

FEAR THROUGH CENTURIE

«HE THAT FEARETH IS NOT MADE PERFECT IN LOVE» (1JOHN 4:18)

“NO ONE ON THIS EARTH CAN AVOID AFFLICTION; AND ALTHOUGH THE AFFLICTIONS WHICH THE LORD SENDS ARE NOT GREAT, MEN IMAGINE THEM BEYOND THEIR STRENGTH AND ARE CRUSHED BY THEM”
(FATHER SOPHRONY SAKHAROV).

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IN THE MEMORY OF MY BROTHER IN LOW VASSILIOS

Summary

Fear is one of the most primitive and distressing emotions of the human being. Every person, even from his childhood, faces the fear, as an unexpected painful experience of his life. Fear has been described with dark colors in the world literature, the texts of history and depicted extensively in the works of art. The main causative factor of the fear is the existential insecurity and the threat of the life. The tragic threaten experiences of the natural disasters and particularly the image of the death, have been registered in the mind, even from the initial steps of man's uncertain life. The realization and the conscious understanding, that man may face the death every day, without knowing the exact time of the end of his life, is a dominant thought with serious psychological consequences reasonably. Even from infancy every human being is exposed to a large variety phobic objects. Step by step every phobic experience enforces the emotion of fear, which is much exaggerated under noxious and painful circumstances, according to the quotation that "fear breeds more fear". The estimation of the cause of fear and its severity, as well as the prompt and proper reactions to it is a matter of previous experience, education and personality's profile of the person. The growing of the man in a context of fear, threat, existential and social insecurity composes the tragic symphony of anxiety, depression and despair, which sounds sorrowfully in the depths of his soul. In some periods of the human history, fear was a real oppressor of the man, tyrannizing him in his quotidian life. In the history of people and societies fear has been frequently used as a measure for imposing power, acting domination, suppressing human resistance and subjugating persons and people. The enculturated fear used to penetrate the soul and the mind and to modulate the human behavior and the general political or social attitude of the people profoundly. The subordination which is imposed by fear and threat always results in the tragedy of the man's emotional suppression and the extinction of his positive perspectives. Inside the broad spectrum of the physical threat, the addition of the moral fear became the most noxious and malignant psychological experience, much more painful than the physical one, overwhelming the soul and the mind. In the present labyrinthine western society the fear is mostly enculturated and transmitted by the media, the press, the modern art and music, either as a diffuse unpleasant dominating emotion or as a concrete well focused painful feeling, which is

increased gradually. Today the prevailing fear is mostly the fear of the nuclear war, of terrorism, of poverty, of social and financial degradation, of strangers, and those who are "in the periphery of the community", having as stable and permanent background the existential fear of death and nothingness. For the spiritual man, who endeavors for interior culture and moral regeneration, the main fear is that of regression and elimination of the exquisite experience of the spiritual elevation. At the same time, the concept of the social responsibility and the participation in the human suffering are dominating principles. The moral philosophers in the past have tried to go beyond the fear of the death, by acquainting themselves with the concept of death in a peaceful and harmonious way, underlying at the same time the value of the self-knowledge, self-control, self-actualization, strengthening also the mental and spiritual capacities of the human being. The search for models, who might serve as guides, illuminating the way of spiritual elevation and mental perfection, by the adaptation of eternal values, is an anguishing process especially for the young generation, who lives mostly in despair, searching for a beam of light in their hopeless life. Inside the world of the conscious faith and under the hope of eternity the human being is able to overcome the darkness of fear, the threat, the depression and the shadow of the death.

Key words: fear, way of life, history, society

Introduction

In the human history, fear is a dominating negative emotion¹, which has been playing a very important role in the personal and social life, through the centuries. Fear is nested in the soul, motivating and modulating feelings and behavior, becoming a substantial part of the psychological background of the man². Fear is underlined in the majority of the historical texts, as well as in the literature, either as fear of death, of the unknown, of the time and mode of the end of the life, as serious danger of the life³, or as a threat, been derived from the natural environment, the wild animals, non-rarely from the man himself, from the diseases, from the unknown conditions and the unexpected phenomena, or as lack of freedom and slavery, as fear of the physical or moral pain, as fear of social rejection and isolation, as fear of political and religious persecution, as fear of the injustice, of the imprisonment, of the execution, as fear of the death of relatives and beloved persons and mostly as fear of war and disaster⁴.

The prevailing fear today is mostly the fear of the use

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of nuclear weapons, of terrorism, of strangers, of poverty, of economic and social misery and the existential fear of death and nothingness⁵.

In the philosophical treatises, the profile of fear is either well defined or it is mentioned indirectly⁶, as an emotion, which disrupts the interior harmony⁷ and serenity and induces the feeling of insecurity⁸ and anxiety⁹. The moral, the skeptic and the stoic philosophers have endeavored to overcome the fear of death¹⁰, conciliating the man with his own self, the society, the environmental conditions, the profile of his life and increasing also the self-control¹¹, the self-knowledge¹², the psychological resistance and the mental power, in order to be able to fight successfully the fear of death¹³ by the reasoning and logic¹⁴ retaining the interior peace, equanimity and tranquility or his imperturbability¹⁵. It is emphasized, in the Greek tragic poets, that the time may alleviate the fear, increasing the hope¹⁶ and helping the man to face the causes of fear in an impassionate way and with caution¹⁷.

In the modern philosophy, many authors tried to underline the value of the man's psychological power¹⁸ helping the man to master the fear and the insecurity. Other authors tried to emphasize the temporal character of the human life¹⁹ in order to minimize the tragic concept of death.

In the contemporary labyrinth society, fear is enculturated and propagated by media, the press, the fiction and poetry and is depicted in the works of arts and the modern music. In addition, despite the fact that human life is more safe nowadays than in the past, the sense of anxiety²⁰, insecurity, uncertainty²¹, the threat and despair have been culminated continuously.

The man endeavors anxiously to find spiritual models, who might guide him to find his way to the genuine and eternal values, in order to escape from the dark space of fear and depression²². The search for absolute values²³ and the consolidation of the human life on a stable system of principles, worths and axioms of eternal value is very important for the establishment of the interior peace and existential completeness.

The man enters with a genuine faith and a conscious spiritual life in a charismatic atmosphere where the divine love and the hope of eternal life may drive away the pain, the anxiety, the sadness²⁴ the fear of death and of nothingness. Inside the spiritual atmosphere, the human being does not face any more the chaos and the annihilation. The death is no longer a threat and a tragic event, a source of agony, but a peaceful expectation of the eternity, which would open new existential perspectives²⁵. The vision of God, the revelation of the sacrificial love of God in the human life²⁶ offers a unique existential stability, a profound interior peace, goodness and happiness.

Pathogenicity of fear

Fear as one of the most primitive emotions and phenomena, which accompany the human being through the centuries, plays a very important role in plotting the profile of his personality, modulating greatly the social performance²⁷, the homeostasis, the psychosomatic condition, the mimic expression of the face²⁸, the reactions of the autonomic nervous system and the hormonal interactions.

The main cause of fear is the sense of existential insecurity²⁹, which is the consequence of the threat upon the physical integrity, the health, the mental health the social and economical well being, the life and overall the existential stability and integrity³⁰ of the human being.

The estimation of every dangerous experience or event is related to the previous phobic experiences, to the special causative factors of fear, to the proper education of the person³¹, to his physical and mental strength, and to the psychological preparation of the frightened person³². It is important that every phobic experience increases the person's sensitivity to dread, so that it might be said that fear generates more fear.

In the long history of the humanity, the fear was mostly created from the threat of the life, the threat of the real existence of the human being. The threat of the life was lurking everywhere from the infancy to the senility of the human being. The man been always at risk, surrounded by so many dangers and perils, such as natural hazards, strong wild animals, physical disasters, serious diseases, accidents and unexpected enemies, use to realize himself insecure, unsafe, vulnerable and unstable from the existential point of view. The man has been facing the shadow of death on any step of his unstable and painful life³³. The man faced from the very beginning the physical and mental disability, the death of his parents, the infirmity of the siblings, the handicapped children. All those traumatic experiences were recorded in his memory for ever.

Every disease was emphasizing the physical weakness and the transience of the human being, and increasing the fear of death and inducing the sorrow the insecurity and all the negative³⁴ emotions, which used to disturb the harmony of the soul. The realization by the human being that every day he is approaching the end of his life is a sensational fact, very painful with substantial psychological consequences³⁵.

Very early in his history on earth, man has had also the experience of homicide and fratricide³⁶, revenge, wars, invasions, hostility, violence, atrocities, slavery, imprisonment, capital punishment³⁷, which increased greatly his insecurity and fear and made him to feel helpless and as living continuously under the shadow of the death³⁸.

The man summoned up all his mental power, his creativity and intelligence in order to compensate the exterior threat, constructing weapons for defending and protecting himself, which however could not alleviate the fear and the continuous threat.

The fact, that the means of protection and defense were shortly used as means of attack and aggression against his neighbor his relative and his fellow man, was a tragic experience really³⁹. The fire, from measure of warming and protection, was used as measure of arson, punishment and catastrophe⁴⁰. The knife from instrument of construction, was used as instrument of death⁴¹, the stone from mean of construction became a mean of capital punishment⁴² and vengeance⁴³.

In some periods of the human history, as it is clearly revealed in the world literature⁴⁴, fear was the real oppressor of the human life, paralyzing any productive activity, any creative thought⁴⁵. The lack of scientific knowledge, the ignorance, the prejudice⁴⁶, the superstition, the myths and sagas, the maximization of the imagination, plotted a mess of insecurity in

individuals and societies, who used to live inside a cage of fear⁴⁷ performing under the domination of fear and terror from natural and supernatural powers⁴⁸.

In the human history the fear and the intimidation have been used as modes for imposing power and sway⁴⁹ as means of subordination⁵⁰ of the feeble to the strong⁵¹, who can threaten the others by physical strength⁵², or financial and political power or even by moral coercion in the power of darkness⁵³. In the history, the capital punishment has been used several times whenever a person resisted or revolted in the indignation⁵⁴, the ambition and the requirements of a tyrant or despot⁵⁵.

The imposed submission results always in the tragedy of the emotional and psychological suffering, the elimination of the positive expectations, the regression, the mental and social deterioration and the driving in the way of attrition and misery. Very often nations, societies and individuals collaborate and allied themselves under the shadow of the fear, in order to face the common enemy and to repel him, retaining their liberty and self-reliance⁵⁶. Political parties, with a different ideological background, form coalition governments frequently, in order to get the political prevalence.

The terror, the fear and the threat introduced new terms in the languages all over the world, such as the terms enemy, foe, slaughterer hostile, murder, terror, terrorist, barbarian, invader, horde, liquidator, massacre, bomber and so many others which enrich the vocabularies from ancient times, underlining the danger, the disaster, the death, the catastrophe and the annihilation of the human being⁵⁷.

In the broad spectrum of fear the moral death was added as the most tragic and abominable menace. The violation of the moral values⁵⁸, the scorning of the human dignity⁵⁹, the rejection of the spirituality, the persecution⁶⁰ of the human being, the imprisonment, the trials⁶¹ due to his moral, religious⁶² or political beliefs are tragic phenomena in the human history for centuries⁶³ been imposed mostly by individuals who suffered from mental or personality disorders⁶⁴.

The child faces the fear even inside the family from the initial stages of his life. He distinguishes the fear on the face expression of his parents associated with the insecurity, uncertainty, murmurs and complains⁶⁵. He becomes familiar with the lack of simplicity⁶⁶, the sincerity, the truth, the prudence, the spontaneity and the modesty⁶⁷ in the social communication. The child has learned even from his infancy the various real or imaginary threats⁶⁸, and gradually entrenches himself, in order to get protection from the various environmental traumatic impulses.

The imaginary threats may induce panic reactions even in the lack of a real phobic object⁶⁹, which may have tragic dimensions in particularly sensitized persons⁷⁰.

The fear as an experience may induce series of physical or mental conditional reactions. The central brain structure concerning phobic reactions is amygdala in the temporal lobe of the brain⁷¹, since morphologic alterations of the central part of amygdala result in abolishing the emotion of fear and suppress the phobic reactions of the autonomic nervous system⁷². However, registrations of memory impulses in the human hippocampus may maximize the phobic reactions and release late

emotional phenomena⁷³.

It is known, that phobic psychological interventions may decrease several times the morality, the resistance and the competitiveness of individuals or societies⁷⁴ resulting in panic reactions, inertness, defeat and subordination⁷⁵ without any relevant reaction⁷⁶, extinguishing the perspectives of freedom and amelioration of the quality of life⁷⁷ and suppressing the social and political performances⁷⁸.

It is important that fear is a transmissible emotion, either via the art, the literature, the speech or the behavior and social performance of the people.

Fear does not exist in the mind of persons cultured spiritually⁷⁹. The physical, psychological and social phobic experiences gradually extinguish⁸⁰. The existential stability increases as much as the spirituality increases and the interior life is based on the truth⁸¹, the eternal values and high moral standards. The truth is able to liberate the human being⁸², from the shadow of the fear, like an interior light⁸³, enlightening the mind⁸⁴, the soul⁸⁵, removing the darkness of fear, the anxiety and the sadness, making a spring over the attrition⁸⁶.

During the spiritual elevation the only type of fear in the soul is the fear of the reactions of the earthy man inside us⁸⁷, the old primitive man⁸⁸, who still exists in the human soul, necessitating continuous culture and spiritual exercise in order to be submitted to the rule of reformed and regenerated spiritual man⁸⁹. The only fear is the fear of an eventual lack of interior peace, harmony and existential stability, thus the fear of the interior dispute⁹⁰ which induces serious emotional alterations⁹¹. The search for the truth and the adaptation of moral values guide the individual itself, the society and the humanity as a whole to perfection⁹². The interior peace and harmony would be the supreme experience of the spiritual man⁹³.

The fear today

In our Era, despite the great technological achievements, the advanced scientific knowledge, the space programs, the specialized education, the legislations for the human rights and the respect for the human dignity the fear dominates on everything, everywhere.

The terrorism⁹⁴, which provokes serious traumatic experiences⁹⁵, the recent practice of suicide terrorism⁹⁶, the poverty, the various diseases, the social isolation, the social and financial insecurity, the fragile political and social stability, the disintegration of the family life, the extensive use of drugs among the young generation in the western societies, the climax of commitments of suicide and the perpetual thread of the nuclear weapons, all compose the tragic symphony of fear, terror, sadness and despair which sounds continuously transmitted quotidian by the media⁹⁷, the works of contemporal art⁹⁸ and literature⁹⁹.

The recent phenomenon of the use of terror as a tool by individuals and organizations and the tendency to achieve high victim mortality rates, the frequent use of explosives in government offices, military bases, public buildings, buses, railways, subways, bus stations and the use of bomb and bullets in the streets¹⁰⁰, paralyze by fear the citizens of the large metropolitan centers. The fear of prisoners and convicts, who

escaped, the fear of robberies and many other atrocities, the terrorism in the schools acted by children and adolescents are recent tragic phenomena, which emphasize the moral and cultural decay of our civilization¹⁰¹.

The increased criminality of the children and adolescents is the most disappointing phenomenon of the western society, associated with the disintegration of the family life and the tremendous number of divorcees¹⁰².

The syndrome of fear affects some countries in a higher proportion than others, since in some areas people are more fearful than in others, due to their cultural and historical background, economic situation, belief and philosophy, geopolitical place in the world and their general psychological profile¹⁰³ and general concept of social insecurity¹⁰⁴.

Nowadays, in many large metropolitan centers all over the world there are "zones of fear" and an "ecology of fear"¹⁰⁵ was developed, inducing serious consequences on the psychic harmony of the inhabitants and the visitors¹⁰⁶. Large cities accumulate large number of new citizens and immigrants who have tremendous socioeconomic problems and large cultural discrepancy¹⁰⁷, who suffer seriously due to economic crisis, the unemployment and the marginal social alienation¹⁰⁸ disseminating the fear and the agony by illegal and irrational performances¹⁰⁹.

Among the social groups the fear is more marked in the women, the children¹¹⁰, and in the elder population¹¹¹.

In the European Union the background philosophy is the creation and building a Europe of Freedom, Security, Justice (AFSJ)¹¹², Peace (the idealistic Kant's "Eternal Peace"¹¹³) Political and economic stability and prosperity, without any fear, threat or insecurity among people and societies¹¹⁴.

However, in spite of any continuous positive efforts¹¹⁵ the fear still exists among the citizens of European countries, which face serious economic problems in the spectrum of the recently increasing energy and financial crisis¹¹⁶, sometimes resulting in serious political and social conflicts¹¹⁷.

In addition, in the mind of the people, all over the world, the fear of a nuclear war or of a nuclear accident¹¹⁸ is not extinguished yet¹¹⁹, being rekindled after the recent accidents in Japan¹²⁰. That fear is not an experience on a personal level, but has sociological and geographical dimensions, being a major psychological problem of the current era.

The fear today «robs us of our freedom"¹²¹, it has become "the inhabitant of our world"¹²². The continuous "low-intensity fear" surrounding us "forms a backdrop of our experiences and interpretations"¹²³. It is much important that fear and the cultivated danger and threat¹²⁴ abolish from the soul the hope and the happiness inducing the anxiety and the agony¹²⁵.

The human being endeavors to reverse the diffuse anxiety in to a precise and concrete phobic emotion, based on a specific cause, in order to replace the uncertainty¹²⁶ by a certain pragmatic etiology¹²⁷.

The orientation and the strategic of the life might be harmonious, feasible and successful if it is based on the freedom, the hope, the self-esteem, the self-control, the self-knowledge¹²⁸ and on a genuine and sincere moral background. For any man it is impossible, to develop an harmonious system of values and worths, living under the shadow of the fear¹²⁹, the

uncertainty, the unwise demands and the social disharmony¹³⁰.

The fear, under any condition, increases, as a rule, the existential insecurity which is of the most suppressive and depressive causative factors of the human soul¹³¹.

It is essential, that the human personality should be developed in serenity and peace, without any phobic experience or education¹³². It is essential that in the place of fear, threat, uncertainty, insecurity and sadness, the hope, the peace, the serenity, the knowledge, the meditation¹³³, the wisdom¹³⁴, the strength, the faith and the pure and genuine brotherly love should be flourished¹³⁵. In the place of the temporal and earthly objectives and desires¹³⁶, the eternal and unconditional values should be cultured¹³⁷.

The spiritual constitution of the personality, the self-knowledge¹³⁸ and the liberation¹³⁹ from the passions of the soul¹⁴⁰ take off the various types of fear¹⁴¹ and establish the tranquility, the peace and the certitude of the eternity¹⁴², offering also the interior rejoice¹⁴³.

The amelioration of the human society should be based on the personal amelioration of every human being¹⁴⁴, who would culture the eternal and absolute values and principles¹⁴⁵ and the sincere adaptation of personal and social responsibility¹⁴⁶. The tyranny of the fear would be demolished whenever the interior stability and the spiritual strength would be prevailed in the human soul and the light of the eternity illuminate the way of life¹⁴⁷.

COMMENTS

1. On emotions see also Kleinginna, Paul, R. Jr.; Kleinginna, Anne, M. 1981. 'A Categorized List of Emotion Definitions, with Suggestions for a Consensual Definition.' *Motivation and Emotion*, Vol. 5, No. 4, pp. 345- 379.
2. See Öhman, Arne. 2008. "Fear and Anxiety: Overlaps and Dissociations," in Michael Lewis, Jeannette M. Haviland-Jones, and Lisa F. Barrett, eds., *Handbook of Emotions*, 3rd Edition, New York: The Guildford Press, pp.709-29.
3. See also the description of "The Plague of Athens" in the Second Year of Peloponnesian War, by Thucydides (II, 49-52) "That year then is admitted to have been otherwise unprecedentedly free from sickness; and such few cases as occurred all determined in this. As a rule, however, there was no ostensible cause; but people in good health were all of a sudden attacked by violent heats in the head, and redness and inflammation in the eyes, the inward parts, such as the throat or tongue, becoming bloody and emitting an unnatural and fetid breath. These symptoms were followed by sneezing and hoarseness, after which the pain soon reached the chest, and produced a hard cough. When it fixed in the stomach, it upset it; and discharges of bile of every kind named by physicians ensued, accompanied by very great distress. In most cases also an ineffectual retching followed, producing violent spasms, which in some cases ceased soon after, in others much later. Externally the body was not very hot to the touch, nor pale in its appearance, but reddish, livid, and breaking out into small pustules and ulcers. But internally it burned so that the patient could not bear to have on him clothing or linen even of the very lightest description; or indeed to be otherwise than stark naked. What they would have liked best would have been to throw themselves into cold water; as indeed was done by some of the neglected sick, who plunged into the rain-tanks in their agonies of unquenchable thirst; though it made no difference whether they drank little or much. Besides this, the miserable feeling of not being able to rest or sleep never ceased to torment them. The body meanwhile did not waste away so long as the distemper was at its height, but held out to a marvel against its ravages; so that when they succumbed, as in most cases, on the seventh or eighth day to the internal inflammation, they had still some strength in them. But if they passed this stage, and the disease descended further into the bowels, inducing a violent ulceration there accompanied by severe diarrhoea, this brought on a weakness which was generally fatal. For the disorder first settled in the head, ran its course from thence through the whole of the body, and, even where it did not prove mortal, it still left its mark on the extremities; for it settled in the privy parts, the fingers and the toes, and many escaped with the loss of these, some too with that of their eyes. Others again were seized with an entire loss of memory on their first recovery, and did not know either themselves or their friends» (Translated by Richard Crawley).
4. See also the concept of war by Heraclitus of Ephesus (540-480BC) «War is the father of us all, King of all. Some it makes gods, some it makes men, some it makes slaves, some free.» (Frag. 22. (53)).
5. See the concept of death by Socrates "Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things--either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, O my friends and judges, can be greater than this?"(Plato, *Apology of Socrates*) and also "Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble, wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them. (*Apology* 41d).
6. See Hume D. *A Treatise of Human Nature*, bk. 1, pt. 4. Everyman's Library Edition, vol. 1. J.M. Dent and Sons. London 1911.
7. See Hegel GWF: *Phänomenologie des Geistes*, Werke II, Berlin 1832-1845.
8. See also Heraclitus "It is necessary to understand that war is common, strife is customary, and all things happen because of strife and necessity' (Frag. 23. (80)).
9. See Frede M: *Essays in ancient philosophy*. Clarendon Press. Oxford 1987.
10. See also Plato *Phaed.* 64A, 65A, 81 A and 67E,68B, 1140-115A and *Plato Apology of Socrates* 42.
11. See also *Epicteti Dissertationes ab Arriani digestae* H.Schenkl, Stutgardiae aed. Teubneri 1965
12. Baloyannis SJ: *The psychotherapy in the antiquity*. Annals of the School of Theology. Aristotelian University Press 1992, pp. 432-438.
13. Epicurus letter to Menoikeas 124-125). See also *The Discourses of Epictetus* (III, 13, 14), with the *Encheridion* and *Fragments*. Epictetus. George Long. translator. London. George Bell and Sons. 1890.
14. See also Stavros J. Baloyannis. *The philosophy of Heraclitus today* *Encephalos* 50, 1-21, 2013.
15. See Stavros J. Baloyannis *Sextus Empiricus and the scientific scepticism* *Encephalos* 50, 62-74, 2013.
16. See Aeschylus "Men's fear disappears in time." (*Agamemnon*, v. 857).
17. See Euripides "Caution is the true courage" (*The Prayers*, II, 2)
18. See also Robert Coles, 2001 *The Secular Mind*, Princeton University Press.
19. See also Heidegger M: *Sein und Zeit* Töbigen (16 ed), Max Niemeyer Verlag 1986.
20. See also Sigmund Freud, *A General Introduction to Psychoanalysis*, Trans. G. Stanley Hall, New York: Horace Liveright, 1920
21. See also Brian Massumi, *The Politics of Everyday Fear*, (Minneapolis: University of Minnesota Press, 1993),
22. See also Baloyannis SJ: *The anxiety in Kierkegaard's philosophy*. Gregory Palamas, 1988; 721:8-13.
23. See Soren Kierkegaard: *Fear and Trembling* *Kierkegaard's Writings*; 6 Howard V. Hong 1983.
24. See also the *Book of Bassanoufios and Ioannis Answer* 554. Volume III, *Preparation Careas*, 1997.
25. See also John Chrysostome PG 55,559.
26. See also Archimandrite Sophrony Sakharov *We Shall See Him As He Is*, 1985. Essex, England: *Stravropegic Monastery of St. John the Baptist*, 1988. *His Life is Mine*, by the same author *St. Vladimir's Seminary Press*, 1977.
27. See Lars Svendsen: *A Philosophy of Fear*. University of Chicago Press 2008.
28. Ekman, P., W.V. Friesen, and P. Ellsworth. 1982. "What emotion categories or dimensions can observers judge from facial behavior?" in P. Ekman (ed.), *Emotion in the human face*. New York: Cambridge University Press, pp. 39-55.
29. See Carr AT. "The Psychopathology of Fear," in *Fear in Animals and Man*, ed. W. Sluckin New York: Van Nostrand Reinhold, 1978.
30. See also Baloyannis SJ: *The existential agony*. Gregory Palamas, 1987,70: 30-38.
31. See Lowenstein George F, Weber Elke U, Hsee Christopher K, Ned Welch. 2001. "Risk as Feelings," *Psychological Bulletin*, 127, 2, pp. 267-286.
32. The phobic reaction might be described as following $F = \varphi + f(p\varphi) + (\sigma\psi)$, φ = the cause of fear, $f(p\varphi)$ = the psychological reaction and $\sigma\psi$ = the physical and mental strength.
33. «The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.» (Matth.4,16)
34. See also «For a Christian end to our lives, peaceful, without shame and suffering, and for a good account before the awesome judgment seat of Christ, let us ask the Lord.» (From the *Divine Liturgy of Saint John Chrysostom* *The petitions* .
35. See also Jean-Paul Sartre, *Sketch for a Theory of the Emotions*, trans. Philip Mairet (New York: Routledge, 1962
36. «And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Genesis 4,8) and also "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (Genesis 4,16). « Woe unto them! for they have gone in the way of Cain,» (Jude 1,11)
37. «...and they shall condemn him to death,» (Matth.20,18).
38. Matth..4,16, Luc.1,79.
39. «And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.» (Matth.10,21)
40. See also "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.. (James.5,3)
41. «Why will ye die, thou and thy people, by the sword, by the famine, and by the

pestilence»(Jer.27,13)

42. See also «A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them » (Lev.20,27)

43. See also «Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me» (Lament.3,53)

44. Praz, Mario. *Introductory Essay to Three Gothic Novels*. London: Penguin Books,1968.

45. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap". (Ecclesiastes 11,4).

46. Dell, Christopher. *Potwory: Bestiariusz, (Monsters: A Bestiary of the Bizarre)*. Warszawa: Wydawnictwo Albatros Andrzej Kuryłowicz, 2012 (2010).

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50. «The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.»(Esth. 9,2)

51. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;» (Tit.2,9)

52. «Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?»(John.19,10)

53. «Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:» (Coloss.1,13)

54. «Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.» (Ephes.2,3)

55. See also Nietzsche, Friedrich Wilhelm, Walter Arnold Kaufmann, and R. J. Hollingdale. *The will to power* . New York: Random House, 1967.

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58. See 2 Peter « For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.» (Peter 2,2,18-19).

59. «The reproaches of them that reproached thee fell on me.» (Rom.15,3).

60. «But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.» (Luke.21,12),

61. «But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;»(Matth.10,17).

62. «Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:» (Acts.7,52).

63. « And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him.» (Acts.8,1-2)

64. See also Assmann H (1953). *Some personal recollections of Adolf Hitler*. US. Naval Institute Proceedings 79: 1289- 1295. Kai Walters J (1975). *Hitler's encephalitis: a footnote to history*. J Operative Psychiatry 699-112.

65. «These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage» (Jude.16-17)

66. See Heraclitus, "Wantonness needs putting out, even more than a house on fire". *Frag.* 98. (43).

67. See Heraclitus «Thinking well is the greatest excellence; and wisdom is to act and speak what is true, perceiving things according to their nature.» (Frag.79. (112).

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78. Michel Foucault, *Security, Territory, Population: Lectures at the College de France*, trans. Graham Burchell (New York: Palgrave Macmillan, 2007), 21.

79. See also «There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love". (1 John 4,18).

80. See also Maximus the Confessor PG 90,1061 A.

81. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (1 John 5, 20).

82. «and ye shall know the truth, and the truth shall make you free» (John.8,32).

83. «But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.» (John.3, 21),

84. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now".(1 John 2,8-9).

85. «For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth;» (Ephes.5,8-9).

86. « that ye put off concerning the former conversation the old man, Col. 3.9 which is corrupt according to the deceitful lusts;»(Ephes.4,22).

87. «As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.» (1 Corinth 15,48-49).

88. «knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.» (Rom.6,6).

89. «Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice»(Ephes.4,31).

90. «A double-minded man is unstable in all his ways.» (James.1,8).

91. «For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.»(-James.3,16-18).

92. Baloyannis SJ: *The psychological background of the behavioral disorders of the man of our times*. Gregory Palamas 1986; 761: 41-65.

93. «Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing» (1 Peter 3,8-9).

94. The most tragic example of terrorism was the attacks of September 11, 2001 into the World Trade Center, the Pentagon and Capitol Building in Washington DC. The attacks had, as consequence, the death of 3062 people (US State Department, 2002). See also Alan C. Miller, "Officials Warn of Potential for al Qaeda strike." *Los Angeles Times*, August 4, 2003. For the psychological consequences of attacks see also Huddy, et al "Threat, Anxiety, and Support of Antiterrorism Policies." *American Journal of Political Science*, 2005; 49 (30):593-608. and Amy Gardner, "Nine Muslim Passengers Removed from Jet," *The Washington Post*, January 2, 2009. The terrorist attacks in Madrid (March 2004) and in London (July 2005) increased the climax of terror in Europe. See also Rubin, G. J et al. *Psychological and behavioral reactions to the bombings in London on 7 July 2005: cross sectional survey of a representative sample of Londoners*. *British Medical Journal* 2005; 331:606. Maximilien Robespierre may be considered as the father of the terrorism in the French regime de la ter-

- rorism.
95. See also London Assembly (2006) Report of the 7 July Review Committee. London: Greater London Authority, and Tulloch, J. One day in July: experiencing 7/7 London: Little, Brown 2006. See also Edkins, J. Missing persons: Manhattan, September 2001. In: Dauphine, E. and Masters, C. (eds.) The logics of biopower and the war on terror: living, dying, surviving. New York: Palgrave Macmillan, 2007, pp. 25-42.
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97. See also in television the play *The Invasion from Mars: A study in the psychology of panic* by Hadley Cantril, New York: Harper Torchbook, 1966.
98. See the painting «Guernica» by Pablo Picasso, in museum Reina Sophia, Madrid.
99. See also the *Waste Land* by TS Eliot (1922)
- Here is no water but only rock
Rock and no water and the sandy road
The road winding above among the mountains
Which are mountains of rock without water
If there were water we should stop and drink
Amongst the rock one cannot stop or think
Sweat is dry and feet are in the sand
If there were only water amongst the rock
Dead mountain mouth of carious teeth that cannot spit
Here one can neither stand nor lie nor sit
There is not even silence in the mountains
But dry sterile thunder without rain
There is not even solitude in the mountains
But red sullen faces sneer and snarl
From doors of mud cracked
If there were water
100. See also Post J, Sprinzak E, Denny L. The terrorists in their own words: Interviews with 35 incarcerated Middle Eastern terrorists. *Terrorism and Political Violence*, 2003; 15(1): 171–184.
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104. The fear of nuclear war, epidemics, medical errors, is two to three times higher in Portugal than in the Netherlands. The fear of the spread of weapons of mass destruction is higher in Greece than in Finland.
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110. See also Boscarino J A, Figley C R, Adams R E. Fear of terrorism in New York after the September 11 terrorist attacks: implications for emergency mental health 21 and preparedness. *International Journal of Emergency Mental Health* 2003;5(4): 199-209.
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118. See also World Health Organization Health Effects of the Chernobyl Accident and Special Health Care Programs, Report of the UN Chernobyl Forum Expert Group "Health", Geneva 2006 (ISBN: 9789241594172).
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121. See Lars Svendsen: *A Philosophy of Fear* University of Chicago Press 2008.
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123. See Lars Svendsen *A Philosophy of Fear* University of Chicago Press, 2008.
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126. See also Wilkinson I, 2001 *Anxiety in a Risk Society* (Routledge, London) p. 42).
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128. See Heraclitus "Recognizing oneself and being of a sound mind are for all men" (DK B116).
129. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." (Ecclesiastis 11,4).
130. See also «The most beautiful universe is a pouring out of sweepings at random» (Heraclitus Frag.123. (124).
131. See also Kierkegaard S, *The Concept of Anxiety* (Princeton University Press, Princeton, NJ,1980.
132. "lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.» (Psalm 13,4).
133. See Heraclitus "Thought is common to all" (DK B113).
134. See Heraclitus "Men that love wisdom must be acquainted with very many things indeed" (Fragm.DK 35)
135. See also "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently" (1Peter 1,22)
136. See Heraclitus "Those who seek for gold dig up much earth and find a little" (Fragm.DK B22).
137. See also "For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever" (1Peter 1,24-25).
138. See also Heraclitus «I searched myself.» (Frag. DK B101).
139. See also "As free, and not using [your] liberty for a cloke of maliciousness, but as the servants of God".(1Peter 2:17).
140. See also Heraclitus «A man, when he gets drunk, is led by a beardless lad, tripping, knowing not where he steps, having his soul moist» (Frag. DK B117).
141. See also Heraclitus «Wisdom is one thing. It is to know the thought by which all things are steered through all things» (Frag. DK B41).
142. «The Lord [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my

high tower. I will call upon the Lord, [who is worthy] to be praised: so shall I be saved from mine enemies. (Psalm 18,2-3).

143. Blessed [be] the Lord: for he hath shewed me his marvellous kindness in a strong city. (Psalm 31:21) and Blessed [is] the man unto whom the Lord imputeth not iniquity, and in whose spirit [there is] no guile. (Psalm 32,2).

144. See also Heraclitus «One is ten thousand to me, if he be the best.» (Frag. DK B49).

145. See Heraclitus “To God all things are fair and good and just, but men hold some things wrong and some right”. (DK 102).

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147. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Revel.22,5).

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