

Chapter 1 : Groundless fears - Review of Estalagem do Mar, Sao Vicente, Portugal - TripAdvisor

The answer is b. False. Stage fright is a type of societal anxiety wherein the person is unable to present herself in front of a large crowd. It stems out from fear and not just a groundless, irrational fear - in fact, it's clearly identified that stage fright can be traced from genetics, the personality that the child is born with and lastly, learned behaviors which are usually from negative.

And we normally respond to ordinary problems appropriately. But below the fears and dangers that we can easily understand lies a deeper "worry without a cause"â€”existential anxiety. If we clarify our simple fears and worries, we might uncover angst. There are five basic differences between them: We become afraid when something we value is threatened by a specific object or possibility we can name and whose destructive potential we understand. Existential anxiety pervades our whole being, waiting for an unguarded moment to possess us entirely. We prefer even a terrifying fear of something we understand to this uncaused, inexplicable, free-floating angst. When we are anxious in the dark, we gladly turn on the light, even tho this might reveal something that is actually threatening us. Discovering "nothing to be afraid of" does not switch off anxiety; it merely shows that our fears were groundless, which might increase our anxiety. Nothing out-there-in-the-world is going to hurt us, but we still tremble. Fears always arise from specific dangers. To be afraid means that we understand that something we value is threatened by some person, event, situation, or possibility. We cannot find a specific threat approaching from a definite direction. We cannot flee this uncaused anxietyâ€”unless we flee from ourselves. We can grasp fears with our minds, but anxiety grips us from within. Most dangers are temporary; they pass by. The intensity of fear increases as the danger approaches; then it subsides as the danger recedes: The truck might turn aside; the tumor might prove benign; the rival lover might become less enticing. But existential anxiety is permanent; it does not pass away â€”because it arises from within ourselves, not from situations in the world. Our free-floating internal terror lurks continuously just beneath the surface of life, waiting to take a good bite. In genuine fear, specific, limited values are threatened. Only some of the things we value are in danger, while others remain safe. All fears except dying can be isolated to one dimension of life. But our free-floating anxiety reaches further than fear; it embraces more of our existence, touches all of life. Often we try to isolate our anxiety by treating it as simple fear â€”by attempting to find a cause or explanation for our terror. Fears arise from temporary threats to limited sectors of our values; but anxiety is a total, comprehensive, all-embracing, permanent threat. Every element of life is unspeakably brittle. Our whole life is a snow-flake in a warm hand. Whenever we are afraid, we know what to do. Because the threat is limited 4 above , we have a safe place to stand. Because the danger might pass 3 , waiting might be the best response. Because the danger approaches from a certain quarter 2 , we know which way to turn to meet the threat or to evade it. And because we understand the psychology of fear 1 , we can react in ways appropriate to each specific danger. When we try to grasp this inexplicable terror, it slips thru our fingers. We want to objectify our free-floating anxiety into a concrete fear. In everyday experience, fear and anxiety are often mixed together. And we can detect anxiety by the ways it distorts and exaggerates what would otherwise be psychological problems we could deal with: Whatever reasonable fears and worries we might have can be exaggerated by our existential anxiety. Whenever we are terrified beyond what is explained by actual dangers, we might be projecting our angst onto external threats. Our existential anxiety can also create phantom fears: Are we pursued in the dark by impossible monsters? Or do we have dreams of horror, danger, menace, threat? Even in our waking hours, we might sometimes dream up unlikely dangers to explain our anxiety to ourselves. Our existential anxiety might also appear as fear of the future. Perhaps we do not focus on any particular danger in the future, but the very openness of the future might feel threatening. We develop complex psychological models to account for our anxiety. We turn away from freedom and spirit; we desensitize ourselves. We weave security blankets and construct dams against anxiety. We claim that existential anxiety is a mistake or an illusion. We create and enjoy order and beauty to cover our underlying anxiety. We harness our existential anxiety as the driving force for our lives. Existential peace is not a form of reduced consciousness, not unawareness resulting from tuning-out or covering-up our anxiety. In

Chapter 2 : Moral letters to Lucilius/Letter 13 - Wikisource, the free online library

Clue: Groundless fear. We have 1 answer for the clue Groundless calendrierdelascience.com the results below. Possible Answers: PANIC; Related Clues: Article I put in "Politically Correct" produces widespread alarm (5).

On Groundless Fears[edit] 1. I know that you have plenty of spirit; for even before you began to equip yourself with maxims which were wholesome and potent to overcome obstacles, you were taking pride in your contest with Fortune; and this is all the more true, now that you have grappled with Fortune and tested your powers. For our powers can never inspire in us implicit faith in ourselves except when many difficulties have confronted us on this side and on that, and have occasionally even come to close quarters with us. It is only in this way that the true spirit can be tested, "the spirit that will never consent to come under the jurisdiction of things external to ourselves. So then, to keep up my figure, Fortune has often in the past got the upper hand of you, and yet you have not surrendered, but have leaped up and stood your ground still more eagerly. For manliness gains much strength by being challenged; nevertheless, if you approve, allow me to offer some additional safeguards by which you may fortify yourself. There are more things, Lucilius, likely to frighten us than there are to crush us; we suffer more often in imagination than in reality. I am not speaking with you in the Stoic strain but in my milder style. For it is our Stoic fashion to speak of all those things, which provoke cries and groans, as unimportant and beneath notice; but you and I must drop such great-sounding words, although, heaven knows, they are true enough. What I advise you to do is, not to be unhappy before the crisis comes; since it may be that the dangers before which you paled as if they were threatening you, will never come upon you; they certainly have not yet come. Accordingly, some things torment us more than they ought; some torment us before they ought; and some torment us when they ought not to torment us at all. We are in the habit of exaggerating, or imagining, or anticipating, sorrow. The first of these three faults [1] may be postponed for the present, because the subject is under discussion and the case is still in court, so to speak. That which I should call trifling, you will maintain to be most serious; for of course I know that some men laugh while being flogged, and that others wince at a box on the ear. We shall consider later whether these evils derive their power from their own strength, or from our own weakness. Do me the favour, when men surround you and try to talk you into believing that you are unhappy, to consider not what you hear but what you yourself feel, and to take counsel with your feelings and question yourself independently, because you know your own affairs better than anyone else does. Why should they be worried or even fear some infection from me, as if troubles could be transmitted? Is there any evil involved, or is it a matter merely of ill report, rather than an evil? You may retort with the question: As to things present, the decision is easy. Suppose that your person enjoys freedom and health, and that you do not suffer from any external injury. As to what may happen to it in the future, we shall see later on. To-day there is nothing wrong with it. For it is more often the case that we are troubled by our apprehensions, and that we are mocked by that mocker, rumour, which is wont to settle wars, but much more often settles individuals. Yes, my dear Lucilius; we agree too quickly with what people say. We do not put to the test those things which cause our fear; we do not examine into them; we blench and retreat just like soldiers who are forced to abandon their camp because of a dust-cloud raised by stampeding cattle, or are thrown into a panic by the spreading of some unauthenticated rumour. And somehow or other it is the idle report that disturbs us most. For truth has its own definite boundaries, but that which arises from uncertainty is delivered over to guesswork and the irresponsible license of a frightened mind. That is why no fear is so ruinous and so uncontrollable as panic fear. For other fears are groundless, but this fear is witless. Let us, then, look carefully into the matter. It is likely that some troubles will befall us; but it is not a present fact. How often has the unexpected happened! How often has the expected never come to pass! And even though it is ordained to be, what does it avail to run out to meet your suffering? You will suffer soon enough, when it arrives; so look forward meanwhile to better things. What shall you gain by doing this? There will be many happenings meanwhile which will serve to postpone, or end, or pass on to another person, the trials which are near or even in your very presence. A fire has opened the way to flight. Men have been let down softly by a catastrophe. Men have survived their own executioners. Even bad fortune is fickle. Perhaps it

will come, perhaps not; in the meantime it is not. So look forward to better things. The mind at times fashions for itself false shapes of evil when there are no signs that point to any evil; it twists into the worst construction some word of doubtful meaning; or it fancies some personal grudge to be more serious than it really is, considering not how angry the enemy is, but to what lengths he may go if he is angry. But life is not worth living, and there is no limit to our sorrows, if we indulge our fears to the greatest possible extent; in this matter, let prudence help you, and contemn with a resolute spirit even when it is in plain sight. If you cannot do this, counter one weakness with another, and temper your fear with hope. There is nothing so certain among these objects of fear that it is not more certain still that things we dread sink into nothing and that things we hope for mock us. Accordingly, weigh carefully your hopes as well as your fears, and whenever all the elements are in doubt, decide in your own favour; believe what you prefer. And if fear wins a majority of the votes, incline in the other direction anyhow, and cease to harass your soul, reflecting continually that most mortals, even when no troubles are actually at hand or are certainly to be expected in the future, become excited and disquieted. No one calls a halt on himself, when he begins to be urged ahead; nor does he regulate his alarm according to the truth. No one says; "The author of the story is a fool, and he who has believed it is a fool, as well as he who fabricated it. We observe no moderation. The slightest thing turns the scales and throws us forthwith into a panic. But I am ashamed either to admonish you sternly or to try to beguile you with such mild remedies. Let us see who wins! Perhaps it happens for my best interests; it may be that such a death will shed credit upon my life. I am exhorting you far too long, since you need reminding rather than exhortation. The path on which I am leading you is not different from that on which your nature leads you; you were born to such conduct as I describe. Hence there is all the more reason why you should increase and beautify the good that is in you. But now, to close my letter, I have only to stamp the usual seal upon it, in other words, to commit thereto some noble message to be delivered to you: Look within your own mind for individual instances; you will think of old men who are preparing themselves at that very hour for a political career, or for travel, or for business. And what is baser than getting ready to live when you are already old? I should not name the author of this motto, except that it is somewhat unknown to fame and is not one of those popular sayings of Epicurus which I have allowed myself to praise and to appropriate.

Chapter 3 : Groundless fear crossword clue

Letter On Groundless Fears I know that you have plenty of spirit; for even before you began to equip yourself with maxims which were wholesome and potent to overcome obstacles, you were taking pride in your contest with Fortune; and this is all the more true, now that you have.

Roosevelt felt compelled to sequester Japanese foreign nationals after the bombing of Pearl Harbor, and it appears that the threat of harm to America from ISIS now is just as real and serious as that from our enemies then. If nothing else, looking back at the internment casts a very dark shadow on our current behavior -- as it should. Among the , or so people of Japanese descent rounded up into concentration camps by the U. Of the 40, non-citizens who were shipped off, the vast majority were usually elderly immigrants who had been in the United States for over 30 years, and who were only non-citizens because U. So these people were "Japanese nationals" only in a very technical sense. More importantly, though, the now-largely-settled historical consensus is that the supposed threat posed by Japanese Americans living on the West was virtually nonexistent, and cannot in retrospect even remotely serve as justification for stripping over an entire class of citizens and their parents of their civil rights, based on their ethnicity, and rounding them up into concentration camps. And using FDR as a fig leaf in this regard is similarly lame, because we know now that, sainted president though he may be, Roosevelt was also a deep-seated racist when it came to the Japanese, and was an avid subscriber to the patently racist "Yellow Peril" conspiracy theories that provided the grist for so much of the anti-Japanese mill of the times. Japanese immigrants are not capable of assimilation into the American population. Anyone who has traveled in the Far East knows that the mingling of Asiatic blood with European or American blood produces, in nine cases out of ten, the most unfortunate results In this question, then, of Japanese exclusion from the United States, it is necessary only to advance the true reason -- the undesirability of mixing the blood of the two peoples. This attitude would be fully understood in Japan, as they would have the same objection to Americans migrating to Japan in large numbers. Unfortunately, Japanese exclusion has been urged for many other reasons -- their ability to work for and live on much smaller wages than Americans -- their willingness to work for longer hours, their driving out of native Americans from certain fruit growing or agricultural areas. The Japanese themselves do not understand these arguments and are offended by them. Anti-Japanese sentiments used in a s political campaign in California. Moreover, it is abundantly clear that the racist stereotypes to which not only FDR but most of the rest of the nation subscribed were in fact prerequisites for the internment. Americans believed that Japanese-Americans would betray them because racist propaganda had been assuring them of this for the preceding half-century. This was especially clear in the nature of the hysteria that swept the Pacific Coast after Pearl Harbor, which as I previously described was not only unusually vicious, but constantly referenced these well-established beliefs in a nonexistent conspiracy. Central to these beliefs was the notion that the immigrant Japanese the majority of whom were engaged in agriculture were secretly "shock troops" sent by the Emperor to serve as a "fifth column" on American shores; they supposedly only awaited the signal to spring into action at the right moment to act as a linchpin of the long-planned invasion of the Pacific Coast. Of course, in retrospect, we know now that no invasion of the coast was ever contemplated by Japan; their entire purpose was to establish hegemony in the Asian Pacific. But the reality is that even at the time, the military was fully aware that no invasion was even remotely likely. Nor even was a full-scale attack, a la Pearl Harbor, even feasible. At the worst, scattered raids were primarily the threat faced by the Pacific Coast. Indeed, federal authorities already had made the assessment that the Japanese living in America posed no threat to the security of the nation. Some months before the war arrived, President Roosevelt had secured the services of Chicago businessman Curtis Munson in coordinating an intelligence report on Japanese in the United States. For the most part the Japanese are loyal to the United States or, at worst, hope that by remaining quiet they can avoid concentration camps or irresponsible mobs. We do not believe that they would be at least any more disloyal than any other racial group in the United States with whom we went to war. General Mark Clark, then the deputy chief of staff of Army Ground Forces, and Admiral Harold Stark, chief of naval operations, both ridiculed the notion of any

kind of serious Japanese attack on the Pacific Coast when they testified that spring before a Senate committee, though Clark who had spent several years as an officer at Fort Lewis, Washington did admit that the possibility of an occasional air raid or a sustained attack on the Aleutian Islands "was not a fantastic idea. However, the justification of the evacuation and incarceration of Japanese Americans, at least in the popular mind, was not because of fears of mere sabotage, but because of fears of invasion, to which DeWitt in his proclamations made frequent reference. The most infamous of these embodied the twisted logic behind the drive for internment: It therefore follows that along the vital Pacific Coast over , potential enemies, of Japanese extraction, are at large today. There are indications that these are organized and ready for concerted action at a favorable opportunity. The very fact that no sabotage has taken place to date is a disturbing and confirming indication that such action will be taken. In fact, as he demonstrates, it had been planned and well in the bureaucratic works for quite some time, beginning as early as the late s. However, allowing the military to incarcerate citizens en masse -- which in the end was the underlying bureaucratic purpose of the episode -- obviously raised real civil-liberties issues. The Nikkei, however, offered a unique opportunity in this regard, particularly since they represented a relatively smaller ethnic population -- one which was, moreover, popularly reviled and almost completely marginalized. The hysteria was already latent in the cultural landscape, and government officials and politicians at all levels -- local, state and federal -- readily whipped it higher at nearly every opportunity. The race-driven hysteria, in essence, did not in itself cause the internment -- but it was the linchpin in convincing the public to proceed with it. And indeed, the public not only approved, it demanded it. The overwhelming weight of the postwar evidence is that the internment prevented very little, if any, sabotage or espionage. Moreover, even beyond its transparent unjustness, the damage to the integrity of the Constitution, and the dangerous precedents it set, the internment of the Japanese Americans was an unfathomable waste. It demonstrably undermined the war effort, and proved not to be worth a penny of the billions of taxpayer dollars it wasted. At the same time, the Japanese on the Pacific Coast, who occupied some 7, farms in the "Military Exclusion Zone," actually were responsible for the production of nearly half of all the fresh produce that was grown for consumption on the Coast the Japanese also shipped out a great deal of produce to the Midwest and East. Indeed, Nikkei farms held virtual monopolies in a number of crops, including peppers, snap beans, celery and strawberries, and a large portion of the lettuce market. When these farmers were rounded up and interned, a handful of enterprising whites decided to try running their farms with the hope of making a killing from the crops. But labor was so short that not one of these enterprises lasted beyond about five weeks, and none of them had a successful harvest. Nearly all of these farms lay fallow for the next four years. This major loss of production of fresh vegetables clearly harmed the war effort on the home front, and played a significant role in triggering the rationing that came during the war years. Maggie Hassan , are demanding that President Obama halt his plans to bring in large numbers of refugees from Syria. In doing so, they are not only giving in to exactly the dark impulses that the ISIS terrorists who recently struck Paris intended for them respond with, they are simultaneously empowering the far-right extremists who have been ginning up their xenophobic campaign against the refugees for several months now. Nevermind that the vast majority of these refugees are children and the elderly as t he Washington Post explained: Half the accepted refugees so far have been children. A quarter are adults over Nevermind that, contrary to the widely spread assumption repeated in the media that the Paris attackers included men with Syrian refugee passports, the passports they intentionally left to create that impression are now believed to have been fakes, left there so that the media would report that terrorists were coming in among the refugees. We succumb to the fear, and they win. We victimize these refugees a second time, and we create a massive cauldron of extremism that will overrun whatever walls we try to erect. Adam Taylor perhaps explained this best in the Washington Post: Globally, studies have shown that Muslims tend to make up the largest proportion of terror victims, with countries such as Syria and Iraq registering the highest toll. The messages give the impression of deep discomfort and even jealousy that the Muslim population the Islamic State so covets for its self-proclaimed "caliphate" would rather live in "infidel" Western lands. In turn, it wants refugees to equate the West with prejudice against Muslims and foreigners. There is always the possibility that one of those children will grow up to be a radical terrorist who kills lots of people. That risk, though, becomes a virtual certainty if we slam

our doors on them. And it becomes less likely the more thoroughly we welcome the refugees and help them to assimilate to American society, as the vast majority are eager to do. Both sides have it wrong. Concerns about terrorism and the refugees are legitimate, but the fears being voiced are usually exaggerated and the concerns raised often the wrong ones. Because the refugees are from Syria and Iraq, where the Islamic State is based, it is easy to conjure up fears that the jihadi group has inserted sleeper agents among the refugees who will burrow into host societies and then spring their trap. The Islamic State might call for attacks in the West, but it has focused its own money, fighters, and suicide bombers on defeating its enemies in the Middle East. The refugees themselves, fleeing war and extremism, are not strong supporters of the most violent groups: If the refugees are treated as a short-term humanitarian problem rather than as a long-term integration challenge, then we are likely to see this problem worsen. Radicals will be among those who provide the religious, educational, and social support for the refugees — creating a problem where none existed. Indeed, the refugees need a comprehensive and long-term package that includes political rights, educational support, and economic assistance as well as immediate humanitarian aid, particularly if they are admitted in large numbers. If they cannot be integrated into local communities, then they risk perpetuating, or even exacerbating, the tensions between Muslim and non-Muslim communities in Europe. Despite their current gratitude for sanctuary in Europe, over time the refugees may be disenfranchised and become alienated. There is no easy solution to this problem, one we have had no small hand in making in the first place. I know from having dealt with the nature of terrorism for some years that the path out is fraught, but it is the only path out. We just have to be brave enough to take it. We cannot succumb to fear, because in truth, that is the only weapon they have. If we do, our grandchildren will look back on this episode, just as most of us do today with the Japanese American internment, and regard with shame and regret for the utter waste it will leave in its wake.

Chapter 4 : ANXIETY Existential Anxiety: Angst

Seneca: Letter 13 - On Groundless Fears - Duration: The Rugged Pyrrhus 15, views. Why helmets don't prevent concussions -- and what might | David Camarillo - Duration:

Chapter 5 : Orcinus: The Fear: As Groundless Then As It Is Now

Fear of death seems to me to be a phobia, i.e. an unreasonable, groundless fear. The final, however, was worthy of the occasion and the fears that Germany would reduce the game to a mindless bore proved groundless.

Chapter 6 : Five debt advice fears you should ignore

Manvotional: Seneca on Dealing with Groundless Fears The Roman Stoic philosopher Seneca wrote his friend Lucilius letters in which he espoused the tenets of a life aligned with Stoic ideals. These letters were compiled in Epistulae morales ad Lucilium (Moral Letters to Lucilius).

Chapter 7 : Groundless fear - Crossword Clue Answer | Crossword Heaven

Moral letters to Lucilius The Epistulae morales ad Lucilium is a collection of letters which were written by Seneca the Younger at the end of his life, during his retirement, and written after.

Chapter 8 : Groundless in a sentence (esp. good sentence like quote, proverb)

The funny thing is that usually the fears that we have are groundless and exaggerated. Things aren't as bad as we think they may be in our head. It is exactly this subject that stoic philosopher Seneca wrote about in a letter to his dear friend Lucilius.

Chapter 9 : 5 English Idioms about Fear, Nervousness and Anxiety - Wellington House Idioms

XIII. On Groundless Fears []. 1. I know that you have plenty of spirit; for even before you began to equip yourself with maxims which were wholesome and potent to overcome obstacles, you were taking pride in your contest with Fortune; and this is all the more true, now that you have grappled with Fortune and tested your powers.