

# Man, the anima and the marriage.

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*The man has to assume his sex, this is very important. The man has to make his own efforts (and here no hetera can help, instead it can even hurt) to realize that in addition to his house, there are other houses, in addition to his parents, there are other parents, in addition to his social circle, there are other social circles. So, knowing this, you have to open yourself up, not through mother and father, or uncle, or anything, to society. And here at this point, we now know that there are many kinds of energetic entanglements, with that result of AIDS, etc. You have to study to have an activity with which you will know how to support yourself and not stay dependent of your father until the end of his life. Then you have to graduate. Regarding this, you will feel the need to leave your paternal home and have your own axis, your own plumb line. And when you have this, you will feel the need to have a mate and with that mate to have a family. All of this is a natural process. And contact the society through the most diverse links. And let society also contact you with the most diverse links. And when all this happened and his personal destiny was adequately structured, then the hetera can come, or even a little earlier, so that when he comes the second half of life he can devote himself with conscience, with responsibility, to collective problems. Not to be a councilor, or deputy, or any such thing, but realizing that a certain share of collective destiny also lives within us, and that this quota of collective destiny must be ingested, digested and used personally, and through this personal example, which need not be a ostentatious example, will induce, catalyze others to also ingest and digest their slices of collective problems. This is the task of the second half of life, and here the hetera can help intensely, when it identifies itself with all that search, with all that openness in all these worked lines, because it's about this.*

*Jung repeatedly points out that the woman we live with should not be our Anima. In the beginning we can have the most diverse projections, interests, passions, but the woman who should be our companion should not be Anima, because Anima is ours (internal dynamism). I can not marry, or live*

*with my own projection, with someone who is being carried with my projections, because coexistence withdraws the projections. Then I can face this person with great questioning: what do I have with her? I have nothing else. This, the youth, 15 years ago, explained by saying: "We have no more dialogue." Was not it? It was not just a dialogue, but because of Anima's own projection we cannot permanently enter into a multidimensional relationship. We can receive incentives from that woman who carries with ease, or with effectiveness, one of the aspects of our Anima. But there comes that eternal one, it is not a quarrel, but a misunderstanding, because a woman, after all, is a woman, and also has her plumb, and then realizes that this plumb is elastic, that plumb can go up immensely, a firm axis around which it is rising (this is the internal Animus dynamic).*

*So it is only natural that such a relationship with Anima could end with marriage. Unfortunately, these divorces, separations, recklessness, and all that we can observe, indicate that this marriage, the gathering of rags, or whatever name we give – nowadays there are many facilitations and expressions about it – was precipitated because perhaps both had ideas and ideals or fantasies in relation to the Animus and Anima itself. However, within coexistence, these projections are removed and, sometimes, nothing remains. Now they can both agree, but we have a house, we have children, I take care of their socks, I put on their shirts, etc., I take care of the children, I do homework with them, you make the money, so why to separate? Then comes the idea again: but the whole house is organized, the children go to school, the maid comes in with a certain regularity, we dine at our mother-in-law's house every second Saturday, the other Saturdays at the other mother-in-law's house? So you can upset this wonderful organization. Of course they do not speak that clear. Although still today this can occur and occurs. But such a relationship, pseudo-relationship, spurious relationship, not only from the superior point of view, does not have superior legitimacy, since it hinders the development of both, the maturation of both.*