

“The refusal to accept our own inner maturity.” However I will list some of these signs of behaviour, because they serve to help us to better understand ourselves:

- 1) Fear of love, while having the ability to do so.
- 2) Fear of knowing, because knowledge means to act in accordance with.
- 3) Fear to take on new responsibilities, by inertia and selfishness, while being equipped to do so.
- 4) Fear and envy of superior persons, because unknowingly they show us what we could be.
- 5) Fear of death, which hides the fear of death of the personal I.
- 6) Fear of our own destiny, that we foretell like a complete and total renovation and then as “a leap into the unknown.”

It is evident from the list of these signs of the behaviour of those who unknowingly repress the “sublime”, that they have established a system of defences and resistances to protect the I, which feels threatened by the pressure of the new contents, because *he does not want to die*. This situation is totally false and illusory, because in reality the personal I does not exist, it is just a mask, a building, a set of habits and constraints with which the man identified himself, alienating his true I, his real Being, the Self. Often we feel the Self as something external, and almost enemy, as if we had created a duality between the I of surface from the deep I, while in reality there is only one I, the real one, who painstakingly try to enter our habitual consciousness and to make its presence felt. We are not the personal I, but a centre of pure self-consciousness devoid of contents, and the only way to realizing it is precisely to expel such contents, make the silence and neglect, and open ourselves to the reality of Being that already exists and lives within us.

The apparent conflict between the personal I closed in his resistance, and that rejects the Self, strangely is not solved by the effort, with the direct intervention, but with an attitude of calm, of abandonment, of trust, of unconditional “surrender”, of relaxation of all tensions, and of inner silence. “You have to be able to leave it to the Soul” says Jung, having understood that only in the apparent inaction and abandonment of every fight can make in roads the authentic consciousness of the Self, which produces the liberating and healing process. We must always bear in mind that to overcome a problem we should not fight, but climb higher, breaking the identification and out of the conflict to dissolve the false identification with the built I and weaken his resistance seeing them for what they are: illusory defences of illusory achievements, automatic and mechanical movements due to constraints, repetitive movements of the psychic energies that bind, unconsciousness and unreality. We must break this vicious circle, stop this mechanical nature, overcome these illusions and influences,

becoming aware of ourselves as centres of true awareness, freedom and will, as Authentic Beings and Real Men. So the most suitable methods to overcome the “repression of the sublime” are the technique of disidentification and receptive meditation, techniques described by psychosynthesis with two different but complementary purposes: a) the first one to liberate the I from false identifications going up with the consciousness towards the Self, and single out a centre of self-consciousness detached and free. b) the second one to open ourselves to the contents of the Superconscious doing the silence and calm within ourselves, and “bring down” the consciousness of the Self, because with his light cancel the false consciousness of the personal I. And above all, we must have **confidence in the Self**, that is in our deep Being, no objection to His Will and little by little recognizing in Him, because “we must become what we already are.”

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ONE YEAR-END NIGHT IN FRONT OF THE FIRE PLACE

(Translation by Achille Cattaneo)

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I watch the flame be agitated, changing and elusive, in the great hearth of the room, and I naturally reflect on the meaning of winter. It is the night of December 31 and only a few days ago, on 22, fell the winter solstice with the shortest day of the year. So this is the period of greatest darkness or *introversion* of the Earth. The light illuminates for about nine hours a day and during the other fifteen our planet lives immersed in “Light the Night”, in a planetary consciousness probably similar to our sleep. If we compare the earth’s crust and all forms in

manifestation on it to the “physical body” of the Earth, we find it not difficult to understand, by analogy with the man, the invisible psyche that surrounds and animates it. And if we reflect, is this psychic energy that appears and disappears in the rhythm of day and night, like a wave of light that comes and goes, and that in a larger cycle gradually changes in duration bringing life to the planet from introversion to extroversion and vice versa. Here then it appears to me clear the meaning of autumn as preparation of the nature to long sleep of the “winter night”, in which the life of the Earth withdraws from outside to inside of itself, towards a deeper center of consciousness that allows the small seed just entered in its womb to mature its own destiny and to develop the energy that will allow him to achieve it in the summer. Here then the meaning of the spring as the beginning of a trend change that after the winter introversion brings out, in extroversion, the energy of the planet, which gradually will peak the June 21, the summer solstice, which is also the longest day of the year, because the light lasts more than fifteen hours and the night less than nine. It also seems logical and inevitable that the flow of energy on the planet directly affect the psyche of its inhabitants. Here why Christmas, that is the Advent of Christ, falls in winter, the period of maximum internalization of the terrestrial psyche and therefore of human consciousness. All of this is significant if we interpret the sacrifice of Jesus Christ as the union of “Christian consciousness” to the Earth and therefore potentially to the conscience of all men. In the Gospels we find the phrases attributed to Christ: “This is my body” and “This is my blood,” referred to the bread and wine of the Earth, and never words were so explicit in describing the relationship between a Trans-worldly Entity and our planet. It is since then that “being Christian” is to mean the silent and constant commitment to create the world of men to dormant Christ in each of us, as a individual process connected to the event that began in “Christmas.” My eyes return to the flame that inexorably continues to burn the log in the fireplace and my mind turns her attention to the fire. The first idea that comes to my mind is to associate the fire to the “spirit of life”. I observe that the shape and the color of the flame constantly change, but never changes

the “nature” of the fire. And I reflect that the same is true for men who keep changing their personalities, but this does not change the nature of the “phenomenon-man”. It talks about the fire of enthusiasm as a charge that ignites in the human soul bursts of courage and initiative, so as to instill boundless energy to any enterprise. And every man’s creation is the work of the fire burning in his heart, and his flare-ups result in transformation and renewal. It is wonderful to discover that the fire is inexhaustible, as inexhaustible is the spirit of life that ceaseless undertakes work to create endlessly. Born from the tireless work of the man who activates it within himself and produces the energy that builds the world. For this a realized consciousness gives the work the meaning of a ritual because it knows that, if properly directed, lights the fire of the spirit. The fire also unifies any “opposite”, representing the synthesis par excellence. We talk, in fact, of the fire of love as the cohesive force that unites human beings, enabling them to overcome differences and conflicts. We also talk of fire of creation, and it is interesting to note that the one who is animated inevitably enlighten everyone, friends and enemies, who imitate him. The whole history of man is full of traces of fire left by the Great Men of the Humanity on which are oriented and still orient entire civilizations to overcome the darkness of ignorance of the future. So, why not discover within us the secret of fire, and turn it on permanently for ourselves and for others? All those who did it, speak of very “concrete” changes that took place in them, such as the acquisition of an interior light and a complete freedom that gives total confidence and allows any conquest. It is as if the fire of commitment to evolve enlighten the conscience of man putting away all fear, physical and mental, which is always only linked to darkness and ignorance of the existential process. It is only the fire of the spirit of the one who researches, like a fire lit on the earth, that illuminates the path of the lost traveler. Being able to elevate our feelings, and broaden the horizons, is to convert them into love, and get so in tune with the fire of the space, as supreme act of love, cements the universe. It has been said: “Love one another”, because the love when it becomes “total” is enlightening and cohesive as the fire that transforms and unites everything. The meaning of the fire is deep and mysterious and understanding it means to make slowly grow within us an energy that helps us to burn the past and illuminates the future. I keep looking fascinated the flame in the fireplace, and I remain perplexed and bewildered in front of the great mystery that surrounds it. It is the end of one year and the new 1982 is being born. A wish comes spontaneously to me: that all men engage themselves to light and grow within them “the fire of the spirit.”