

ANXIETY, FEAR, TERROR, TRAUMA

All these words have in common, that they indicate situations, in which our freedom is endangered, both the cultural freedom and the freedom in which we live following Jesus. The Other, whom we are afraid of is nearing us, threatening us, and is coming more and more into us, taking away the possibility to be ourselves to live in our place in freedom.

1. Anxiety

Anxiety always has to do with temporal mimesis. There were situations in our life, which we have forgotten, which mostly are very old and still in us, which make us apprehensive as soon as we receive signs that the situation will be repeated. Mostly we don't even know what is happening. We only become apprehensive and then, or immediately, anxious. We can be wholly obsessed by this anxiety, making it nearly impossible to move. Anxiety is always the fear to lose. Either to lose freedom or to lose the one-up-position. And it is the memory of the hurts, once endured, in the process of losing.

It may be that the anxiety just passes over, we don't know how and why. Our defence worked, without us knowing how. Another possibility is, that the anxiety disappears, we feel elated. Then we won. We are again in the one-up position. Or we are depressed. We lost and are in the one-down position.

2. Fear

When we fear we know who or what makes us fearful. We know the Other, the opponent. And nevertheless, too in fear mostly there is much temporal mimesis, memories of past fears and past experiences, which make the fear so frightful. And in the same time, although we know whom or what we fear, we know the fact, but very often or nearly always we don't really know about the other. We don't know very much about each other anyway and as soon as we fear we are blind, we can't really see. We are obsessed by the fear, by something mythological, a devil-god, who imprisons us, who can wrong us in every sense.

I have the fantasy that both anxiety and fear, and certainly fear, are in fact religious realities, which bring us back into religion as soon as we are anxious, fearful.

In anxieties and fears are the origins of neurosis.

3. Terror

The, for me inimical, Other has come totally in me. I am fighting like mad against him, it and I am, I disappear in chaos. I am, in fact, in the sacred. I am not yet giving up but I am overwhelmed.

I could think that a course or a weekend about anxiety, fear and terror would be very interesting and important. Our freedom grows and we are less endangered by all these feelings when we know about them and go a way together, deepening our knowledge.

4. Trauma

Trauma means wound. We are wounded because something is done to us, physically or psychically, from the outside, by the Other, which has harmful consequences. It is done in one big stroke, or by many small ones with, in the end, the same result. The wound is always somewhere, in the body, in the psyche and has always, in the same time, consequences for the whole of the being. Everybody has different possibilities to prevent being wounded, has different possibility of resistance. Trauma results when these possibilities are overwhelmed.

A trauma is, whichever its consequences for the whole, always local. It is local chaos. The trauma can, physically, be so earnest that the whole organism succumbs. If not, our biological being restores order by driving out the intruder and the consequences of the intrusion. It is knowledge of millions of years, much older than the human species as such, which makes this possible. In this driving out of the Other the wounded part of the physic is rebuilt at the same time. It must be said that even this process, however endless old as it is, is not perfect. There remain scars, itching when the weather is changing a.s.o.

A psychical trauma is in many senses as a physical trauma. It is “in a certain place”. It itches when the weather is changing, when the old experiences, which provoked the trauma, reappear.

“A certain place” has two meanings:

1. It was a certain time, when the trauma was inflicted. This is true for all traumata.
2. The trauma is inflicted in a certain place of the body. This probably is too true for all psychical traumata. Here is the problem, which physical organs correspond with psychical experiences, on which in fact much work is done during the last years.

The origin of traumata lies mostly, exactly as is the case with anxiety, fear and terror, far back. That already makes it difficult to cope with it. Our being could not cope with the original trauma, so it could with physical ones, and so it lingers on and, eventually, becomes worse in its consequences until it invalidates.

The difficulty is that we did not learn in our philogenesis, as we did with physical traumata, to cope with them out of the totality of our being. They are and remain “aliens”, parts of us, which don't belong to us, the Other in us, with “parts”, possibilities of us, in it, surrounding it, but unable to cope, to drive the Other out.

There is a curious relationship between the Other in us, in the trauma he (it) being in the same outside of us. And just because he (it) too is outside of us, we can't win. If he comes nearer, we become anxious, afraid, we disappear in terror and so we are disabled. And it (he) can come nearer in many manners.

So we are constantly aware or running the risk to become aware. We organize everything to eject it (him) and we don't succeed.

Why did our being not find possibilities together along with psychical trauma, as it did with physical ones? Is it because it has so much to do with feeling, which are, phylogenetically,

so extremely young, which would mean that we still have everything to learn? Or is it because we are, again, here so near to religion. It is the devil-god, who gave us the trauma?

Anyway, there are only two possibilities to get ride of a trauma: The other is, in fact in the old religious way, ejected, eventually by some sort of therapy, or demythologized, again eventually by some sort of therapy.

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