

Chapter 1 : Basil King: The Conquest of Fear (ePUB) - ebook download - english

The Conquest of Fear offers such a philosophy not only to individuals suffering from fears peculiar to them, but to a world of individuals suffering, or about to suffer, from the collapse of world-wide materialism.

How bad will climate change be? Human greenhouse emissions will warm the planet, raise the seas and derange the weather, and the resulting heat, flood and drought will be cataclysmic. While the climate upheaval will be large, the consequences for human well-being will be small. Looked at in the broader context of economic development, climate change will barely slow our progress in the effort to raise living standards. The report added grim specifics to the familiar picture of a world made hot, hungry, and barren by the coming greenhouse apocalypse. But buried beneath the gloomy headlines was a curious detail: Per-capita fruit and vegetable consumption, the study estimated, will rise by 6. The poorest countries will benefit most, with food availability rising 14 percent in Africa and Southeast Asia. Even after subtracting the , lives theoretically lost to climate change, the study estimates that improved diets will save a net 1., lives per year in That picture is typical of the scientific literature on the impacts of climate change on human welfare. What the doomsday prognostications of drought and flood, heat-stroke and famine, migration and war miss is that climate change is not the only thing going on in the world, or even the most important thing. Throughout history humans not only weathered climate crises but deliberately flung ourselves into them as we migrated away from our African homeland into deserts, mountains, floodplains and taiga. Global warming pales beside the climatic challenge surmounted by the Inuit when they settled the Arctic with igloos and kayaks, revolutionary technologies that improved their ability to travel and hunt. Theirs is just one example of the human capacity for finding better ways to get food, shelter, energy and resources from the hostile environments we embrace. Although clean energy will play a significant role by slowing and perhaps moderating global warming as well as reducing pollution and easing resource constraints , contrary to the decarbonize-or-die doomsayers our main response to climate change will be other kinds of development that make climate change irrelevant. We will grow more food, harness more water, cool ourselves more vigorously, move to new lands and buildâ€”and-rebuildâ€”new cities. We will exploit technological breakthroughs, but mostly we will improve familiar technologies and deploy them more widely. We will do all this not because of global warming but because of more pressing challenges like population growth and the demand for higher living standards. The conquest of drought Environmentalists cite the drought in Syria, often credited with sparking the civil war there, as an omen of the crises climate change will bring. Shortages forced Israel to tighten its already stringent water conservation and recycling standards. More importantly, they prompted breakthroughs in reverse-osmosis desalination technology, cutting by half the energy needed to extract fresh water from the sea and dramatically lowering the cost to just 58 cents per cubic meter 1, liters of drinkable water. The arid country now desalinates million cubic meters of water annually, easing the pressure on natural freshwater sources like the Sea of Galilee. More desal plants are being built. By Israel will get at least 40 percent of its water, including irrigation water, from desalination. By tapping limitless sea-water resources it could drought-proof agriculture and thus eliminate the greatest threat posed by climate change. Contrary to the Blade Runner franchise, Californians in will live off of well-watered produce fields, not desiccated grub farms. Efficiency measures like drip irrigation invented in Israel and recycling 86 percent of the water Israeli households use gets recycled for irrigation [7] will stretch existing water sources much further. Efficiency has already let the developed world turn the corner on water consumption: Here California is the leader. The examples of Israel and California show that developed countries will never face serious water shortages in a warming climate. Spreading water security to the rest of the world will thus depend not on decarbonization but on development of a very basic kind: Investments in these technologies and infrastructures, new and old, will resolve problems of drought and aridity that have bedeviled us since civilization beganâ€”and eliminate the worst risk of climate change in passing. The conquest of hunger Steadily improving water supplies will shore up our food supply, but other advancesâ€”from genetically modified seeds to innovative tilling to better storage facilitiesâ€”will have a huge impact too, ensuring that farm productivity soars on a warmer planet.

Warming by itself will likely have only modest effects on farm productivity, according to projections from the International Panel on Climate Change. In temperate regions climate change would cause yields of corn and wheat to decline by about 10 percent and rice yields by 15 percent. However, all these declines could be reversed by adaptations like earlier planting dates: Tropical areas could see corn yields decline about 15 percent and rice yields 7 percent, but with adaptation tropical rice yields would instead rise 12 percent. These limited and mostly reversible effects of climate change barely register beside the real challenge facing agriculture—the steeply rising demand for food. By an extra 2 billion mouths to feed and meat-heavier diets will make global food consumption swell by 50 to percent over the level. Some decarbonization measures, like the diversion of food crops to produce low-carbon biofuels, will actually worsen the food crisis. Meanwhile, countervailing developments that increase yields will outrun the effects of climate change and dramatically raise farm output. A recent report from the International Food Policy Research Institute spotlighted a range of innovations that will boost yields: Comparing three-year averages in the U. In Canada rising temperatures could boost corn yields 60 percent and wheat yields 70 percent. The world currently wastes about one third of the food it produces. Africa could recover about 11 percent of its food supply by reducing losses in production, storage and distribution to European levels. The technology is banal: Preserving and expanding the food supply to meet rising demand will rely on hum-drum investment in growing and processing food—doing what we do now, only more and better. Unfortunately, misplaced environmental priorities may undermine that program by demonizing important technologies like GMOs and championing organic farming and other low-input, low-yield models as replacements for industrial agriculture. To feed the world we will have to question that vision of sustainability. The conquest of heat The most lurid climate change scenario is the wet-bulb apocalypse: In a recent climate jeremiad in New York Magazine David Wallace-Wells claims that global warming will make such steam-bath weather so commonplace that outdoor work would become impossible in many places. Just as people in the past used fire and clothing to settle in lethally cold climates, today we are using cheap cooling technology to expand into lethally hot climates with no harm to our health. Thanks to air conditioning the Florida-to-Nevada swelter-belt has seen a population boom—disproportionately of heat-vulnerable retirees—at the same time as annual heat-related deaths in the U. Urban Chinese have installed million room air conditioners in the last 15 years, and there is now one air conditioner for every Chinese home. In time the cooling bubble will become portable enough for heavy outdoor labor. American farmers already work their fields in the comfort of air-conditioned combine cabs; less mechanized farms could set up battery-powered tents with AC and cold water to cool over-heated laborers. Qatar is experimenting with solar-powered hats that waft cool air over construction workers. Farm robots can already pick apples and strawberries, thin lettuce seedlings, milk cows and grow barley from plowing through harvest. For billions of people life is already too hot, so the artificial cooling of humanity will proceed regardless of climate change or decarbonization goals. Cooling requires a lot of electricity that is reliably available when demand is greatest; given the limitations of wind and solar, much of that electricity will have to come from new nuclear and, for now, fossil-fueled plants. High-quality power will take precedence over intermittent energy austerity as a strategy for beating the heat. Rising seas Sea-level rise is the most unsettling aspect of global warming. Major coastal areas and many large cities will be inundated; some of that is already baked into current carbon dioxide levels, with the only question being how many centuries it will take. The prospect threatens the loss of homes, of unique urban and regional cultures, and of our sense of the permanence and meaning of our world. But as apocalyptic as it seems, sea-rise poses little risk to human well-being. The destruction will be real, and wrenching, but not overwhelming or even unusual. It will necessitate abandonment and migration and rebuilding—but such upheavals are so deeply woven into modern life, on such a grand scale, that the increment caused by climate change will hardly break our stride. As with agriculture, climate change ranks far down the list of challenges to our built environment, infrastructure and living space. Serious problems will emerge towards the end of this century, when waters could rise up to 2 meters [29] and require major investments in sea-walls and flood-control infrastructure. More flooding will ensue, with estimates putting the number of people who could ultimately be displaced at anywhere from 72 million to million over several centuries. To see what that much larger non-climatic upheaval will be like over

the next 33 years we need only look at the last 33 years, during which the world gained almost three billion extra inhabitants. Those decades were a time not only of colossal population growth but of epic migrations, primarily internal migrations that often go unremarked. In China, million peasants left their villages and moved dozens to hundreds of miles into cities after , [31] while in India there are currently million internal migrants. Comparable growth took place in megacities the world over, from the Indian technology hub of Bangalore, which added over five million people after , to metropolitan Phoenix, where migrant-driven urbanization tripled the population to 4. Germany and Japan emerged from World War II destitute and with their cities destroyed, but within a few decades they had rebuilt themselves from the ground up better than before. And while the sheer waste of abandoning the wealth and labor embodied in coastal cities feels appalling, it seems less so when we reflect on just how new, provisional and even disposable our material civilization really is. In New York held just , people crammed into a tiny footprint. The task of constructing a New New York somewhere inland over the next years as the old one drowns seems gargantuan, but that was exactly the project the city embarked on in under horse-power and candle-light. Rebuilding is an aspect of economic development that humans do quite well. We built the whole world in the last two centuriesâ€”much of it in the last two generationsâ€”and rebuilding a waterlogged fraction of it over the next two centuries, with the help of incomparably better technology, will hardly tax us. The consensus of economic forecasts in IPCC reports and elsewhere is that climate change will make only modest inroads into growth rates, [35] leaving plenty of growth to accommodate development, new infrastructure including adaptations to climate change and rising standards of living. Climate crises are symptoms, not causes, of failed states. Blaming the turmoil in Syria on warming-induced drought gets the equation backwards: Because Israel is a liberal democracy with an accountable government focused on development, it responded to the same drought with transformative technology. Political reform is perhaps the most important development initiative of all. The conquest of carbon? The effects of climate change on human welfare will be modest in comparison to other economic and social challenges, and they will be more than compensated by ongoing development in water management, agriculture, cooling and infrastructure. Green doctrine and sustainability policy, however, have fixated on just one aspect of development: That focus has brought positive results in the form of falling prices and accelerating deployment of wind and solar power, which are beginning to slow the growth of fossil-fueled electricity. If that trend strengthens it could mitigate warming and help moderate worst-case scenarios, as well as abating air pollution from fossil fuels. Economic modeling generally shows that investments in low-carbon energy are cost-effective in the long run. Unfortunately, renewables are still growing too slowly to have much effect on greenhouse emissions. The portion of global electricity generated from low-carbon sources, nuclear and renewable, fell from That relative decline has reversed itself in recent years, with the low-carbon fraction growing slightly to Worse, comprehensive decarbonization with the favored technologies of wind and solar will likely prove impossible; fossil fuels will remain necessary on a large scale to balance their surge-and-slump intermittent power. Even if renewables could somehow supply all our electricity, major greenhouse emissions from manufacturing and agriculture would persist. The sluggish pace of decarbonization will drag on for the foreseeable future. Difficulties in integrating chaotic wind and solar generators have already slowed deployments in some countries.

Chapter 2 : The Conquest of Fear - Walter C. Lanyon

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Next Last week we witnessed, along with the Apostle John, the crucifixion of Jesus. He was triumphant over death. In this verse we are told some things about Joseph of Arimathea. First, he was a secret disciple. Second, he feared the Jews. Scripture tells us some things about Joseph of Arimathea. He was a counselor, a senator, a member of the Sanhedrin, which was the ruling body of Israel. He was apparently highly educated, highly esteemed, well liked, very responsible, and capable of leadership. He was a just and good man—a man of good quality, high morals, a man of feelings, of compassion, of truth, and of law. He was a man looking for the Messiah and the Kingdom of God. He was, however, a man who was afraid to stand up for Jesus. John reports here in verse 38 that Joseph of Arimathea was a disciple of Jesus, but secretly because he feared the Jews. Joseph probably had met Jesus and arranged meetings with Him when the Lord had visited Jerusalem, but he feared making a public profession. His position and prestige were at stake. After all, his peers, the other rulers, opposed Jesus. He believed in Jesus, but out of fear he kept his discipleship a secret. How many people of today are just like Joseph? They are good and just people. But they are afraid of what their friends and fellow workers will say. They fear for their position, prestige, promotions, acceptance, popularity, friends, job, or income. We see this in two facts stated in verse First, Joseph actually asked Pilate for the body of Jesus. This was a great act of courage. The Romans either dumped the bodies of crucified criminals in the trash heaps or left the bodies hanging on the cross for the vultures and animals to consume. The latter served as an example of criminal punishment to the public. Jesus had proven to be very bothersome to him. He could have reacted severely against Joseph. Secondly, Joseph risked the disfavor and discipline of the Sanhedrin. They were the ruling body who had condemned Jesus, and Joseph was a member of the council. There was no question; he would face some harsh reaction from some of his fellow Sanhedrin members and from some of his closest friends. What made Joseph turn from being a secret disciple to a bold disciple? It seems to be the phenomenal events surrounding the cross. He witnessed the behavior and words of Jesus. Then there was the darkness when the sun refused to shine. He felt the earthquake. He saw the torn veil. When Joseph witnessed all this, his mind connected the claims of Jesus with the OT prophecies of the Messiah. Apparently Joseph saw the prophecies fulfilled in Jesus so he stepped forward braving all the risks and taking his stand for Jesus. A remarkable courage stirred by the death of Jesus. Every secret believer of Christ can gain strength and courage simply by looking and studying the cross of Christ. It will turn them into a bold witness for Christ. Joseph asked to take care of the physical body of Christ. Today, the body of Christ is the church. There are times within the church when special needs demand that we be courageous and step forward to show care. In those times a fresh look at the cross will be helpful and can be used of God to stir us. Joseph was a man who cared deeply for Jesus. The words and acts of Joseph in this passage express care and tenderness and love and affection as well as courage and boldness. Joseph took the body down from the cross. He wrapped the body in linen. He laid the body in a tomb in which no one had ever been laid. He acted quickly, before the Sabbath began. Jesus died at 3 PM Friday afternoon. Friday was the day of preparation for the Sabbath. Only 3 hours remained for work.

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I stepped a little closer and saw that he was alive, but the tip of one wing had caught on a twig, and there he hung, motionless, paralyzed with fear. I clapped my hands, where upon he jerked himself free and flew away. Nothing had held him but a feather! He was unhurt, fully able all the time to free himself, but under the mesmerism of fear he had become unresisting, he had given up. Few people would question the statement that one of the great handicaps each individual must face at one time or another is fear of some sort, and that therefore the conquest over fear is one of the most far-reaching attainments one can achieve for himself. While some may believe that fear is at times justified, all will agree that fear is never right and that the conquest over it is always right, is indeed essential to a happy, successful, and healthy life. Conquest over Fear is a Religious Process Since fear is mental, it must be met in the mental realm, and since it is a response to a threat, which is in some way always connected with matter, it is materially mental. As fear is subject to dismissal - which is its destruction - it is a passing or mortally mental phenomenon; therefore it can be met only by means that are themselves immortal or spiritually mental, hence superior to it. The realm of the immortal is the realm of permanent, unchanging good, unassailable, ever available. It is the realm of Truth with its absolute law of harmony, order, and safe abiding. It is the spiritually or divinely mental realm of God. Logically, then, the conquest over fear is based on the scientific understanding of God and His law; it is therefore not a psychological, not a philosophical, nor a medical, but a religious process. Goliath hoped to defeat the Israelites - even before the battle was joined - by inducing fear in their hearts, fear of size, muscles, weapons, fear of matter. But David had something loftier to animate him than mere reliance on matter. And so he declared with power: David opposed the threat of materiality with his proven understanding of the supreme power of God; and so he had the battle won before it was fought. Christian Science is defined, by its Discoverer, Mary Baker Eddy, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" Rudimental Divine Science, p. As through Christian Science we come to understand this law of God; and learn to abide by it, we recognize the existence of the universal divine harmony in which we live and work and prosper without risk and without fear, unhindered by ill-health, personal discords, lack of capacity or lack of opportunity; and thus we can experience the fulfillment of our high hopes and noblest ambitions. Christian Science shows us the unreality of that which makes the threat, and its powerlessness to carry it out. Christian Science does this not from any emotional or humanly mental standpoint, like the ways and means of psychology, man-made philosophy, or as mere optimism, but from the basis of absolute truth which being scientific, is practical and effective. For if the threat is found to be empty, fear of it will naturally vanish. That which threatens is evil, and matter is both the tool and the object of its threat. To destroy fear, it is necessary to find evil unreal. Obviously, this cannot be done through any physical or humanly mental means, through thinking based on material sense testimony, for these are the very means, the very senses which suggest the reality of evil. The unreality of evil can be recognized only through spiritually right thinking which is independent of physical sense testimony, through spiritual reasoning, for it is through spiritual sense, the sense of intelligence, that we are aware of spiritual good and understand its reality. Now it is self-evident that there cannot be two kinds of reality, one good, one bad, for that would imply two kinds of truth as the effects of two primal causes, one good, one bad. Because an evil primal cause would not seek to create but to destroy, it would naturally first destroy itself and so cease to be. Therefore an evil primal cause is an impossibility. The nature of the creator, or primal cause, cannot be destructive; it is constructive and loving. Therefore, primal cause must be divine Love itself, the creative intelligence or divine Mind, universal and eternal. This one primal cause is God, or good, and the outcome of His creative activity is the only real effect, and is necessarily as good. God and His infinite creation constitute the realm of reality. Therefore all that is real is spiritual and wholly good. Reality, that which we actually face every moment, holds no threat but offers the divine promise

of good eternally fulfilled. Reality is without an opposite, therefore that which threatens is only a seeming or supposititious reality; it exists only as a false claim, as an illusion. Fear and Suffering Parts of Sense Illusion Even though evil is unreal, if we are ignorant of its unreality we may still be afraid of its threats, but this fear is needless because actually causeless, and the suffering it brings is a delusion, a waking dream, simply the result of false belief. To awaken from the delusion is to be healed both of the fear and the suffering which take place in the waking dream wherein the unreal seems real to us. This shows that the suffering, too, was mental - materially mental. This points to the connection between fear and suffering, and explains the reason for Mrs. Eddy's experience. She definitely states out of her own rich experience that if we succeed in wholly removing the fear, the suffering will disappear. A man I know was going through a serious problem of human relationships. He had been under attack for quite some time by the very ones who should have known of his integrity. Misunderstanding of his motives, false accusations, innuendoes, and gossip were gradually turning his friends against him. The nature of the situation was such that he felt he could not rise in his own defense, and his friends seemed afraid to do it for him. The fear that his future was ruined had come to plague him and was manifesting itself in a physical difficulty that seemed greatly to handicap him. His face became drawn, his shoulders stooped, his steps heavy. The effect of his spiritual experience was instantaneous; it dispelled every trace of depression and fear. He realized in that moment, that in spite of all the insistent suggestions of personal sense, God knew him as His own child, and that God, his Father and only judge, was pleased with him. His head lifted, his shoulders squared away, an uplifting joy filled his consciousness - the first he had known for months - and the evil dream was gone. He walked on with a light step, like one who had never known the burden of hate and injustice. The physical difficulty left him that very day, and shortly afterward the whole situation was healed. He received complete justification without lifting a hand to bring it about. None of his fears ever came to pass. Courage The antidote for fear, then, is not physical courage but spiritual understanding. Physical courage is based on physical force, on matter, and requires material organization to support it. Moral courage is not tied to any material support but to the convictions of a moral sense, an awareness of Principle. It implies the love of high ideals and a willingness to serve them, and so indicates a degree of spiritual development. It is capable of great accomplishment in the service of a righteous cause. The story is told of two soldiers who were advancing through the woods in danger of being attacked at close range. One was a big, powerful man, without any sense of fear; the other a slight figure. Looking down at the little man and seeing the drawn expression on his face, the big man exclaimed, "Why, you are afraid! The highest form of courage is purely spiritual. Because it is the effect of conscious communion with God, spiritual courage is inseparable from faith and knows no defeat. It is also inseparable from unebbing strength and resourcefulness. Jesus showed this courage before Pilate when his calm, self-possessed silence provoked the threat from the Roman: Spiritual courage is calm and unaggressive but undeviating. In the degree we express it, we fear no failure or frustration, no threat of disease, know no unrewarded service. It succeeds where material reliances fail. Unreality Broadly speaking, all fear stems from the belief that good is material and therefore limited in quality or quantity. Fear is therefore an unconscious denial of the purely spiritual, unlimited nature of good. This is the material, limited sense of good, of man, his life, his success in life, his health, intelligence, and happiness. The physical senses present a totally false picture in which there seems nothing more real than matter and a measure of evil, and nothing higher than the pretended satisfactions of matter, satisfactions that never satisfy. This sense picture tells us nothing of spiritual truth, spiritual qualities, laws, and power, of character, nobility, and selfless love. Therefore it is a deceiving presentation; it is the counterfeit of truth. This is the picture that includes limitation, risk, ill-health, and failure, both their threat and their fear. Eddy writes, "Fear was the first manifestation of the error of material sense" Science and Health, p. 10. The sum total of material sense testimony, the deluded judgments, false conclusions and causeless fears it incites, in short, all thinking based upon this testimony and limited to it, Mrs. Eddy has named in Christian Science mortal mind. She called it mortal in order to make it entirely clear that its every thought is error, its every suffering needless, its every fear causeless because unjustified by truth. Mortal mind is therefore not really mind but a term denoting the seemingness or pretense of error to be truth or true thinking. This pretense is a claim, false in every respect, that would foist on us everything that is untrue and therefore harmful. When

mortal mind is seen as totally false and as actively resisted on this basis, its false argument is silenced. There is no cause for fear outside of this dream realm of self-deceived and deceiving sense perceptions; therefore all fear is but part of that dream. True existence is reality and not a dream. Therefore true existence is wholly without fear. Real Being Is Spiritual What, then, is true existence or reality? Eddy gives the answer in *Science and Health*: That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God" p. This statement of absolute truth is in opposition to the theory of physical science which distinguishes two forms of reality: However, after centuries of investigation, the natural sciences have not been able to account for either the nature or the origin of matter with any degree of finality. Four hundred years before the Christian era Plato pointed to the need of searching for the nature of life rather than of matter when he said: He will not rest at those multitudinous phenomena whose existence is appearance only. But neither he nor any other natural scientist, before or since, came any closer to the truth about matter, and certainly no closer to the understanding of life. That task remained for Mary Baker Eddy to fulfill, and she did it completely, not through mathematics, abstract philosophy, or any human knowledge, but through spiritual revelation. She gave us the Science of being, the truth about the nature and origin of life. Is matter unreal, then? That which is real cannot possibly be lifeless or mindless, for it is the very manifestation of creative intelligence called Mind or God.

Chapter 4 : The Conquest of Fear by Basil King

The Conquest of Fear by Basil King When I say that during most of my conscious life I have been a prey to fears I take it for granted that I am expressing the case of the majority of people. I cannot remember the time when a dread of one kind or another was not in the air.

May you all be established in the fearless, Abhaya, Nirbhaya Brahman through the practice of courage and meditation on the fearless, immortal Brahman. Imaginary Fears Every man has some imaginary fear of one kind or another. Maya will never allow anybody to rest peacefully. Man is already agitated by lust, anger, greed, jealousy, pride and hatred. Now fear fans the worldly flame. It pours Ghee to the flame of the three Taapaas. Man jumps now and dances like a monkey. He has no rest even for a second. The percentage of normal fear will be only five. Imaginary fears will come to ninety per cent. Imaginary fears cause diseases, deplete all energies in man and produce all sorts of feverish excitement, low vitality, uneasiness, discomfort, disharmony, etc. When there is an epidemic or cholera, or typhoid, fear is the predisposing cause. Man is terribly afraid of cholera, worries himself and imagines that the germs have entered his body. Imagination does serious havoc. He becomes a victim to the actual disease itself! A student prepares himself day and night for the ensuing examination. He has passed creditably in all the class examinations. But he develops a kind of imaginary fear "examination fear", as soon as he enters the examination hall, becomes nervous and gets confused. He is not able to write. He fails in the examination. I asked a clever lawyer, an M. He ascended the platform. There was a big audience. He developed "stage fear" and got bewildered. His voice was choked. He began to perspire. He stammered something, cut a poor figure on the platform and got down within five minutes. Ramakrishna was a healthy man. He developed a cough on account of exposure to chill draught of air. It was a case of simple bronchitis or cold in the chest. But it persisted for some weeks. He consulted an assistant surgeon. The doctor said, "It may be a case of T. It was a wrong suggestion. It produced an imaginary fear in him. He began to worry himself from that moment. His health was pulled down gradually. He actually contracted T. All sorts of germs, viz. They cannot do any mischief when one is in possession of good health and high vitality. When the vitality comes to a low ebb, they gain the upper hand. Man easily succumbs to their ravages or attacks. He and his friends were talking on that night about the mischievous actions done by evil spirits. These thoughts went deep into his subconscious mind. He dreamt that the room in which he was sleeping was a haunted room and some evil spirit had done some mischief on him. From that day he began to lose his health gradually. This was due to some kind of imaginary fear. Sri Joshi was a friend of Sri Gupta. Gupta came to the house of Joshi one evening, did not talk to him and suddenly left his house as he had to meet his friend that day at the Railway Station. Joshi thought that Gupta was very much annoyed towards him. Joshi saw Gupta talking seriously with Rajkrishna who was inimical towards him. Joshi now concluded that Gupta had become his enemy. He developed a sort of imaginary fear for Gupta, and thought that he would divulge all his secrets to Rajkrishna. Some develop imaginary fear that they will lose their job. Some imagine and think, "what will become of my fate if my wife dies now? I have to look after nine children. There is no end to such imaginary fears. Sit for a while. All imaginary fears will take to their heels. They will dwindle into an airy nothing. Mind deceives you through imaginary fears. Learn to discriminate, cogitate, reflect and meditate. The mind will lurk like a thief. You will feel now that you were duped all these years by this mischievous mind and that fear is a non-entity, a big zero. Phobias Peculiar, private, irrational and unnatural fears are called phobias. They have no objective reality. There is nothing to frighten people. There is no threatening situation in their environment which should cause fear in them and yet they cannot free themselves from fears and negative feelings. The original word in Greek is "Phobos" meaning fear. Some are terribly afraid of scorpions. Some are afraid of snakes. Some are afraid of rats rat-phobia. Some are afraid of thunder. Some are afraid of walking in the dark. Some are afraid of seeing great multitude of people pluorophobia. Some Brahmacharins are afraid of seeing a bevy of ladies. Some are afraid to remain alone. Some are afraid to sleep in a room without a lamp. Some are afraid of closed spaces such as tunnels, etc. Some are afraid of open spaces agoraphobia. Though the doctor has definitely said that there is nothing organically wrong with some

patients, they still think that they have some heart trouble or kidney disease or liver-complaint. These are all phobias of the body. Some are afraid of anything and everything pantaphobia. The Americans are afraid of the Russians Russo-phobia. The Russians are afraid of the Americans Americo-phobia. The Frontier people of India are afraid of the tribal people Tribal-phobia. The causes of phobias are nervousness, stupidity in a mild or intense form and lack of Vichara or enquiry or right thinking and right understanding. Phobia is an unnatural form of fear. The fear which arises on such occasions is perfectly natural. Man tries to save his own life by either fight or defence. Cultivate courage and fortitude. Develop mental power of endurance, firmness in meeting danger and power of resistance. Live in the company of sages and Yogis. Meditate on the fearless Atman. All phobias will disappear. A person who is unable to move in the company of many people, who hates multitude, who is afraid of seeing many people, should try to move with people slowly, should have adaptability and strength to withstand agitation of mind. Cultivate calmness even amidst many men and women. Brahmacharins should try to avoid woman-phobia. They must be fearless and tranquil even in the midst of ladies.

Chapter 5 : Conquest of Fear

Christian Living. The Conquest of Fear. 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.â€”1 John

One is afraid of snakes. Someone is afraid of losing wealth, losing near and dear ones. And everybody is afraid of death. These may be imaginary fears or fears based on rational appreciation of objective facts. Basically, fear arises from deep attachment to certain objects or things and at the thought of losing those objects or things. At a philosophical level fear arises from an awareness that the object of fear is different and dreaded from the subject fearing it. By this awareness only he can conquer fear, conquer attachment and set out to do his duty. The Lord also told Arjuna: Of this immutable being, no one can bring about the destruction. The baby lion was living on the grass alongwith other sheep in the loving care of a shepherd boy. He even started bleating like a lamb. One day a lion suddenly appeared from the wooded hill on the other side of a rivulet and jumped over the small stream and came very close to the flock of sheep. Every sheep started running for life and so did the baby lion. The big lion was surprised to see that the lion calf was eating grass like the lambs, bleating like a lamb and was running for life, full of fear at the sight of the lion. The big lion then caught hold of the baby lion, letting the lambs go and dragged him to a nearby clear and transparent lake. He then told the baby lion to see his reflection in the lake water and also see the reflection of the big lion, and having seen both the reflections the baby lion roared like a real lion and all his fears vanished. Then there is another famous story in the Vedas that a boy was walking on the road in darkness and suddenly stopped at a point, stricken with fear, by seeing what he thought was a serpent. He was immobilised with fear. Soon another boy came with a torch in hand and the latter told the former that what he had thought to be a serpent was really a thick twine. He then focussed the torch on the twine and by seeing the true nature of the object, he became fearless. But had it been even a serpent, if the realisation dawned on him that ultimately all objects, living and non-living, emanate from the supreme and undifferentiated ocean of blissful consciousness, he would become fearless. Even short of that level of awareness, if there is a gust of love and feeling of oneness with the object of apparent fear, the person experiencing this love would cease to fear. The "Ancient Mariner" of S. Coleridge went through many trials and tribulations, experienced fearful apparitions and hellish phenomena. Everybody on his boat dropped down dead. Then in the vast ocean in the midst of pervading death, he saw some colourful snakes coiling and swimming and felt a strong sense of love for the snakes, being the only signs of life in the midst of death. The "Ancient Mariner" became fearless of the snakes and all the sins of his wanton cruelty of killing the "Abbatross" vanished. The Ancient Mariner tells his tale in the inimitable words of Coleridge: The self-same moment I could pray. And from my neck so free, the Abbatross fell off and sank like a lead into the sea. As Paramahansa Ramakrishna preached to his dear disciples: Such is the power of the grace of guru. Belief and autosuggestion are two very important methods of becoming fearless. It is often said you are what you believe you are. In fact belief is a command to the brain. But mind is, as Swami Vivekananda said, like a monkey. Therefore, belief and autosuggestion will be punctuated by many wondering thoughts and fleeting ideas. It, therefore, requires long and arduous practice to set the mind focussed on an idea or the exercise of belief. This would be a long road to self-knowledge, to the conquest of fear and the road would be strewn with thorns. As Swami Vivekananda said, "arise, awake and stop not till the goal is reached.

CONQUEST OF FEAR 2 3. CAUSE OF FEAR Ignorance is the cause of fear. Man tasted the "forbidden fruit" and became a slave of lust. He forgot his original, divine.

He that feareth is not made perfect in love. Many years ago, in the Mediterranean sea off the coast of Melita, a tremendous storm beset an ancient barque with over passengers and crew. For two full weeks the sailors fought the storm, casting all excess baggage overboard and even undergirding the hull of the ship. Working dawn to dusk, too busy and frightened to even eat, they began to abandon hope. Some sought to abandon ship and strike out on their boat in a small dinghy to seek land. Giving up, the balance were paralyzed by their fear and awaited the dreaded end. One man alone, of the whole shipload, remained calm. He was a prisoner whom they were transporting to Italy for trial. Standing up in their midst, he persuaded the would-be deserters to remain in the ship. Calmly rising up amid the turmoil of the storm and the depression of his ship mates, he took some bread and broke it and began dividing it amongst the crew and passengers, urging them to eat for they would need their strength. Then, with equal serenity, he told them all to be of good cheer, that he was sure that none of them would come to harm, and that they would all be saved. You may have heard of that man. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: Wherefore, sirs, be of good cheer: Howbeit we must be cast upon a certain island. What is your method? Causes Of Fear There are many causes for fear: Concern for our children Concern for our friends and neighbors. Will I have a job next month? Will war break out someplace in the world? Will the one I love marry me? Not All Fears are Bad: A child is fearless, even foolhardy, and needs to be taught certain fears: But how do we know the difference? How do we cultivate proper fears? How do we conquer bad fears? Distinguishing Fears Fear is our assessment of the risk involved in a given enterprise. When our assessment is based on an accurate appraisal of these risks we call it a justified fear. When this appraisal does not cover all the factors involved we frequently have an unjustified fear. For instance, a child never having fallen or always having been caught in their fall by a loving parent does not experientially know the full dangers of a fall. The same could be said about putting the hand on a hot stove, or handling electrical wires without proper insulation. A Scriptural example of this may well be the lack of personal observation by Adam and Eve of what the reality of death was like, leaving them without the proper cautionary fear. Proper Fear Of all the proper fears, there is none greater than the fear of God. In the words of the Greek philosopher of the first century, Dionysius, "Even the entirely fictitious legend of hell has done much to keep the people in line. But this is not entirely justified. The Greek word translated "fear" in these Scriptures is phobia. Consider the two English words "awe" and "awful. But that is modern usage. Originally "awful" meant to be full of awe or respect. The thought is that we are to recognize the vast superiority of God and our own unworthiness in comparison. It is this thought of "awe" that is indicated in the command to "fear God. Delicately, the translators chose to use the word "reverence" in this case, but it is the same word phobia that is often correctly translated "fear. Paul is describing the hierarchy of marriage. He is showing the subjection of the woman to her husband, and the responsibilities the husband thereby assumes. The roles of both husband and wife are very responsible ones. The statistics on the number of divorces indicate just how difficult these roles are to implement. Fearing Caesar The same can be said of our roles to the civil governments under which we live. When we are admonished to give "fear to whom fear is due," it is in the context of our recognition of government. Given the corruption that endemic to all administrations, and the lack of justice in so many laws that are passed, it is only too easy to criticize and look down upon governmental authorities. What the Bible is admonishing is that certain offices demand respect, though the individuals filling them may not be worthy of that respect. An example of this can be found in the book of Acts when Paul is bring tried quite unjustly and he responded in anger, calling his judge a "whited wall," in other words, a hypocrite. How many tears would a young child avoid if he would only learn to listen to the wisdom of his parents? How many accidents would never happen with such proper heeding? So God, as a loving parent, gives us warning after warning about the dangers we will face in the Christian walk. But, like the unheeding child, we feel confident that these ills will

not happen to us and we plunge straightforward into the path of danger. When we do not listen, we must learn by the harsher teacher of experience. And if we do not heed to this voice the first time, we can be sure the experience will be repeated until we do get the lesson. Cultivating proper fears then is the result of listening carefully to the instructions of our heavenly Father. This will involve regular, yea, daily, study of his word and even more frequent discussions with him through prayer. Understanding the high standards set before us and attempting to live up to them, we need not fear failing to reach those standards, for we are assured: And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. We are living in a fear-filled world. Dangers are all about us. Homicide is the leading cause of death among black teen-agers today. The drug culture has spawned violence throughout the land as the addict resorts to any means to find the funds to fuel his addiction. Uncertainty of the future gives birth to still other fears. Will we have a job tomorrow? Will Russia revert to communism and once again polarize the world into an armed camp? Will the funds be found to open school next year? It is these fears and their proper handling that will occupy the balance of our time today. While all of these fears have certain things in common, we want to first look at each of four categories of fears separately.

Fear of Danger The story is told of a man who fell off a steep cliff. Passing a tree on his way down he grasped a branch and yelled, "Help! Is there anyone up there? Not willing to do so he repeated his question a number of times, always with the same answer. Finally he asked, "Who are you? Both of these endings hold a good lesson. How frequently, if we do not like his answer, we ask "Is anyone else up there? It almost reminds one of Jesus in the wilderness, being tempted by Satan to find an easier way to fulfill his mission of saving mankind.

The Big Picture But it is the second ending to our story that suggests the first major key to conquering fear. The falling man was either afraid or unable to look down. The "voice up there" could see the ledge below. All that was required on the part of the hapless man was to trust the "voice up there. Do you know that? The more that we make this Scripture a certainty in our minds the less we will need to fear either real or fancied dangers.

The Second Key "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We can best appreciate this purpose by appreciating the purpose to the experiences of Jesus. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Each member of the human race has experiences unique to himself. Therefore they are prone to say, "Nobody understands. He was "tempted in all points like as we are. That is when the experiences of Jesus will be of greatest value. Understanding them fully, he will be able to give them the utmost help to reach that perfection which will merit everlasting life. But Jesus will not rule the world alone. Those who follow him with share that responsibility. And they are for the very purpose of helping him understand the sufferings that the human race has undergone so that they, with their Lord, can help bring man back to the perfection enjoyed in Eden.

Concern for Others This same confidence in God which can enable us to face the experiences of daily life unafraid is the biggest key to facing our anxiety over the safety of others. While we are to take all due concern for those around us, to dwell on the potential dangers they face is to lay aside our trust in the far superior wisdom and knowledge of God. Tragedies do happen to those we care for.

Chapter 7 : The Conquest of Fear by Basil King - ZRR O Books

The Conquest of Fear offers such a philosophy not only to individuals suffering from fears peculiar to them, but to a world of individuals suffering, or about to.

Conquest of Fear by Walter C. Lanyon Fear can manifest only because of a belief in separation. As long as you are something apart from God you will experience, in one form or another, fear. It is subtle and hidden like a poisonous serpent coiled in the grass, liable to strike at any time--at the most unguarded moment, when least expected. Its only power is given to it by thought, and it can be swollen by thought from a serpent into a dragon. All thoughts of evil are like toy balloons in that they are enlarged until finally the capacity is overtaxed and they burst. Sooner or later a fear will explode itself, however much or little damage it has done. The panacea for all fear is your union with God. This is not a mystical thing as believed in former times. We are now in the New Day where the things of Spirit are realities, and the things of matter immaterial and transient. The moment you are separated from ME and wander into the thought world the vacuum of separation, you are subject to the laws of fear. Fear of life, of disease, of debt, of people. And all these fears are backed up by plenty of evidence and tangible proof. The one who is filled with fear sees the "ten thousand fall at your right hand," and is so convinced of the reality and power of evil that he fails to notice the one who passes through unscathed. Like a bird charmed by a serpent he is so magnetized by the evil that he cannot escape, yet if he were to break the spell thought for a moment, he would find that he had within himself a way of escape he could fly, he had wings. But the little bird or you sits and looks at the terrible specter, thus giving it power in fact all the power it has. It and you become so terrified at what you see that, unable to use your only means of escape, you are destroyed. The moment the thought about a fear is broken, the means of escape is apparent. Taking flight sounds like a simple little means of escape from something so terrible, but it stands. Jesus knew how to do this very thing. He immediately "went unto the Father" and became ONE with Him, and then the belief in a separate power disintegrated, and the manifestation of evil vanished. The enemy comes at you in one way and is delighted to get away from you in ten ways if it can. It has been so sure of itself because of your acceptance of it, but when the brightness of this union of you with God takes place, the blinding disintegrating light causes evil to flee. For you are beginning to sense-see the power of being one instead of two. There are different "cities" of refuge into which you may run for every differing degree of fear; yet all are the same God. This "running" into God is not as symbolical as it appears. It is wonderful, yes, awesome what can take place the moment this union is made. The former things and their powers are as nothing; all are dissipated and destroyed. Whatever manifestation persists in standing in the way of your ongoing must and will be destroyed. It makes no difference how much the human mind is inconvenienced, Oneness will permit nothing that "maketh a lie" to remain. So "put up your sword"; the currents of Life, the ONE Life, are flowing through you and finding expression through the newly extended senses; and that is sufficient to illuminate any darkened condition. The Philistines state of consciousness built up a great ogre even as you and I have done and finally gave him so much power that the entire city was to be destroyed but there was a way of escape. David and his five pebbles brought the ogre down. You, with your five senses extended into their spiritual capacity, are more than a perfect match for any giant of fear that can confront you. At the "glory of His coming" all the earth trembled. The glory of the Lord is being revealed. The thing that you fear is sure to come upon you, one way or another. It may never have an embodiment in the flesh, may be a rankling, devastating, unseen fear which never comes to actual manifestation, but it is just as powerful and has "come upon you" just as definitely as if it had a body and menaced your ongoing. The thing that you fear you hate, and the thing that you hate you fear, and so the cleansing of the mind from hate takes away much of the value of fear. As you intensify your fear by terrified thought and continued contemplation it grows larger and more all-conquering, until you "remember your Father" and run unto HIM quickly and then you see the sudden deflation of the balloon of appearance. It is as if the great swollen thing were run through with a rapier. It has not time to escape; it is destroyed. You come with the Power, and every other pseudo-power is overthrown--devitalized and made nothing. If it will not let go easily, it is taken out of the way, together with its manifestation. It

makes no difference into what confusion the false belief is thrown, or to what chaotic state of mind it is reduced--the thing that it has tried to bring into manifestation now becomes its own undoing, and your enemy is left to handle and come out of his own beliefs. The blessing of the Lord takes from him once and for all time any power over you, and is the cleansing agency that enters into the cesspool of his mind and starts a cleaning that is not perhaps as happy as it might be. You see again that you are not matching God against the tough and violent power of man. It is as nothing. He blows His breath upon the appearance and it is consumed as a feather in a blast furnace. Fear is engendered in the human situation by the recognition of a power opposed to God, which is able to bring down on you things which you cannot avoid, perhaps that nothing can avoid. When you view the power of God it is ruthless and terrible and awful to contemplate, in one sense of the word. So the "fear of the Lord is the beginning of wisdom," for it is the beginning of the end of human fear. And it is instantly productive of the fruits of peace and quiet. The nervous, excited mind which is beside itself, like a storm-tossed ship at sea, suddenly experiences a "great calm" as the Master speaks to it "Peace, be still. The illustration is given to show you how instantly all the human laws are reversed or made naught. With the Power to speak, "Peace, be still, "comes the instant manifestation. Do you recall how Jesus did this and how He said, " The works that I do, ye shall do also and even greater? Can you accept this glorious gift of God? Is it any wonder that within you goes up such a paean of praise and thanksgiving that you suddenly precipitate a rain of blessings, so many that you cannot "receive" them? Is it any wonder that you are glorifying and magnifying the "Lord in the midst of thee? You can no longer keep from this joy of the Presence, the moment you turn unto ME. Every one of these is an invitation to escape instantly the dire evil of human fear. You can and will learn to run into your city of refuge, and the fury of the human thought will spend itself like a flock of evil night birds that dash themselves against the Light that is shining in darkness. Suddenly you are that Light; and the evil manifestation, which had been urged forward by the impetus of its hate and your human-thought support, destroys itself and falls into the ocean of oblivion. This is the truth it could happen literally if it were necessary. Or the thing could cast itself into the swine form and rush on to its own destruction. You see we are entering into the NEW DAY the day of revelation and manifestation, the day when we can say naturally "I believe," because, having experienced the instantaneous transmutation of things when we "run unto Me," we become the "majority" which this Oneness gives. You have nothing to lose and everything to gain, for the most you could lose would be some negligible matter formations; and what they represent can be brought out again and again and more perfectly, if the consciousness of them remains with you. We arrive finally at the point, which is so full of the acceptance of God that it can and does say, "Even if You slay me, yet I will say You are God" and the last stand is taken. It is wonderful to know that we are beginning to sense the Power of it the instantaneous ability to accept and make manifest the words of Jesus. At first this may seem a little confused, and you will go back to the things you have given up. But you will find nothing there. You have "come out from among them. God is even in the midst of hell, for "if you make your bed in hell there am I. So this recognition of the Presence here, there and everywhere, causes one to see the sudden change that comes when he is able to "look again, and see the fields white with harvest. This had to be recognized before it could take place. The sudden union of Lazarus with God Life Eternal was made, and the army of beliefs, however time-honored, put to flight. Do you begin to understand what it means to see God in evil, in hell, in the Devil, in sickness and in fear? It gives you the power of Oneness for if there is any place God is not, then your God is not Omnipresent there is a vacuum and another power must fill it. These vacuums are like pockets of evil, which must be cleansed by the daring recognition that God is in the Devil. Your very enemy is to bless you. Because you have called out the God in that bewildered maze of human beliefs, and He has come forth. You do not need to fight put up your sword! Set yourself and see the salvation of the Lord. Can you do it? You can, when the Love of God has entered into your heart and your recognition of Him as here there everywhere has been made. Separated from God you are naked and afraid, and you try to hide from Me but can find no place where I am not. If you go to the uttermost part of the earth, there My right hand shall lead you. If you take the wings of the morning, if you do anything the human mind suggests, you cannot escape Me. And this Recognition of Me as HERE and now present is enough to untie the knottiest human law that was ever conceived. All this by "a way ye know not of," and can never find out, for, in every instance, it comes by way

of a different manifestation. You will cease to speculate or wonder how it can take place that is no concern of yours. Suffice it to say it will take place in one of those natural ways which are so mystifying to the human thought, that it flees in abject terror from the "brightness of His coming. It is like magic the quick and sudden change of everything when the Lord is recognized as being in the terrifying situation that confronts you. If this be an incurable disease, He is there, awaiting recognition. True, He may apparently be covered over with an avalanche of human beliefs. But all this covering is nothing but so much mist to the brightness of His coming. And at this "coming" the mist is absorbed like water poured on a burning desert. It is there, awaiting recognition.

Chapter 8 : The Conquest Of Fear Sermon by Jerry Cospers, John - www.nxgvision.com

The Conquest of Fear – Part 1 of 3. We are not going to dwell upon the psychological constitution of fear through the Freudian temper, for the Internet is replete with his theories and well.

Chapter 9 : The Conquest of Climate – Progress and Peril

My small experience in the conquest of fear can be condensed into these four words: Calmly resting! quiet trust! That amid the turmoil of the time and the feverishness of our days it is always easy I do not pretend.