

## Living Presence (Revised) Helminski, Kabir Edmund.

### CHAPTER 9 The Tyranny of the False Self

Notes for the Rumi:

"Save us from what our own hands might do" - This phrase points towards the dangers of self-destruction through our own actions, often driven by ignorance or ego-based desires. It calls for divine guidance to save us from the potential harm we might cause to ourselves.

"Lift the veil, but do not tear it" - This phrase suggests the necessity of divine revelation or spiritual awakening, the "lifting of the veil" that obscures the truth. However, "do not tear it" could imply the preference for a gentle, gradual awakening rather than a sudden, potentially overwhelming revelation.

"Save us from the ego; its knife has reached our bones" - Here, Rumi refers to the destructive power of ego that cuts deep into our being, causing spiritual suffering. The ego, representing our attached and illusionary sense of self, leads us astray from our true nature.

"Who but You will break these chains?" - This line conveys the idea that it's the Divine which has the power to liberate us from our spiritual bondage - the "chains" that bind us to our ego and prevent us from realizing our divine nature.

"Let us turn from ourselves to You Who are nearer to us than ourselves" - This highlights the mystical belief that the Divine is not an external entity but the deepest reality of our own existence, closer to us than our physical selves. Turning towards the Divine, in this context, means turning inward towards this profound truth.

"Even this prayer is Your gift to us. How else has a rose garden grown from these ashes?" - Here, Rumi acknowledges that even the desire to pray, to seek the Divine, is a gift from the Divine itself. The "rose garden" metaphor represents the spiritual transformation from "ashes" - symbolic of suffering or spiritual ignorance - into something beautiful and thriving, implying that this transformation is a divine miracle.

## Notes on Chapter 9

spiritual teaching is to some extent a critique of personality and typical social conditioning. It challenges the conventional view of the human personality. It calls to us from another level—the truly human level—asking us to transcend our fear, limitation, judgment, envy, resentment, and false pride. The spiritual path offers to lead us beyond the stimulus-response syndrome, beyond aggressive-defensive behavior, beyond the sleep of conditioning, and beyond the slavery to the ego.

It offers a very high vision of what a human being is.

The false self does not know that it is asleep; (lives from “fear”)

(we need) a healthy transcendence of the self.

**it is that one’s individuality can be so centered in Spirit that it becomes a subtle, expansive, and healing presence.**

the golden rule of sexuality—that it is the merging of equals—

One danger is that the person will strive very hard in spiritual disciplines as a way of avoiding or burying deep pain. Eventually, however, he or she will realize that the spiritual path must bring everything to light.

will get stuck in a perpetual search for mere comfort and reassurance of the limited personality.

(we need to start from a place of mental health)

A balanced spiritual teaching will include ideas and practices for both integrating and transcending the self.

An integrated presence allows one to open up the painful feelings and disturbing memories and to allow them to be healed by the energies of the essential Self.

(Awakening Release practice)

(may be hard to ) appreciate the Work at first, but once its significance has been grasped, it becomes central to our lives. What will carry us through is the understanding that this Work leads to real well-being rather than illusory self-gratification.

### THE FALSE SELF

Constructed out of fear (ACIM)

Stands between us (True Self) and reality

The false self can be understood as the superficial intellect struggling for its own survival at the expense of the whole mind. A fixation on the false, compulsive self can distort our sense of reality, of justice, of balance.

Ego -

With Spiritual presence - we can distinguish the guidance of the Heart

<we need> awakening the will (to understand our direction)

## OBJECTIVE SEEING

The work to become free of the false self that obscures the essential Self is accomplished through loving but objective observation.

This new quality of seeing is by means of the eyes of the heart, and the light by which they see is both concentrated and transmitted by an authentic teaching and the resonance of a brotherhood or sisterhood.

We have a power of reason that can discern our egoism from our true Self, and because of this, it is possible for us to transcend our egoism in the name of Love and attain the true meaning of our individuality. A certain energy needs to be produced; a light needs to be kindled. Spirit!

Awareness is the means; the present moment is the focus.

(the work) transformed by the resonance of Love and the power of our essential Self. It is necessary to awaken to this Self, which contains the power of Love to tame the false self.

## TRANSFORMATION THROUGH LOVE

(levels of love) Wholeness of Love

Love / desire - most common , can be balanced by cosmic love

LOVE - friendship (philia), or unconditional love (agape).

Love, with the attitude of sharing can Shift our Orientation .. to Cosmic Love and **transform** us.

## Zen Poem

### Hsin Hsin Ming – The Great Way

The Great Way is not difficult  
for those who have no preferences.  
When love and hate are both absent  
everything becomes clear and undisguised.  
Make the smallest distinction, however,  
and heaven and earth are set infinitely apart.

If you wish to see the truth  
then hold no opinions for or against anything.  
To set up what you like against what you dislike  
is the disease of the mind.  
When the deep meaning of things is not understood,  
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space  
where nothing is lacking and nothing in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.

Live neither in the entanglements of outer things,  
nor in inner feelings of emptiness.  
Be serene in the oneness of things and such  
erroneous views will disappear by themselves.

When you try to stop activity by passivity  
your very effort fills you with activity.  
As long as you remain in one extreme or the other  
you will never know Oneness.

Those who do not live in the single Way  
fail in both activity and passivity,  
assertion and denial.  
To deny the reality of things  
is to miss their reality;  
To assert the emptiness of things  
is to miss their reality.

The more you talk and think about it,  
the further astray you wander from the truth.

Stop talking and thinking,  
and there is nothing you will not be able to know.  
To return to the root is to find meaning,  
but to pursue appearances is to miss the source.  
At the moment of inner enlightenment,  
there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world  
we call real only because of our ignorance.

Do not search for the truth;  
only cease to cherish opinions.  
do not remain in the dualistic state.  
Avoid such pursuits carefully.  
If there is even a trace of this and that,  
of right and wrong,  
the mind-essence will be lost in confusion.

(except, the full text is on David's Unity page)

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The Great Way