

FEAR

Fear is the effect of an emotional state. It is an emotion justified biologically by the need to preserve, or at least warn, the less strong members of a species. It is a trait caused by mechanisms similar to those that produce inhibitions that lead to self-control and limit the maximum expression of power. It is thanks to inhibition that, instinctively, the stronger avoids overcoming the weaker members of the species. In turn, the weaker members recognize and accept their inferiority compared with the stronger and submit, precisely, from fear. We could say that inhibition and fear are differentials between what we could do and what we actually do, between effective force and expressed force.

PERCEPTION

Perception of fear can be rational and instinctive. It can be endogenous and exogenous, subjective and objective. It is rational and often justified when it stems from awareness, from sense experience or intuition of the existence of evil. It is instinctive when it arises from the genetic memory rooted in the subconscious, when it is the effect of a sense experience or an intuition transmitted by the tribe. In this case we talk about atavic fear. In both cases, it defines the presumed limitations of our powers as interior awareness of our possibility. It is endogenous perception when it comes from within us and it is exogenous when it is displayed by others. It is subjective when it causes us to fear for our physical and non-physical safety. It is objective when it causes us to fear for the safety of another or others.

RECOGNITION

Fear is a necessity, a material problem and, as such, once perceived, must be recognized. Failure to recognize it as a material problem implies its acceptance as an unavoidable fact without any escape route. Even if it is an individual fact, it is a function of social existence because it stems from relationships with others and thus a function of the whole. It is one of the conditioning elements felt by each individual of that whole to

which we belong. Fear is not an evil, it is not an action. It is a way of reacting that cannot be solved without the use of reason. The basic effect of the failure to recognize fear as solvable material problem is desperation accompanied by illusion and, while there is life, unflinching delusion. Desperation because we cannot face it; illusion that we can take refuge in someone or something that will overcome it; delusion for the ineffectiveness of the subject delegated to solve it. It may also happen that this failure to recognize fear may produce temporary pleasure because perception of fear as an inevitable fact generates a degree of emotion. But it is pleasure from feeling not pleasant in being. We all have a touch of the masochist and the thrill of fear is an experience on a level with any other. However, we must accept the perception of fear as a material problem and thus recognize its existence because the fact corresponds to the evidence and this is shown by the pathos we feel every time we feel fear inside ourselves. And this is an impeding pathos, a non-productive state for us and for others.

PRIORITY

Priority, the degree of precedence a problem can be assigned, deals with the quality and the dimension of the object (fact or intuition) that causes it, the context (refractory, absorbing or consigning to the fringes) in which it occurs and the self-respect compared with all the others. The more the object is regarded as objectively or subjectively important, the action of proven or feared evil, the more the context is absorbing or consigning to the fringes because the mass feels more or because it isolates the individual, the more he feels cut off from everything, the higher the priority of the problem. Here too, it is a matter of choosing between instinctive and logical or reason priority. The more the reason is used, the truer and more realistic the judgement on the level of priority. On the other hand, the more instinct is followed, the more presumed the priority. Certainly, as with all judgements about priority, the one based on fear depends on, in relation to, other problems. And this concept of relation is all the most significant and definitive, the more it is based on objectivity and the reason.

ORIGIN

But what phenomenon does the process of fear come from? From what original state? This is the same as asking: where does fear of evil come from? Only from the experience of a future, possible, total or partial destruction of one self or of others? Or from other elements? From the memory at all these levels: genesis, remote and recent or perhaps also from a precise trait of living beings that have evolved subjectively and have always retained this limitation? We can try and work our way backwards and examine endogenously and exogenously the acting object, the evil from which fear stems. We find physical and psychic death, disease, poverty, violence, impotence, solitude, weakness, ignorance, the instinct to oppress and, going even further back, the need for selection as part of the evolutionary process, the need for imbalance. Lastly, we find non-stable equilibrium.

Here is the origin of fear - the condition in which we know that we are not what we could be, imperfection, the independence desired or endured of everything. The need for imbalance, for evil comes from this condition as a necessary event to reach re-equilibrium in a more evolved state. This imbalance that can be re-balancing, is the phenomenon from which fear comes. This premise may appear to be the result only of an intuition and not provable, before time and space. It may also be said that we would be more interested in knowing its more recent origin from which the fear within each of us comes. But the result would not change. Evil, as a trigger event is always present. The power that moves it stems once again from a need - to evolve and the effect is the same. Because we react to evil we are afraid. The only trait that has changed from the original condition is that today we are in constant imbalance whereas at the beginning we were in non-stable equilibrium. On the assumption of these origins and considering the clear existence of a relationship between evil as a force that produces imbalance and good as a force that tends toward re-equilibrium, fear is positioned between these two forces. From this point of view, then, fear becomes an obstacle or a filter against the full expression of the forces of good and evil, a sort of double-acting

brake. It protects us from a greater evil and prevents us from producing a higher good.

CAUSE

We have already seen that the event, the cause that determine fear is evil. This is an event that can be active or passive in the sense that it can be fear of undergoing or of causing evil. In the first case, the force of evil is presumed to be stronger in part or in whole outside us and against us. In the second case, much rarer, it is presumed to be stronger in us and against the whole or part of it. In all events, if fear is reaction against an evil action, a reaction of good should lessen this fear precisely because the expression of a larger good leaves traces only against other evil actions but not in those defeated by good actions.

GOAL

To defeat fear we must give ourselves a purpose. The act of will to perform the actions necessary to exit a state of prostrating acceptance and impotence arises from purpose. the final goal will be to eliminate fear but the goal implies a re-creation of the brain that can only come from an alteration in the biochemical reactions in the nerve cells that comprise it. And this re-creation presupposes the elimination of evil as a force of imbalance which is its original cause.

SOLUTION

The way to overcome fear is to consider the force potential. Each of us is capable of actions that we do not carry out for motives of convenience, habit or it is commonly accepted so. Each of us, physically healthy could go to the top of the Eiffel Tower with a small parachute hidden in a bag and jump off it. It does not bother us to prick a finger and squeeze out a few drops of blood or to hold our breath for seconds with out face in a basin of water. But very few have actually had the courage of jump off the Eiffel Tower with a parachute, very few prick their fingers of hold their breath under water. If we look at all the things we could do if we

wanted to and compare these with what we actually do, would mean defining by quantity and quality the difference between force not used and used. This would enable us to discover our potential force.

Here is the solution to the problem of fear: awareness of all our potential force. It is at this point that the good wins because it directs the potential force towards uninvolved effects. There have been people with cancer who have refused to die until a certain thing happened - the birth of a grandchild, the return of a prisoner of war, the accomplishment of a mission, or, until they have produced certain effects to which they had dedicated their lives. Others have done actions regarded as beyond the limits of what is considered normal human capability. History recalls Leonidas, Horatius Cocles, Crazy Horse, Silvio Pellico and, in more recent times, the partisans in the north of Italy, men and women who were able to destroy far larger groups than their slight forces. Some have acted in organized groups, others alone. Some used their potential force to fight, others to bring the people to awareness, yet others, experimented their theories on their own persons. It is true: blessed are the peoples that do not need heroes. But in our times, this people is a single unit that embraces six billion individuals who suffer and accept costs much higher than the results obtained and, what is worse, these costs are not useful to humanity as a whole. And the people still need someone who shows that he is not afraid, someone to imitate and, perhaps, someone to weep for.

EFFECTS

The fundamental result from overcoming the problem of fear by adopting the solution based on potential force, is self-conviction of the invincibility of the good. This does not mean that nothing can stop a subject who knows his own potential force but it certainly does mean that evil cannot stop him. He who knows that by knowing evil as an action that tends towards the production of imbalance and is aware of his own force as a capability of reacting towards reestablishing the equilibrium, that person is in an unrestrained potential situation to

overcome the imbalance and regards it as true, beautiful and right to act towards that direction. At the same time, he will recognize the need for a new imbalance towards a state more evolved than the one we were afraid of. In this way, fear does not disappear as a phenomenon but is overcome as a state. It is no longer an impediment but a drive. The very biochemical condition that induces fear no longer has any reason to exist and is absorbed by the inhibiting biochemical reaction that appears in all living beings that know that they can express their potential force and assess the need to express it.

INSTRUMENTS

The most effective instrument that can be used habitually to overcome fear and, at a certain point, eliminate it, is the reason, by using one's intelligence. With our reason we can assess our potential force, decide when and how to use it in whole or in part, to act, to resist, to foresee and to react. Not everything is foreseeable, it is true, but it is more probable to be able to react against the negative imponderable and exploit the negative imponderable once we have foreseen the foreseeable in as much as it is possible. Sometimes, the foreseeable can be determined and, in the case, the effects of correct forecasting tend to automatically absorb the imponderable.

STRATEGY

Reason should be organized for the purpose we want to reach. The purpose is to overcome fear of evil. Therefore, we must think up a strategy that will make evil and its force useless. Nature uses the force of evil to put the good in a critical situation and to force it to complete itself over time. The force of evil produces a state of imbalance and the force of good a state of re-equilibrium based on the following chain:

STATES	SCALE	
0		initial effect or state of instable equilibrium cause or need for change in the state action or the force of evil
1		effect or state of imbalance cause or need for change in the state action or the force of good reaction or the force of evil
2	1	counter-reaction or the force of good effect or state of re-equilibrium cause or need for change in the state action or force of evil
3		effect or state of imbalance cause or need for change in the state action or force of good reaction or force of evil
4	2	counter-reaction or force of good effect or cause of re-equilibrium cause or need for change in the state action or force of evil
5		effect or state of imbalance cause or need for change in the state action or force of good reaction or force of evil counter-reaction or force of good final effect or state of stable equilibrium

If we assume that an advance along the evolutionary scale corresponds to each state of re-equilibrium, we will notice that to produce this advance we need two states: one of imbalance and one of re-equilibrium. If the good could independently produce the force needed to provoke its own imbalance, the force of evil would no longer be necessary. To achieve this, the force of good must direct its action towards a state of re-equilibrium and not towards a state of imbalance. In this way the good would become a bivalent force of action: a force for imbalance and, at the same time, a force for re-equilibrium. Instead of having to act towards a state of imbalance and wait for the reaction of evil against which it would counter-react, good would be acting towards a state of re-equilibrium and reacting against the static trend of the state towards

which it acts. This would trigger a new chain in which an advance in evolution would occur with each state.

STATES	SCALE	
0		initial effect or state of instable equilibrium cause or need for change in the state action or the force of good
1	1	effect or state of increased equilibrium cause or need for change in the state action or the force of good reaction or the force of good
2	2	effect or state of increased equilibrium cause or need for change in the state action or force of good reaction or force of good
3	3	effect or state of increased equilibrium cause or need for change in the state action or force of good reaction or force of good
4	4	effect or state of increased equilibrium cause or need for change in the state action or force of good reaction or force of good
5	5	effect or state of increased equilibrium cause or need for change in the state action or force of good reaction or force of good final effect or state of stable equilibrium

PRAXIS

The praxis applied to the normal chain stems from a process of reactions to reestablish the re-equilibrium of a state placed in imbalance by evil forces. Consistent with the strategy adopted, the new praxis will operate by a process of actions set up by the same forces that produced the re-equilibrium. These forces will perform the requisite number of actions and subsequent reactions.

OBSTACLES

The main obstacle is finding the starting out power. In a state of imbalance, the actions produced by the forces of good cause reactions by the forces of evil and these have to be reacted against. But if, when the state of increase re-equilibrium is reached, the forces of good can call their actions into question by producing actions that will result in imbalance and, consequently, other actions (reactions) to reestablish the re-equilibrium, the obstacle of evil will have been overcome because it is superfluous, useless.

VALIDATION

The reaction process is generated chiefly by the validation of the state of equilibrium produced by the action of the good. A state of re-equilibrium is an imperfect state that can be improved. Ongoing awareness of this fact creates the need to call into question the results achieved to improve them for the final purpose of perfection.

CONCLUSIONS

Fear begins from an emotive state that is placed in imbalance. As with inhibition, it is needful.

Its perception is spontaneous or induced depend on the level of sense experience and intuition.

It is a material problem and as such, solvable.

Its level of importance depends on the object that triggered it, the object that provoked the imbalance.

The origin is awareness of a state of instable equilibrium that can become a state of imbalance.

The cause of the fear is evil because evil is the force that transform a state in equilibrium to imbalance.

The immediate goal is to lose impotence and the final goal is to eliminate the event that causes fear, evil.

The solution to the problem of fear is awareness of the potential force, the differential between the expressed and non-expressed forced.

The effect of this solution is the intimate conviction of the invincibility of the good.

Reason is the instrument of this solution.

The strategy is directed towards modifying the chain that needs evil where it is the good that is called into question.

The appropriate praxis is to use the force of re-equilibrium to produce imbalance.

The obstacle stems from the reactions to the changes in the chain and, especially, the initial reactions to change.

In order for the one force to be able to produce both re-equilibrium and imbalance, the state of re-equilibrium must be constant validated.

A last point. Evil, as a phenomenon that causes imbalance, exists and is not an invention. This means that at any time of our life we can feel its effects on others and on ourselves. Negative facts will not impeded by running away or hiding. In fact, it is very likely that running away from the struggle, not facing the situation openly, will cause all the conditions of vulnerability to combine and increase their effects. Thinking, reasoning objectively, generating solutions, producing examples and communicating them, organizing instruments is certainly costly but perhaps less costly, in the long, than leaving everything as we found it.

Evolution tends towards the good or, at least, tends to reinforce the force of good. But how much time, how much energy will the natural chain need before it no longer needs evil? How much cost must we still bear? How many human beings must die of hunger, poverty, war, disease, solitude? How many children, how many women, how many old people must pay for an evolution based on instincts rather than on reason? to be free to choose means choosing based on knowing and taking these facts into consideration, why they happened, happen and will continue to happen. Humanity needs an act of love, not towards the self, relatives and friends but towards all. We were taught that to love means giving more than you receive to receive more than you give. For some, perhaps to live means to accept the role of giving to receive nothing. In the interest of all the others.

Let's examine the actual situation. A limited number of people decide for all the others, exploiting fear and inadequate self-control. With the help of science and technology all the material problems of six billion people could be quickly solved. The countries of the western hemisphere have an agricultural and food processing potential sufficient to feed the entire world. They could produce manufacturing systems and transfer know-how sufficient to make all the people in poor countries self-sufficient. But Western systems, that have invented the global village and the Single Market, apply sanctions to those who produce more than what is requested by the west. The health problem could be solved at a planet level, over-population decreased, illiteracy could be eliminated, production advanced without damaging the environment. We know what should be done while we see the exact opposite happen. The people, the ordinary people, are blamed for this. They do not understand, think, participate, validate and... One is tempted to ask what the States are for. Either democratic systems are ideologies heading towards catastrophe or the ones we live in are pseudo-democracies, systems based on appearances, facades behind which the same privileges, the same forces of power are hidden. It could also be true that democracy is not the best form of government but, certainly, to know this it must first be adopted substantially and, what is more important, in a manner that is more faithful to the truth.

Few people have assumed the role of bulwark of civilization and, at the same time, have had the courage to ask the people to participate really in the new processes that today seem possible.

And that is precisely where evil is. In those who know the facts, have the power to change them and leave them as they were. convinced that to change means losing personal advantages. This situation must be changed in as much as is possible. By telling the people how things really are, in the most complete way possible. By proposing to the people that they participate with a feeling of responsibility. They will accept, if not for love of the others, at least from a sense of self-love. And someone must accept the risk of giving this movement the initial thrust so that all can have the right to fight for their own happiness.