

Taming wild passionate energies through love; uniting passion and compassion; living in integrity

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Opinion

Coping with our intensely passionate emotions and desires can be like riding a wild horse, or being inundated by a turbulent river, overflowing its banks, producing havoc for us, and for others around us. We become driven by demanding, insatiable, energies that have a counterproductive, disruptive, impact on our lives. As suggested by Rakesh Sethi.¹

“The mind is like a river flowing, full of emotions, good and bad, thrusting every which way wildly, like raging water. The riverbanks are like your intellect; they must be strong to hold and channel the water (emotions) properly. Otherwise, the water will overflow the banks, causing a disastrous flood, like a mind out-of-control that creates havoc in your life and in others’ lives. What was supposed to be your blessing then has become your curse.”¹

However, when we unselfishly share with others the energy of love, or caring experiential connection, it functions like a relaxing, easeful, cohesive, unifying, force that calms our passionate energies and focuses them in constructive, productive, harmonious, directions. Our passionate energies are meant to be united with the calming, compassionate, energies of love, as part of the indivisible wholeness of our being, rather than functioning apart from our inner center of love, relaxed peace, harmonious equilibrium, and holistic cohesive integrity, in resistive opposition to it. The only way for the passionate energy of desire and sensuality to not become overly turbulent, frantically desperate, and chaotic is for it to be grounded in and balanced by the energy of relaxed peace, harmony, and cohesive integrity. The greatest, or perhaps the only true, source of that cohesive, harmonizing, force, is love, or warmly caring energy flowing from oneself to others, whereas lack of loving connection to others keeps one’s energy recoiled and bottled up within oneself, producing tension that makes one’s passions chaotic rather than calm, dissipated and disintegrating rather than cohesively integrated, degenerative rather than regenerative. The absence of the shared relational energy of life, as love, inevitably produces the experience of inner emptiness, deficiency, dissatisfaction, and self-rejection rather than contentment, self-acceptance, and the experience of inner wholeness and proficiency of being.

That sense of inner emptiness and deficiency arising from the absence of the essential energy of life as love produces an insatiable hunger to fill oneself with intense, dramatic, sensations, feelings, desires, and fantasies, in order to experience a substitute, quasi, sense of passionate inner aliveness. We feel frantically driven to constantly fill ourselves with some kind of false substitute for the natural passionate intensity and vibrant life energy that love truly, intrinsically, is. The frenetic pursuit of a substitute sense of inner fullness and passionate euphoria produces chronic tension arising from the attempt to grasp and hold onto a continuously fading, vacuous, shallow, sense of energy arousal, in contrast to the calm, enduring, deeply satisfying, energy passion of love. That, often subliminal, tension, anxiety, and desperately “hungry” continuous craving, prevents us from feeling comfortable with ourselves, and

prevents others from feeling comfortable with us, or around us. Many people naturally seek to feel intensely alive by generating passionate desires, arousing sensations, dramatic emotions, vivid fantasies, and frenetic or kinetic activities, but that intense energy needs to be grounded in the presence of unselfish love and relaxed peace so that it becomes more productive rather than counterproductive; more harmonious and cooperative, and less demanding, disruptive, and debilitating. The expression of unselfish caring or true love to others produces a deeper and more enduring sense of inner satisfaction than what seeking other forms of intense excitement can provide, because the warmth of unselfish caring arises from, and arouses the experience of, our ever-present permanent being, in contrast to the conditionally acquired, continuously fading, often addictive, quality of other states of excitation that are pursued as substitutes for the more genuine and deeper experience of satisfaction, inner aliveness, and wholeness that only true love can provide.

We intuitively recognize that we are not meant to reject any aspect of our indivisible whole energy flow, including being open to experiencing, and, thereby, embracing, but not inappropriately expressing, our temporarily arising feelings, sensations, desires, thoughts, and fantasies, which are all part of our energetic natural unitary wholeness of being. However, we may need to find a way to calm down some of our turbulent wild passions so that they become more constructive, responsible, creative, and empowering, rather than chaotic, addictive, disabling, and self-defeating, in their mode of expression. If we reject our natural passions, arising as expressions of the indivisible wholeness of our individual and relational energy flow, we may experience an uncomfortable, agitated sense of self-division or lack of wholeness of our energy-being, but we also do not wish to let our passions drive us, run away with us, or lead us in wrong directions, which, if not tamed by the soothing force of gentle love, contentment, and relaxed peace, could eventually produce a disaster, like riding an unruly wild horse without first having a firm hold on the reins and saddle. We need to gently tame the “wild horse” of our intensely passionate energies through the compassionate power of love, rather than through aggressively repressive oppositional force, so that all of our energies are harnessed in the service of love, life energy, and genuine natural goodness, rather than working against what is truly good for us, and for others around us. The cohesive integrated wholeness of our being as love naturally seeks to incorporate even our unruly, wayward, passions so that they become transmuted or transformed in a manner that is truly consistent with,

rather than violates, our intrinsic unitary wholeness and indivisible integrity of being, as well as our natural sense of ethical responsibility toward others, as a reflection of the natural compassionate goodness and empathic relatedness of our being as love.

The spiritual process of loving service, ethical virtue, and living in integrity, does not necessarily involve sharing only total “positivity”, and never sharing anything else. Sometimes, when appropriate, as an expression of the heartfelt experiential truth and the adaptive requirements of the moment, being truthful with oneself and others can also involve constructively, compassionately, sincerely, sharing experiences, struggles, difficulties, and challenges, coming from the “darker”, “wilder”/more turbulent, uncomfortable, undesired, “negative”, polar side of one’s being, energy, and experience. It seems to me that a more restrictive, narrow, idealized, rigidly predetermined definition of loving service, spiritual living, and ethical virtue, especially defined as the exclusive sharing of idealized “positivity”, and never sharing anything else, especially, never constructively sharing the more turbulent, uncomfortable, aspects of our experiential truth, would really violate and distort the variegated, “many-splendored”, indivisible wholeness and glory of what our own individual energy field and the whole relational energy field intrinsically is, and what it naturally needs to evolve, mature, or develop into, by wrestling with, constructively embracing, transforming, and integrating, its own darker side, disturbing impulses, or seemingly antithetical shadow. I believe that the intrinsic wholeness of our being, energy, and functioning, needs to be freed from all unnecessarily and overly restrictive, exclusively partial, rigid, static, predetermined, self-definitions, so that we can be fully at peace, or naturally flow in uncontrolled spontaneous harmonious attunement, with the indivisible wholeness of our own individual energy field and of our relational connection to other experiential energy fields, as the basis of relaxed self-acceptance, unified cohesiveness, self-consistent coherence, and true integrity, rather than perpetrating self-division, self-conflict, and self-constriction, by defining ourselves, others, and spiritual reality in exclusively, unrealistically, “positive” terms, and rejecting, devaluing, evading, and exiling, the more difficult, challenging, unpleasant, or seemingly “unworthy”, aspects of our own experience, other individuals, and of the universal/collective field of energy as a whole. Until and unless we are truly compassionate with ourselves, by first constructively, appropriately, embracing the indivisible wholeness of our own individual and relational experiential energy field, it will be difficult for us to compassionately embrace the indivisible wholeness of other individuals as well, as the basis of being truly kind and helpful to oneself and others, and constructively resolving various kinds of inner and outer conflicts caused by rejecting and

thereby entering into conflict with part of the wholeness of the energy experience of oneself and others. That is the true “charity that begins at home, where the heart is.” The spontaneous flow of our undivided whole energy-experience is much grander and more productively functional than is any kind of idealized, exclusive, restrictive, predetermined, self-definition, which divides us from any experiential truths in ourselves and in others that are beyond the parameters of those idealized self-definitions. When we reactively value judge or selectively evaluate some aspects of our own energy experience as being only conditionally “good” and “acceptable” to spontaneously arise to our conscious awareness, and others as being conditionally “bad” and “unacceptable” to be embraced or lovingly unified with by our conscious awareness, as knower, then that process of selective self-approval and self-disapproval unnaturally divides and distorts the intrinsic natural wholeness of our energy experience, whereas when we take an attitude of nonjudgmental unconditional self-acceptance, then we are able to embrace, or consciously unify with, the whole field of our energy experience, without acting upon, or inappropriately expressing, non-constructive urges, which would violate the greater integrity of our whole being.

Acknowledgments

Anyone who wishes to read more of our inspirational/transformational insights should see our two published books, 1) *Psychological healing through creative self-understanding and self-transformation*. (ISBN: 978-1-62857-075-5) and 2) *Deepening your personal relationships: developing emotional intimacy and good communication*. (ISBN: 978-1-61897-590-4). Primary author: Dr. Max Hammer, with contributions from secondary authors Dr. Barry J. Hammer and Dr. Alan C. Butler. These books can be purchased from Amazon, Barnes and Noble, or our author/publisher website, <http://sbprabooks.com/MaxHammer>. The latter website also posts our other blogs, and describes our books and us as authors.

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