

## **Secret-“self” Vs. “honest”-“self”: why some are afraid of the light and others are afraid of the dark**

Secrets, lies, manipulation and deception are amongst the most hated expressions for people. They relate to something that seems to be one thing but is another thing, causing surprise when what looks gentle and soft is revealed to be hard and manipulating, or what seems sincere is seen to be a “betrayal”.

The yang expression believes that “being direct” is the only way to communicate, otherwise you’re being deceptive. Within the male or female expression the yang quality has a want for direct and open communication as being correct, “honest”, “truthful” or “authentic”. However if we look at nature then we find animals, flowers and plants that are a complete expression of indirectness, being one thing on the surface and something else beneath. Yet none of this can be deceptive, for example the chameleon is utterly authentically true to itself no matter what shade it is, it is indirect and elusive by nature but this does not make it corrupt or secretive. So why do humans feel theirs is only way to be “honest”?

The difference between secrets/lies and the nature of the chameleon is that the chameleon has no intention or pre-meditative expression, there is no “self” being hidden away or protected, no concealment through words or actions which are expressing something that it isn’t, in fact the chameleon is openly expressing itself for all to see, *if* you can see it!

Hence secrets, lies, manipulation and deception are purely a human characteristic not found in wild-nature. They are fundamentally a thought process which conceals another thought process. In almost all cases there is a fear of exposing what one truly feels so an unnatural front is presented. In another situation if there is no fear, so the “true” feeling is revealed. This is the stuff of most pathological horror films, as well as Shakespearean plays and Greek tragedies, it has been around for thousands of years, the Trojan horse perhaps being the ultimate image of betrayal - a gift actually turning out to be a hidden blade.

For the more direct yang aspects in society this kind of action would be judged to be “untenable” simply because they can’t keep in what they feel and it all goes exteriorly. But for the yin within the male or female the dual life of feeling one thing and doing another, either as a means of manipulation or in order to try and gain control or power in a situation in which one would otherwise be powerless, is the way of the yin dominance, whereas the yang dominance is much more visible, obvious and direct. It is the difference between the killer and war-lord of the day (yang) and the assassin of the night (yin).

One can be directly aggressive or passively aggressive, but both are aggressive and both are completely organized by the “self” played out through different natural expressions. “Self” plays through the direct and more yang expression as a forceful dominator, a person who wants to “shed light” on everything and “know” everything, simply in order to feel safe and secure, he would regard Judas as the betrayer (something Christ never said, but the gospels did), and would say that those who are hidden are in league with the

devil. However not everything is on the surface and the attempt to make it so stems from a fundamental fear of the dark, actually a fear of the female. For millennia the male expression has been accustomed to this, because simply the female is unknown, mysterious and deep and cannot be fathomed or controlled, so in order to anchor and pin her down there is violent abuse of the yin by the yang, of male as aggressor which they regard as direct and honest, essentially a witch-hunt to root out the “evil yin”.

As always the yang throws out the baby with the bath water, pushing aside the yin with tremendous velocity in order for its-“self” to be secure, for all to be “clear in the light of day”, bringing things “to justice” and “to light”, making “good” of what is “bad”. All of this is like the white knight in shining armour who goes off to kill the infidel of Palestine and essentially kills and martyrs himself for his rigid beliefs.

However, the yin is hidden and secret. The dis-ease of “self” is a warpedness of the yang principle. When this ignites the nature of the yin female it creates the expression of sexual coercion, manipulation and the feeling by men in power that they have been “betrayed” by the female. This of course is highly stereotypical as there is yin within the male and yang within the female, yet the general principle is as above. But what makes “being directly aggressive” “better” than being passive-aggressive or manipulative? Nothing. In fact it is all the same “self” with a different mask. The yin can’t be direct and aggressive so they are passive-aggressive, the yang can’t be manipulative so they are honest and obnoxious, this is just how it goes.

Both the so-called “dishonest, secretive and manipulative” and the so-called “honest-obnoxious” are actually the same thing, the main difference is that because we live in a yang-dominated society the yin mode of expression is often seen as being less desirable than the yang. The daylight seems more honest than the night for humans who are overall of-the-light, we find the darkness ever more difficult, although for the natural yin-female un-warped by “self” the darkness is understood to be the place of calmness not the place of fear. For the yang-male it is the place of death of “me” and dissolution, in fact it is the cure to “self”. It is really this language of fear that forms the expression of the secretive and manipulative and the overt-direct-obnoxiousness, both are based on the “self” and the fear of its possible destruction and a want to secure it “self” in some way, the yin through internal control, the yang controlling things externally. The yin internal nature makes it more powerful chronically and less powerful acutely, and vice-versa for the yang.

The “self” is an amazing parasite to the human expression it merges/emerges from the human-animal’s natural structure and then corrupts the nature of the expression so that perception is seen through the narrow view of “me”, no matter what the bodyspirit natural expression. So the fear is always that “I need to be protected because I am separate” and then all manner of expressions result in order to live this out. From the direct aggression of the yang-“self” to the insidious hidden yin-“self”, no area is better or worse, this is all suffering in different ways. The end of this occurs when the “self” lets go so there is just plain yang or yin. This is when there is no longer a sense of separation between “me” and “you”, or between the wall and the floor and “me” and “you”, there is a boundless Oneness that is realized. There is no-self to focus on, all that is expressing

from the place where “I” used to be is simply what *is*, it has no cause or reason to express it just does so. There is no choice, responsibility or any altruistic or ridiculous un-sensed notion, it is all life lived in this present moment where time and space have collapsed to a singularity.

This ends the idea of what it means to either be honest or corrupt and it also ends the idea of betrayal, for there is no-one to betray. Christ knew this as he spoke to Judas saying that he had to do what he had to do, Judas was simply the expression of the “self” embroiled in Yin, the secretive one, yet the others who were embroiled in yang expression were in fact no better or worse than him. The Christ expression understands the nature of this as being merely a game or play of things happening and does not see this as a good or bad thing.

The “deceiver” is often the word associated with the devil but the fundamental error is that the deception is actually that the devil and god are opposites, in fact the devil of the “Self” is essentially part and parcel of the whole expression of god-as-everything and so cannot be seen as the bad element that needs to be vanquished, instead it needs to be realized that it is not apart from the whole. This realization is illustrated in Christ’s point “they know not what they do”, not that “knowing” is cognitive, but rather that until there is liberation everything is about playing an acted-out role in life while truly believing “this is reality”, the matrix has not yet been busted open, so to speak.

In diagnosis practitioners will see secretive clients, who will generally have internal stagnation problems as their bodies hold in the emotion and tension for a long time, as well as clients who are overtly “honest” as they put it, meaning that they shout and express their opinion and openly dictate to others. It is not judgment that forms the backbone of what goes therapeutically, but simply realizing that the secrets of the yin patients are very visible on the surface if one knows what to look for, the tension and restriction of moment, the holding-in instead of opening-out. More obviously, the yang is overly tense and anxious especially in the upper body, with a loud voice and expression, or outpouring of anger which hides a brittle and ungrounded fear, *the bigger the front the bigger the back*. The point is that with the yang it’s obvious, you can see it, it’s out there, with the yin the secretive expression is that which isn’t said, which isn’t present, that which wants to express but doesn’t. The yin have a hidden life and internal turmoil, so these can be diagnosed because of the *lack* of expression on the surface and the sense of there being restriction of the expression which is very often the situation of secretive existence.

The true yin is quiet but holds no tension, she is free and soft and moving and there is no stagnation in the system. Note that the “self” is always a yang quality, always a distorted yang *within* the female-yin, or female-yang or male-yin or male-yang, however these natural bodyspirit expressions are, the “self” *within* these natural states is a warped-yang and this is what gives us the problem. Those female-yin expressions who are non-“self” expressions, may be quiet but are holding nothing back, they are naturally quiet.

Hence for diagnosis instead of looking for what *is there* very often one is impressed by what *isn't there* and so this informs what is truly going on. Secrets therefore are all on the surface whether in the conscious mind or not, and the overt-yang “self” is also more obviously on the surface. Both are fear-based, both are “self”-based, just two sides of the same coin.

David Nassim  
3/2/ 12