally conscious.

I mention that, if this fact is not exposed and understood by mankind, women will cause a crisis in the world economy by their existence as a mere sexual complementation, and the causes are evident: they are subordinate the society to the principles they possess of it, that is, to the principles exerted by society to its purpose in it and its participation in it, therefore, are turning society, as constituted by man and his relation to justice, the relation between the complementation exerted by their emulate consciousness and the equality of their relationship with man in being humanly taking part in his collectivity.

First, by becoming free to be independent of social determinations as to their reproduction (that is, sexual liberalism that allowed the sexual factor to become part of their emulative consciousness, no longer a factor of the complementation exerted with man), women, exercising the complementation with sexual liberalism, became determined by economic factors, and a generation of passive men to sexual complementation as the consequence, that is, men who accept sexuality as a factor inherent in their relationship with women and developing that factor in society with justice, turning the constitution of society a sexual imperative of the legitimacy that women exercised, by the complementary individuality of man, causing economic liberalism and the end of the family as the principle of collectivity of what justice allows a man to be for the humanity.

Second, with economic liberalism and the end of the family and its value to the justice, which is the point at which we now find ourselves, the state becomes dominated by women, because (with legitimacy and the demand for equality with the man in justice, that is, a superiority to him in his own relation to himself) it becomes the means by which the evolution of humanity (having as a criterion the exercise of woman as necessary for the collectivity of men in relation to duality of reproduction, and then with the constitution of justice on the foundation of equality) is purposive to the pleasure and pain of men, so that what women will exercise in them will not only dominate them, but will be justified in the conscience of the dominated, being legitimated by society, and constituting the being of man himself in it.

Third, when they dominate men and the state (causing a state in which the principles of social constitution are equal to the subordination of man in his own freedom, that is, in that their consciences become a complement of what they are to the state), they will dominate the economy, through impositions in the very consciences of the men who will demand them, causing a collapse in the world economy, which will be preceded by a world civil war, that is: The society is determined by the individuals that exist in it, therefore, it exists only in its consciousness, so that its purpose, which is exercised through justice, is allow the development of life in its evolutionary state as rational, thereby, the world economic collapse caused by women refers to a collapse in which the economic capital of the state becomes the property in which the emulation and all the social structure destined to allow its domination is justified in the interaction between the conscience of men and society, but the world civil war is not only the end of the society of our period as we know it, or the end of relations that it has with the individual and the life, but the end of what is justice itself and the freedom of men, without which the society becomes the mere satisfaction of the collective conviviality with the individual suffering of man and the relation of this suffering with his conscience (in a mere stimulation of certain emotions by the woman to allow the domination and the development of a rational legitimacy) for a survival, and not development, of the humanity, that is, a survival only for the pleasure to life with the purpose to be worthy of extinction.

Therefore, the world civil war is itself the reproductive liberalism without criteria, which not only is a consequence of man's life purposeful to the pleasure as the end of itself, but a consequence of that collective equality legitimated, by the economy, to deserve it. The worldwide collapse of the economy will be caused by a liberalism that comes from misunderstanding what women are and their existence in society, such collapse is already occurring with sexual and economic liberalism, thereby, we are going to the last and third phase of that evolutive process: the reproductive liberalism, in which the sexual determinations related to the economy of a society do not have as criteria their exercise for the whole that constitutes it, but the effectiveness in relation to what they become to the constitution of a society in which the emulation of consciousness is the criterion for that exercise, that is, the equality of individual constituent of collective is not in the dignity of its power, as in a patriarchal society, but in the satisfaction of exercising the power to become, when exercised, worthy of satisfaction (and this principle is a consequence of sexual liberalism, as cause of self and individual satisfaction, and of economic liberalism, as the opportunity for justice to those who satisfy themselves without the just dignity of being what they are).