

The Energetics of Relationship: Instinct Behind the Dogma

In my article entitled “Real Love” I looked into the nature of what fundamentally underpins all “types” of relationships. Essentially, in terms of its true nature, love is an unconditional quality, something that cannot be bought or sold and is no less or more. When we move away from the “rat-race” thinking of social politics, we find natural ways of looking at relationships between humans and in fact with all things as a continuum of energetics. In most ancient understanding everything is a sea of energy, be it seen as an all pervasive “spirit” or aliveness of nature etc. This “field” now beginning to be recognized at the fringes of modern physics, is in some places more condensed and cool, and in others more expanded and hot; conversely there can be expansion and coolness, contraction and heat - in any case all things are yinyang and are implicitly One.

Therefore when we consider the situation of human relationships we are always looking at fingers of the same hand or branches of the same tree. This immediately renders any kind of judgmental ideologies from racism to religious idealism as utterly irrelevant when there is a seeing of the implicit unity of all things.

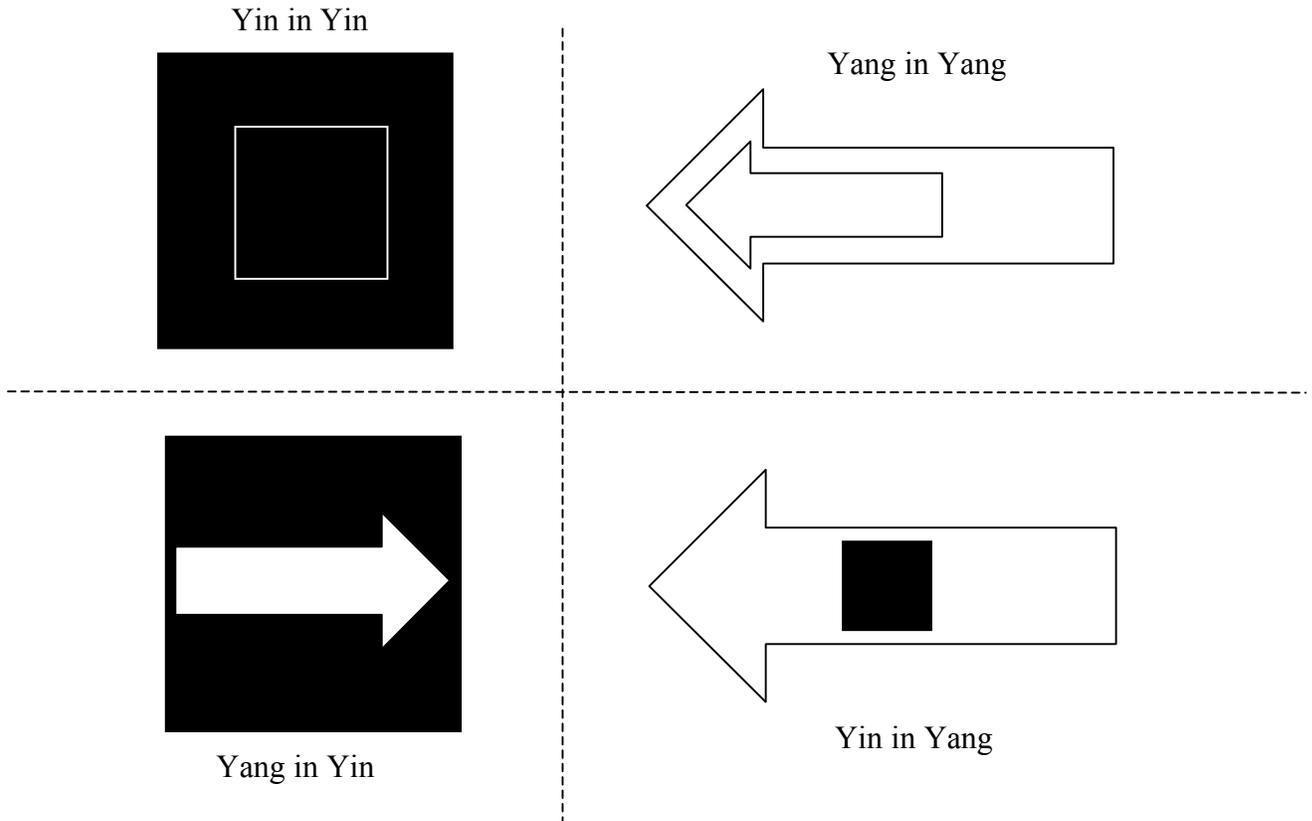
From this place the impersonal and deeply intimate expression of what we might simply call “magnetism” can be seen, the movement of people towards and away from each other. The movement towards in attraction can be either for long or for short periods, and similarly with repulsion (which is not equivalent although is associated with, the idea of being “repulsed” by a person!). There is of course no notion of male or female in this sea, so labels such as “heterosexual” or “homosexual” are meaningless, basically it’s just sexual or a-sexual, a question of semantics. Essentially it’s like all aspects of nature, movements towards and away from: expansions and contractions. This is a “dance” if you will, unsophisticated by “individuality” or notions of hierarchy and control. This process is utterly spontaneous and non-possessive, it has order but on a larger scale than the individual can possibly imagine, so it is unknown, which is the nature of Love.

The key point is that it is both impersonal and intimate, a seeming paradox but actually only from the perspective the “individual self”, the one who wishes to “own” a relationship or control a situation, the believed-in illness of “self”. We can categorize the energy of the human into 4 “types”: if we consider the body and the personality or spirit of a person then we might say the male body is yang, the female body is yin, and we might say the leader personality/spirit is yang and the follower quality is yin. These are the stereotypical expressions of yinyang, they are not judgments about the nature of male and female. The four types are:-

- *yin within yin female body and female spirit*
- *yang within yang, male body and male spirit*
- *yang within yin yang spirit in a female body*
- *yin within yang, yin spirit in a male body.*

This seems like I'm separating off body and spirit but in fact I'm viewing these expressions as the more obvious and physical and the more energetic and ethereal aspects of a person, although of course bodyspirit in itself is a continuum of energetic expression.

In this diagram below the arrow represents the yang, the square the yin. The outer aspect is the body, the inner aspect is the spirit. Hence we have 4 different combinations:-



Considering these relationships occur naturally, they do so based on the fundamental nature of the yang quality that is the dominant direction of the relationship, the instigator and the controlling power.

It is always the yang that seems to “choose” the relationship. This is not dependent on any social convention, it is the yang of the spirit fundamentally that directs the process, the body acts as a physical “following-through” but the spirit rules the direction of the process and the connection. It must be emphasized that what we are talking about is the nature behind the mental-emotional socialized ideals we have about relationship and romantic love. (Please see article “Real Love” for more on this.) In order to see relation/relationships clearly we have to realize that it is just as important or unimportant as any other phenomenon in the universe. This is not to undermine its importance but it is also not to overplay it as being the “only thing” that's important. To consider that human-to-human relation is all-important would mean that there is a requirement for human

beings to exist in order for there to be “love”, which is actually totally delusory when we consider “love” in its truest sense, rather than the just the word or its subjective connotations.

So essentially it is the yang spirit quality in the male or female body that is the directing or moving force towards the yin in the male and female. This balance of spirit is fundamentally what occurs in any relationship that is “deep” and all-encompassing, which doesn’t only look at the physical structure of the surface but entwines them both. Nature is never just surface, it is both depth and surface: one whole. Humans have become more and more accustomed to emphasising and attaching importance to the outer surface, the mind and skin, which is the general process of dis-ease within society, as opposed to recognising the unity of interior and exterior. However this too comes with an ideology of romantic-love and its associated problems of ownership and attachment.

When we merge the surface (body) and the core (spirit) together we encompass the quality of the relationship which we recognise in all the films expressing the nature of “true-love”. There is a *spirit* resonance at the heart of it, though of course there is a “romantic” neediness entwined within the “trueness” of the love expressed in these films, but the resolve for two seeming parts to unite is still a very powerful and natural expression, but all the processes which ensue such as the weddings, the rings, the ideology of “absolutism” are what mask the reality. Rituals originally were used to dissolve our “attention” back to instinct and so to let go of the ritual itself. When they become something in and of themselves this is dogmatism and is simply a mental-emotional-trap. The “self-image” and all that has formed its structure, fronts the instinctive and what some would call the “idealistic” expression I’m talking about here. It’s about the human-animal rather than what humans “should”, “could” or “might” be, rather I’m looking at what there is, just under the surface of social “idealism” in fact. Therefore this is far from idealism or being radical, this is *realism*, but it is also feared, rejected and turned aside from.

The yang naturally has self-directing expression and wants to expand. By nature this means a flirtatiousness and a charisma and also a sexual connection with numerous expressions and outlets. This applies to both the yang within yang (yang spirit in the male body) and yang within yin (yang spirit in the female body). Yes, this is the expressive and directing *female* as well as the expressive and directing male. What occurs when relationship is pathological, meaning it comes from a mental-emotional complex rather than an innate sense, is when there is yang and yang together. This results in attempts to control one another, a fight ensues, not of the light-hearted kind but of the deeply entrenched, insidious kind. One of the two will always have to succumb to the other, this will essentially create one as a victor over the other, and for each yang to be its fullest expression it needs to expand, so this will always be a “compromise”. Naturally nature is uncompromising, it is purely what it is and there are no social constraints holding it back. Hence the yang is the aspect which is like a pollinating bee, it can naturally have several partners; however the female yang may decide to pick a few or one particular “flower” because her nature is such that she is less yang than the yang male who is likely to have many partners.

Without mental-emotional resistance the yin are directed by the yang in male or female form. This means that they yield, they are essentially like flowers that are constantly ready to receive the yang. Yin women have through history been accustomed to being part of a harem of connection to one or several males. By nature, this will be fine for them, as long as there is attention from these men, and can share a sisterhood with other women. This way of living seems as if the male is the dominating factor, but in fact by “harnessing” the masculine energy through the sisterhood the potential destructive aspect of male dominance is neutralized. This happens very commonly in numerous indigenous societies, as expressed in the seminal work by Christopher Ryan and Cacilda Jethá “Sex At Dawn”.

These roles are traditional and simple. “Men are like this, women are like that”, there is no confusion or complexity. This is not a dogmatism but is actually felt at a deep level for those who are yang spirit –male and yin spirit-female by nature, but when this turns into a dogmatism applied to all, it is impossible because not all female or male energies are expressed in this way. For the female yang this would be intolerable as there would be a feeling of “dis-regard” that she was not the focus of attention for the male yang and this would be totally impossible for her. She eventually finds the male-yin most appropriate. As she is female she usually wishes to have fewer partners than the male yang, but dependent on circumstances that may not always be the case. In social terms this results in the following based on heterosexual and homosexual relationship:-

Healthy-balance:

Male-yang and female yin = multiple yin to one male

Female –yang and male-yin = multiple yin to one female but less so than the above.

Female –yang has tendency for longer term specific partners. The same issues arise here for homosexual relations of female yang and female yin or male yang and male yin.

Pathological:

Male-yang and female-yang = difficult combination, usually both will have multiple partners, usually female will yield to be the “yin” partner but with resentment as male will still have multiple partners or seek them.

Yin male and yin female =difficult combination as there is little spark or sexual aliveness, one partner constantly has to act as the dynamo, and this will not endure for long as both are yin, but kinship is constant throughout.

Male-yang and male yang (or female yang and female yang) = difficult combination, usually both will have multiple partners and the time-span of connection will be very short-lived

Female-yin and female yin (or male yin and male yin) = stagnation, no movement but closeness like kinship, little sexuality here.

Hence we see from the above that the health-balance of yin and yang complementary qualities is what generally occurs naturally without mental-emotional-socialized patterning getting in the way. What this means is that society is a combination of those who are complex mixes of energy and those who are similar expressions. For the simple expression of male yang and female yin, it is possible to live more easily and comfortably in communal sexual relations. However in modern society where there is an outlet of the expression of the female yang, monogamy has become an institutionalized influence, which means “simple” expressional relationship of this kind becomes more difficult. The function of emancipation of the female yang has created an outlet of expression which is vitally important but it has also created an impacting of the ideal of nuclear relationship and romanticized ideas of love.

About half of women are yang and half are yin, same for the men. The problem this causes is that if the yang male expression takes over, wanting numerous female partners, then this goes over the bounds into the yang female which resents this kind of connection. The female who wants “rights” equal to the masculine, is this kind of expression. It’s important to understand that much of our social history has been affected by sections of the population not being heard or being overrun. The yang-female expression is a quarter of the population so it has to be heard! Within the overall picture, the homosexual expression in relation to yinyang dynamics probably accounts for about a quarter of all sexual dynamics, although statistics may suggest otherwise. The problem is that when we are expressing sexual preference we are looking at sex as being a particular kind of expression whereas there really is no delineation. There is no such thing as sexual or not sexual, it’s all an expression of creative energy or attraction-repulsion. Anyone who categorizes themselves or others into any role or ideology is unable to see past it and so will form an identity in it. This identity is unreal in all cases, whether homosexual or heterosexual, it’s all nonsense. If we simply look at energetic integration then we have an idea of the yin-yang proportions of the way we truly communicate with each other.

The nature of all of this makes everyone who is living in monogamous and nuclear family-based ideology cringe. However it is clear that we have very little understanding of the dynamics of our own nature having for many years been fed a tour-de-force of advertising and blackmail politics by the yang expressions, both male or female, of the world who attempt to own rather than to connect to the yin. The nature of this is the key problem: a flower can be visited by many bees, that is its nature; many bees can visit many flowers that is their nature. If we think of a bee as yang rather than male and a flower as yin rather than female then we begin to get the picture that nature is nothing to do with categorizations or ideologies about what we should or should not do, but rather is a celebration of life expressing itself.

For a brilliant and in-depth understanding of the physical rather than energetic nature of sexuality please read “Sex at Dawn” by Christopher Ryan and Cacilda Jethá.

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