

## **The nature of passion: the dance of the inspirer and the inspired.**

What turns you on, so to speak?! What does that mean? This is different for every person, yet we can understand what each other means when using the word “passion”. This word has had many uses through the ages. Originally the words “passion” and “passionate” came from the Latin “passionem” which for a long while was associated with martyrdom. It was considered the “passion” of a person to suffer difficulty yet the nature of the spirit would endure and still have passion. In a sense therefore the nature of passion was originally about something that was enduring behind the suffering, something that was still present when suffering left. It’s unfortunate that the symbolic metaphorical expression of Christ on the cross and the “passion of Christ” is often misunderstood. In Christ’s story it is really an expression of the pretence of “self” dropping away with the intense pain of the physical body at the moment of death. Or in the case of Buddha the “self” ripens and drops away naturally when the physical body is settled and strong. The point is that what is revealed underneath the suffering is the true expression of the Natural-reality or the natural human, and this is an existences which is fundamentally impassioned. All of nature is passion, nature is very much like a firework display going off, of all the seasons of sound and light. The so-called “Big Bang” didn’t really occur in “time”, or rather we could say that it is constantly happening. The explosion of life is still changing like ever-more complex ripples on a vast lake. Therefore all of life is passion. Even the nature of suffering is passionate, it is an energy distortion which is passionately engaged in looking at things in dualistic terms. So even what covers up the undistorted/smooth-flowing passionate nature of life is made up of the same original energy, as it is all One.

However as humans we are constantly seeking for passion. Often the idea we have of passion is warped by the human condition of the separate “self”. This becomes the addictive, anxious, driven desire for money, power, sex or fame, the list is endless, but true passion is actually something that has never left, and so cannot really be found as it is already everything. The nature of “self” is that of the third person rather than first person perspective. This eccentric, rather than centric view means that passion is always looked for externally rather than realised to be unseekable because “I” is at the fountainhead of its expression. Tony Parsons talks about the nature of “the Beloved”, a term that many have used in the past to describe the ineffable oneness or the unconditionally-passionate-perfect-lover imagined to be just around the next corner, and he points out that the Beloved is already everything, it isn’t hiding, it’s an “open secret”. But for the seeker the Beloved is nowhere to be found, simply because it is already here, the perfect hiding-place - everywhere.

The word passionate has also been misconstrued as being something very dominated by a masculine sense of drive or purposefulness, determination, wilfulness, anger, often emotive actions. True passion is not emotional, emotion is a sufferance, it is a disturbance of the natural flow, and is always in association with the “self”, which includes romantic love or ideologies of that nature. Passion is much more to do with the nature of Unconditional-love, meaning that which has no judgment and no exceptions, it is found

in the natural movement and expression of all of life as one explosion or celebration of life.

There are however different expressions of life and as a result different forms of passion or energy, all these words are interchangeable. We can look at yin-passion and yang-passion and their qualitative differences. The yin quality is that of the passion of stillness, calmness, collection/accumulation inwards. It is expressed most in the autumn and winter months and is the nature of the passion of autumn and winter. This is associated stereotypically with the female body and yin-spiritedness which has a cooler and calmer approach, more connected with the earth and the body and the kinaesthetic sense.

The yang quality is that of the movement, of expansion and opening outwards, it is of a higher frequency and a high level of movement. It is about birth and arousal, stimulation and explosion, it is the nature of the fire of spring and summer. It is associated with the male body and yang-spiritedness which is more fiery and more connected with the sky above the visual and the appearance.

Please note that neither the yang nor the yin are more or less passionate than each other, they are just different forms of passion of simply what is. One cannot say that a passionfruit is more passionate than an apple, or a snail is less passionate than a lion. The nature of passion is the vibrant expression of what something authentically is, without any add-ons or third person perspectives or attempts to “be”. Hence the nature of what we are looking for is already what we are. However within this the nature of energetics is such that the yin is stimulated by the yang and the yang is anchored and calmed by the yin, the seeming dualism of yinyang is actually a totally unified dancing expression of Oneness.

In humans the vital yang nature of a very expressive and naturally outgoing energy might find the calmer, more still nature of another to be just as passionate, considering the fiery force of nature to be his or her complement. The point is that passion is not simply about the fireworks, or should I say it’s not all about the “fiery”-type fireworks of life but includes all forms of life. The focus on fire and the upper and the above and the yang is all part of the human’s dis-ease and delusion that life is only one-sided. It is also the negation of the feminine and the disconnection from earth, all of which are at the root of the human condition. Holism is not eclectic, it’s unified, there are no parts, just the whole.

Fundamentally the yin and yang cannot be separated, such is the eternal interplay of energetics. If passion cannot be claimed and already is, then why is it that the modern human is constantly looking for it? It is because the nature of passion has been lost and is believed to be something quite different to what it actually is. When life isn’t owned, then it is utterly passionate. When life isn’t designed or purported to be something other than what it is, then it is naturally passionate. When the seeking ends and the realization that there is no-one to be passionate is understood - all is passion.

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