

"An astonishingly complete manual for men based on virtually all the elements of the Integral Model, in itself a remarkable feat.

And the advice is truly sound. A great book!"

Ken Wilber, *The Integral Vision*

Integral Relationships

A Manual for Men



Martin Ucik
Edited by Harriett Hardman

Design by Brad Reynolds, used by permission.

To assume that some religions are more spiritually advanced than others is a fallacy, as all enduring religious or spiritual practices lead through the same state-stages of realization, insight, and illumination that we outlined above. To be in a partnership with a woman who is at the same or next higher state-stage of spiritual development is obviously conducive for the spiritual alignment and growth of both partners, and mandatory for an Integral Life Practice that includes spirituality. Compatible partners can support each other in transforming temporary spiritual states into more permanent state-stages. This often requires the woman to challenge her partner's ego,¹⁹⁶ while the man may support her in building her self-esteem. It can, however, be difficult for a partner who has not experienced certain states, is arrested in a lower state-stage of spiritual development, or only pursues a feminine or masculine form of spirituality to stay in a partnership with a more evolved practitioner.

DEVELOPMENT OF SEXUALITY

There are five general levels of sexual exchange between partners that are a direct reflection of their physical, psychological, and spiritual health.¹⁹⁷ Similar to the unfolding of the spiritual realizations outlined above, these levels can be experienced as a temporary state or become permanently accessible state-stages through practice with a partner.

1. REPRESSED SEXUALITY

In this lowest stage, the body and sex are viewed with suspicion as something negative and dirty. Usually driven by shame, guilt, and fear that originate from childhood trauma and abuse, adults at this level either avoid sexual activities altogether, perform out of duty in a dissociated way (with closed eyes, under the sheets, in the dark), or develop forms of obsessive-compulsive disorders around their sexuality that can lead to sexual addiction and other abusive behaviors. Oral sex or similarly playful sensual activities are usually out of the question for people at this stage, where modesty is confused with shame.

2. FUCKING

In the *fucking* stage, sexuality is instinctual, self-serving, and limited to the physical, hedonistic pleasures of the body. Sex partners tend to objectify each other without seeking a deeper personal connection. They want to have fun, "get off," and don't care much about their partner's emotional needs, feelings, or sexual desires. There is no shame or guilt, and "everything goes," which can be confused with the higher, unrestrained forms of transcendent sexuality (see below), which is another form of the pre/trans fallacy (see above). In this stage, males often dominate and manipulate females into having intercourse and to engage in hurtful practices such as anal sex or deep-throating/gagging.

In the *fucking* stage, everything is seen as OK, as long as the partner cooperates or at least does not call the police. Rarely is there a prior conversation about consent, sexual

preferences, sexual history, sexually transmitted diseases (STDs), no-no's, expectations for a monogamous commitment, or possible consequences such as emotional/sexual dependence or pregnancy. Women at this stage often have an unspoken expectation of their partner to make an exclusive commitment after intercourse and feel used and abused if he moves on. They may also become intentionally pregnant without their partner's consent to "hook him" and/or to collect child support and social security payments.

Once the excitement of the newness vanishes, couples in this stage often lose interest in sex with each other and stop having sex or seek a new fuck buddy.¹⁹⁸

3. HAVING SEX

In this stage, mindfulness comes into play. Sex becomes a conscious choice between a couple that has a mutual understanding and agreement about the implications and consequences of being sexual. Having sex is seen as a beautiful and important activity which brings two people together and provides many physical and emotional health benefits.¹⁹⁹ There is usually an agreement for monogamy or openness about multiple lovers, and partners try to find the time and energy to be sexual with each other. Sex partners in this stage go beyond the pure physical aspects (fucking), and see each other as conscious subjects. They focus on pleasing the other within the context of individual boundaries, rather than trying to openly express and meet their own sexual needs, desires, and fantasies. This leads to sexuality at the lowest common denominator that often leaves both partners unfulfilled over time.

Relationship difficulties such as power struggles or emotional withdrawal tend to be carried into the bedroom, but don't get resolved there. Instead of working on deeper issues to improve their sexual relationship, couples in this stage sometimes try new positions or locations, engage in role playing, apply sex-toys, watch porn movies, or join swinger clubs to keep their sex life interesting. Unless they evolve to the next higher stage of sexual development, merely *having sex* will eventually turn stale, die completely, or become so difficult that their partnership ends when one of them falls in love/lust with a new sex partner.²⁰⁰

4. LOVEMAKING

In the *lovemaking* stage, a couple's sexuality becomes the expression of their genuine love, mutual acceptance, deep emotional intimacy, and the joy of being together. Body, mind, and heart are integrated in their lovemaking which is no longer just "a thing that couples do," but an expression of who they are as sexual human beings. No special effort to find the time or energy to be sexual needs to be made by them. Their love making is a life-giving and rejuvenating affirmation of their bond and the depth of their connection. They are open to talking about their desires and exploring all forms of healthy sexual play that bring pleasure and deepen their union. They naturally stay in verbal and non-verbal communication (eye contact) with each other during their love making. Sex at this level is not used to cover up conflicts, to keep score, or to manipulate each other. Instead, sexual and emotional blocks that may arise are worked out between them, and therapeutic help is sought if they can't resolve the problems that they face.²⁰¹

5. TRANSCENDENT SEX

This stage represents all advanced sacred or tantric practices that lead to spiritual state experiences through sexual union (such as Kundalini),²⁰² that transcend the lovers' sense of separation from each other and the universe. This kind of sexuality emerges as a stage between partners that share a deep soul connection, enjoy a high level of physical, emotional, and relationship health, and have reached an advanced stage of spiritual development (see above) with the ability for intense presence and full surrender. Spiritual practices such as meditation, partner-yoga, and ecstatic dance are often interwoven in this form of lovemaking.

Partners who consciously engage in transcendent sexuality allocate ample quality time for their lovemaking (instead of waiting until they are in the mood); create sacred space in their home or away (think of a tastefully decorated warm room, soft sheets, various sized/shaped pillows, dimmed lights, scented candles, burning incense, veils around the bed, oils and lotions, and soft sacred music); and co-create a wide range of experiences through rituals such as sharing sensual food (think strawberries, chocolate, ice-cream, etc.), eye gazing, erotic dance, synchronized conscious breathing into the seven chakras, reciting of mantras, reading poems,²⁰³ alternate giving and receiving of arousing touch and massage, playfulness with objects (think feathers, boas, silk, flower petals, ice cubes), gentle intercourse, or unrestrained ravaging (that may be falsely interpreted as a form of rape).²⁰⁴

A common position for deep tantric connection is for the man to sit cross-legged (or on a chair) and the woman on top of him, allowing them to meet each other face-to-face as opposites and equals.²⁰⁵ The goal of transcendental sexuality is not solely to pleasure and to reach orgasms, but to move (Kundalini) energy up the spine or through the seven chakras, and to deepen the soul connection between the lovers that leads them to consciously experience the divine, instead of unconsciously exclaiming "oh my God" during a short orgasmic release.²⁰⁶ This requires the ability for men to delay or avoid orgasm, and/or to have orgasms without ejaculating by squeezing their PC muscle.²⁰⁷ Often, deeply rooted emotional blocks that are embedded in the body and inhibit a further spiritual awakening get revealed and can be released through transcendental sex.

ANIMA AND ANIMUS COMPLEX DEVELOPMENT

In Jungian psychology, the anima and animus are seen as the bridge to the soul. One way to experience the soul is to get in touch with the unique sense of self that remains after we strip away all learned conceptions and false beliefs (ego) about who we are.²⁰⁸ What remains is the deepest possible authentic expression or essence of our unique being that is still personal, the subject that cannot be made into an object, or the soul. This unique core of our existence knows nothing about the duality of the opposite sex, gender, or the feminine-masculine polarities.²⁰⁹

As our self-identification as boys or girls develops during childhood, we invariably cover up, split-off, disown, repress, or dismiss qualities of the opposite sex to various degrees.²¹⁰ Since we are all born to a mother, this intricate process is different for males and females.

Little boys soon learn that they are not like mother, painfully dissociate from her, and identify with father figures, while little girls learn that they are like her, but not like father, who becomes somewhat of a mystery to them.²¹¹ **Carl Jung²¹² discovered this split-off and called the disowned feminine in males the anima, and the disowned masculine in females the animus.**²¹³ The parts of these disowned (and therefore unconscious) realities that are not recognized and reclaimed in later life appear as inward shadows that cover parts of the soul and consequently become outward projections onto the opposite sex, which is called a complex.²¹⁴

You experience the projection of your anima when you feel a strong emotional (versus sexual or otherwise) attraction to, or threat from, a woman's aura. If the attraction is mutual and you decide to become a couple, it will feel as if you have found and come home to your long lost other, your soul mate, or "twin-flame." The blissful feelings of completeness when you are harmoniously together, the longings that you feel when you are apart, and the fears of loss and abandonment that you experience when she withdraws or challenges you are expressed in the lyrics of many love songs, such as "when I found you, there was no more emptiness inside," or "if you leave me now, you take away the biggest part of me," and movie dialogs such as "I love you, you complete me," and her "you had me at hello."²¹⁵

Lovers with these experiences have fallen in love with a partner who has a compatible anima/animus complex. After a while, the pain of separation and missed love/care during childhood which created the complex in the first place will resurface. This especially happens once the honeymoon is over and the lovers fail to live up to their unrealistic expectations of meeting each other's every need for comfort, acceptance, assurance, understanding, closeness, kindness, appreciation, approval, empathy, support, autonomy, etc. (see list in Chapter 3 under "Needs" and the difference between needs and neediness). In other words, they will start to push each other's emotional buttons which they did not install in the first place.²¹⁶

If you cling and never want to let her go, miss her badly when she is away, get easily jealous if she turns her attention to somebody or something else,²¹⁷ withdraw in shame if you can't make her happy,²¹⁸ run if she seems to threaten, manipulate, control, or suffocate you, or if you feel that you can't live without her—but need to change her so that you can live with her—then you know where the edge of your complex lies and where the healing work of your wounded anima begins.²¹⁹ Your soul calls you to transcend your complex (shine light into your shadow) by realizing the wholeness of your essence and your oneness with all creation (Love), while your ego tries to protect you from being hurt again by defending its separate sense of self or clinging to what seems to be its salvation.²²⁰

If she shares your emotional attraction and you decide to stay together as a couple despite the inevitable conflicts that will arise, then you can serve each other as catalysts to uncover your soul's essential nature by starting your healing, growth, and awakening process together. You then become soul mates in the true sense; two people who lovingly but relentlessly challenge each other to transcend their egos. This will bring forth your soul's full potential to love unconditionally, not only for your own sake, but also for that of your partner and all sentient beings.²²¹ This dynamic answers the question of how a soul mate is different from family members or friends whom we may love dearly, but not in the unique way that we experience with a romantic partner.²²²

The five stages of anima/animus complex development that are outlined below provide you with a generalizing orientation to how a woman's animus and a man's anima may evolve. The actual stage and severity of the complex that an adult displays depends largely on his or her childhood and past relationship experiences. As you read through the descriptions below, one or more stages of the anima may resonate with your own level of development, just as you will recognize the animus of women that you are—or have been—in a relationship with. Note how stage five is almost identical for both sexes.

STAGES OF ANIMA DEVELOPMENT IN MEN

1. Women as mother

He needs a mommy to take care of him.

In this first stage, a man's anima is completely tied up with the mother. She is not necessarily his personal mother but the image of a woman that is a faithful provider of nourishment, security, and love. She represents all that is natural, instinctual, and biological.²²³ A man with an anima complex of this type cannot function well without a vital connection to a woman, and is easy prey of being controlled and exploited by her. He frequently suffers from impotence or has no sexual desire at all, and is therefore called a mama's boy. This type of anima possession also manifests through fear of accidents or disease, or in a sort of dullness of personality. The Greek Sirens and the German Lorelei personify these dangerous aspects of the anima, which may even lead a man to his death over a lost love relationship through suicide.

2. Women as sex object

He wants her to make him feel good.

In the second stage, the anima is a collective sexual image. She is a Marilyn Monroe, Madonna, or Playboy model. Men in stage two are often Don Juans who see all women as sex objects, and engage in repeated sexual adventures, sometimes developing into sexual addictions. These relationships are invariably short-lived, because he is not faithful, is always looking for his next conquest, and no woman can ever live up to his unrealistic image of the ideal female partner.

3. Women as wife

He wants her loyalty and support.

In the third stage of his anima complex development, a man becomes ready to care for a wife and be devoted to his family. He is the loving protector and provider that women in the equivalent stage three of their animus development seek. Men with this anima accept their partner as she is, as long as she fulfills her role as supportive, undemanding, caring, and faithful wife, available sex partner, and loving mother to his children. His sexuality is usually integrated into their relationship and not an autonomous function that drives him. He can differentiate between love and lust, which allows him to create a lasting partnership (if she stays), because he can tell the difference between the objects of his sexual desire and the benefits of being a faithful partner/husband.

4. Women as guide to creativity and awakening

He struggles with her need for independence.

In the fourth stage, a man's anima functions as a guide to his inner life. As women in this stage become emotionally and financially independent from men, they often turn away and abandon their partners against their will. This challenges him to seek other sources of fulfillment, happiness, aliveness, passion, joy, purpose, peace, and love. Through his quest arises a desire to answer life's deeper questions of "who am I," "where do I come from," "why am I here," "what is the meaning of my life," "what should I do," "what is my purpose," and "where do I go"?

Contemplating these questions, reading books like the one that you are holding right now, meditating, or seeking a bond with others on a similar path in men's groups, New Age churches, and personal growth workshops allow him to bring deeper levels of his unconscious anima into his awareness. This leads to a liberating process of awakening to his authentic nature, true purpose, genuine passions, and capacity to love unconditionally that are independent from a partnership with a woman.²²⁴

On the flipside, he may show behaviors that are usually described as a midlife crisis,²²⁵ become commitment phobic, avoid deeper intimacy with women altogether, or engage in serial monogamy or polyamory,²²⁶ since he does not want to sacrifice his newfound freedom or to be limited by one partnership. This partial awakening (the idea of living alone is not Integral, fully realized, or the ultimate realization of human development) is transcended when a man enters stage five of his anima development.

5. Women as equal partner

He meets her as an opposite and equal partner.

Similar to a woman in this stage (see below), a man in stage five of his anima complex development has accepted the fact that conflicts and ambivalence are intrinsic to human relationships, and sees how their resolution contributes to his ongoing healing, personal growth, and spiritual realization. He feels confident, secure, and comfortable to authentically express his sexual essence (which tends to be masculine in heterosexual men), while he embraces his feminine (anima).²²⁷ This allows him to invite differing views, experiences, and feelings of his female partner without feeling threatened, offended, or puzzled by them.

Her authentic stage-five feminine qualities naturally complement his masculinity and vice versa. Since he has found his own purposeful identity that does not depend on her inspiration, support, or approval, he appreciates his partner's independent authority,²²⁸ and doesn't feel responsibility, shame, or insecurity if she is unhappy—even though he shows empathy, care, and devotion—and enjoys when she is happy.

He neither clings, nor pushes her away, but fully opens to embrace her at all levels of his being when they are together, and stays content and fulfilled when they are apart. This allows him to enter into a mature monogamous relationship of opposites and equals from which radically new life experiences, emotional healing processes, and deeper spiritual realizations that often become the foundation for altruistic acts of kindness and service towards others emerge.²²⁹

STAGES OF ANIMUS DEVELOPMENT IN WOMEN

1. Men as alien outsiders

She fears, hates, and loves him.

Because of abuse or abandonment from men that she identified with during childhood, such as a father, father figure, older brother, uncle, or family friend, a woman in this stage completely denies and suppresses her animus as alien inside and outside of herself. She trusts her mother and other females, while she distrusts, hates, or fears men. This is often countered by a strange curiosity about men, which she cannot differentiate.

This ambivalence can make her extremely seductive, needy, and clingy, and cause severe symptoms of the “seduce and withhold”²³⁰ syndrome. As soon as a man gets close to her she withdraws, only to come back to ask for more after he becomes distant. She can break the heart of a weak man who tries to prove that he is different, attempts to rescue her from her fears, and so becomes codependent²³¹ as she lures him into her pathological cat and mouse game.

Within the limits of her domain in household, family, and female-oriented work environment (e.g., school teacher, nurse, artist, gardener, therapist, healer, working with animals, etc.), such a woman may seem grounded and self-confident. Outside those limits, she leaves the work and responsibility to men and more mature women.²³²

2. Men as father, God, or king

She wants his approval.

The self-esteem of a woman in this stage is directly connected to the response and approval that she receives from men. She is often driven by a need to be seen as the most attractive female, and constantly monitors her value by her internalized masculine judgment and through externalized male reflection. This may lead to a split in her personality when she imitates male behavior to be liked by them, and at other times presents herself as a sexually seductive *femme fatale* (such as in the movie *Basic Instinct*) to be desired.

She either hides behind a feminine mask of beautiful appearance, graceful charming manner, and entertaining wit, or develops a tomboyish attitude through teasing, competing, and challenging, or some other facade that suggests success. Women in this stage gravitate towards men that they perceive to be more attractive, intelligent, and exciting than they could ever be themselves. They often try to live up to men by dietary restrictions, vigorous physical exercising, adapting to their intellectual interests, developing new talents, and being sexually available to become the perfect mate.

If a woman remains in this stage, she is at great risk of entering a profound depression when her beauty and sexual attractiveness wane, and the number of heads that she is turning, and men who admire her diminishes. She may then isolate herself from all intimate relationships, because her perfectionism overrides her ability to be compassionate and to forgive her own and others' mistakes. This may lead her to withdraw into a cold and bitter self-denial in which her anxieties create all kinds of psychosomatic illnesses, such as panic attacks, vomiting, heart problems, fatigue, and body aches.

A strong, conscious, and patient man (or a good psychotherapist) can support a woman in this stage to find her own worth, passions, and identity, independent of male approval, which then allows her to enter into stage three.²³³

3. Men as hero

She wants him to take care of her.

Women in stage three seek a man as protector and provider with strength, courage, and ability, who can meet her needs, cherish her, and whom she wants to marry. He represents her ideal (and often unrealistic) image of the knight in shining armor who fulfills her expectations for good looks, intelligence, solid reputation, stable finances, generosity, loyalty, humor, kindness, care, integrity, and faithfulness.

To be in a good bargaining position, this woman will focus on her appearance, health/fitness, and adapting to the world of men by seeking a higher education, pursuing a career, fighting for social justice, or saving a failing business. She will appear as self-affirming and expects something in return. She functions well in the competitive world of men, sees herself as equal, is willing to share responsibilities, and will contribute and perform as long as her partner is able to provide more in return, since women want to marry up.

As long as he meets her expectations for financial security, social status, and devotion, she will support him to achieve his full potential while often denying such achievements to herself. This can lead to feelings of resentment and anger when she sees that she has been “denied” the right to experience her own competence, and when her partner/husband fails to live up to her ever-growing expectations. Some women in this stage will enter an inward journey once they become aware of the transitory nature of their physical attractiveness, ability to succeed with men, and limitations of finding acceptance in the male world. This may lead them to the restoration of their female authority²³⁴ as they take responsibility for their own identity once they have moved into stage four of their animus complex development.²³⁵

4. Men as independent beings

She wants her independence.

A woman in stage four makes an active choice in favor of her self-interest and self-fulfillment—independent of a partner or husband. This transition takes place with the realization that she has constructed her own experiences throughout her lifetime in relationship to men, and now wants to find her own identity. She will stop trying to be perfect in all things in order to please her partner (who was a heroic father figure in the previous stage), as she becomes emotionally free from his approval and support. Having discovered her own source of worthiness and foundation, she is working to restore her female authority. Financial independence through her own labor or through other sources of money that are often only available to women, such as “divorcing well,” alimony and child-support payments, generous lovers, support from parents, or Social Security benefits, are the prerequisite for this transition.

You will notice if your partner enters into stage four of her animus development when she starts to challenge you, cares less about your needs, seeks her financial independence, and refuses to take responsibility for holding your relationship together. If you are in partnership with a woman in this stage, it is important to know that it is **not your fault** that her pain of staying will eventually be greater than her fear of leaving, and that there is **nothing you can do** but to take care of yourself emotionally²³⁶ and sexually, protect the financial assets that are legitimately yours (if you have to, with the help of a CPA or lawyer), and, if you can, support her with love and compassion in her transition. Once separated and/or divorced, she will feel free from the evaluation and needs of men for the first time in her life.

These newly single women are then much occupied with challenging work, their animals and children, social activities, educational advancements, maintaining their household, hobbies, world-travel, and their friendships.²³⁷ At the same time, they look down at women who show more feminine or balanced qualities and who desire to be (or are) in a committed partnership with a man. To women in stage four, partnered women still seem to be in the pitiful stage two or three of dependence on a male partner (which they have just escaped). However, married women may have actually advanced into stage five, which women in stage four cannot fathom yet. They discredit partnered women as unevolved and often compete with them in merciless ways. Women in stage four frequently break with the conventional role of caring mother, show tough love, and feel fulfilled outside a partnership with a man.

Still, there remains an underlying fear of abandonment, especially in older women, when concerns about the disappearance of their skills and autonomy in the midst of a crisis arise. This often leads to feelings of ambivalence. On one side there is a secret longing for the stability and support that a partnership with a man could provide during times of stress, fatigue, loneliness, or desire for sex. On the other side there is the fear of becoming emotionally dependent, used, and dominated again.

Frequent complaints about the lack of good men who are physically fit and attractive, highly intelligent, successful, accomplished, mature, kind, loving, generous, evolved, supportive, spiritual, and available when they need/want them, but who remain flexible, undemanding, and unattached otherwise, are a hallmark of women in stage four.²³⁸ Becoming men-hating diehard singles, settling for "friends with benefits" whom they string along, or serial monogamy are often the only solutions that seem to solve their dilemma.

It is **not your fault** if you get mixed messages, are rejected, or are ignored altogether by women in stage four that you try to date or get a commitment from, as these women are highly independent, endlessly demanding, impossible to please, and commitment-phobic.²³⁹ This is, of course, no problem for men who have entered stage four of their own anima development, which many single males and females falsely see as the highest stage of their personal and spiritual development (as in, I am so whole and complete, I don't need a partner to complete me).

If you have matured into stage five and meet a woman who is at the end of her animus stage four development, then you may be able to patiently support her to transition into stage five and find a wonderful partner in her.

5. Men as equal partners

She wants him as an equal and opposite partner.

Just as a man, a woman in stage five of her animus development has accepted that conflict and ambivalence are intrinsic to human relationships, and realized the significance of a partnership to balance her further psychological growth and spiritual awakening.²⁴⁰ Having fully claimed her own authority after transcending her animus complex, she no longer sees men as alien, superior, inferior, or independent. The realization that the idea of living and going it alone was a distorted conception of human existence emerges in her, because we never live alone.

She sees that in being human we have a variety of economic, physical, sexual, psychological, and spiritual needs that cannot be met by living alone. At last she has the

insight that a balanced personality always develops in a self-other conception, and never through the discovery of an independent self.²⁴¹ This woman then desires the material, intellectual, emotional, sexual, and spiritual synergy that is co-created with a man who meets her as an opposite and equal (which means opposite feminine and masculine polarities with equal levels of consciousness, rights, and responsibilities). Since she may have never experienced a stage five partnership, she needs guidance from a man (like you?) at the same stage of his anima development, who is able to meet her in an integrally informed way. These couples can then form interdependent²⁴² partnerships in which they heal, learn, grow, and enjoy family and social activities together, while contributing to the well-being of others.²⁴³

GROWTH

The stage of anima/animus development in which individuals find themselves at the end of adolescence depends largely on the relationship that they have had with their parents during childhood, especially their opposite-sex parent.²⁴⁴ People may then remain stuck at that post-adolescent level for the rest of their lives, or they may advance to higher stages once the possibilities of one stage have been exhausted and pain stimulates a move to the next. This move rarely appears without struggle or crisis, such as fights with a partner, addictions, job loss, relocation, breakup, or divorce.

If a man's anima in any of the first four stages feels lonely and desperate for attention, he will experience an emotional attraction to a woman at a similar stage of her animus development, and vice versa. For example, a man in a mother-bound stage one will choose a woman who clings and takes care of him in exchange for getting her codependent needs met by him. A man in stage two who is not living up to his true potentials will be attracted to a woman who spurs him on and makes more of him than he would otherwise be, in exchange for getting his approval. A man in stage three may project his complex onto a woman who wants to get married, cared for, and provided for, and is thus led away from his responsibility to himself. He has the opportunity to enter stage four when his wife/partner leaves him, when he no longer wants to put up with her constant unhappiness and ignorance, or when he embarks on a spiritual journey to discover his own identity and passion—independent of a committed partnership (the latter is usually triggered by a midlife crisis). This may eventually lead him into stage five, in which his complex becomes increasingly conscious and transcended, which feels like a big awakening. He then no longer depends on women to complete him AND he can open up fully to a committed partnership without emotional neediness or fear of abandonment. This allows him to attract a woman in stage five of her animus development who wants to co-create a partnership with a man who is an opposite and equal.

In other words, the feminine and masculine qualities that men and women have denied within themselves will confront them in their relationships with the opposite sex.²⁴⁵ What is often painfully experienced as a difficult or failed marriage can actually support men and women in moving forward in their anima and animus complex development and spiritual awakening. This move forward is always worthwhile, for it leads us ever closer towards the discovery of our true essence (soul). Individuals who ignore or repress the calling of their anima or animus and avoid growth through intimate relationships (although there are, of course, times in life where it is prudent to be alone) risk becoming

depressed, cynical pseudo-intellectuals. They may then lose all joy, capacity to love, meaning, purpose, and spontaneity in their lives. Active avoidance of a partnership out of fear of becoming engulfed or abandoned, or out of arrogance (the feeling that no one is good enough for me) is therefore an indication that more growth-work is needed, and by no means a sign of maturity, transcendence, wholeness, or enlightenment.²⁴⁶

As men and women transcend their anima/animus projections in the course of their partnerships and increasingly develop internally what they seek or avoid externally, they will be rewarded with becoming deeper, more vibrantly alive and creative human beings as well as more balanced partners in their love relationship.²⁴⁷

IN SUMMARY

Not only children, but also adults have the potential to advance in all the developmental lines. This growth appears in progressive levels from lowest to highest, one step at a time. Each higher level provides better answers to life's questions and challenges than the preceding one. In this chapter we defined the levels of four developmental lines that are particularly relevant to partnerships: (1) eight levels of consciousness development (from archaic to magic, egocentric, conformist, rational, pluralistic, integral, and transpersonal); (2) five state-stages of spiritual development (from gross to subtle, causal, witness, and non-dual); (3) five levels of sexual expression and experience (from repressed sexuality, to fucking, having sex, lovemaking, and transcendental/tantric sexuality); and (4) five levels of the feminine and masculine shadow that cover up the soul/essence of males and females, called the anima and animus complex.

In Chapter 7 we will introduce a Personality Matrix that ties these four lines together with personality types (see below) and the feminine/masculine polarities.