

Integral Evolutionary Love Relationships

Why Co-Creation and Procreation Matter

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Thank you for your interest in the Introduction/Overview/Abstract of the new book I am working on. Please send your feedback to martin@integralrelationship.com.

*it's 3:23 in the morning
and I'm awake
because my great great grandchildren
won't let me sleep
my great great grandchildren
ask me in dreams
what did you do while the planet was plundered?
what did you do when the earth was unraveling?
surely you did something
when the seasons started failing?
as the mammals, reptiles, birds were all dying?
did you fill the streets with protest
when democracy was stolen?
what did you do once you knew?
~ Drew Dellinger, "hieroglyphic stairway" ~*

Anyone can experience egoless consciousness in the stillness and solitude of deep meditation. But if we want to catalyze evolution in consciousness and culture, we are going to have to share our deepest convictions and spiritual intuitions of what's possible, and then work hard, together, to make that possibility a reality.¹

~ Andrew Cohen ~

*Sometimes with the Heart
Seldom with the Soul
Scarcer once with the Might
Few—love at all.
~ Emily Dickinson ~*

Is it possible to evolve beyond the need to be in a romantic relationship?

No, that would be like playing checkers with ourselves.

~ Ken Wilber ~

Six years after publishing *Integral Relationships: A Manual for Men*, the global crisis—predominantly caused by human-created climate change, corruption, and socioeconomic injustices, with all the related wicked problems such as poverty, wars, terrorism, food shortages, migration, education, racism, etc.—continues to deepen.² At the same time, the number of singles and unhappy couples around the world is constantly rising. Through our predominantly hedonistic sexual and mate-selection process, and the way we co-create and procreate in love relationships, I see the two as intrinsically connected. To address these major challenges of the 21st Century on a relational and global level, we need an expanded vision for co-creating healthy, sustainable, evolutionary love relationships that serve the greatest good for the largest number of people. Without such an expanded vision, which builds on the Integral Relationship model, we cannot even “see” what kind of love relationships are possible and necessary to build a peaceful future for all humanity. To show how our relational challenges are connected to our global crisis and to provide a vision how to solve them both is the purpose of this new book.

Using an Integral approach to love relationships allowed many singles and couples around the world to end the drama and suffering³ in their love lives through:

- Understanding the female/male primary sexual fantasies and fear/shame dynamics,
- Differentiating learned gender roles from biological sex,
- Balancing and harmonizing healthy feminine and masculine polarities,
- Meeting partners at their level of consciousness, spiritual, sexual, and animus complex development and supporting each other in ongoing learning, psychological healing, growth in consciousness, spiritual awakening and making a difference in the world (or to grow-up, clean-up, wake-up and show-up),
- Adjusting to their partners emotional/spiritual states, and
- Being informed about different personality types such as the Enneagram and Love Languages.

Looking at love relationships through an Integral lens also allowed practitioners to understand why certain singles would not be interested or able to form healthy partnerships, and accept with loving compassion and understanding when partners would unilaterally end a dating or committed love relationship with them, even if it was painful.

Thus, being integrally informed about love relationships solved two significant problems that many singles and couples faced:

1. Investing emotionally and financially into relationships with partners who were, for various reasons, not available for committed, healthy love relationships.
2. Suffering after being dumped when they could no longer meet their partner’s needs, desires, expectations or fantasies.

Alas, the Integral Relationship approach alone did not answer the question how to co-create healthy, *sustainable* love relationships between equal and opposite partners that serve the greatest good for the largest number of people, and so address the global crisis we are facing.

Since the publication of *Integral Relationships* in 2010, I had three additional insights that seem to be necessary for the co-creation of such relationships:

1. That we take an evolutionary approach to our love relationships.
2. That we take an Integral approach to love.
3. That we realize why co-creation and procreation in healthy, sustainable love relationships—and developing the respective skills—matter for a peaceful and sustainable future for all humanity.

Hence the title of this new book: *Integral Evolutionary Love Relationships: Why Co-Creation and Procreation Matter*.

Evolutionary Love

My first additional insight—taking an evolutionary approach to love relationships—began to emerge in Fall 2010 after an afternoon talk by Andrew Cohen about *Evolutionary Enlightenment*. Until then, my spirituality was largely informed by (1) Eckhart Tolle's *Power Of Now*, (2) the Buddhist *Four Noble Truths* and *Eightfold Path*,⁴ and (3) Ken Wilber's *Integral Spirituality*:

1. Transcend your ego through being fully present in *The Now* and surrender to what is.
2. Don't hate, desire, or be attached to anything, including outcome.
3. Embrace the gross, subtle, causal, and witness realms while doing growth and shadow work in the "I", "we", "it" and "its" dimensions of your being.

This kind of spirituality had created a conflict in me. On one hand I wanted the world to know how the Integral approach to love relationships could end the conflict and drama between the sexes and potentially lead to the healthy, sustainable love relationships that I envisioned. On the other hand, there was this inner voice that said; "everything is perfect the way it is, any action to change things would come from your ego's resistance to that, you would be attached to an outcome, and you would be arrogant by telling others what to do." This thinking was also convenient; I didn't have to take the risk of rejection of myself and my vision, take responsibility, and work hard to make my vision a reality.

During Andrew's talk I realized that the passion that kept me going during the four years of writing *Integral Relationships* may not only have sprung from my sadness, frustration and suffering that I had experienced when I started dating in 2002 after I separated amicably and peacefully from my second wife, and the need to write what I had to learn to date New-Age pre/postmodern Northern-Californian women, but also from an evolutionary calling, drive or movement into absence/novelty, that manifested authentically through me beyond my ego.⁵

Andrew named actions that are motivated by Ego as "minus one", being present with and surrendered to what IS as "zero", and passionately living our authentic evolutionary purpose beyond Ego as "plus one". Hearing him speak lifted a veil of confusion from my soul. I no

longer had to be afraid of being arrogant, coming from resistance, or being rejected when sharing about my book and the *Integral Relationship* vision.

I was so inspired that I approached Dr. Elizabeth Debold⁶ and Terry Patten⁷ during the break, which I would have never done otherwise, and shared about my work. To my surprise, they were both totally welcoming and open to talking with me, because I spoke from an authentic and passionate, instead of a wounded, arrogant and insecure place. Both of them became good friends in the years that followed. Still, I felt uneasy about taking on the role of self-promoting visionary, activist, change-agent, or teacher. Consequently, I continued to be rather passive. This changed after I attended the Integral Spiritual Experience event in Asilomar, CA about *The Future of Love* over the 2010/11 New Year's weekend a few months later. There, I had a dream in the night of 1/1/11 in which said Terry Patten, who I had not seen or talked to after our first encounter, got behind the wheel of my car and drove us to a building where he introduced me to his tribe. This dream inspired me to go to his afternoon talk on the following day about *Integral Evolutionary Activism*. His insights and passion completely blew me away. He further built on Andrew's message by stressing the urgency for compassionate loving and decisive action to solve the significant problems that humanity is facing for its survival. After his presentation, Terry and I talked excitedly for over two hours, which encouraged me to become an Evolutionary Integral Relationship activist. Several synchronistic and bind-blowing events followed during the weekend. One of them was that a stranger, who turned out to be Jeff Salzman,⁸ paired up with me for an exercise in a room of over 400 people. When he learned about my work, he offered to take my book to Ken Wilber in Denver, who loved and enthusiastically endorsed it.

In the following years, thousands of people from around the world bought my book (considered a success in the self-publishing world), German, Danish and Russian publishers translated and released it, and I designed a three-hour presentation and weekend workshop which got me invited to cities all over the US, several European countries (including Russia), and Australia.

At the following year's Integral Spiritual Experience event about *Kosmic Creativity* I attended a presentation for helping-professionals and non-profit organizations with Brian Whetten about "selling by giving".⁹ He described a phenomenon that resonated with most of the participants in the room and that I had often experienced myself: A form of inertia between the more masculine tasks of marketing and selling (especially ourselves) and the more feminine tasks of providing the offerings to clients and groups that we feel passionate about. Instead of focusing on one or the other, which I both enjoyed, I often engaged in unimportant or unrelated activities that were not aligned with my purpose. This correlated with what I had written in *Integral Relationships* about the importance of balancing and harmonizing feminine and masculine polarities to co-create synergy between equal and opposite partners in healthy love relationships. But I hadn't made the connection to my own, and the evolutionary work of others; that we cannot be feminine and masculine at the same time, and that going back and forth without having a balance in the opposite polarity through an Integral partner is unproductive, stressful (especially in women where it produces the stress hormone cortisol), and exhausting. WOW!¹⁰

In a paired exercise the next day, I had the clear vision of being in a love relationship with an equal and opposite “soul-mate”¹¹ who feels as passionate about supporting singles and couples in co-creating healthy Integral evolutionary love relationships as I do, and who would enjoy working together, covering the masculine polarity when I would operate in my feminine and vice versa.

A few months later I met and fell in love with a wonderful woman who wanted to do just that. When we worked together after becoming a couple, I was often so overwhelmed by the synergistic creativity that emerged between the two of us that I wept. It was the deepest love that I had ever experienced; not only for her, but for what was uniquely co-created between and through us when we were in the evolutionary flow of 360 degree vision of feminine/masculine co-creativity (we can never get the whole horizon into view, as we can only look in one direction.) The feelings were similar to great sex—Barbara Marx Hubbard calls them “supra sex” or “vocational arousal”¹²—and almost as divine and amazing as witnessing the birth of my daughters. The image that still comes to mind was that of being a one-winged angel who had found the second wing in his partner and was finally able to soar, or a rocket that took off from the launch pad.

These glimpses of shared evolutionary co-creation became one of the main inspirations for writing this book after I realized how limited and often unsustainable relationships are that focus on the pervasive and asymmetrical trading of (male) money, status, power, and inspiration for (female) sex, company, care, admiration, and intuition, (making each other happy), or even supporting each other in our individual work, purpose, healing, and awakening.

Through the mutual but very sad ending of our partnership, I also realized that partners cannot simply adopt their lover’s evolutionary purpose, no matter how much they may be smitten and try. The purpose has to have already authentically emerged in kind and degree, as well as in a compatible stage of expression¹³ in both partners before they get together, or emerge (being discovered) simultaneously in both partners in the love relationship.

In Part II of the book I will therefore outline different *depths* of purpose (1. no conscious purpose, 2. conscious purpose, 3. authentic purpose, and 4. authentic evolutionary purpose—related to the idea of being 1. unconsciously incompetent, 2. consciously incompetent, 3. consciously competent and 4. unconsciously competent), *primary callings* towards creating more good, truth, or beauty with their respective unique expressions in subcategories, and lastly stages of expression of purpose. We will then look at different practices for seekers at amber, orange, green, and integral levels to remove obstacles to living their purpose, and how to co-create in a love relationship with an equal and opposite partner who shares that purpose.

Integral Love

My second additional insight—taking an integral approach to *love* and not only *relating*—emerged in the years after the love relationship that I mentioned above had sadly ended. I realized that Robert Sternberg’s triangular theory of love, which I had adopted in *Integral Relationships: A Manual for Men* on pages 105-117, represented eight *forms of love*,¹⁴ but not our actual *capacity to love*. Instead, it indicated different experiences or feelings of *being in love* through a combination of (1) sexual passion, created through “love” hormones when our primary sexual fantasies are met, (2) emotional dependence,¹⁵ created through mutually compatible forms of the ground, archaic, submerged (shadow), embedded, and emergent unconscious dimensions of our being, and (3) intimacy, created through shared resonances of experiences, feelings, beliefs, needs, values, interests, passions, dreams and goals. By drawing the felt intensities of these three basic facets of *being in love* as lines, Sternberg was able to combine them into three different metaphorical triangles for each partner; one representing the actual reality of the love relationship, a second for the projected ideals, and a third for the intentions. The reader could so see where the sides of his and her three triangles overlapped and where they diverged. This explained the experienced resonances and dissonances in the partnership and which of the resulting eight *forms of love* he and she would experience in kind and degree.

It became clear to me that humans have actually little to no choice over the levels of passion, dependence and intimacy they feel towards a partner, and hence the intensity of *falling and being in love*.¹⁶ Most people expect these feelings to arise voluntarily (which in fact they do) when they find, attract, or call in “The One” or their “soul-mate” who fulfills their needs, wants, desires, and fantasies, all of which are created through a combination of survival needs, universal biological preferences, personal history, and cultural conditioning.¹⁷

This insight begged the question what it means to “really” or “truly” love a partner beyond the love-struck phase. Of course many eminent thinkers had already tried to answer this question:

Erich Fromm wrote “love is not a pleasant sensation that people fall into by chance, but an art that requires knowledge and effort.”

Scott Pecks stated that love is “the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth.”

Harville Hendrix said “love is a verb. It's a behavior in which the welfare of another person is the primary intention and goal.”

Psychology Today defined love as “expressions of affection, both physical and emotional; the wish to offer pleasure and satisfaction to another; tenderness, compassion, and sensitivity to the needs of the other; a desire for shared activities and pursuits; an appropriate level of sharing of possessions; and an ongoing, honest exchange of personal feelings.”¹⁸

Ken Wilber shared about his experience with his late wife Treya “real love hurts; real love makes you totally vulnerable and open; real love will take you far beyond yourself; and

therefore real love will devastate you. I kept thinking, if love does not shatter you, you do not know love.”¹⁹

However, all of these statements seemed to be about *being in love* and our *capacity to relate* in the interior and exterior dimensions of our being, and not about our *capacity to love*.

Until I asked myself these deeper question about our *capacity to love* beyond *falling/being in love* and *relating* as an art or behavior, I had often declared that “Love is unconditional but relationships are not”, and that *Integral Relationships: A Manual for Men*—as the title indicates—is about relating and not about loving. I had equated our *capacity to love* with our *capacity to relate* by meeting a compatible partner we had fallen in love with at his or her Kosmic Address (perspective + altitude + state + type), and then engaging in ongoing mutual learning, healing, growing, and awakening to keep the (unconditional) love alive.

Now I realized that I had fallen for the “Myth of the Given”, the false assumption that any experience, concept or belief we have, such as “Love is unconditional”, can be validated through introspection alone (I experience it, I think it, I feel it, I believe it, I know it, etc., so it must be real, true, absolute). Such declarations are rather intersubjective and interpreted through our ever shifting Kosmic Address. This address is created, shaped, and constantly altered through an utterly complex network of impersonal social systems, cultural backgrounds, and structures of consciousness.²⁰ None of these frameworks can be seen through 1st person introspection. In order to co-create healthy, sustainable love relationships, we therefore also need to take a 3rd person Integral perspective to see the frameworks that determine our *capacity to love*, and not only at our *capacity to relate*.

Integral perspective on *falling/being in love* + *capacity to love* + *capacity to relate*.

While I was thinking about our *capacity to love* from an Integral perspective, I came across the teachings of German philosopher Georg Friedrich Hegel (1770-1831), who had examined desire as part of his dialectical method. According to Hegel, human consciousness (the self in the upper left quadrant) and our physical body (located in the upper right quadrant), cannot exist in isolation. They require other conscious human beings with physical bodies from which to differentiate themselves, as humans can only become aware of themselves by also being aware of something that is not them. These external conscious human subjects/objects are also something foreign to the self and therefore a form of opposition. This creates a peculiar kind of love-hate relationship between the self/ego and the external conscious objects, which manifests in the form of desire. To desire (or love) something means to possess it and thus not to destroy it altogether—but also to make it into something that is ours (my love, my partner, my wife/husband, my child, etc.). At the same time, we feel limited by anything that is outside ourselves, because to desire something also means to be unsatisfied and therefor unfree. Doing away with the external conscious object or to no longer desire (as Buddhism suggests) in order to become free is not a solution to this problem, as the body/mind would do away with what it needs for its own existence. So we humans are doomed to permanently desiring material objects, physical bodies, and human subjects who see, acknowledge, accept and inspire us, while at the same time needing to be contrasted by them and fearing to lose them.

On the material level we are most contrasted by and desiring objects that we need for our survival and comfort, for example food, money, a nice car or home. On the physical level of the body we are most contrasted by and desire the opposite sex/gender.²¹ On the level of our minds, we are most contrasted by and desire what we feel is lacking in us, e.g. competencies we don't have²² or experiences we miss (including being enlightened). On the level of the unconscious we are most contrasted by and desire a "soul-mate" who challenges us for our own sake (not for theirs) to realize potentials and to free ourselves from emotional wounds and other limitations that we have.

Especially the latter can create fear and shame when we don't feel safe and accepted on the body/mind level, or when we are stretched and challenged too far, especially by someone at a higher level of consciousness development.²³ At the same time, we crave this feedback, especially during times of suffering, stress, and transformation into higher stage of consciousness.²⁴ When we are not in a soul-mate relationship, we often seek this feedback from trusted friends, elders, parents, coaches, teachers, mentors, or therapists. These relationships are of course always partial, as we are not seen by them around the clock at all levels of our being.²⁵

We could now think that in an ideal love relationship, which most of us dream of, partners would lovingly recognize and give each other what they desire. But at second thought, we realize that the receivers would now have taken what they initially desired to contrast themselves, and what attracted them to their partner in the first place, and therefore negate it. At the same time, the givers would have lost what made them desirable in the first place. We further realize that males and females are in many aspects opposites and not equals. Because of their physical strength and traditionally minor role in procreation and child rearing, males have more power in the public sphere with more opportunities to amass material resources, social status, power, independence, and being creative. In contrast, females have more power in the domestic sphere, the sexual selection process, their mate choices, their ability to provide care, and in areas of intuitively rewarding and challenging males.

This leads males and females to desire members of the opposite sex who possess qualities and resources which they lack. On the most fundamental level, the male provides material resources such as food and shelter (or in modern societies money) to meet her and her children's needs for survival and comfort in exchange for access to her sexuality. At the next level he offers his power, strength, will, and status²⁶ to meet her needs for protection, safety, and self-identification in exchange for her care and warmth. On the highest level he shares his intellect and creativity to meet her needs for vision, direction and entertainment (it is amazing how many women mention in their dating profiles that a man needs to make them laugh) in exchange for receiving her recognition, appreciation, intuition, wisdom and challenges.

These three pairs of mutually compatible desires nicely map onto six of the seven chakras,²⁷ with the seventh chakra representing non-dual, differentiated unity and evolutionary creativity.

Using the chakra system as a metaphor, we see that the female reward for the male contribution is always located in the next higher chakra, which relates to the subjective beauty of her body, and interior qualities of care and intuition, while males act in the previous chakras,

which relate to the more objective material, social and mental realms of truth. This leads to a dialectic of:

First-chakra male providing in exchange for second-chakra female sexuality. This pair is related to and guided by the instinctive reptilian part of our brains, where the vital drives for survival and procreation are located.

Third-chakra male protection in exchange for fourth-chakra female care. This pair is related to and guided by the unconscious limbic part of our brains, where emotional memories of behaviors that made us feel safe, loved and connected, as well as our traumatic experiences are located.²⁸

Fifth-chakra male creativity in exchange for sixth-chakra female intuition. This pair is related to and guided by the conscious neocortex of our brains, which allows for the development of self-consciousness, human language, autobiographical memory, abstract thought, and imagination.²⁹

When two people fall in love in kind and degree, there is a mutual and voluntary, yet asymmetrical, dialectical exchange at one or more of the chakra pairs which fulfill each partner's desires and makes the couple feel good (or *in love*) through the release of love hormones. These three basic *forms of love* are experienced as sexual passion, emotional dependence, and verbal intimacy—as indicated by the three metaphorical triangles mentioned above. In all three cases, the love is dualistic, because each partner is objectified as a separate “it” and subjectified as a separate “you” and hence instrumentalized to fulfill one's needs and desires.³⁰ We therefore also speak of need-based love relationships. As we know, needs are manifold and change over time... for example Maslow's hierarchy of needs, Tony Robbins' six needs for Certainty/Comfort, Uncertainty/Variety, Significance, Love & Connection, Growth, and Contribution,³¹ or the many developmental lines and levels that are outlined in the Integral model.

As a result, as Hegel pointed out, these need and desire based relationships are not stable. A man who gives all his possessions and income to a woman would no longer be attractive to her, while she would still retain her sexuality. The same would be true in the exchange of power for care, and creativity for intuition. In order to overcome this problem in dualistic love relationships, a dialectic emerges in which females—because of their deep seated fears—constantly challenge males through negativity (negation) in the material, social, and cognitive domains to improve and provide more. This inspires males—because of their shame of not being good enough to get sex, care, and intuition—to come up with ever better solutions to provide females with more material resources, safety, status and creativity.³² In exchange, the most physically attractive (fertile), caring, and intuitive females can choose males and reward them with sex, care, and intuition who serve their needs and desires best, while less attractive females have to settle for males with fewer capacities.³³

On further investigation of this exchange, we also see that if lovers withhold or lose what made them attractive to their partner in the first place, or if the expectations change (which is almost inevitably the case), the relational exchange/love gets out of balance. The one whose desires are no longer met can now either leave the relationship, or suck it up. As long as leaving

is not an option because of personal circumstances (children or financial, emotional or sexual dependence), societal pressures (traditional marriage, public shame, discrimination etc.), or fears of abandonment and the resulting emotional pain caused by hormonal withdrawal symptoms (being heartbroken),³⁴ the one who still provides but no longer receives will become the slave and the other the master. A woman may be forced to be sexually available without being adequately provided for, expected to show care without feeling safe and protected, or offer recognition, appreciation and intuition while no longer being inspired and entertained by her partner. A man who still provides, protects and inspires may no longer be rewarded with sex, care, and intuition. This makes both lovers unfree. It either triggers frustrating power-struggles, fights, or passive-aggressive behaviors, which can lead to physical and mental abuse, illnesses, and go all the way to murder and suicide, or causes partners to try to get their unfulfilled desires met outside the relationship, all of which potentially lead to devastating separations and divorces. The results are the increase in unhappy couples, broken families, single parent households, singles, serial monogamy, various forms of non-monogamy (including the postmodern form of polyamory), and unrealistic expectations of that perfect partner – “The One” or “Soul-Mate” – who fulfills all of our desires, while not demanding anything and being content with what is given.

We can therefore say that dualistic, desire-driven love has two dimensions at the level of each chakra pair: (1) The involuntary emergence of loving feelings in various degrees of sexual passion, emotional dependence, and verbal intimacy, which lead to one of the eight *forms of being in love* described by the triangles above, and (2) the actual yet conditional *capacity to love*, which means the ability and willingness to fulfill a partner’s needs and desires in kind and degree, and the ability to receiving his/her gifts with openness, gratitude and appreciation, instead of rejecting them or taking them for granted. Both are related to *transcending fear* – which is the opposite of love. As Rumi wrote: “Our task is not to seek for love, but merely to seek and find all the barriers within ourselves that we have built against it.” His wisdom applies to giving and receiving.

Only at the highest level of the seventh chakra is the duality of gender-related needs and desires transcended, for example when we experience an orgasm, have a peak experience, or are in non-dual evolutionary co-creation with a partner.

This dialectical co-creation of love relationships along the seven chakras, which led to human evolution, began in Archaic times when self-consciousness, language, and gender identity emerged,³⁵ and is alive to this day. We can therefore create a matrix with the seven chakras on a vertical Y axis, and seven levels of consciousness development from Archaic to Integral on a horizontal X axis. This allows us to identify how male/female desires and love along the seven chakras have evolved throughout human history and at different levels of development.

Chakras/Consc.	Archaic	Magic	Egocentric	Conformist	Rational	Pluralistic	Integral
Crown male/female unity	A-dual, fused, content	Bonded	Empowered	Devoted	Emancipated	Surrendered	Non-Dual integrated and differentiated

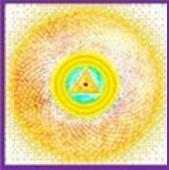

							
Third Eye male desire 	Improve chances of his offspring's survival.	Further bonding and safety of the tribe.	Increase his power and freedom.	Create more stability and order by retaining and advancing rightful place in family and organization.	Advance career and social status for good life of everyone.	Deepen emotional intelligence and connection to the feminine, animals and earth.	Serve the greatest good for the largest number of people.
Throat female desire 	Animalistic sounds and simple language to coordinate hunting and gathering.	Chanting, storytelling, and magical ritual to entertain and protect.	Gaining control over others through intimidation and anger.	Make authoritative patriarchal, absolute mythic statements.	Reasonable, rational, logical, sensible, entertaining, confident, charismatic, assertive.	Truthful, sensitive, considerable, pluralistic, mystical, emotional.	A-perspectival, multifaceted, inclusive, critical, complex.
Heart male desire 	Appreciation	Participation	Submission and respect.	Honoring	Support of his vision	Challenges (for his own good)	Complementing
Solarpl. female desire 	Brutality towards others.	Superstitious rituals. Sacrifices. Appease ghosts and Spirits	Aggressive. Fighter. Combat. Possessive. Controlling. Macho. Shameless.	Arms and weapons. Heroic. Warrior. Art of War. Laws.	Modern Weapons. Collateral Damage. Peacemaking missions.	Non-Violence. Peaceful Warrior. Protective Force.	Moral considerations . Spiral Wizardry.
Sacrum male desire 	Fertility	Youthfulness	Uninhibitedness	Faithfulness	Beauty/Attractiveness	Tantric Lover	Transcendental, kundalini awakening
Root female desire 	Raw meat and other foods, Horde	Good cooked meat, Hunting, Tribe	Fast-food (Sugar, Fat Salt.) Substances, Gang	Carbs, Protein, Fruits, Vegetables. Farming, Town, Family.	Gourmet Food, Fine Wine, Dining. Sub-urban Luxurious Living	Healthy Organic Foods. No GMO. Nature Communal Living	Sustainable foods and living. Urban.






By using this matrix (inspired by the Wilber-Combs Lattice) as a starting-point, we can further explore how the various desires are expressed and responded to at each of the intersections through the four quadrants:

1. *Upper-Left* intellectual capacities, values, psychological wounds, personality disorders, mental health issues, sexual orientation.
2. *Upper-Right* age, body features, physical health, hormonal differences, genetic variances, and skin color.
3. *Lower-Left* cultural backgrounds and conditionings, worldviews, family relationships, gender identities.
4. *Lower-Right* personal career choices, social circumstances, and race.

Especially in modern and postmodern societies, the female liberation movement and emancipation have led to divergent relationship dynamics. For example, affluent and sex-positive women (Cougars) having “boy toys” or offering money and sex to poor but high-status males, sensitive or unemployed husbands of career women being “stay at home dads”, powerful women successfully competing with and leading men in politics and corporations, creative women having male fans, or wise women having male devotees.

Even though these role reversals are neither solving our relationship challenges nor our global problems, they are an important step towards the healthy and sustainable Integral Evolutionary Love Relationships that have the potential to do so. In these relationships, as shown in the matrix below, couples at a transpersonal or higher level of consciousness with the same values, passions, purposes, rights and responsibilities, contribute (lean in) and co-create in a symmetrical way as opposites and equals at each level of the seven chakras by balancing and harmonizing feminine and masculine polarities in all four quadrants.

Chakras/Consc.	Transpersonal
Crown male/female unity 	Sharing a higher authentic evolutionary purpose that transcends the egoic mind and separation from others.
Third Eye male/female co-creation 	Co-created wisdom and vision how to best serve humanity and future generations as a couple by providing the greatest good for the largest number of people.
Throat male/female co-creation	Co-created creativity and expression of higher truths that are arrived at through dialectical complex, integral, critical thought.

	
<p>Heart male/female co-creation</p> 	<p>Co-created emotional intelligence and depth through self-validated sharing of vulnerable feelings by each partner.</p>
<p>Solarpl. male/female co-creation</p> 	<p>Co-created status, power and safety through contributions from each partner.</p>
<p>Sacrum male/female co-creation</p> 	<p>Co-created sacred sexuality that nurtures the health of body, mind, heart and soul of both partners.</p>
<p>Root male/female co-creation</p> 	<p>Co-created environmentally and socially responsible and sustainable lifestyle in which both partners assume equal responsibilities for contribution, based on their abilities.</p>

These couples are no longer driven by the fear-shame dynamic and having their hedonistic desires fulfilled by a partner. Instead they take a eudaimonic approach to love and life by focusing on shared meaning, self-realization and contribution. While still being attracted to and choosing partners who are reasonably physically, mentally, emotionally and spiritually healthy, mature, intelligent, responsible, ethical, creative, wise, and financially stable, the main attractor becomes their shared evolutionary purpose. While they still love each other in a traditional way by gracefully meeting each other's "mundane" needs/desires as equals and opposites, they Love that which is authentically and uniquely co-created between them³⁶ and advances human evolution by serving the greatest good for the largest number of people.

These love relationships are symbolized by the image below.



In Part III of the book I will describe in more detail how this new symmetrical Love of what is uniquely co-created between couples is different from the co-create love that got us to this point. This will lead us to the final Part 4 of the book:

Why Co-Creation and Pro-Creation matter

My third insight—why co-creation and procreation matter—(beyond personal reasons to be in a love relationship such as overcoming loneliness, sharing of activities, receiving emotional/financial support, having a healthy and fulfilling sex-life, acquiring and sharing material resources, starting a family and raising children, safety, meeting social expectations, improving physical and emotional well-being, receiving support in one’s individual (vs. shared) purpose, emotional healing and spiritual growth, or any “self-other directed” motives we may have) came slowly into focus during reading (and re-reading) a dense little book titled *Habermas: A Very Short Introduction*.³⁷ In it, the author James Gordon Finlayson explains how Habermas³⁸ found a new way of doing social, moral, and political philosophy by turning away from “the paradigm of the philosophy of consciousness”,³⁹ which emerged with Descartes in the early 17th Century and is widespread to this day, and towards an analysis of how our use of language coordinates our day to day interactions in what he calls the “lifeworld” of family and household, culture, voluntary organizations, etc. (the lower left “we” quadrant in Integral theory.)

According to Habermas, who takes a pragmatic approach to philosophy, the meaning of descriptive, propositional and performative sentences can be best understood by looking at what they do, instead of what they say. To him, the function of speech is to create a shared understanding and to establish intersubjective consensus between the speaker and the hearer by making validity claims⁴⁰ to truth, truthfulness, and moral/ethical rightness. This leads him to propose ethics in which “only those action-norms are valid to which all possible affected persons in the present and future could agree as *participants in rational discourse*.” These discourses (ethical or not) have traditionally taken place between males in the public sphere of the lifeworld, even though the resulting norms also affected women and children.

Out of the lifeworld, impersonal, and increasingly invisible social and political “systems” of power and money emerged (lower right quadrant), which regulated the production and circulation of goods and services, and provided an integrating effect by coordinating the actions of agents.

Women indirectly co-created these norms and systems by competing for, choosing, supporting and rewarding those men who most effectively navigated, (ab)used and manipulated (and sometimes created)⁴¹ the systems to attain and control money, power and status, and who created and followed norms which benefitted them and their offspring best. At the same time, women created norms and retained power in the domestic sphere. As long as women accepted and benefitted from the social, economic and political systems and norms that males (patriarchy) created and advanced, and males respected and served the domestic needs of women and children, little communication between the sexes was necessary to reach consensus in their respective spheres.

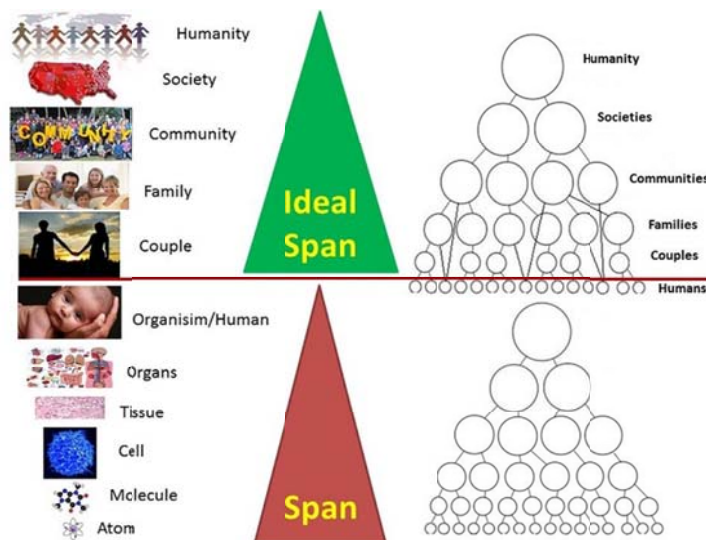


Image above showing healthy individual and social holarchies.
See <http://integralrelationship.com/ccpc/> for complete argument.

With the rise of modernity, which brought tremendous progress and benefits for humanity (democracy, liberation of women, modern technology/medicine, increases in lifespan and quality of life), women began to enter the previously male dominated public sphere while adopting most of its values, norms and ethics. With the introduction of modern divorce laws, birth control, and abortion rights, women became independent of men (and children if they decided not to have any), but not independent of the male-created systems and norms that they were now directly embedded in. In fact, women became much more exposed to them. Until then, the domestic sphere of marriage, family and community had provided a bulwark against the encroachment of the system on women and children, and provided a sanctuary for their husbands.⁴² Functioning societies consisted in a fragile equilibrium of system and lifeworld.

This equilibrium gets out of balance when the system, which is embedded in and depends on the lifeworld, encroaches upon, colonizes, displaces and even destroys the lifeworld. The results are:

1. Decrease in shared meanings and mutual understandings.
2. Erosion of social bonds (disintegration in love relationships, families, communities.)
3. Increase in people's feelings of helplessness and lack of belonging.
4. Consequent unwillingness to take responsibilities for their actions and for social phenomenon.
5. Destabilization and breakdown in social order and stability.

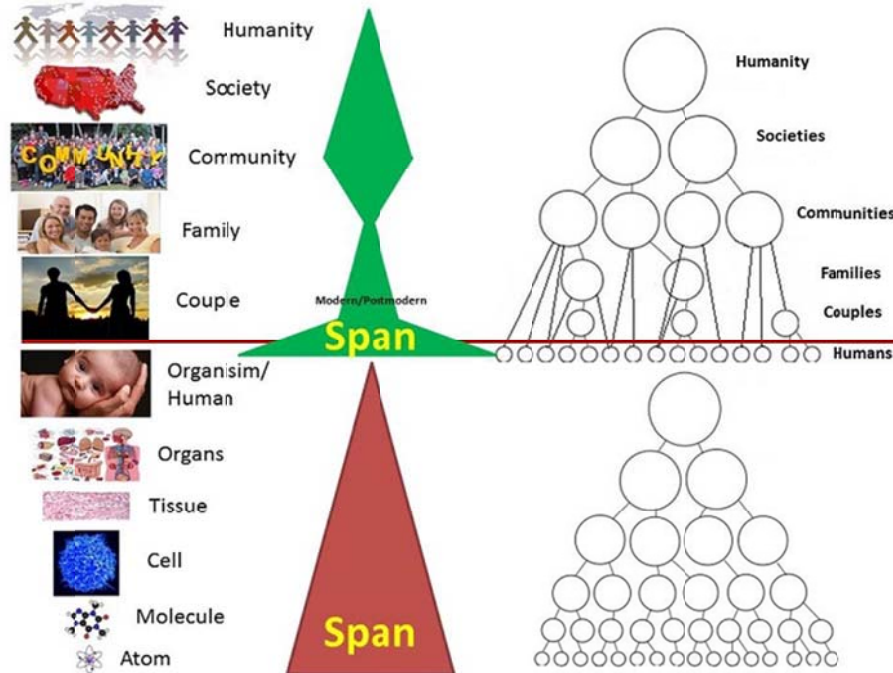


Image above showing a problematic social holarchy with few couples and families.

See <http://integralrelationship.com/ccpc/> for complete argument.

Since the system depends on a functioning lifeworld, the above eventually give rise to instabilities and crises of the system itself.⁴³ This leads to challenges in the domestic and public spheres, such as alienation from others, broken families, over/under-population, climate change and environmental destruction, massive extinction of species, migration, international terrorism, and new forms of social injustice, such as upward distribution of wealth. In response, the world seems to be divided into three responses:

1. Return to conservative and patriarchal values of family, protectionism, aggression and law&order.
2. Fixing the modern system by understanding it better (modernity as an unfinished project).
3. Postmodern ideas of replacing patriarchal systems, values, and norms with holistic feminine ethics of care, love and compassion.

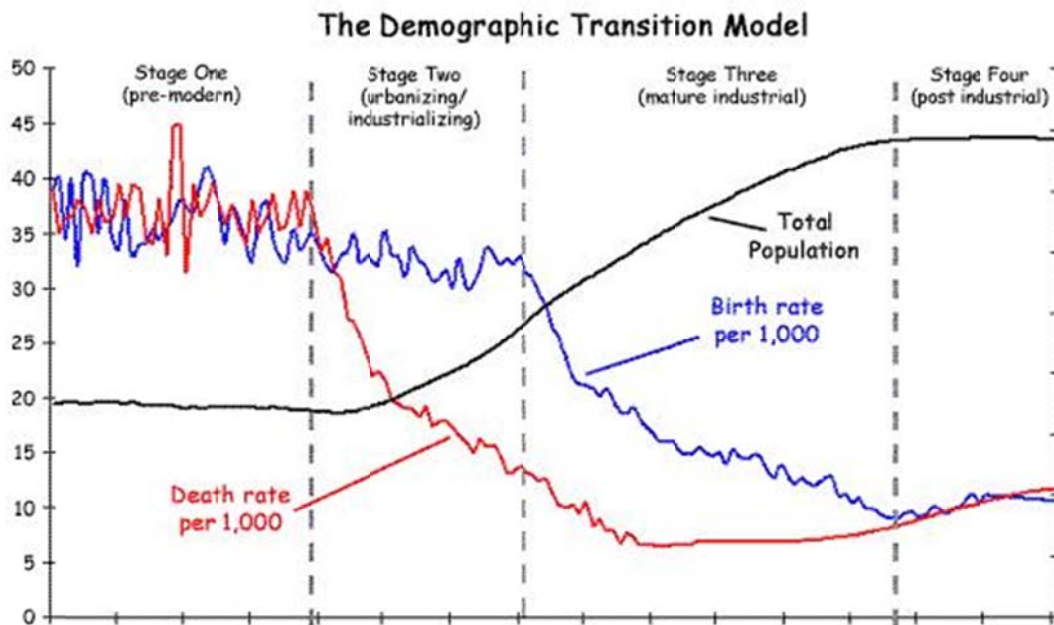
As we see today all over the world, none of these three approaches seem to solve the problems in the domestic and public sphere that we are facing.

To create a sustainable and peaceful future for all humanity, we need an emergence of new values, norms and systems that males and females with equal rights and responsibilities in the public and domestic sphere co-create through ethical discourse with validity claims to healthy masculine (ascending, rights, justice and autonomy) and feminine (descending, communion, care and responsibility) truths, truthfulness and rightness. Building on Habermas's insights, the foundation of this new paradigm, as I will argue in Part IV of this book, is most effectively practiced in Integral Evolutionary Love Relationships between opposite and equal partners in the domestic and public sphere, which will then positively impact the social and political process in communities and societies.

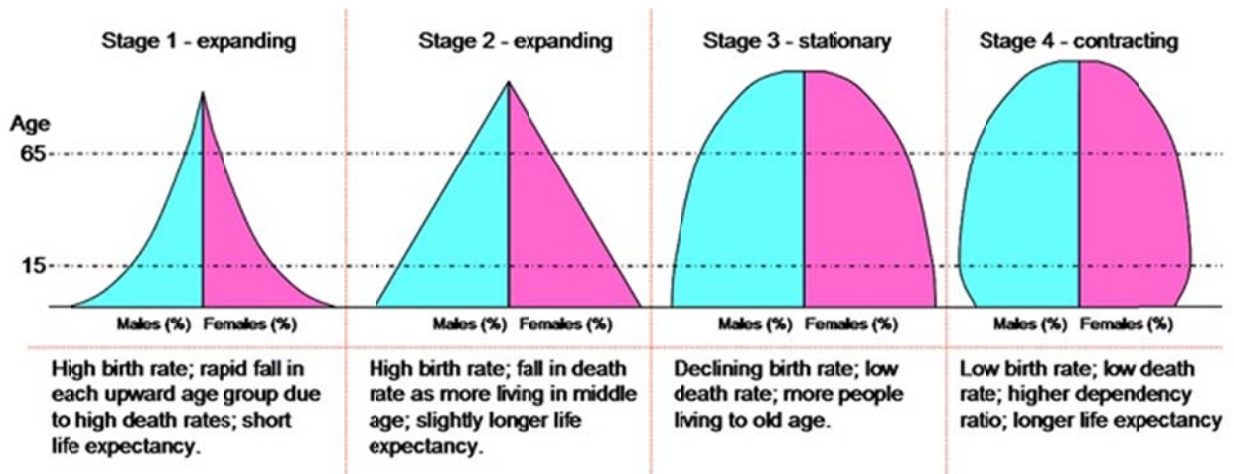
The reasons why not only *co-creation* but also *procreation* matter became clearer to me while reading Steve McIntosh's excellent book *Evolutions Purpose: An Integral Interpretation of the Scientific Story of Our Origins*. In it, he argues that everything in the universe is subject to evolution—including matter, life and human consciousness/culture—and that there is directionality and progress towards ever increasing truth, beauty and goodness. These classical "Big Three" of transcendental philosophy correspond with Habermas's validity claims to truth, truthfulness and moral/ethical rightness. McIntosh makes a convincing argument that the evolution of biological forms and consciousness (from pre-modern "archaic" to post-postmodern "Integral" and beyond) are not "intelligently designed" or otherwise externally controlled, but that their purpose is being originally co-created between evolutionary creatures, including humans [I will add their sexual and mate selection process in which females reward males who create more good, truth and beauty]. Only a "minimal amount of metaphysics"—as he calls it—is necessary to argue for Eros, the force that not only brought the Universe, but also you and me through life-preserving drives, which manifest in humans as impulses to gratify needs for food, safety, sex, belonging and meaning, into existence.

By taking Habermas's and McIntosh's profound insights together, it becomes obvious that there is a direct connection, or as Wilber would put it "Tetra arising", between biological evolution through procreation on one hand, and individual human, cultural, and social

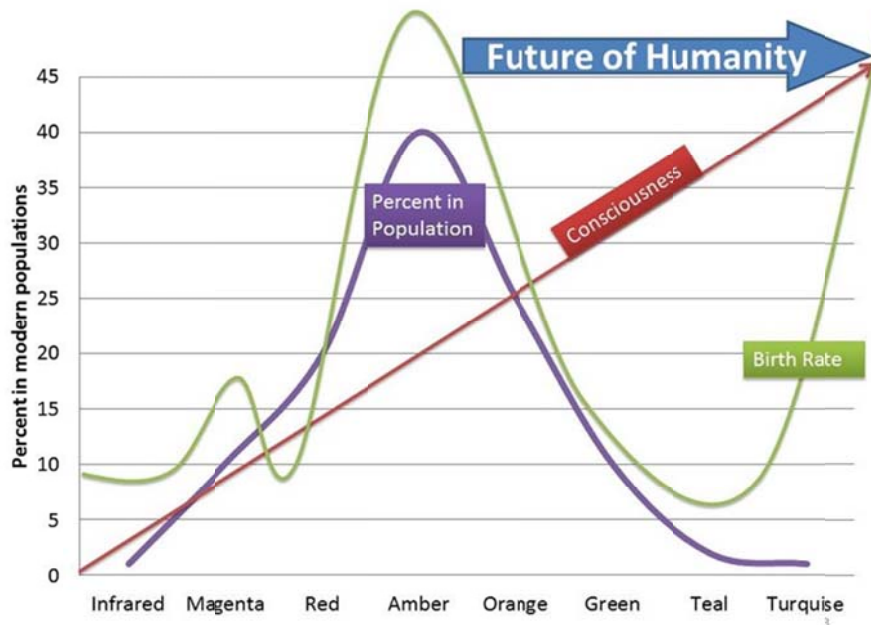
evolution through co-creation on the other. All four matter because, as we know from various developmental models, each higher level of consciousness addresses the significant problems that were created at the preceding level, while creating their own challenges, which increase in intensity and complexity.⁴⁴ In the graphic below we see how this dynamic of finding better and better solutions to questions of survival and comfort made humans such an evolutionary success story in a short amount of time, and now also threatens our future.



In pre-modern societies, birth and death rates of humans are both very high—unless there is humanitarian aid from outside groups at later levels of development—leading to stable populations with high numbers of young and low numbers of old people. When humans advance into mythic and early modern societies, birth rates stay high, while death rates begin to drop through lower rates of infant mortality and increases in average life span—initially through better nutrition and later through better medical care and less dangerous and strenuous work. This leads to an explosion in human populations as we have seen over the past millennium around the globe.⁴⁵ With the transition of more and more people into higher stages of consciousness in modern and postmodern societies, death rates stabilize at low levels, while birth rates decline and eventually go way below two children per woman.⁴⁶ In these societies, pregnancy becomes a choice for women rather than a consequence of having sex because of changing cultural and social norms, as well as birth control/contraception, and abortions.



We see that the more evolved, liberated and educated women become, which is of course all desirable, the less likely they are to procreate, especially in modern and postmodern societies.⁴⁷ On one hand, this contributes to the needed overall slow-down of worldwide population growth. On the other hand, it causes many social and economic problems in over-aging modern and postmodern societies with stagnant or declining populations. Furthermore—and potentially even worse—for the first time in human history, women at the leading edge of consciousness are not having enough children to raise them to solve the problems that are created by the people at their level of development.



Because of the inverse effect of consciousness growth on birth rates and the lack of upward mobility for children who are born to women at earlier stages of consciousness, we begin to see a reversal of cultural evolution in developed countries that is threatening our existence. This trend will intensify until more children are born into modern, postmodern and post-

postmodern families (and raised to higher levels of consciousness), and we create effective social and educational systems that allow children of parents at earlier levels of development to advance into later stages of consciousness. As adults, these children would then be able to further cultural evolution to address the significant problems that their parents' generation created for them. Otherwise, we may be one of the "next endangered species" or, at the very least, experience tremendous hardship through environmental destruction, social upheaval, terrorism, gang violence, and wars for centuries or millennia to come.

In order to balance birthrates around the world at each developmental stage to sustainable levels, we need the ongoing education and empowerment of women in rapidly growing populations, and raise awareness in females and males about the importance of responsible procreation and co-creation in shrinking and over-aging societies.

This means **in no way** that we dictate to women to have children or shame them for remaining childless. Becoming a mother needs to remain the personal choice of every woman. It means, however, that we bring awareness to the consequences of over/under-population and support socioeconomic incentives for families with children like taxpayer financed universal healthcare, free quality education from kindergarten to post-graduate levels, affordable day care, paid parental leave, job guarantees for mothers and stay-at-home fathers until their children reach pre-school age. Last but not least, we need a sufficient amount of desirable and responsible men who women want to choose as co-creating and procreating husbands and fathers.

In Part IV of the book we will therefore go deeper into the underlying moral reasoning why co-creation and procreation in *Integral Evolutionary Love Relationships* matter for a peaceful and sustainable future for all humanity and our planet, and are therefore a moral obligation.

In summary, the new book will cover in four parts:

1. An introduction to the Integral Relationship model with the addition of Attachment Theory, Enneagram Instincts, and Inter-Becoming.
2. A guide to discovering and living various forms of purpose and how to co-create with a romantic partner who shares the same purpose in kind, degree and stage of expression.
3. An Integral perspective on love at the level of all the seven chakras and a new vision for evolutionary Love.
4. An in-depth argument why co-creation and procreation in Integral Evolutionary Love Relationships matter for a peaceful and sustainable future of humanity.

Bell Hooks wrote in *All About Love*: "Men often write about love through fantasy, through what they imagine is possible rather than what they concretely know. But, like many women and men, I want to know about the meaning of love beyond the realm of fantasy—beyond what we imagine can happen. I want to know love's truths as we live them."

Her statement rings true to me on both accounts. On one hand we need to "imagine" and envision what is possible in *Integral Evolutionary Love Relationships* which go beyond the sad reality of today's gender conflicts, loveless and dysfunctional marriages, broken families, serial

dating, short-term relationships, serial monogamy and non-monogamy, new-age narcissism, and the ever growing single and childless population that we concretely — and often painfully — know about. Without such an expanded vision we cannot even “see” what kind of love relationships are possible and necessary to build a peaceful future for all humanity. On the other hand, we need to come together and share our deepest convictions and spiritual intuitions of what’s possible in love relationships, and then work together to make these possibilities a reality, as I too want to know love’s truths as we live them.

If you are single and would love to be in such a relationship but have not found or attracted your Integral co-creator yet, you may find inspiration in a slightly modified quote from Robert Augusts Masters’ book *Transformation through Intimacy: The Journey Towards Mature Monogamy* and a Hafiz poem:

“The growth towards mature monogamy [*Integral Evolutionary Love Relationships*] is not just a journey of ripening intimacy with a beloved other, but also a journey into and through zones of ourselves that may be quite difficult to navigate, let alone get intimate with and integrate with the rest of our being. But however much this growth might ask of us, it gives back even more, transforming us until we are established in the unshakable love, profound passion, and radically intimate mutuality that epitomize [*Integral Evolutionary Love Relationships*]. And even if we don’t end up in such a relationship, our having taken the journey toward it will immeasurably benefit us and others in whatever we do.”

“Don’t surrender your loneliness so quickly
Let it cut more deep
Let it ferment and season you
As few human
Or even divine ingredients can
Something missing in my heart tonight
Has made my eyes so soft
My voice so tender
My need of God
Absolutely clear”

Thank you for your interest in and consideration of my vision, and for your feedback.

Sherman Oaks, CA, July 19. 2016

Endnotes:

¹ Andrew Cohen, *Evolutionary Enlightenment*, page 174.

² To quote two expert sources:

“The twenty-first century is a radically new era, unprecedented in human geo-history, marked by deep and complex interrelated global crisis: ecological, economic, political, moral, and existential, to name but some of pertinence.” Introduction to *Metatheory for the Twenty-First Century*. Nicholas Hedlund, Sean Hargens, Mervyn Hartwig, Roy Baskhar.

“Finance. Food. Fuel. Wathershortage. Resource scarcity. Climate chaos. Mass poverty. Mass migration. Fundamentalism. Terrorism. Financial oligarchies. We have entered and Age of Disruption. Yes, the possibility for profound personal, societal, and global renewal has never been more real. Now is our time.” *Leading form the Emerging Future*. Otto Scharmer and Katrin Kaufer.

³ Most men still experience pain, and I certainly do, when women that we love dump us. But there is a difference between pain and suffering. Emotional pain is caused by hormonal changes in our brains that affect our whole body. The symptoms are similar to alcohol, nicotine or drug withdrawal pains. Suffering is caused by negative stories and judgments that we create around experiencing the pain, which often leads to emotional and physical violence, or other harmful behavior (e.g. drinking, overspending, social withdrawal, sexual and emotional abuse of others) that only perpetuates the pain.

⁴ The Four Noble Truths are:

Life is suffering (Duka).

The cause of suffering is ignorance, desire, hatred and attachment (or wanting things to be different).

There is a way out of suffering.

The way out of suffering is the Eightfold Path.

The Eightfold Path is:

Right View and Understanding: Learning the nature of reality and the truth about life.

Right Intention or Aspiration: Making the commitment to living in such a way that our suffering can end.

Right Speech: Speaking the truth in a helpful and compassionate way. Only say what is true, kind and necessary.

Right Action or Conduct: Living a life consistent with our values.

Right Livelihood: Earning a living in a way that doesn't hurt others.

Right Effort: Just Do It. No Excuses.

Right Mindfulness: Recognizing the value of the moment; living where we are.

Right Concentration: Expanding our consciousness through meditation.

These are often preceded by the preliminary step, as often mentioned by Buddha, of **Right association:** Training for a life of the spirit is made less arduous if you can be with others who seek the same things. As Huston Smith points out, health is as contagious as disease, virtue as contagious as vice, and cheerfulness as contagious as moroseness.

http://en.wikipedia.org/wiki/Noble_Eightfold_Path

⁵ Ego is Latin for “I.” Sigmund Freud used the German word “ich” in his writings, which was translated with “Ego” (instead of the more correct “I”) by his translator James Strachey to sound more scientific. Psychology speaks of ego as the self-organizing principle and acknowledges that it is important to have a healthy sense of self or to strengthen the ego to set healthy boundaries and self-actualize. Spiritual teacher and psychologist Jack Engler said “you have to be somebody before you can be nobody.” In spirituality, the term “ego” is used to describe a false, illusionary or contracted self that defends its separate identity, is identified with the body, physical objects, and objects in consciousness, and its own narrow way of seeing the world—and therefore separates itself from others and sees everything as objects that it can use for its own gain.

⁶ Elizabeth Debold, Ed.D., is one of the world's foremost authorities on girls' and women's development and author of the bestselling *Mother Daughter Revolution* (Addison-Wesley, 1993; Bantam, 1994). For the past three decades, she has worked on the front lines of gender and cultural evolution as activist, researcher, journalist, spiritual explorer,

and transformative educator. Her lifelong pursuit of freedom, creativity, and equality between the sexes has taken her from door-to-door activism for the Equal Rights Amendment to groundbreaking research on gender development at Harvard University to cutting-edge cultural and spiritual investigation at EnlightenNext magazine. <http://elizabethdebold.com>

⁷ Terry Patten is a teacher and senior associate with Integral Institute since 2004. He worked closely with Ken Wilber and a core team at I-I to develop Integral Life Practice, which distills ancient and modern practices (for body, mind, spirit, shadow, and other key areas) into a contemporary transformational lifestyle. www.terrypatten.com

⁸ Jeff Salzman has worked in adult education and transformation for thirty years. He is co-founder of CareerTrack Training, an adult education company he and his partner built into an international organization producing over 3000 seminars annually and employing over 300 people. For three years Jeff worked side by side with Ken Wilber developing the Integral Institute, an international center for integral theory and application. A long time spiritual practitioner in many traditions, he has a Masters Degree in Indo-Tibetan Buddhism from Naropa University. Jeff spent the last few years as co-founder and a lead teacher at Boulder Integral, now The Integral Center. These days he travels, teaches and comments about current events on Integral Life and The Daily Evolver.

⁹ www.sellingbygiving.net

¹⁰ I had often listened to “feminine power”, “female empowerment” and “evolving women” work, which mostly caters to single women. They seemed to struggle with the conflict between being feminine and powerful at the same time and being with men who are either too masculine or feminine.

¹¹ With Soul-Mate I mean a partner who shares the same soul-purpose and has the desire and capacity for mutually supporting each other in enacting this purpose as authentically and ethically as possible.

¹² She says: “It could well be that nature is inventing a passion as great as sexuality that I’m calling supra-sexuality. It’s the passion to identify your own unique genius code, to find partners in co-creation, to join not [only] your genes but your genius in the expression of your life purpose.”

¹³ See Bill Plotkin “Nature and the Human Soul” page 61 “Eight Stages of Eco Soulcentric Human Development” which is a horizontal translation rather than a vertical transformation.

Early Childhood: The Innocent Nest.

Middle Childhood: The Explorer in the Garden.

Early Adolescence: The Thespian (relating to drama and acting) at the Oasis.

Late Adolescence: The Wanderer in the Cocoon.

Early Adulthood: The Apprentice at the Wellspring.

Late Adulthood: The Artisan in the Wild Orchard.

Early Elderhood: The Master in the Grove of Elders.

Late Elderhood: The Sage in the Mountain Cave.

¹⁴ By combining the levels of Intimacy, Passion and Dependence, we arrive at eight basic forms of love:

1. Infatuated love
2. Friendship love
3. Various forms of dependent love from co-dependent to inter-becoming
4. Romantic love
5. Crazy love
6. Companionate love
7. Integral love
8. Non-love

¹⁵ Reaching from co-dependence to dependence, independence, interdependence, and inter-being. At the time I did not see the next higher stage of inter-becoming and also was not aware of the importance of attachment theory, which are integrated in this new book.

¹⁶ There are certainly practices that can heighten the chances of passion, dependence and intimacy to emerge, such as eye gazing, physical touch, vulnerable sharing of feelings, psychological healing and shadow work (*Calling In “The One”* and *Conscious Uncoupling* are two great books and processes for women to remove blocks that prevent them from opening up to men and relationships), mirroring, sharing activities, creating new experiences, and spiritual practices such as meditation. But these alone are no guaranty, especially if they are connected to magical thinking

and unrealistic expectations. The wisdom that “enlightenment is an accident, and meditation makes us accident prone” also applies to falling in love.

¹⁷ As described in Integral Relationships, we need to differentiate between biologically hardwired attractors that have persisted throughout human history, like certain body features that indicate fertility and the ability to bear healthy children, or to protect and provide, and personal preferences which have to do with positive and traumatic childhood and adult experiences, as well as the ones which are clearly culturally constructed, e.g. American women expecting men to buy an expensive diamond ring when they propose and having a sense of entitlement, which we don't find much in European women.

¹⁸ <https://www.psychologytoday.com/blog/compassion-matters/201312/what-it-really-means-be-in-love>

Merriam-Webster offers us the following definitions of love:

a (1): strong affection for another arising out of kinship or personal ties <maternal love for a child>

a (2): attraction based on sexual desire: affection and tenderness felt by lovers

a (3): affection based on admiration, benevolence, or common interests <love for his old schoolmates>

b: an assurance of affection <give her my love>

2: warm attachment, enthusiasm, or devotion <love of the sea>

3 a: the object of attachment, devotion, or admiration <baseball was his first love>

b (1): a beloved person: darling —often used as a term of endearment

b (2) British —used as an informal term of address

4 a: unselfish loyal and benevolent concern for the good of another: as (1): the fatherly concern of God for humankind (2): brotherly concern for others

b: a person's adoration of God

5: a god or personification of love

6: an amorous episode: love affair

7: the sexual embrace: copulation

<http://www.merriam-webster.com/dictionary/love>

“Love is when you replace yourself for someone else - voluntarily and you begin to see them rather than you.”

Unknown

“Love is an active striving for the growth and happiness of the loved person, rooted in one's own capacity to love.”

Erich Fromm, *The Art of Loving* page 55.

“Eros is the love of the lower reaching up to the higher (Ascent); Agape is the love of the higher reaching down to the lower (Descent). In individual development, one ascends via Eros (or expanding to a higher and wider identity), and then integrates via Agape (or reaching down to embrace with care all lower holons), so that balanced development transcends but includes.”

Ken Wilber “Sex, Ecology, Spirituality” page 338, 339, 340.

Quotes from <https://realtruelove.wordpress.com>

“When you truly love someone you care about them—you actually care about him or her, and not just in some abstract “as a person” way, but in a very personal and responsible way. You care deeply about that person as your beloved, your partner, your life mate, your soul friend, et cetera, and you want the other person's happiness and goodness and growth and well-being to be increased (and not compromised or decreased) because of your presence in their life.”

“It's a highly personal (specific to that person) and highly practical and consistently and frequently actualized (shown) type of care, not some sort of abstract and theoretical up-in-the-clouds idealized airy-fairy type of “care.” When we truly Love and care about another human being, it shows—it shows in the way we regard that person, how we treat that person, how we extend ourselves for that person, and in how we deal with what is worst and weakest in ourselves for that person (as well as for ourself—for what's best in us). Thus one of the primary ways that genuine

Love and care manifests itself is that we monitoring and scrutinizing our own output—what we are contributing or putting out into the relationship or giving to the other person.

“When we truly Love another person, we are very aware of how and what we are feeding the other person, the quality of our own personhood and the quality of what we are giving the other person (our “beloved”). When we genuinely love another person, it shows because we show it—we show it in a myriad of ways that are meaningful to the other person, in a myriad of ways that communicate love and affection and abidingness to the other person.”

¹⁹ Ken Wilber, “Grace and Grit,” pg. 396.

²⁰ See Integral Spirituality Appendix III page 278: “We saw that an individual can introspect all day long and he will never see anything that says, “This is the orange structure,” or “This is the green structure, or turquoise structure,” and so on. The phenomenon that show up in his awareness are already created by structures that he cannot see and does not even expect; yet the phenomena present themselves as if they are real in and of themselves—as if they are actually your thoughts, desires, your values—when clearly they are not, and thus the very objects of your own present awareness are deeply deceptive.

²¹ I use this term in a biological sense while acknowledging that gender identity plays an equally important role and will write more about it.

²² There are for stages of competency:

1. Being unconsciously incompetent, meaning we don’t know what we don’t know about, and therefore can’t desire it.
2. Being consciously incompetent, meaning we know what we don’t know about, e.g. doing brain surgery, speaking Mandarin, or writing a program in C++ (unless you are a brain surgeon, a Mandarin speaker or C++ programmer).
3. Being consciously competent, meaning you can do something if you put your mind to it.
4. Being unconsciously competent, meaning you can do something without thinking about it, e.g. driving a car or speaking your language.

²³ See “Immunity to Change” by Robert Kegan.

²⁴ There is a big difference between receiving “criticism” from a partner for his or her own sake, especially when we feel pulled down towards un-freedom instead of being lifted up towards more freedom, and feedback from someone who fully accepts us as we are and sees unrealized potentials that would benefit us and the world, and leaves us the choice to take the feedback or leave it without judgment or punishment. As Jack Nicholson as Melvin Udall says to Carol in the movie “As Good as it Gets”: “You make me want to be a better man.”

²⁵ “The problem is that before marriage, we rarely delve into our complexities. Whenever casual relationships threaten to reveal our flaws, we blame our partners and call it a day. As for our friends, they don’t care enough to do the hard work of enlightening us. One of the privileges of being on our own is therefore the sincere impression that we are really quite easy to live with.” <http://www.nytimes.com/2016/05/29/opinion/sunday/why-you-will-marry-the-wrong-person.html>. In other words, we can hide parts of us in friendships. We can easily change them if our flaws become apparent or when we are out of integrity. Only when we are observed twenty-four seven does it become obvious where our words don’t match our actions.

²⁶ According to sociologist Max Weber, [social] stratification may occur amongst at least three complex variables: (1) Property (class): A person’s economic position in a society, based on birth and individual achievement. (2) Prestige (status): A person’s prestige, or popularity in a society. This could be determined by the kind of job this person does or wealth. (3) Power (e.g. political party): A person’s ability to get their way despite the resistance of others. For example, individuals in state jobs, such as an employee of the Federal Bureau of Investigation, or a member of the United States Congress, may hold little property or status but they still hold immense power.

<http://en.wikipedia.org/wiki/Sociology>

²⁷ Chakras 1 - 7

- 1 – Root, Ground or Base Chakra = Survival, Earth, Roots, Grounding, Body, Food, Matter, Beginning.
- 2 – Sacral Chakra = Sexuality, Feelings, Sensations, Emotion, Movement, Pleasure, Nurturance, Gender Polarities.
- 3 – Solar Plexus Chakra = Power, Autonomy, Will, Identity, Confidence, Self-Discipline.
- 4 – Heart Chakra = Care, Warmth, Empathy, Compassion, Joy, Kindness, Generosity, Healing.
- 5 – Throat Chakra = Creativity, Self-Expression, Sound, Communication, Reason, Knowledge, Truth.
- 6 – Brow Chakra = Intuition, Vision, Seeing, Imagination, Visualization, Self-Reflection, Meditation.
- 7 – Crown Chakra = Mystical Oneness and Unity, Serenity, Transcendence, Immanence, Non-Duality.

²⁸ “What we really seek is familiarity — which may well complicate any plans we might have had for happiness. We are looking to recreate, within our adult relationships, the feelings we knew so well in childhood. The love most of us will have tasted early on was often confused with other, more destructive dynamics: feelings of wanting to help an adult who was out of control, of being deprived of a parent’s warmth or scared of his anger, of not feeling secure enough to communicate our wishes. How logical, then, that we should as grown-ups find ourselves rejecting certain candidates for marriage not because they are wrong but because they are too right — too balanced, mature, understanding and reliable — given that in our hearts, such rightness feels foreign. We marry the wrong people because we don’t associate being loved with feeling happy.”

<http://www.nytimes.com/2016/05/29/opinion/sunday/why-you-will-marry-the-wrong-person.html>

²⁹ To give but one of many examples about this dynamic, relationship expert Alison Armstrong writes in her book *Making Sense of Men: A Woman’s Guide to a Lifetime of Love, Care and Attention from All Men*: Four qualities in women (shiny hair, shapely body, sensuality, and sexual energy) will attract men who will want to have sex with them. Once women have charmed and enchanted men with their self-confidence, authenticity, passion, and receptivity, men will fall in love with them and make them happy by spending time, taking care, protecting, and contributing/providing.

³⁰ A need is something we need for our survival and well-being. Desire is to have that need fulfilled by an external object or subject. I need food; I desire strawberries. I need sex; I desire a certain lover. I need company; I desire to be with a certain person or group.

³¹ From <https://www.entrepreneur.com/article/240441>. Note how these needs map onto the first six of the seven chakras.

Need 1: Certainty/Comfort

The first human need is the need for Certainty. It’s our need to feel in control and to know what’s coming next so we can feel secure. It’s the need for basic comfort, the need to avoid pain and stress, and also to create pleasure. Our need for certainty is a survival mechanism. It affects how much risk we’re willing to take in life—in our jobs, in our investments, and in our relationships. The higher the need for certainty, the less risk you’ll be willing to take or emotionally bear. By the way, this is where your real “risk tolerance” comes from.

Need 2: Uncertainty/Variety

Let me ask you a question: Do you like surprises? If you answered “yes,” you’re kidding yourself! You like the surprises you want. The ones you don’t want, you call problems! But you still need them to put some muscle in your life. You can’t grow muscle—or character—unless you have something to push back against.

Need 3: Significance

We all need to feel important, special, unique, or needed. So how do some of us get significance? You can get it by earning billions of dollars, or collecting academic degrees—distinguishing yourself with a master’s or a PhD. You can build a giant Twitter following. Or you can go on *The Bachelor* or become the next *Real Housewife of Orange County*. Some do it by putting tattoos and piercings all over themselves and in places we don’t want to know about. You can get significance by having more or bigger problems than anybody else. “You think your husband’s a dirt bag, take mine for a day!” Of course, you can also get it by being more spiritual (or pretending to be).

Spending a lot of money can make you feel significant, and so can spending very little. We all know people who constantly brag about their bargains, or who feel special because they heat their homes with cow manure and sunlight. Some very wealthy people gain significance by hiding their wealth. Like the late Sam Walton, the founder of Wal-Mart and for a time the richest man in America, who drove around Bentonville, Arkansas, in his old pickup, demonstrating he didn’t need a Bentley—but of course, he did have his own private fleet of jets standing by. Significance is also a money maker—that’s where my dear friend Steve Wynn has made his fortune. The man who made Las Vegas what it is today knows people will pay for anything they believe is “the best,” anything that makes them feel special, unique or important, anything that makes them stand out from the crowd. He provides the most exclusive, luxurious experiences imaginable in his casinos and hotels—they are truly magnificent and unmatched in the world.

Need 4: Love & Connection

The fourth basic need is Love and Connection. Love is the oxygen of life; it’s what we all want and need most. When we love completely we feel alive, but when we lose love, the pain is so great that most people settle on connection, the crumbs of love. You can get that sense of connection or love through intimacy, or friendship, or prayer, or walking in nature. If nothing else works, you can get a dog.

These first four needs are what I call the needs of the personality. We all find ways to meet these—whether by working harder, coming up with a big problem, or creating stories to rationalize them. The last two are the needs of the spirit. These are more rare—not everyone meets these. When these needs are met, we truly feel fulfilled.

Related: The 7 Triggers of Business Crisis (LinkedIn)

Need 5: Growth

If you're not growing, you're dying. If a relationship is not growing, if a business is not growing, if you're not growing, it doesn't matter how much money you have in the bank, how many friends you have, how many people love you—you're not going to experience real fulfillment. And the reason we grow, I believe, is so we have something of value to give.

Need 6: Contribution

Corny as it may sound, the secret to living is giving. Life's not about me; it's about we. Think about it, what's the first thing you do when you get good or exciting news? You call somebody you love and share it. Sharing enhances everything you experience.

Life is really about creating meaning. And meaning does not come from what you get, it comes from what you give. Ultimately it's not what you get that will make you happy long term, but rather who you become and what you contribute will.

³² There are limitations to what men can do to become more attractive, as most women are attracted to tall men with full hair, status and wealth. Some men now invest in surgery to regrow hair and increase their height. A leg lengthening procedure with an orthopedic surgeon costs about \$85,000. That is what one man did. He went from 5'6" to 6'2"! He says it is all worth it. At 6'2", his dating life has improved exponentially!

<http://www.anewdayanewme.com/2020-barbara-walters-cosmetic-surgery-men-trends-grow-taller-by-6-inches/>

³³ A great book that makes that point is *Marry Him: The Case for Settling for Mr. Good Enough* by Lori Gottlieb.

³⁴ See Katherine Woodward Thomas book "Conscious Uncoupling" why uncoupling is so painful and often so devastating that it leads to mental and physical illness, and even suicide.

³⁵ See Prof. Ferdinande Fellmann's book „The Couple“ which I will draw from to substantiate this point.

³⁶ There has been a debate between Andrew Cohen and Marc Gafni about their ideas of the authentic and unique self. I use the term "authentic" in the sense of Cohen as the evolutionary impulse manifesting through us "beyond ego" and "unique" for that which is manifested or enacted in a relational context. To me, we are neither authentic nor unique selves, because the evolutionary impulse is impersonal and so is, by definition what is uniquely co-created. We are instead relational selves.

³⁷ Oxford Press's "Very Short Introductions" series of books offers concise and original introductions to a wide range of subjects. Check them out at <http://global.oup.com/academic/content/series/v/very-short-introductions-vsi/>

³⁸ Jürgen Habermas, born June 18, 1929, is a German sociologist and philosopher in the tradition of critical theory and pragmatism. Global polls consistently find that Habermas is widely recognized as one of the world's leading intellectuals. Associated with the Frankfurt School, Habermas's work focuses on the foundations of social theory and epistemology, the analysis of advanced capitalistic societies and democracy, the rule of law in a critical social-evolutionary context, and contemporary politics. http://en.wikipedia.org/wiki/J%C3%BCrgen_Habermas

³⁹ By this Habermas does not seem to mean the definitions of consciousness as structure stages of human and cultural development (e.g. from Archaic to Transpersonal) as used by Ken Wilber et al. in Integral philosophy. According to Finlayson, he rather rejects the following ideas about consciousness that are influential and deeply rooted in modern philosophy:

Cartesian subjectivity: the familiar idea that there is something called the subject (or self) that is the locus of mind conceived as an interior mental realm of ideas and perceptions.

This often goes together with metaphysical dualism, the idea that there are two different kinds of substance – thinking and extended being. This is sometimes known as Cartesian dualism, or mind–body dualism, because Descartes thought the mind and the body to be fundamentally different kinds of being.

Subject–object metaphysics: This is the more general view that the world is a totality of objects standing over and against a plurality of thinking and acting subjects. It is characteristic of this idea that subjects are not thought of as being parts of the world on which they operate. (Not all such theories are versions of metaphysical dualism. For

example Hegel transforms the subject-object paradigm from within, by conceiving the world as the product of a single self-knowing subject spirit. He therefore has a monistic subject-object metaphysics.

Foundationalism: In the narrow sense, foundationalism refers to the epistemological doctrine of the Vienne School or 'logical' positivists, that knowledge is grounded on sense data, or on a class of primitive observational sentences. In the broad sense, foundationalism refers to the epistemological quest for certainty that characterizes much of modern philosophy from Descartes onward.

First philosophy: This is the idea that philosophy, which does not presuppose the truths established by nature, is required in order to provide a demonstration of the validity of scientific modes of inquiry. It is common among philosophers who are foundationalists in the broad sense, for example Descartes and Kant, both of whom hold that the chief task of philosophy is to establish criteria of correct knowledge.

See *Habermas: A Very Short Introduction* page 29.

⁴⁰ From the German word "Geltung" or "Gültigkeit", forming a close relationship between reasons and consensus.

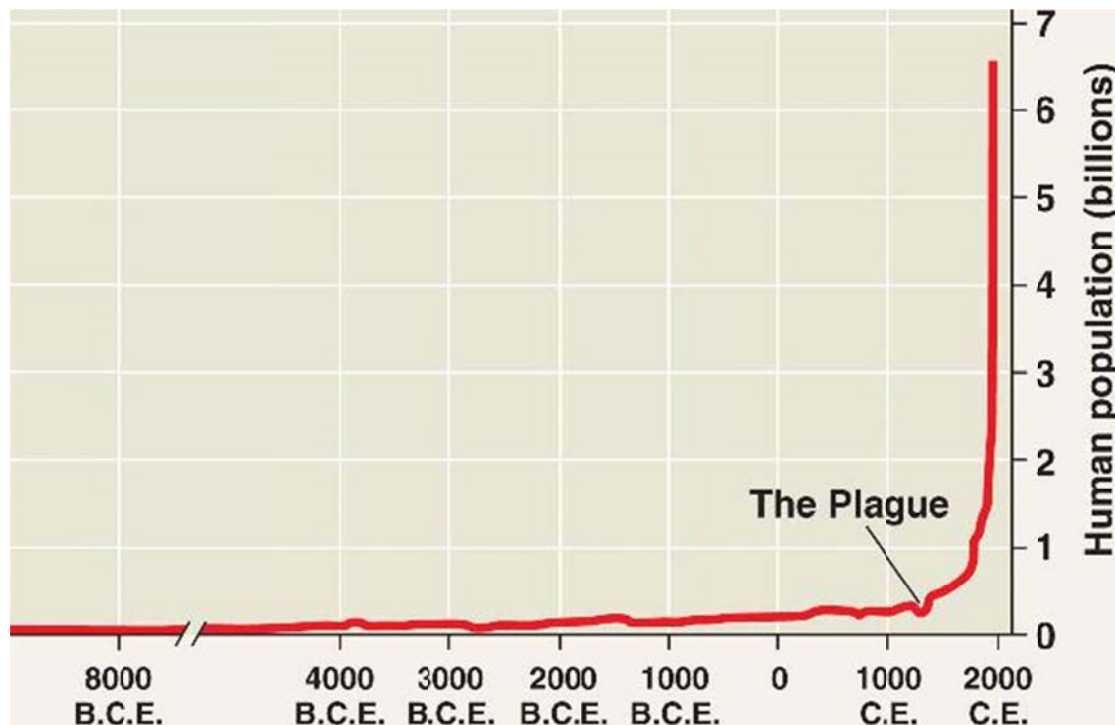
⁴¹ English Historian H. C. Allen wrote: "Men are constantly engaged in an, on the whole highly successful, effort to adjust their ideas to circumstances, and also in an effort, very much less successful, to adjust circumstances to their ideas".

⁴² See Prof. Ferdinand Fellmann "The Couple" which I will draw from to substantiate this point.

⁴³ See *Habermas: A Very Short Introduction* page 57.

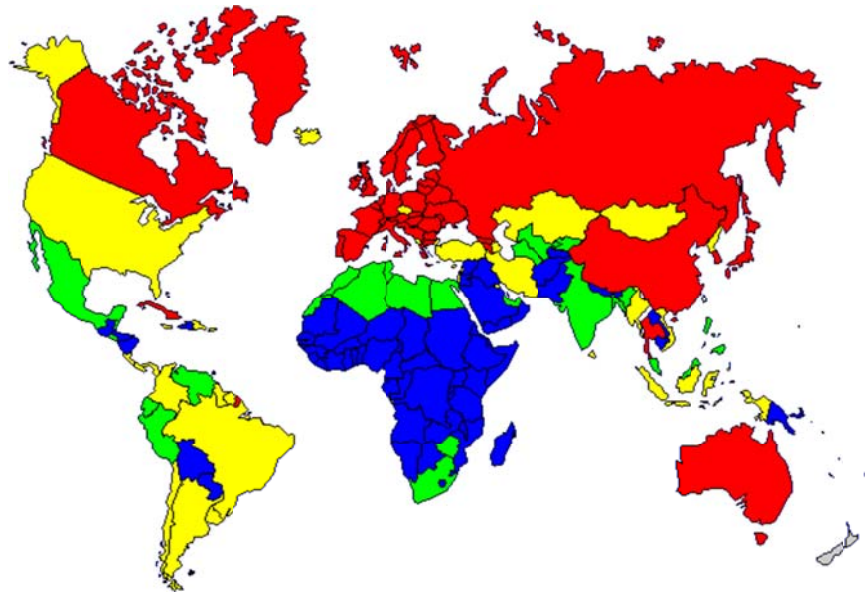
⁴⁴ Habermas explains these dialectical dynamics in *Communication and the Evolution of Society* (page 164) as follows:

"Evolutionarily important innovations mean not only a new level of learning but a new problem situation as well, that is, a new category of burden that accompany the new social formation. The dialectic of progress can be seen in the fact that with the acquisition of problem-solving abilities new problem situations come into consciousness. A higher stage of development of productive forces and social integration does bring relief from the problems of the superseded social formation. But the problems that arise at the new stage of development—insofar as they are at all comparable with the old one—increase in intensity."

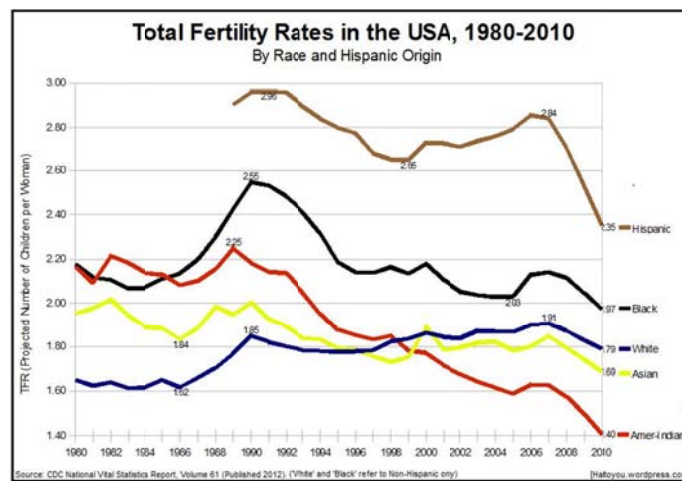


⁴⁵ One of the most challenging applications of population growth research is to predict human population growth. The human population surpassed six billion people in 1999, and is expected reach nine billion before 2050. It is somewhat surprising to realize that it took all of human history for the human population to reach one billion people – which happened around 1800 – then a little over 100 years to double to two billion, and just 40 years to double from three to six billion! The recent explosive (think exponential!) growth has been facilitated by advances in agriculture, science, and medicine, which have enabled more people to survive and have longer lifespans
www.nature.com/scitable/knowledge/library/an-introduction-to-population-growth-84225544

⁴⁶ http://en.wikipedia.org/wiki/List_of_sovereign_states_and_dependent_territories_by_fertility_rate



and US Fertility Rates



⁴⁷ There are of course other factors as well, e.g. women investing in their education and careers, and having fewer children later. It is also debatable if not having children leads to growth in consciousness, or if growth in consciousness leads to fewer children. But the overall trend and consequences are clear.