

Introduction to the 9 energetic qualities of Oneness: mirroring the expression of the infant-nature.

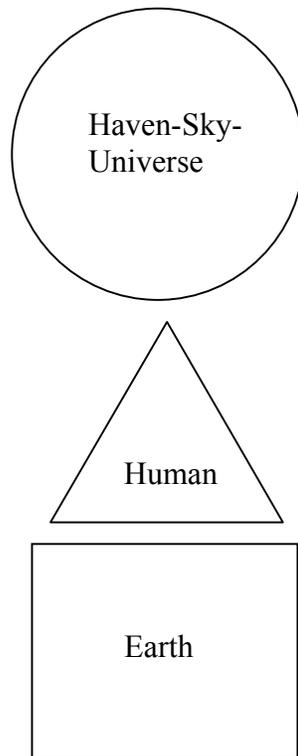
By way of explanation for how I became involved in this, is what is described as “I-Ching or Feng Shui energetics”, I was initially interested in understanding ways of being able to identify and speak directly to the core expression of a person’s energetic field, to speak to them and know them at a very deep level, when there hasn’t been a long history of personal contact. It was clear to me that very often people express a front to the world an “persona” which they believe most strongly in but which actually is a cover for a different expression, often one that has been lost in the history, the infant-nature. It was clear that being able to instinctually feel this and connect to this would be significant in healing as it would allow for easy understanding of a person who I may not behave similar to or necessarily understand immediately. I noticed too how many of those practitioners who suggested they had the keenest of senses when it came to connection with people would also have with them a huge baggage of “me” that they would liberally apply to there sessions with patients often to secure hierarchical control. What I wanted was something that was outside of individualism and could guide my senses. Jung and others tried to do this by forming archetypes of different personalities and while I felt that was quite interesting, it pertained and skewed significantly to the individuals who was doing and created the analysis. I wanted to investigate whether there was something more fundamental and natural, less based on the modern-human’s perspective which is heavily influenced by a heavy burden of “self”, and more on something that was originally based on a sensitivity of instinct that is now lost, almost like a pattern that was occurring where one could identify different qualities of personality. While of course there is uniqueness in every case, that is not always of benefit, it can actually be very useful to see someone in the context of how and why they express the specifics and that’s what drew me towards this.

For many thousands of years this very process had been undertaken through the use of astrological techniques, these formed an important basis for understanding weather patterns originally, and then as the “individual” became more and more important so it moved to birth charts and various forms of identification of the expressive qualities of a person. However in my experience it is rare that an astrological reading can provide a clear enough description of the personality. While it was clear that traits and different qualities were accurately expressed, there was not a full coherence. Much of Western, Chinese and Indian astrology and other types of astrology I had come across seemed to be very planet-moon-earth based, without consideration of something less form-based that represented the quality of the expression or personality rather than something tied to specific astral bodies.

What completely deterred me from further investigation was the question of how it could be possible to categorize people into specific boxes and then to just view them in that seemingly rigid way, something I very often saw in astrological readings. What actually happened is that after constant investigation and usage of the below information, then trying to debunk it and throw it away, there was a realisation that it contained something very important. So it’s through a process of negation that I’ve now come to the realisation

that what's expressed by what the Chinese call 9-Qi energetics, which contextualizes other astrological methods, has huge importance and a widespread and incredibly powerful usage. The power of it is simply in *description* of a situation, *not in prescription*, but to see something with as much clarity as possible. Of course as a cognitive process this is not a way of changing your life but a way of being able to see oneself clearly, it's like a mirror, and applied to the seeming "individual" it is a mirroring of the infant nature. Only in this way is this process particularly interesting.

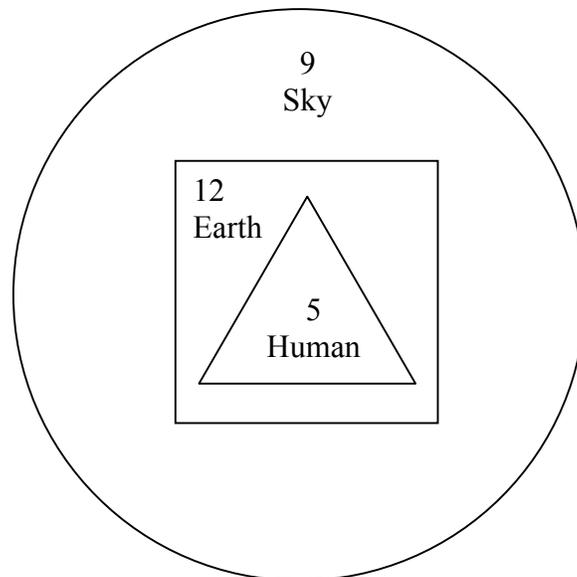
So everything I'm talking about below is from considerable investigation through thousands of cases. This is not to register myself as a scientist for that would be far from the truth, my interest is in things that instinctually "work" for everyone, just as it's clear that everyone breathes air, so it's on this level that I'm investigating, without a necessity to prove this, just in order to express what I've found to others who may also be interested.



The way the ancient Chinese explain life is that basically there is the human being standing on earth and above is the sky, so they essentially describe the human as being between the heavens and the earth. Heaven of course has no connotation with the biblical heaven, but pertains much more to the Universe, the infinite quality of the sky, the expanded universal perspective. From the perspective of the human being, these three qualities have different resonant frequencies in Western terms, essentially they have different vibrational qualities. The earth is associated with a resonant quality that has been prescribed the number 12, so everything associated with the earth in relation to the

Chinese and in every single calendar is associated with the lunar progressions and the 12 months of the year are associated with earth and have an earthy resonance.

The human body is very commonly associated with the number 5 because the human body has five fundamental internal organs that are the root of its expression: the liver, the pancreas-digestive system, the lungs, the kidneys, the heart. These 5 qualities are known as the vital organs of body without which the body cannot function by itself and will die. So the five organs represent the basis of the human expression of 5, but when we consider the 5 appendages from the trunk of the body, the head and the arms and legs, the five fingers of each hand and five toes it's quite clear why the 5 is related to the human being, there's a qualitative energetic of the human which is associated with 5, and also represents what the Chinese call the 5-phases which is essentially the resonant frequency of the human being. The following diagram is the view from the "top" or birds-eye view, it's different from the above diagram in that is the human view of being between Heaven and Earth, this is a larger perspective:-



Moving up to the sky and resonance of the unearthly, heavenly or universal picture, that has a resonance and the quality of 9. So 9 is the bigger scope, the larger picture, and within that is the earth which is 12. 12 is the concentric square within the larger circle of 9 perspective (see above diagram) and the concentric triangle within that is 5, the nature of the human being, the smallest, the innermost. The 9 qualities according to the metaphor used by the Chinese, also associates with the Mayan description of things (a Mayan "10" is actually shorthand 9.99999 reoccurring), with Babylonian numerology (sometimes called western-numerology) and also with Egyptian ancestry, it's one of the most ancient patterns focused on in the ancient world and is associated with every strata of civilization that has existed. So the 12 associated with earth and the 9 associated with the sky is not something new, it's constantly been around and there is a qualitative

difference between the two things. If we simply understand it as being earth and sky, the earth has a density and a different nature to it, the sky and the atmosphere and beyond the atmosphere in the vacuum of Space and the expansion of those expressions are much more ethereal by nature. Of course there are planets and physical mass and such aspects, but we're considering the sky as a whole perspective and from the human being's perspective, living on earth, standing here not really having an understanding of astronomy through our senses but just through our narrow focus of the world as we experience it.

The sky and the upper are very different from the lower and the physical and have different qualities, so these resonances of 9 or 12 are somewhat like a tuning-fork, having a different resonant frequency, the deeper, more earthy quality and the lighter more ethereal quality. These two are of course part of one spectrum, not separate from each other. But the sky influences the human, which is another way of saying "the 9 influences the 5"; the earth also influences the human, or "the 12 influences the 5". The way the earthly qualities influence the human is quite physical, associated much more with the physicality of the body and also the emotional quality because that's a held sense within the body, whereas the quality of the sky, the 9, associates more with the expression or the life or spiritedness of the body. Again, not forgetting these two are one thing, we're talking about yin and yang here, so we can describe the 9 qualities as being *yang*, the 12 as being *yin* and the 5 as simply the centre.

This clarified for me the reason why the 12-base astrological systems had not been wholly "complete"...they were, I believe, originally more often used as a description of the resonance with the physical or bodily plane of energetics, they resonate more with the physical body, whereas the body's *expression* may be very different. We all know the expression of the "gentle giant" and less publicized but still clear in our everyday experience is the "powerful mouse" as being personalities of people we may know. The point is that there are two things occurring that are simultaneously and inextricably One, that of the body and its expression or spirit. In understanding that 12 relates to body and 9 relates to spirit I was able to see that all astrological understanding was not completely debunked but was simply part of the picture not the whole thing. The quality of 9 energetics, which can't really be called astral-energetics because it doesn't rely on astral bodies is more expanded than this. It can be said to be the kind of background, the grandmother, or better still grandfather (yang) expression which allows the 12-based astrology to be seen in context.

The 9 influences of the sky are all different qualities, ranging from 1 to 9, and these are *prescribed numbers* into the trigrams used to form the I Ching, but essentially this is not a numerological issue, there's no counting involved. So number 1 associates with the qualitative energetic of water, and here we mean the nature of strong current of water, the sea, powerful and expressive at a deep level but on the surface quite gentle. Number 2 associates with the energy of the valley or of the field, an earth quality which has the nature of being soft, with a density to it and a kind of fertility, so if it's seeded it sprouts, and also is associated with the female. Number 3 is associated with the energy of thunder and is expressed as the nature of the beginning of phases, the initiator, that which creates

a movement, an initial instigator of something. It comes with lightning and an expression of clarity and directness, associated a lot more with the yang. Moving on to 4, this is associated with wind, a soft, gentle quality and also it has a communicative aspect, it joins things together and much like the wind covers the surface of earth it expands and expresses through that process. It also expresses through its non-directness. 5 associates with the core of the earth and also with the quality of the vortex, which in this case is a very powerful spinning ball of heat, it's expressive as a gravitational strength and also being the centre it relates to the possibility of there being a connection to the central core of the personality, which of course is a no-thing as there is nothing at the very centre. Very often in humans, due to the nature of dis-ease, it actually associates with an incredibly strong egoistic expression.

The quality of 6 is the description of the sky and its qualitative nature is that of an overseer, something that's quite large and expansive, associated with the observational perspective of the fatherly figure, with a leading direction to everything, the sky and the climate leading the earthly processes. It's also quite Zeus-like in the nature of the 9 qualities. 7 associates with a lake, the quality of a still pool, which is a resource for people, there is a calmness, coolness, a natural meditateness and associates with an autumn nature. On the surface there's a shimmering quality which is again soft and gentle. 8 associates with mountain, mountain is another earthly quality but in a very different way, it's peaked, masculine, phallic in a way, also wanting to push up above other expressions in order to have a clear overview from the top. It's the height of the earth, its focus is pushing upwards towards the heavenly. It's solid on the outside and softer on the inside. Lastly is 9, the quality of fire, and it is the softest of all, yet the flame itself is heating, burning and ethereal. So by nature it basically has a yang, heating quality on the surface but interestingly on the inside the flame has no centre to it, which is another expression of a yin quality.

So these various qualities of 9 are all associated with the influences of the sky on the human. I shan't go into the influences of the earth on the human body in this particular article, but they are actually much more well-known, associated with the 12 animals of the Chinese Zodiac (and the systems known as Stems and Branches or 4-Pillars). The body of the animal is actually very significant because the influence of the physical body of each of the 12 animals relates to the physical human body. So again this view does have importance in relation. The description of the "birth chart" of 12 based astrology is associated with the physical constitution. The description of the 9 energetics is like the spirit or expressional constitution. All these expressions do is to trigger the person's instinctive sense of the nature of the expression arising from within them, rather than the "idea" they have of this and what it "should", "could" or "might" be. If the description is not accurate then it isn't real, but the use of the 9 qualities and 12 qualities together is a very clear and obvious description of a person's nature. It is so accurate that the person will feel like they are being mind-read or will feel "shocked" in a certain way. This is very obvious, there's no smoke or mirrors and no convincing required.

So overall, representations of the sky would be associated with the 9 qualities and overall representations of the physical objects within the sky, the planets and other objects,

would be associated more with the 12 quality. We could say that 12 associates more with mass and 9 associates more with the ethereal, or that which is between massive objects. This is a broad-brush description but it's trying to express something about the different qualities of energetics in the Universe. The earthly qualities generally, and especially the 12 quality, associates with earthly expressions, so the body of the animal is associated with this. So if it's a horse, a snake or a rabbit, these all have relations to different organs and physicalities of the body which are stronger or weaker, or both, due to the fact that a person is influenced by this particular phase of the cyclical movement of earth, usually at the point of birth.

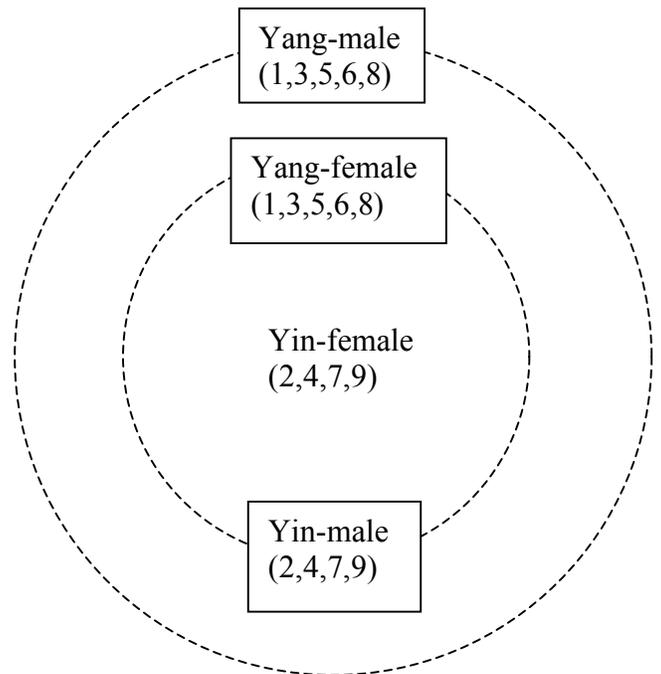
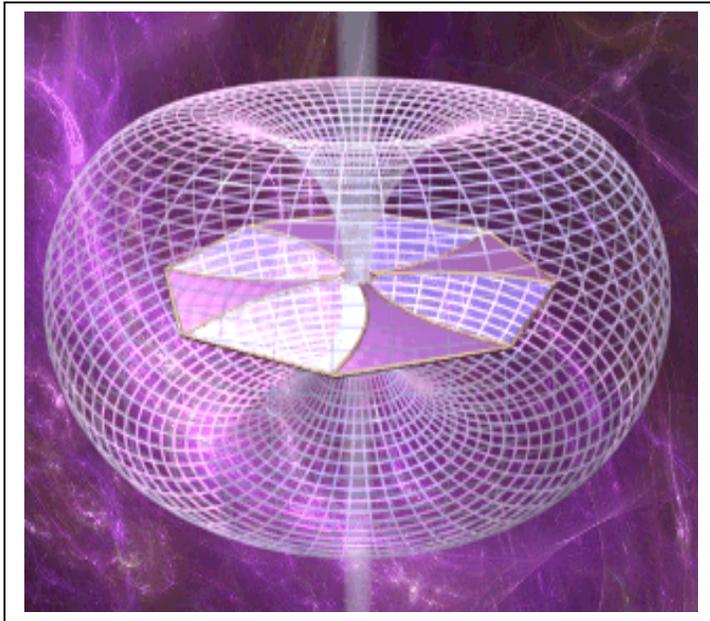
The 9 energetics can associate with changes of the movement of the earth around the Sun, each year interestingly associated more with the solar calendar rather than the lunar calendar. One can chart that yearly cycle in association with the 9 qualities, although it doesn't have to be years, it can be months, days, hours, seconds, or expanded to larger expanses of time as well, whole eras in fact. So there's a kind of fractal pattern associated with the human, but we associate more strongly with years than anything else for the human being, so the year of a person's birth usually determines the quality of their energetic expression. This is fundamentally because that's the only time where there's the formation of a seemingly separate field from the mother, a clear differentiation, whereas during pregnancy it's one body until birth. The heavens are considered bright and yang, and the solar quality is not a dense energy at all, although the sun and stars are very bright and considered to have considerable mass, actually they're flames and are burning. Even at the core of the Sun there's also an empty quality, although science doesn't yet have an understanding of what's actually at the centre of these things, but from the Chinese perspective it's very clear that there isn't a solid core at the centre of these expressions. The sun and stars are actually much more representative of the ethereal quality than they are of the physical and heavy quality of an earth or an actual physical massive structure. So the orientation to the sun is what the 9 is associated with and why the Mayans are also associated with the sun, because the sun is very key to them, and many of the peoples of the world who would worship and sun and consider it as a god have qualities of 9 as their basis.

So the resonance of 12 and of 9 are both influences on the human and birth is a key point where is an initiation of this influence as a seeming "separate" being. As the birth date holds significance, so the human-construct of "time" creates the medium by which the descriptions of the different energetic expressions can be looked at per seeming-"individual". The 9 qualities are applied to the calendrical systems so that the influence of 9 can be related to the human being. To find "your" energetics one needs the gender and the date of birth. The initial energetic expression of birth is vitally important because it colours the rest of an expression in life. It is clear how important a mother's health is during pregnancy and the nature of this was brought into supreme focus by the ancient Chinese who were the first to point out that stimulation of any kind that affected the mother in a detrimental way would effect the infant within the womb. This is not to say that nature is so fragile, of course it is not, and many problems can be overcome but "perfection" or totally natural pregnancy and birth as an "Eden-like" expression was the focus of the ancient cultures. Of course we do associate people with years, but of course

years aren't everything, we rarely consider a person in relation to eras of time, unless it's from the larger perspective of considering society. But usually humans are considered with yearly cycles of change and therefore this is apparent to human psychology, days, months, years, time and seasons have a very significant influence on the human body and its way of expressing. So when one considers the energetics or the nature of a year one has to also understand that that isn't everything, it's just a particular slice through a way of looking at something, we're actually considering fractal patterns in this expression.

Therefore the nature of the 9 influences on the human of the 5, and the nature of the 12 influences on the human of the 5 are actually one thing, just different frequencies of the same quality. But more importantly both originate at the very core, which is a no-thingness at the centre. So understanding these energetics and one's yearly nature or the energetics that one is born into so to speak, those influences which initiate the energetic cycle from a person's birth, all these are still within an appearance, still within the idea of a form or a structure, a particular manifestation of something. But it doesn't fundamentally connect to the no-thingness at the core, we can talk about the nature of this personality or the nature of this body and what it looks like and we can say the personality and the body seem similar to each other or that there's a mix of quality that makes up a particular individual. But this is really expressing the logic of energetics, the exterior of something, fundamentally at the core everybody is the same, the core is a oneness that joins everything together, the state where there is no appearance, no-thing.

The qualities of the sky can be categorized into two blocks, yin and yang, so we're looking at the 9 quality as a general perspective, which is yang, but within this we can split it into yin and yang. So within the 9 qualities, numbers 2, 4, 7 and 9 are yin and numbers 5, 6, 8, 3 and 1 all yang. The human body can be male or female, so when we're talking about influences to the body we can have a yin quality, 2, 4, 7 or 9, from the sky affecting the male body, or affecting the female body. And we can also have the influence of the 5, 6, 8, 3 or 1 influencing the male body or the female body, and this creates four categories: the yin male, the yin female, the yang male and the yang female. I've used these categories many times throughout previous articles and these four categories are vital because they are the very broad brush term description of the picture of human society.



This diagram is an expression of the yang-within-yang on the surface, the yin male and the yang female encircling just on the inside, and right at the core the yin-within-yin female. This is an expression of the body of humanity, representing the organs at the core and expanding outwards towards the surfaces we get the superficial muscles and exterior of the body that is the area of the yang-within-yang male. This gives us a true picture not only of the way human society works, but also everything in the entire Universe is expressed in this structure. This is actually the structure of a torus, in that there's an empty quality at the centre and as we go out to the sides there's more of an energetic field you can feel, almost an appearance. But at the core there's a quality of emptiness or yin and the nature of the yin females energies are the central expression of the core of humanity and these people all have a quality of being soft and yielding in their true nature, not when there's the dis-ease process of "self" added onto this. So everything else structures around this empty centre and when we're looking at the energetics like this it's very important to explain that we're simply seeing the nature of the personality, the heavenly sky influences, plus the earthly influences on the human body, forming an outer expression, simply an appearance.

The torus structure of the human societal body is the same as the human energy field as a singularity, similarly ants, termites and bees all have the same process, in fact any group of animals, the earth itself and everything in nature, even an atom, is an expression of this torus, there's an empty centre and an appearance of something on the surface. This is in fact what all the quantum physicists are looking at, looking at the appearance but never being able to hold onto the emptiness.

So these expressions all point to the everythingness, they're not getting to the real core or the expression of no-thingness. That's also very clear in Chinese philosophy, where we have internal medicine and external medicine or Feng Shui, these books very much express the surface of the world and the nature of the outer appearance. Then at the root of Taoist philosophy we have a book called the Tao Te Ching, which is an expression of no-thingness, which is the original of everything else. Today expressions such as Tony Parsons at www.theopensecret.com are a key connections to this essence.

So in summary, when looking at the 9 energy qualities we're looking at the ethereal or heavenly qualities influencing the human body or human being, rather than the earthly qualities which are influencing the human being in a more earthly, physical or dense way, we're also understanding that this is *only an appearance*. It is useful as far as understanding the expression and appearance of something but it doesn't tell you about the origin. It can be something people adhere to very strongly in order to identify themselves but it isn't really meant to do that, the principle of the 9 energies is meant to stimulate the understanding that everything is actually unified, that there are many qualities of this 9, but that all of them have this empty centre and all are essentially coming from Oneness, we are all fingers of the one hand of nature. The "self" is something that believes it is separate, so when it looks at these energetics it considers itself as a separate thing. One could say "I am the wind", or "I am fire" or "I am water", but this is to completely misunderstand that "I am" isn't involved in any of these things, these are just expressions of nature that are through the body and basically there isn't an absolute person in there. However when the "self" is orientated in this manner and we call this the dis-ease process, this alters each of the 9 qualities in the human being to be an augmented or dis-eased version of what they were before.

So in the process of treatment we're looking to allow for there to be a relaxation/realisation of a situation which allows the person to let go of the structure of an absolute "self" and therefore be able to see a larger perspective where they're connected to everything. This has to involve the quality of the empty core as being fundamental. So these energetic expressions are a pure expression without the addition of the "self" coming in and forming identification and separate selves based on these ideas. We could call it the quality of the infant nature, Buddha nature or the natural state of expression, but it's simply a person being what they truly are before there is conditioning of what "I" should be in the third person perspective, rather than the first person perspective, these energetics help us to see this before those ideas get added on. This is why they are considered as a mirror, these processes are a mirroring of the appearance of the expression and if you look into the mirror and try to identify where it is that one finds the "self", in fact one finds there is no such thing. This is very much the investigation of Douglas Harding and his work (<http://www.headless.org>).

Basically the expression and use of these things therapeutically is limited to the point at which they investigate the nature of the surface of the person and the way they express, but the point is that all expressions are happening due to nature, therefore they don't need to be investigated, this is all for interest's sake and for us to see the big picture only from the perspective of being in a contracted ideology of my-"self". Outside of that there is a

much bigger picture which is the truth, that life is living through us and we don't need an investigation to this kind of level of detail. Once within the sensory perception of the person within the world, within the present moment as it is, there is no requirement to be anything other than what *is* and therefore all these explanations and processes become irrelevant.

So it's very important to see why these things were useful for specific people but also to see their significant limitations and that they are not curative by any stretch of the imagination, they describe things in seemingly separate parts in a fragmented or dualistic way. However, if we realise that that dualism is within the fundamental Oneness, then we can look at them with a pinch of salt, understand them for what they are and not completely adhere to them or get fixed onto them but use them as generalizations to explain things. As Tony Parsons explains, when the "self" drops away then there is no requirement to explain anything further, simply life is happening as it is, without reason.

Many of the articles on this site relate to the four categories of the 9 energies described above, which I find a very useful way of understanding disagreements or conflicts within relationship, the 9 energies simply add detail onto this. They can be used therapeutically, but always to draw people towards an understanding initially of Douglas Harding and finally of Tony Parsons in expressing the true nature of fundamental reality.

(For more information on the 9-Qi energetics please take a look http://www.healthinstinct.org/index.php?main_page=page&id=5 for current courses on this subject.)

David Nassim
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