

28. Nisrani jista' Jhobb Lilu Nnifsu?

*Mis-Servizz Helsien Emozzjonali
tal-Fondazzjoni St Jeanne Antide*

Insellimlek! Darba, waqt taħdita f'rahal f'Malta fejn il-kelliemi kien qed jirrikmanda li bniedem għandu jhobb lilu nnifsu, smajt lil waħda mara tistaqsi, “Imma l-Knisja mhijiex kontra li wieħed ihobb lilu nnifsu?” U f'qalbi jien għidt, ahjar niċċarawha din, għax allahares kulhadd jaħseb hekk!

Ejja nagħtu farsa speċjalment lejn kif kultant jinftehem hażin meta wieħed jgħid “inhobb lili nnifsi.” Halli niċċaraw mill-bidu: Nisrani jew m'intix, huwa haġa tajba u anzi bżonjuża li inti thobb lilek innifsek. Fi kliem is-Salm 139 li jfaħhar 'l Alla:

*Inroddlok bajr,
għax b'mod ta' l-għajeb għamiltni:
ta' l-għajeb huma l-għemejjel tiegħek.
U 'l rubi inti tafha tajjeb.*

In-Narċisiżmu mhux imħabba

Mikiel m'għandux stampa ġewwinija tiegħu innifsu, m'għandux sens ta' “jien” fih. Għalhekk jiddependi minn kif jarah haddiehor. Sa ċertu punt kulhadd għandu xi ftit minn din il-kundizzjoni, iżda Mikiel f'-estrem, u għalhekk jitqies li għandu l-marda tan-narċisiżmu.

U għalhekk Mikiel miġbud lejn il-ftaħir u l-esagerazzjoni dwaru nnifsu, sabiex (mingħalih) haddiehor jammirah u l-istampa ta' Mikiel b'hekk tisbieh. Saħansitra jimmanipula u jbaxxi lil haddiehor - jew biex jidher sabiħ hu jew biex iħossu qawwi hu, jew sabiex jinsisti fuq is-superjorità tiegħu stess, jew inkella sabiex ma jkollux rivali li jħabbtuha miegħu.

Mikiel jintilef f'din l-istampa (ta' Mikiel) li hu jaħseb li haddiehor ikollu. Jeda fiha u jinnamra magħha. Jekk haddiehor lil Mikiel ma jadurax jew ma jseftirlux, Mikiel iħoss ruħu bla siwi u mimli misthija, u hafna drabi jimtela għalhekk bil-għadab, rabja kbira.

Fil-fond, għalhekk, in-narċisist għandu nuqqas kbir ta' kapacità għall-imħabba lejn innifsu! In-narċisiżmu mhux imħabba. Mikiel jeħtieġ għajjuna professjonali, u sfortunatament isibha diffiċli li jammetti dan.

Nimxi biss skont ma jaqbilli? L-egoizmu mhux imħabba.

Doris mara li dejjem tiġbed lejn l-interessi tagħha, tagħmel biss skont ma jaqblilha. L-ewwel hi, it-tieni hi, u t-tielet hi. Il-bżonnijiet ta' haddiehor ma tridx taf bihom. Ir-religjonijiet il-kbar kollha huma kontra imgieba difettuża bħal din. Doris m'għadhiex tifla ta' sentejn, u għalhekk għandha bżonn tikber f'it u toħroġ minn dik il-gżira żgħira fejn tgħix hija biss. Forsi b'hekk tibda tircievi d-dawl fejjieqi li jkun ħiereg mit-tabernaklu ġewwieni ta' go fiha stess.

Rispett lejja nnifsi – self-esteem

Ġanni nesa jitfi d-dawl qabel ma telaq mix-xogħol, u l-għada d-direttur għajjat waħda miegħu. Ġanni ma ħax gost, iżda f'it wara, minflok ma qagħad jinfexx f'kundanni tiegħu innifsu, għaddielu. Bħas-soltu, ħaseb, “Kulhadd jagħmel żbalji. Jien mhux kollox għandi perfett, iżda għandi hafna fija li huwa tajjeb. Jiena niswa. Jien tajjeb/ kapaci/ jilħaqli/ sabiħ daqs haddiehor.”

Imħabba u Mogħdrija Lejja Nnifsi

Anna thobb lilha nnifisha u lil hafna persuni oħra. Self-esteem? Anna ma tantx thabbel rasha fuq kemm hi kapaci, kemm jilħaqilha, kemm hi sabiħa. Dan għax taf li hija tiswa,

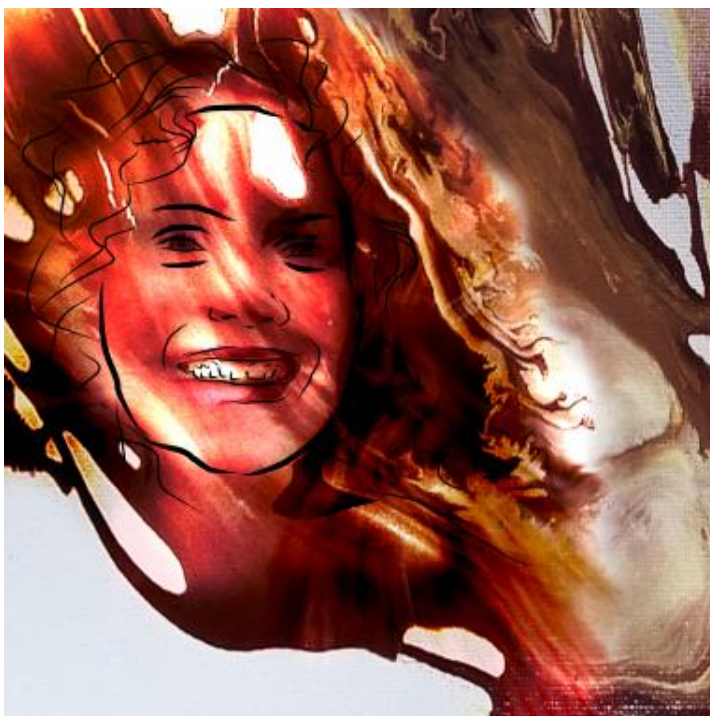
huma x'inhuma l-kapaċitajiet tagħha. Thoss li tiswa għaddiet jew m'għaddietx mill-eżami. Tiswa, sew meta ikollha suċċessi, u sew meta jkollha fallimenti. Anna taf li tiswa għax il-bnedmin jiswew. Il-bnedmin huma tassew haġa tal-għaġeb. U hija bniedma!

U meta tkun qed tbatu, Anna tkun ġentili magħha nnifisha, tinduna li fit-tbatija tissieheb mal-bnedmin kollha li jbatu.

L-Umiltà tfisser li ma tħobbx lilek innifsek?

Pietru, aktar ma kiber u sar aktar matur, aktar tgħallem l-umiltà. Iħobb lilu nnifsu, bħal ma tagħmel Anna. İzda ma tantx jehda jaħseb fih innifsu.

Pietru iqis li hu stess jiswa, u jħobb lilu nnifsu. Dan għax għandu tħjiel ta' misteru kbir, sabiħ u qaddis li jgħammar fih. X'aktarx dan jiġri għax Pietru ma jhux lilu nnifsu bis-serjetà żzejjed. Jaf li l-*jien* tiegħu mingħajr Alla ma jiswa xejn; iżda jaf ukoll li hu, Pietru, huwa strument ta' Alla li huwa fih, u huwa magħruf u maħbub, u għalhekk jiswa bla qies. Pietru jaf li fl-istess hin waħdu mhuwa xejn u ma' Alla huwa kollox!



Billi hu jinduna b'dak il-misteru tal-għaġeb anki f'ħaddieħor, Pietru qed jibda jara lil ħaddieħor bħala parti minn Haġa Waħda, li tiġbor fiha l-bnedmin kollha, il-ħolqien kollu, u Alla, li jsostnihom.

Jekk inti Nisrani, xi tħobb, u kif tħobb?

Jekk inti Nisrani, jiġifieri timxi wara Ġesù, allura inti tafda f'Alla, u tafda fil-mument ta' issa li tak Alla u li jsostnik fiha. Tafda tant li ċċedi u tħallih jagħmlek strument tiegħu.

Ġesù talab hekk lill-Missier,

"... nitlob ... għal dawk li għad jemmnu fija bis-saħħa tal-kelma [tal-Appostli]; nitlobok li jkunu lkoll haġa waħda. Kif inti fija, Missier, u jiena fik, ha jkunu huma wkoll haġa waħda fina... . Il-glorja li int tajt lili jiena tajtha lilhom, biex ikunu haġa waħda bħalma aħna haġa waħda: jiena fihom u inti fija, biex isiru haġa waħda għalkollox, halli d-dinja tagħraf li inti bgħattni u li ħabbejt lilhom kif ħabbejt lili. ... int ħabbejtni sa minn qabel il-ħolqien tad-dinja. ...U jiena għarraffthom ismek u għad ngħarraffhulhom iżjed, biex l-imħabba li biha ħabbejtni tkun fihom u jiena fihom." (Vangelu skont San Ġwann, 17:20-26)

Taħseb li talab għal xejn? Bil-ftit il-ftit in-Nisrani jibda jinduna bil-*Haġa Waħda Għalkollox*, bl-Uniċità jew Oneness. Alla u l-ħolqien tiegħu. Kristu Inkarnat.

Bniedem bħal dan jibda jkun imxarrab għasra bl-ilma ħaj tal-Haġa Waħda, "*Għajn ta' l-ilma li jwassal sal-ħajja ta' dejjem (Ġw 4:14)*". Jikber fil-ħajr, fit-tgħaġġib, fl-imħabba, u fil-mogħdrija lejn kulhadd u kollox. Jitgħaġġeb bih innifsu ("*għax b'mod ta' l-għaġeb għamiltni*"). Iħobb u jagħder lilu nnifsu. Jitgħaġġeb b'kull bniedem ieħor; iħobb u jagħder lil kull bniedem

ieħor. Jitgħaġġeb bil-ħolqien. Iħobb u jagħder lill-ħolqien.

Kif jista' jkun mod ieħor? - dawn kollha mwahħdin, *Haġa Waħda Għalkollox*, għax imsejsa fuq Alla, fuq il-Kristu Etern. San Pawl wasal biex jinduna li "Kristu huwa kollox, u f'kollox." (*Kolossin 12:11, Bibbja Kattolika Douay-Rheims*)

Forsi s'issa għadek m'intix kapaċi titlob għal Adolf Hitler jew Pol Pot, jew xi dittatur qerriedi ieħor, u għalhekk forsi tbatu biex taċċetta, tifhem, jew b'intuwizzjoni thoss, xi ftit minn dan kollu. Jew mill-banda l-oħra forsi bil-mod il-mod qalbek diġà qed titwessa' u qiegħed ikollok, xi ftit, dik l-intuwizzjoni ("*għarfien*") tal-poeta li kitbet dan li ġej, dwar is-siġra-ħuġġieġa li kien ra Mosè qabel ma neza' l-qorq:

*Daqs bajda did-dinja mimlija bil-ġenna
U kull siġra huġġieġa t'Alla;
Iż-żarbun jinżgħu biss min jaf jara,
Haddieħor lis-siġra jinxtebet madwarha
u jġbor it-tut,
u jċappas il-wiċċ naturali tiegħu
bla għarfien.*

[Traduzzjoni ta' silta mill-poeżija
Aurora Leigh, ta' Elisabeth Barrett
Browning]

Jekk taħseb li tassew ma tistax tkampa waħdek mal-uġiġħ, biza', rabja, niket u riżentimenti kbar tiegħek, fittex l-għajnuna minn xi ħabib għaqli, kalm u matur, jew minn xi servizz professjonali. Jekk għandek bżonn, ngħinuk bla ħlas fis-Servizz ta' Hellsien Emozzjonali, St Jeanne Antide Foundation, tas-Sorijiet tal-Karità f'Hal Tarxien. www.antidemalta.org . Facebook: Fondazzjoni St Jeanne Antide . Ikteb sjafngo@gmail.com jew ċempel għal appuntament għal dan is-servizz li huwa bla ħlas: 2767 2367 jew 2180 9011.

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Series: Inħeles Minn Ġewwa / Free yourself from within (most articles are in Maltese)

28E. Can a Christian Love Herself or Himself?

*From the Emotional Freedom Service
Of the St Jeanne Antide Foundation*

Hello! Once I was in a Maltese village during a presentation in which the speaker was recommending that one loves oneself. A woman looked worried. "But isn't the Church against loving oneself?" she asked. And I said to myself: I'd better clarify this – God forbid that many people would think in this way!

Let us have a look especially at how sometimes I might be understood when I say, "I love myself." And let me clarify one thing at the outset: whether you are a Christian or not, it is a good thing, and in fact a necessary thing, that you love yourself. In the words of Psalm 139,

*I praise you because
I am fearfully and wonderfully made;
your works are wonderful,
I know that full well.
My frame was not hidden from you
when I was made in the secret place*

Narcissism is not love

Michael does not have an inner picture of himself, no internal sense of self. Thus he depends on how other people see him. Now, to a certain extent, almost everybody has a bit of the same condition, but Michael has it in the extreme – and thus he is considered to have the psychological disorder called narcissism.

For this reason Michael is drawn to boasting and exaggerations about himself, so that (he thinks) others will admire him and the picture of Michael will thus improve. He even manipulates other people and puts them down. He does this either in order to appear more attractive, or for him to feel stronger. Or to insist on his own superiority, or to prevent any possible rivals from competing with him.

Michael is a slave to this picture (of Michael) that he thinks other people have. He is engrossed in it and falls in love with it. If somebody else does not adulate Michael, or doesn't do what Michael wants him to do, then Michael will feel useless and ashamed, often flying into a rage.

Basically, then, the narcissist is severely lacking in the capacity to love himself. Michael needs professional help, and unfortunately he finds it difficult to see and admit this.

Acting only in my own interest? Selfishness is not love.

Doris is a woman who always does what is to her own advantage. She comes first, she comes second, and she comes third. She doesn't want to know about the needs of anybody else. All the main world religions are against such defective behaviour, because it cuts a person off from a deeper and wider reality.

Doris is no longer a little two-year-old, and so she needs to mature a little, and to come out of the very small island where the only resident is herself. Then, perhaps, she might receive the healing light that comes from the holy of holies within the temple that she is.

Respect for myself – self-esteem

Johnny forgot to switch off the lights at work one day, and the next morning he got an unpleasant rocket from the boss. Johnny was far from pleased with being blamed angrily by

the boss, but afterwards, instead of getting lost in self-condemnations, he got over it. As he had trained himself to do, he told himself, "Everybody makes mistakes. Not everything about me is perfect, but I have a lot that is good. I am worthy, I am valuable. I am just as good/ capable/ smart/ beautiful as anybody else."

Love of myself, and self-compassion

Anna loves herself and also loves many other persons. Self-esteem? Anna does not bother much about whether she is capable, smart, or beautiful. This is because she knows that she is valuable, whatever her capabilities are. She feels that she is worthy and valuable whether or not she passed the annual exam. She feels worthy and valuable both when she has successes and when she has failures. She knows that she is valuable because *persons* are valuable. And she is a person!

And when she is suffering, Anna is gentle with herself. She realises that in suffering she is in fellowship with humanity, with suffering humankind.

Does humility mean that you don't love yourself?

As he grows older and more mature, Peter progressively learns more humility. He loves himself, like Anna does. But he doesn't spend too much time thinking about himself.

Peter considers that he himself is valuable, and he loves himself. This is because he feels a little hint of a great, beautiful, and holy mystery dwelling inside him. This probably happens because Pete does not take himself too seriously. He knows that his self without God is useless; but he knows also that he, Peter, is an instrument of God who dwells inside him. Peter knows, with a delicate kind of knowing, that he is *known and loved* by this mysterious presence, and therefore he is

valuable without limits. Peter knows that at the same time in isolation he is nothing but with God he is everything!

Since he realises that this wondrous mystery dwells also in everybody else, Peter is beginning to see other persons as part of One Thing that embraces all people, all creation, and God that sustains them.

If you are a Christian, whom do you love, and how?

If you are a Christian, that is, if you follow Jesus Christ, then you trust in God, and you trust the present moment given to you by God, and in which God sustains you.



Jesus prayed like this to the Father:

*"... I pray... for those who will believe in me through [the] message [of the apostles], that all of them may be one, Father, just as you are in me and I am in you. May they also be in us... I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me—so that they may be brought to **complete unity**. Then the world will know that you sent me and have loved them even as you have loved me. ... you loved me before the creation of the world. ... I have*

made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them." (Gospel of John 17:20-26, NIV, e.a.)

Do you think that he prayed in vain?! Slowly, slowly, the Christian begins to be aware of the Complete Unity, the Great Oneness. God and creation. Christ incarnate.

Such a person starts becoming soaking wet, saturated with the living water of the Great Oneness. *"Indeed, the water I give them will become in them a spring of water welling up to eternal life."* (John 4:14).

Such a person grows in gratitude, in love, and in compassion towards everybody and everything. Such a person is moved in wonder about herself or himself (*"I am fearfully and wonderfully made"*). And marvels about every other person, loving them and having compassion towards them. And marvels about creation, loving it and having compassion for all creatures.

How can it be any other way? All of these are in Oneness, in the *Complete Unity*, because their Foundation is God, the Eternal Christ. Saint Paul came to realise that *"Christ is all, and in all."* (Colossians 3:11, Douay-Rheims Catholic Bible)

Maybe up to now you have not been able to pray for Adolf Hitler, or Pol Pot, or some other horribly murderous dictator. And for that reason you have trouble accepting, understanding, and intuitively feeling, a bit of what we have been saying here.

Or else, on the other hand, perhaps your heart is already becoming wider, and maybe you have a little of that intuitive awareness that the poet speaks of in these verses about the burning bush that Moses saw before taking off his sandals:

*Earth's crammed with heaven,
And every common bush afire with God;*

*But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries,
And daub their natural faces unaware*

[from the poem Aurora Leigh, by Elisabeth
Barrett Browning]

If you really think that you cannot handle by yourself your emotional distress such as emotional hurt, fear, anger, please seek help from a prudent, calm and mature friend, or from a professional service. If you need us, we will help you in this, free of charge, at the Emotional Freedom Service of the St Jeanne Antide Foundation, of the Sisters of Charity at Tarxien. www.antidemalta.org . Facebook: Fondazzjoni St Jeanne Antide . Write to sjafngo@gmail.com or phone for an appointment for this service: 2767 2367 jew 2180 9011.

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