

*Center for Spiritual Inquiry & Integral Education (CSIE)*

**Love & Fear**

-R. Michael Fisher, Ph.D.  
Dept. Head DIFS

Department of Integral & 'Fear' Studies (DIFS)  
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**Abstract:** If the transpersonal psychotherapist Frances Vaughan is right, and I think she is, "The spiritual journey does lead us from fear to love"—more or less quickly, and more or less successfully for some than others, and at the same time the Kosmos itself is going through the same growing pains, as may one's culture and humanity itself. Integral psychotherapist Robert Masters argues that "spiritual bypassing" is a disaster of our times because of this negative "lower" status association with doing shadow work. What Ken Wilber (and many other writers in the paper) have shown is that Shadow may not just be lower at all, but also Higher, and more accurate to Wilber's view, it is both *Phobos* (higher shadow = Ascending shadow) and *Thanatos* (lower shadow, = Descending shadow). A book could be written, a play, a movie, a song, on the Troubles and Tribulations of the Kosmic Couple (Love and Fear) and their affairs. This paper, however, is a first systematic collection of many voices, popular and scholarly, sacred and secular, that draw our attention to Love and Fear (or Love vs. Fear) and their potential impact and future.

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[two poems removed because of copyright]

There are a lot of poems, books and articles, scholarly and popular, fiction and nonfiction, that leave little doubt in my mind that the two most important emotions that interest humans, move them, and burden them, are *Love* and *Fear* (and some believe it is more true the case of *Love vs. Fear*) each with its cousins<sup>1</sup> (e.g., compassion and hate; freedom and enslaved; courage and cowardice)—each with their own mystery but nothing is more mysterious and fascinating than how they mix, conflict, and resolve their relationship. A recent novel entitled simply *Love and Fear*,<sup>2</sup> describes the main focus of the plot: "It is the tale of the one couple's love and the fear that burdens them for many years." All the rest in any good novel is arguably, details that more or less embellish this classic human dilemma.

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<sup>1</sup> In Fisher (2000, p. 2) I wrote of The Fearless Foundation I was planning in that year, prior to 9/11, 2001, and it was evident that there was lots of sources, movements, going on on the planet to merit a label and umbrella organization, which btw did not take-off, as people were not supportive. From Fear to Fearless is one of the other literatures that exists and is somewhat equivalent to the theme of relevance in this Yellow Paper #6. Fisher, R. M. (2000). A movement toward a fearless society: A powerful contradiction to violence. Technical Paper No. 10. Vancouver, BC: In Search of Fearlessness Research Institute.

<sup>2</sup> Gilbert, R. (2010). *Love and fear*. Virtualbookworm.com Publishing.

As the poems above implicitly suggests: What is love (is it fearless?)? What is fear (is it loveless?)? What is between Love and Fear? Is one necessarily a positive and the other necessarily its opposite and negative? How do they shape each other? William Shakespeare wrote puzzlingly of their interaction: "Where love is great, the littlest doubts are fear; When little fears grow great, great love grows there." This literary poetics is a theory about love and fear and one I find useful to explore in my own fear management systems theory. Yet, do we have really any other fundamentally different options of motivations from which to swing between as if we're pre-determined like apes to swing on a forest trapeze? Yet, this paper is not about these kinds of books and stories. It rather takes a more technical approach of amassing a body of data to build a case for a legitimate theme, if not theory, of Love and Fear and its potential outcomes for the future of humanity.

In many ways this is all nonfiction in what is to follow, and yet, the feel of fiction runs through its veins as knowledge is always constructed and the foundation of those constructions comes from narratives (more or less tales) we tell. Sometimes our methodology of the constructing and telling, as we represent our experience and that of others is rigorous and sometimes much less so.

I trust this study will be of use and expand each of our imaginaries about this contested relationship by which we label as Love and Fear. The most basic requirement to expand one's vocabulary for the purpose of this Yellow Paper #6 and the integral fearology agenda of my department at CSIIE and my overall work, is that we do not fall into the reductionistic trap of believing that Love and Fear are only emotions or feelings. That's where I find that most of the claims, stories, theories, and voices collected herein become, with careful reading, something of another level that is hard to describe beyond the confines of only individualistic psychological interpretations. I'll leave this intro at that. Be ware and be wise, welcome to this integral journey into the heart core of the meta-premise of premises which *fearology*<sup>3</sup> (= fear and its interrelationship with of life) cannot ignore.

### *Love to Fear: A Brief Introduction*

Although it is a very long story, and one that I'll write out in detail someday, my transformational awakening and realization of the mystical love and nondual state came after a very painful long divorce with my first wife, with two small children involved. If anything led my wife to go for this separation process it was her own struggles with mental health issues that were symptomatic of a long-term fear-based structure to her self-identity, esteem and sense of social belonging. She also was very functional at another level. My love for her and her for me, for our children, collapsed as a system more fragile than any of us could have imagined.

We were a new relatively young couple with a vision for living out a life that was spiritually-centered. Yet, Fear won over Love, at least as we humans experienced it.

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<sup>3</sup> See Yellow Paper DIFS-#2. <http://csiie.org/mod/page/view.php?id=3>

And it was very real. Similarly, I experienced this same battle in my mother and Fear won over Love—long stories... for another time. My 'karma' or whatever one calls it, is that I have to face and deal with Love shifting to Fear at sometimes a frightful speed, and the destructivity it leaves in its wake. I see this path of learning not only personally, but my research shows it is transpersonal and archetypal. It's as Ken Wilber (1995) shows in his integral theory, Love and Fear (respectively, *Eros-Agape* vs. *Phobos-Thanatos*)<sup>4</sup> are entwined in a massive archetypal collective "spirit" battle in the Kosmos. Words and concepts for our linguistic understanding and teaching can never touch close enough what this conflict fully is about. There are many narratives that could be constructed, of which Good and Evil is the oldest theodicy common in some religious traditions around the globe and through time.

Telling that detailed and almost mythic story and its possible causes and outcomes is not the purpose of this Yellow Paper #6; nor is telling my intense journey with this. I have bits of this in my many publications since the early 1990s, most of it not published, yet the previous couple DIFS Yellow Papers #1, #4, #5 explore some of this Love vs. Fear ontology and epistemology with the ethical implications. Yet, in all previous publications and writings I have not fully documented the (primarily) nonfiction literature from around the world that is concerned with Love and Fear (and/or Love vs. Fear). I myself have been neglectful it seems to do this review systematically, even though I mention this is a *theory of arch-emotions* (for lack of a better term) that humanity cannot ignore as it shows up in so many places, sacred and secular, across cultures, consistently through time. I discuss it somewhat in Fisher (2010) as that book looks at the world's fearlessness teachings that in some way are all about the journey and/or processes of how Love and Fear interact on this planet, at least, I'll stick with the framework of how they act in terms of human experience, and how humans interpret it and tells stories and make theories up about it. Of course, these stories and theories have people behind them with stakes. They really care about this story being told in a particular way. As a professional educator and curriculum theorist I care about this history of curricula about these great forces. I think Love and Fear (especially in a post-9/11 era) are more than ever of significance to the fate of our future.

I suggest, and argue based on the literature cited herein, it is *the* most important story on the planet, and always has been. It takes many forms, sometimes contradictory, sometimes similar, and sometimes different terms are used for it, Good and Evil being the classic one. Again, that is not what I will be tracking out here. Fisher (2010, pp. 167-70) is one of the better sources for what I called "15 Bi-centric Paradigms of the Fearlessness Tradition" and, more or less, they are all Love vs. Fear paradigms (e.g., "Sunrise Vision vs. Sunset Vision" of the late Tibetan Buddhist teacher and sacred warrior Rinpoche Chöygam Trungpa is listed and has influenced my life and theorizing for many years. Of the 15 paradigms, this is what I summarized in that book about *Love vs. Fear*:

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<sup>4</sup> Wilber, K. (1995). *Sex, ecology, and spirituality: The spirit of evolution (Vol. 1)*. Boston, MA: Shambhala.

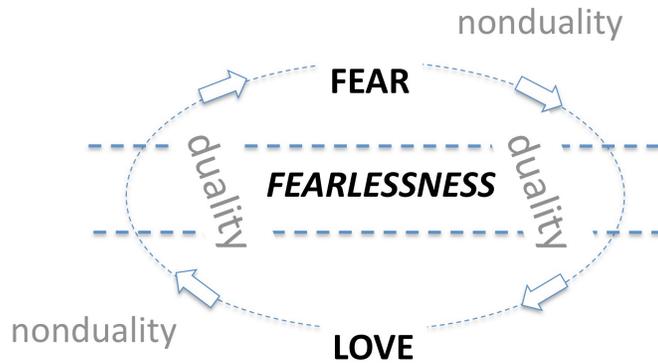
(2) *Love vs. Fear* (many wisdom traditions)

This classic dichotomy has the largest universal "truth" or historical tracings of a foundational theory and set of practices of healing and liberation of oneself from 'fear.' [I add the (') marks to show the term and reality of *fear* is not always what we normally might think it is, especially if we haven't studied it carefully in an integral way, as I have for 25 years] E. and W. mystical traditions, and the mainstream religions of the world (and some philosophies) have this dichotomy well established into their basic design and beliefs [and ethics]. The most popularized, in the human potential and 'New Age' movement in the past 30 years or so has been *A Course in Miracles* (1975)... The argument is that one cannot be in Love, if they are in Fear, and visa versa. Suffice it to say that "Fear" (capitalized) in this paradigm is more metaphysical in construction than a common sense notion of psychological (personal) "fear;" however, they are intimately related. (p. 167)

Readers ought to note that I make no simple one definition myself, as an integral fearologist, for Love or Fear. Just think of trying to define *love* and get people to agree on it, everywhere—I guarantee you that you'd find it is contested and differentiated into many meanings, and what my research shows is this is also the case with *fear*. Complex as these terms and phenomena are, it's not surprising we are more than a little confused about them a lot of the time. That said, there is a universal narrative as I'm arguing because so many people have written about Love and Fear in very similar general ways as well and that's what this Yellow Paper #6 is all about. I'll cite those voices bring them to knit a theory.

I also, as you'll see below, have various ways of conceptualizing the dichotomy (and/or as I prefer they are a dialectic), and also say they are complicated by the trialectic when one (as I do) puts Fearlessness into the relationship mix. Most of my career has been based on seeing Love vs. Fear and I see it is still a useful discourse, theory, and phenomenological process (e.g., Wilber's work written from a somewhat abstract and transpersonal Kosmic perspective in his 1995 book). It's also partial. Of late, I have taken a step back, as I was writing a chapter for a colleague where I had a few pages to share about my work with school teachers as the audience. In that piece I brought out my simplest model (Figure 1) and an interesting explanation where I didn't focus at all on Love vs. Fear but merely Love and Fear, and it seems that could have a lot of useful 'reality' too, albeit partial. My guess is we want to talk about both kinds of relationships at the general and universal level.

Figure 1 The Basic Trialectic of Human Motivation and Existence



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I'll quote from that article<sup>5</sup> here somewhat to give you a feel of the narrative I was constructing in attempting to communicate a basic description of Love and Fear (note: this entire Yellow Paper #6 is not going to give a lot of attention to Fearlessness, or Fearless, as that can be found in most of my writing elsewhere). Here it goes:

I offer that one answer relating to two great forces, Fear and Love, which exist ontologically in a dialectic tension of duality (i.e., opposites). Imagine these forces as more than a feeling or emotion as psychology tells us, but rather as energies with particular designs/patterns as opposing worldviews. When these two forces are not blocked from communicating with each other or when one is not favored too much while the other is repressed, then their forces flow in a balanced self-regulating manner. When this happens, there is no pathology that feeds the dynamics of a *culture of fear*.<sup>6</sup>

IF all flows well as one lives their lives or a culture organizes itself, people and communities learn from each other and both grow as Love tends to heal Fear and duality transforms eventually to nonduality (i.e., fearless). In other words, we do not have to worry about Love not existing even if Fear dominates and temporarily shadows over Love's light causing insidious destruction. Rather, our concern is how to get the balanced flow started again *while the fear is dominating*. Learning to embrace fearlessness as Indigenous cultures have over thousands of years, is the path to such sacred ground. Indeed, this is a Natural Way<sup>7</sup> of the world of

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<sup>5</sup> "The Sacred Ground of Fearlessness" by R. Michael Fisher, occurs in Chpt. 13 "From Fear to Fearlessness" with Man Eagle and some writing by Four Arrows, all in the book: Four Arrows (Don Trent Jacobs) (forthcoming). *Indigenizing mainstream education: K16 coursework for restoring balance in an era of crises*. Publisher yet decided.

<sup>6</sup> Although many today talk about a "culture of fear" and critique it, few really define it. I use the definition: *culture of fear*- when a system attempts to manage fear by fear-based means; thus, producing more fear not less; leading to forms of chronic mistrust, coercion, and injustices.

<sup>7</sup> From the perspective of *nondual integralism* (Esbjörn-Hargens & Zimmerman, 2009, p. 139) and/or integral indigeneity, I hold no metaphysical pre-given dualism of Nature vs. Culture here in this expression, but more wish to translate the sense of a Natural Way much like, but not equivalent to, the dialectic of the Tao (yin and yang, dark and light) in Taoist philosophy/spirituality. The flow of

human experience. Fearlessness offers the opportunity to integrate something into the real world that is not fully Fear nor fully Love. It adds a third synergizing energy that helps move us back into proper action or, as Cajete says previously, into the “place of higher thinking” and Being. As this experience of regaining balance from fear occurs over and over again, one matures and feels less and less motivated by fear and more and more motivated by a radical trust in the universe. Such trust makes it difficult for an external force to coerce or disrupt in ways that cause one’s sense of sacred interconnectedness to be lost. The culture of fear, of course, maintains violence and normalizes it so that it spreads like a virus.

I can give you a slight clue as to my current newly developing theory of integral counseling, which uses what I came up with as “two gems” or “two great ideas” that ought to be at the base of all couples counseling. Fear and Love are part of that configuration, and that’s all I can say at this time, not Love vs. Fear. The last hint of the flavor of where I am going in the holistic-integrative dimension of the first gem is to establish with clients the notion of 50:50 and Loving Unconditionally and Fearing Critically as the core constructs. Anyways, you’ll hear more about all that in the next year as I put this model together for my new venture *Integral Counseling Deep* (ICD).

The next leg of a more complicating discussion from Figure 1, which I left out there, and will leave out here, because it is about “origins” of Fear and how it becomes so toxic and destructive, if not evil, boils down to what I frame (and others) as the grand story of the origin of “Dualism” (distinct from Duality) and its relationship to “Nonduality.” You see I draw them in Figure 1. It is when Fear and Love are not in that balanced flow I mentioned (following the circulating arrows) where things go awry, and that is because of the dynamics of dualism (and/or fearism). I’ll leave that story there and maybe you can read Four Arrows’s book when it comes out. It was fascinating to me to work with him, a mixed-blood part Cherokee, and scholar of indigeneity. He felt similar resonances to my theory of Love and Fear, and fearlessness.

### *Fear to Love: A Brief Introduction*

In Fisher (2010, p. 48) I schematically map out the soul’s journey in 10 stages (also called fear management systems), as a way of tracking the potential of human growth and development and the evolution of consciousness, individual and collectively. The key point is it is a *developmental* process, and when I look at reality that way, and look at my own development and other humans, there’s a lot of evidence that we journey from “No Fear” into a long period of “Fear” and then if we’re disciplined to practice healing and liberation from the wounds of this life

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Tao, uninterrupted, is also called the “The Way” and in indigenous writing it is not surprising to hear the ethical call for “The Old Ways,” which although ethno-historically inscribed, it arguably is an expression for when indigenous life was lived in harmony with “The Way” or as I call the Natural Way, in a metaphysical sense. Esbjörn-Hargens, S., and Zimmerman, M. (2009). *Integral ecology: Uniting multiple perspectives on the natural world*. Boston, MA: Integral Books/Shambhala.

journey, then we can go through a few more advanced mature doors to eventually "Fearless."

This spiral and hierarchical journey is from Love to Fear to Love, to put it with slightly different terms, and that's if one follows the basic principle of the wisdom teachings I am citing below (at least for the most part), which more or less say that if you are in Love you can't be in Fear, and if you are in Fear, you cannot be in Love. The map I've drawn in my book<sup>8</sup> basically concludes, in theory, one is born with the gift of Love and loses it, more or less, only to recover it fully (most don't) at the end of the road of liberation. Some would argue, and I agree, there's no liberation for one if all the rest are still oppressed. Again, this narrative, if you take the developmental time (stages) once we're born from our mother into the world, we pretty quickly are absorbed in a world of Fear as dominant and Love shows in the cracks now and then, but it never dominates until the developmental process unfolds and Fear dissolves, with concomitant increase in quality of the prime motivator and presence of Love as our beginning and ending, again, if we do the work and are lucky to boot.

But this is not what this Yellow Paper #6 is about either. I am rather wanting to document the voices that speak on the topic, and whether they do speak of Love to Fear or Fear to Love, doesn't matter that much. At this point, for this first paper on the topic, the first-step is to make the convincing case that we ought to look at the fossil record so to speak of these *arche-emotions* (or emotional attitudes, or worldviews), calling them by any other name, and you'll read below there are other ways people have conceptualized them. This richness of fossil record in the discourses of humanity on Love and Fear is what a fearologist studies. Texts are real and empirical. They may be truth or false, or something in between. Discourses are what the texts reveal. I'll not go into that methodological examination and distinction here, but I have done so elsewhere if you study my work. And let's be clear, that what follows is a small fraction of the total literature I have collected. Otherwise, there would be volumes.

### A Glance at Humanity's Love & Fear Records

An autobiographical and historical point as background to the following, is that I did not consciously know of these literatures, or if I read some, I don't remember remembering them at the time of my own co-evolutionary realization in Love with Catherine in late 1989, which intuitively and passionately birthed our vision of the In Search of Fearlessness Project vs. the 'Fear' Project.<sup>9</sup> It was only after this embodied relational co-realization that I dove into reading everything I could get my hands on about the relationship of Love and Fear, and with delight found it was a historical discourse and fact of human interest from many traditions, sacred and

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<sup>8</sup> Note, Figure 1 in this paper shows the ontological formation (metaphysical), and in my book it is an ontogenetic formation (developmental) of Love and Fear.

<sup>9</sup> For some history of that event see <http://www.feareducation.com> click on "Projects."

secular, by a number of great teachers (mostly men unfortunately are cited), which validated our experience of its importance to us in 1989 and for the future.

The Christian (Roman Catholic) contemplative guide and counselor, Henri **Nouwen** (1932-96), wrote a few books (Nouwen, 1983, 1986, 2006) where he develops the central existential and spiritual theme of love and fear. In *Lifesigns* (1986)<sup>10</sup> Nouwen constructs a "vision of a global movement from fear to love,"<sup>11</sup> according to Christensen and Laird (2010, p. 141).<sup>12</sup> Nouwen (1986, p. 17) claimed: "*Fear engenders fear. Fear never gives birth to love.*" The narrative here is a common one of claiming one cannot situate themselves and experience fear at the same time as love or visa versa. They are mutually exclusive phenomena. One (Fear) seems to be the negation, or antithesis, of the other (Love), yet obviously they are intimately connected and affect each other. The interesting question is does love give birth to fear? The standard Biblical text seems to say "no" because "God has not given us a spirit of fear, but of power of love..." , says 2 Timothy 1:7. So who gives us the "spirit of fear"? Who creates it, "man" or "Satan" and so on?

The Scottish Christian philosopher, John **MacMurray** (1891-1976), made the tough distinction that true use of the word "Christian" is that it is love-based, and he argues that "Europe has never been Christian" in that sense; history, for him is "a struggle against Christianity, the religion of love" and that history of Europe has turned Christianity into "a fear-religion" he lamented (MacMurray, 1935, p. 66).<sup>13</sup> MacMurray, argues that the "emotional dilemma" of our orientation and actions is part of religion (Christianity) that needs conscious attention. In this same book, like Nouwen, MacMurray offers his pro-Christian (yet critical) philosophical claim overtly speaking to the Love vs. Fear narrative/theory:

Now there are two, and I think only two, emotional attitudes through which human life can be radically determined. They are love and fear. Love is the positive principle, fear the negative. Love is the principle of life, while fear is the death-principle in us.... you can divide men and women most fundamentally into two classes, those who are fear-determined and those who are love-determined. The former are not merely dead souls; they stand for death against life [D. H. Lawrence, he notes called them "sunless"]. They obstruct and fight against life wherever they find it." (p. 58)

No doubt both these eminent writers/teachers are reflecting theological principles in the Bible and other Christian writing. For example, the **Bible** says:

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<sup>10</sup> Nouwen, H. (1986). *Lifesigns: Intimacy, fecundity, and ecstasy in Christian perspective*. New York: Doubleday.

<sup>11</sup> Nouwen, promotes liberation as moving from fear to love as the basis of society and his recommended practices are prayer, resistance and community (Christensen & Laird, p. 141).

<sup>12</sup> Nouwen, H. (with Christensen, M. J., and Laird, R. J.) (2010). *Spiritual formation: Following the movements of spirit*. New York: HarperCollins.

<sup>13</sup> MacMurray, J. (1935). *Freedom in the modern world*. London: Farber & Farber.

There is no fear in love; but perfect love casteth out fears; because fear hath torment. He that feareth is not made perfect in love. - I John 4:18

According to John, Fear to Love is the way to go for humans in the quest of Christ. And the Bible is packed full of hundreds of quotes from God, or Jesus, or the Holy Spirit pronouncing "Fear Not" and "Do not be afraid." Of course, there are contradictory quotes one can find in the Bible (especially the Old Testament) that often put Fear as *the way* to the heart of the Loving (sometimes punishing) God, and it is obvious that "fear of God" is a critical discourse imperative of moral order and complicit or uncritical servancy to authority-figures in the Abrahamic traditions (Judaism, Christianity, and Islam). Writers like Nouwen and MacMurray are attempting to lead a reformation beyond fear-based religion, as are most all the prophets and similarly (with more reservation) we see this in Jewish scholars like **Maimonides'** assessment of the human condition, religious education, and the path to illumination. According to Ravitzky (2005)<sup>14</sup>:

He [Maimonides, 1138-1204] believed in the possibility of philosophic education.... He distinguished... between the inferior level, manifested in the "fear of God," from the superior level, manifested in the "love of God," which is attained by [well educated] scholars and prophets. But he added another [pedagogical] factor, the path leading from fear to love, from ignorance to illumination" (p. 310)

Maimonides' direct translated text (in Seeskin, p. 310), controversial to many progressive educators, seems to indicate that it is necessary to teach the beginning illiterate more with the accompanying fear of God and later, as they become wiser, then teach them more by the love of God. This indicates a sense of a developmental sequence to the process of moving from fear to love in practical ways, even though it can sound elitist in Maimonides' Middle Ages framing, not unlike the same elitist charges often made about Plato's educational philosophy.

A contemporary Christian psychologist, Bruce **Larson** (1990),<sup>15</sup> opened his book that admits the Love vs. Fear narrative is a risk and a working assumption rather than fact:

I am working on the bold assumption that there are only two basic emotions: *love* and *fear*. The Bible tells us that perfect love casts out fear. That's what happens when love and fear meet head-on. (p. ix)

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<sup>14</sup> Ravitzky, A. (2005) Maimonides: Esotericism and educational philosophy. In. K. Seeskin (Ed.), *The Cambridge companion to Maimonides* (pp. 300-23). New York: Cambridge University Press.

<sup>15</sup> Larson, B. (1990). *Living beyond our fears: Discovering life when you're scared to death*. New York: Harper & Row.

The sense of conflict and battle is retained in Larson's psychological and theological reading and what he brings to his counsel with clients. The contemporary contemplative leader in the Unitarian Universalist movement (Church), Forrest **Church** (1997)<sup>16</sup> offers a counter-position, more or less, to Larson and the Biblical tradition, suggesting the dynamic role of the everyday when Fear casts out Love equally:

So not only does our fear of enemies provoke us into putting up a self-protective shield. We put up such a shield even against our loved ones. The reason fear casts our love is that we cannot love when our heart is protected by a shield. Fear may appear to protect us.... But by the same token, this same fear casts out love.... To sustain love is difficult but not complicated. The secret is this. We care enough about another to stop being driven by our fears.... When we dare to risk pain—our own, another's, the pain we share—love casts out fear.... Love casts out fear, and pain becomes manageable.... (p. 92)

In his latest book on fear,<sup>17</sup> Church (2004)<sup>18</sup> tells the psychospiritual transformational true story of the psychiatrist Gerald **Jampolsky** (who became famous for his 1970s popular book *Love is Letting Go of Fear* based on the teachings of *The Course in Miracles*, the latter of which I'll address shortly):

Jampolsky traces his own turn away from fear and toward love to the realization that giving more does not mean having less.... Change must start at the individual level, but as more individuals begin to perceive the world differently and turn away from fear [as in Nouwen's vision of a movement], together we will begin to heal the world with love and compassion. (pp. 203-04)

Jampolsky (1979) admitted he was always skeptical of people who pursued "a spiritual pathway" (p. 1). With his own experience and struggles with a fear-based life, and finding the *Course*, he saw psychology and spirituality linked closed around these two main emotions Love and Fear. He quotes the *Course* "Teach only Love for that is what you are" (p. 3). This is the first time in this Yellow Paper we've

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<sup>16</sup> Church, F. (1997). *Life lines: Holding on (and letting go)*. Boston, MA: Beacon Press.

<sup>17</sup> I wonder if Church, an American spiritual leader in the UU movement, isn't addressing a concern he has himself with his movement, one expressed explicitly by the UU and white-theologian (Rasor, 2002) "... my remarks are aimed primarily at the European American middle-class liberals who constitute the vast majority of Unitarian Universalists; those who want to do good work but aren't sure quite how to move forward, whose hearts are struggling with both love and fear" [particularly in regards to effectively working against racism, he suggests they need a prophetic theology of "evil for liberals"] (p. 106, p. 113). Rasor, P. (2002). Reclaiming our prophetic voice: Liberal theology and the challenge of racism. In M. Bowens-Wheatley, and N. P. Jones (Eds.), *Soul work: Anti-racist theologies in dialogue* (pp. 105-113). Boston, MA: Skinner House Books.

<sup>18</sup> Church, F. (2004). *Freedom from fear: Finding the courage to act, love, and be*. New York: St. Martin's Press.

encountered one of the voices (the *Course*) using a capital on "Love" very deliberately because there is a conceptualization in its meaning that is metaphysical (call it a Love consciousness of the soul, if you will) and not just a physical phenomena of a personal emotion. The Spirit or Creation is Love. Jampolsky (1979) writes:

This small book is written as a primer for those of us who are motivated to experience personal transformation toward a life of giving and Love, and away from a life of getting and fear" (p. 13).

Note, he, like the *Course* have a theoretical premise and "fear" is spelled with a small letter putting it on a secondary derivative (lesser) status of reality and power than Love; which, is not unlike the Bible accounts which may not use the capitalization distinction but they emphasize God and love are the higher and the lesser "spirit of fear" is not of God's gifting to humans. Jampolsky (1985)<sup>19</sup> clarifies the theory for this secondary and primary status-distinction:

... only two emotions Love and fear; the first is our natural inheritance, the second our mind manufactures.... (p. 2)

The existential-progressive Christian theologian, Paulus Tillich, wrote once: "Fear is the absence of faith [in Love/God]." <sup>20</sup> No wonder "fear" gets the derivative low-status "negative" label so often by so many writers of all kinds, including my own work at times. My current work, as I shared in the introduction is shifting that discourse pattern slightly for strategic and developmentally-sensitive purposes in terms of pedagogy, therapy, and a philosophical evolutionary *therapia* (*a la* Wilberian). I am exploring how Love and Fear can be both opposites (as Hay, 1991, p. 76 says: "Fear is the opposite of love")<sup>21</sup> at some level and can be not opposites at another level. That's a larger story and a work in progress. Not the focus here.

The contemporary critical black feminist and American post-colonial educator-artist/writer, bell **hooks**, well-known for her works on anti-racism in academia, is one of the first postmodern poststructuralist thinkers I know to have ventured into the Love and Fear territory. It came later in her career with her *All About Love* exploration (hooks, 2000).<sup>22</sup> She had seemed to either take-up and/or come-out with this book a deep reflection on her spirituality and her guidance for the future generations.

It is worth pointing out here for perspective, that when I have examined many books and articles by scholars who have focused major works on fear (across

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<sup>19</sup> Jampolsky, G. (1985). *Love is letting go of fear*. [1985 ed.] New York: Bantam.

<sup>20</sup> Cited in Garrison, B. (2009). *Princess unaware: Finding the fabulous in every day*. Standard Publishing, p. 253.

<sup>21</sup> Hay, L. (1991). *The power is within you*. Carson, CA: Hay House.

<sup>22</sup> hooks, b. (2000). *All about love*. New York: William Morrow & Co.

disciplines of history, sociology, cultural studies, politics, architecture, etc.) in the last decade or so, none of them as I recall address this ancient narrative of Love and Fear. Svendsen's (2008)<sup>23</sup> philosophy of fear overview is a very fine little book yet it doesn't mention love, and that's my point: academics are very reluctant to talk about love. Svendsen prefers to get near the topic through his chapter five "Fear and Trust," which is another version of the dichotomy of concern, one that Riane Eisler (1987)<sup>24</sup> picks up on, following the work of the late feminist archeologist Marija Gimbutas (1921-1994) on the study of goddess cultures in pre-Christian era of the Mediterranean. They conclude that evidence shows that W. civilization has its deepest roots in more feminine-based "partnership cultures" of cooperation and trust, and by approximately 5000 years ago a shift took place to more masculine-warrior-based "dominator cultures" ruled by "fear and mistrust."

Another theorist in academia, bell hooks, like Gimbutas is concerned to get to the core base of the problem of domination culture. What is so contradictory to the academy discourse in this regard is hooks (2000) courageous work that dives right into the topic, and she addresses her colleagues and the rest of American her black culture and audience (and beyond) with the challenge:

In our society we make much of love and say little about fear. Yet we are all terribly afraid most of the time. As a culture we are obsessed with the notion of safety. Yet we do not question why we live in states of extreme anxiety and dread. Fear is the primary force upholding structures of domination.... When we choose to love we choose to move against fear—against alienation and separation.... so many of us are imprisoned by fear, we can move toward a love ethic only by the process of conversion. Philosopher Cornel West, states that 'a politics of conversion' restores our sense of hope..." (p. 93-94)

That's a great cue line: "In our society we make much of love and say little about fear." hooks of course, you may notice was writing this before 9/11. She may have changed that line after, but I think what she is getting at is that we are in North American culture way too distracted by love and miss its intricate, intimate, and dialectical relationship to fear—and any ethic or celebration of love is going to be shallow if it does not understand deeply fear's role in that partnership. I agree completely and the literature in this Yellow Paper #6 supports that universally. I like how the poet-educator Carl Leggo (2011),<sup>25</sup> a seasoned academic and my doctoral research co-advisor, wrote after reading my book that validates hooks's concern:

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<sup>23</sup> Svendsen, L. (2008). *A philosophy of fear*. [Trans. John Irons]. London: Reaktion Books.

<sup>24</sup> Eisler, R. (1987). *The chalice and the blade: Our history, our future*. San Francisco, CA: Harper & Row.

<sup>25</sup> Leggo, C. (2011). Living love: Confessions of a fearful teacher. *Journal of the Canadian Association for Curriculum Studies*, 9(1), 115-44.

I have written about love and hope in education [for several years], but now I wonder if I write so much about love and hope because I am actually so fearful.... Recently in a faculty meeting I recommended that our teacher education program out to be focused on love. Colleagues smiled, and some even chuckled, but I was quickly convinced that my proposal was not likely to be taken up any time soon! Why do we fear love?.... We all need to nurture an ongoing love ethic and practice.... We all need to refuse to let fear rule and ruin our lives. (pp. 117-18)

Leggo, a fan of hooks's work on love in education and a liberal Christian himself, is one of the rare educators in contemporary academia, to study this *fear of love*<sup>26</sup> with core seriousness, and at the same time acknowledge he has been lop-sided in his focus on love and needs to look more at fear's role in its dynamics. Unfortunately, but it is telling, even Leggo who has read my book and work for many years, did not pick-up explicitly on the Love and Fear universal narrative yet he does write "I regard R. Michael Fisher's (2010) *World's Fearlessness Teachings* as essential reading for educators" (p. 121), "he is calling out his erudite and energetic vision for an education of fearlessness.... [he knows] we can replace the 'Law of Fear' with the 'Law of Love'..." (p. 127).

Leggo is citing the opening quote in my book, where I draw on Christian thinking from **Pope John XXIII** and the E-W. Trappist monk Thomas **Merton**. Merton (1971)<sup>27</sup> wrote,

[A]s [Pope] John XXIII pointed out, the 'Law of fear' is not the only law under which men [sic] can live, nor is it really the normal mark of the human condition. To live under the Law of fear and to deal with one another by 'the methods of beast' [i.e., fear-based] will hardly help world events.... In order for us to realize this, we must remember that 'one of the profound requirements of nature is this: ... it is not fear that should reign but love.' (189)

With hooks, it is an amazing reflection from a critical theorist, and I so wish the critical theory schools of thought would take up her prophetic call on Love and Fear but they have not (with a nice exception of critical spiritual pedagogy in Ryoo et al., 2009<sup>28</sup>). Likewise, the absence of the Love and Fear theme exists in the emotional

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<sup>26</sup> hooks (2003) wrote: "To speak of love in relation to teaching is already to engage a dialogue that is taboo" (p. 127). hooks, B. (2003). *Teaching community: A pedagogy of hope*. New York: Routledge. It is curious that both Leggo (2011) and Ryoos et al (2011) engage only one part of hooks prophetic message, that is the love-side, and are not connecting up with the Love and Fear theme that is strongly presented in the ethic of hooks and this Yellow Paper.

<sup>27</sup> Merton, T. (1971). Faith and violence. In G. C. Zahn (Ed.), *Thomas Merton on Peace*. New York: McCall.

<sup>28</sup> This group of authors, made up of Peter McLaren who is the most well-known of the critical pedagogues and contributed the least to it, draw on DuBois, A. Darder, Marcus Garvey, Parker Palmer, Paulo Freire, bell hooks and others, and argues that "love—or *agape*,

intelligence field including emotional development in education. And entire dissertation study on fear and transformative learning (VanderWeil, 2007)<sup>29</sup> also left out that Love and Fear theme, even though I was on her research committee and she read a good deal of my work. Overall, this tendency of many authors, is a great misfortune and error based on ignore-ance of the literature that is in this Yellow Paper #6; and so the word really needs to be spread to this large growing sector of studies and applications of the importance of the role of emotions across all aspects of societies. However, as I said at the start, Love and Fear cannot (or ought not, on ontological, epistemological and axiological moral grounds) be reduced comfortably to only individualized emotions and experiences. Such a reduction, more common than not, is a type of epistemic violence! A holistic-integral perspective (e.g., Wilber's) is essential to correct this trend. My hypothesis is that these folks fear the Love and Fear theme.

She (hooks) said she took up "writing about love when I heard cynicism instead of hope in the voices of young and old. Cynicism is the greatest barrier to love.... Fear intensifies our doubt. It paralyzes.... Fear stands in the way of love" (p. 219). Ryoo et al., (2011)<sup>30</sup> note also that hooks was influenced by the Thich Nhat Hanh's Vietnamese Buddhist philosophy and practice of love<sup>31</sup> (p. 141). My own work echoes her educational and ethical agenda and challenge: "Understanding all the ways fear stands in the way of our knowing love challenges us." Her risk of open spirituality is stunning: "When angels speak of love they tell us it is only by loving that we enter an earthly paradise. They tell us paradise is our home and love our true destiny" (p. 273). Her discourse is a feminist portrayal of Christian (and

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a love that uplifts the beloved and their capacity to act—is the strongest contra-posing force to all forms of exploitation in schools" (p. 136).

<sup>29</sup> VanderWeil, E. (2007). Accepting a ring of fire: Stories of engagement with fear in transformational adult learning. Unpublished dissertation. Spokane, WA: Gonzaga University. She actually critiques the Love and Fear theme slightly in her rant with other thinkers of postmodern commitments (premises) in philosophy to eradicate "Our culture's binary tendencies" re: "polar opposites: good vs. bad, male vs. female, love vs. fear, light vs. dark etc." (p. 7).

<sup>30</sup> Ryoo, J. J., Crawford, J., Moreno, D., and McLaren, P. (2009). Critical spiritual pedagogy: Reclaiming humanity through a pedagogy of integrity, community, and love. *Power and Education*, 1(1), 132-46.

<sup>31</sup> Note, that Hahn does not, as far as I know, ever refer to or draw upon the Fear and Love historical meta-narrative, and thus I find his work rather shallow on both. I am slightly taken aback, and critical, how Ryoo et al., celebrate Hahn's importance but Hahn doesn't deliver the goods as far as I am concerned. Ryoo et al. say "we can draw upon Hanh's words that stress the importance of lover over force and love over fear" (p. 141), but when I read the quote from Hanh it doesn't make that strong of claim, though yes, it is implicit, but not metaphysical and rich as I find in the Love and Fear narrative. Hahn is such a practitioner more than a theorist, and my disappointment is he doesn't draw explicitly in the literature and tradition I am citing in this Yellow Paper #6 at all. He seems to do his own thing as if he's inventing it all from scratch. His concepts of love and fear are too good but too thin for the challenges I see for the 21st century and for what all the real prophets have spoken to for millenia. Hahn makes the fatal error of reducing fear to an individual emotion or mind-attitude that can be changed totally by mindfulness (meditation) practices of love and compassion. It is so gutted of metaphysical, evolutionary, historical-political and social contexts. Enough said, for he is one of many who do this psycho-spiritual (individualizing) reductionism when speaking and teaching on this topic.

Biblical) mystical roots (and a taste of liberation theology, *a la* West), is analogous to what we've heard in masculine versions from Nouwen, Merton, and others already.

When it comes to the notion of "empowerment," whatever the tradition it comes from, there are various thinkers who have discourse formations that fit with our theme (Ryoo et al. was one), and **Kasl** (1999)<sup>32</sup> gives her version placing Love and Fear at the top of the list:

Fundamentals of Empowerment:

1. *Empowerment is based on love, not fear.* Fear may jump-start people into recovery, but love, and the promise of something better, provides the motivation to stay on a healing path. (p. 127)

Empowerment and the human potential and 'New Age' movements are intricately linked and have strong historical roots on our theme. For example, Norman Vincent **Peale** (1957),<sup>33</sup> arguably the founder of the human potential movement in North America, wrote,

Two great forces in this world are more powerful than all others. One is fear and the other is faith [love]; and faith [love] is stronger than fear. (p. 71)

The spiritual psychologist, Joan **Borysenko** (1987)<sup>34</sup> divided the world of human experience into polarities such as love/unity = "positive emotion" and fear/isolation = "negative emotion" (p. 167). Erich **Fromm** (1965),<sup>35</sup> the great humanist-psychoanalyst, wrote it is "not fear... but love and the assertion of one's own powers [that] are the basis of mystical experience" (p. 49) and the way beyond neurosis (which he defined as "inability to love") (p. 87).

A plethora of self-help and new thought and new age writers can be found with similar themes, Marianne **Williamson** is one of the stronger proponents and influences in North America but also internationally. Williamson (2000),<sup>36</sup> wrote,

In the realm of thought, there are two main categories: thoughts of love and thoughts of fear. Every single moment, we choose between the two. If I think with love, then I am more likely to behave lovingly and to attract love from others. If my heart is closed, I am more likely to act out of fear. Fear-based behavior tends not to look like fear but like anger or jealousy; it elicits reactions from others that reflect my fear and not my love. (p. 139).

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<sup>32</sup> Kasl, C. (1999). Many roads, one journey: One woman's path to truth. In O. J. Morgan, and M. Jordan (Eds.), *Addiction and spirituality: A multidisciplinary approach* (pp. 111-36). Chalice Press.

<sup>33</sup> Peale, N. V. (1957). *Stay alive all your life*. Greenwich, CN: Fawcett.

<sup>34</sup> Borysenko, J. (1987). *Minding the body, mending the mind*. New York: Addison-Wesley.

<sup>35</sup> Fromm, E. (1965). *Psychoanalysis and religion*. London: Yale University Press.

<sup>36</sup> Williamson, M. (2000). What you think is what you get. *The Oprah Magazine*, Sept., 139.

And soon the great Oprah **Winfrey** herself (1993) on her famous popular TV show *Oprah*, said, "There are only two kinds of choices we can make; those based on fear and those based on love." You wonder where she got that one. Well, both Williamson and Oprah and a great many other writers in this genre (e.g., Gerald Jampolsky) have been influenced by *A Course in Miracles* that came out as the new age positive-affirmation bible, with esoteric (channeling) inputs theologically from Hinduism, Buddhism and mystical (primarily Gnostic) Christianity, at least. According to teachers of the *Course*, Hay & Williamson (1994)<sup>37</sup>:

*A Course in Miracles is not a religion, but a psychological training in the relinquishment of a thought system based on fear, and the acceptance instead of a thought system based on love.*

Albeit, not all new age authors have this as their only source, as the popular guru doctor Deepak **Chopra** (1994),<sup>38</sup> following the teachings mainly of the Advaita Vedanta (ancient Hinduist wisdom tradition), wrote, for longevity one wants to "replace fear-motivated behavior with love-motivated behavior" (p. 259). The integral psychotherapist, Robert **Masters** (1990)<sup>39</sup> wrote, "letting go of fear makes room for love" and this he discovered from his own phenomenological experiences of growth, healing and transformation with himself and those he has facilitated. Abraham **Maslow** (1968),<sup>40</sup> the great American human potential psychologist/theorist of human motivation, divided the worldviews of people along a spectrum (relevant to their needs as "metamotivated," p. 202) that was *higher* B-cognition values (Being values as "growth-centered") which are articulated within a "perception-with-love-and-care" (p. 209) and *lower* D-cognition values (Deficiency, "selfish cognition," "anxiety-based," p. 77) based on fear not love;<sup>41</sup> although he had

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<sup>37</sup> Hay, V. M., and Williamson, M. (1994). Marianne Williamson, an *In Touch* Magazine interview. In *Touch* (Special Issue), n.p.

<sup>38</sup> Chopra, D. (1994). *Ageless body, timeless mind; The quantum alternative to growing old*. New York: Harmony Books.

<sup>39</sup> Masters, R. (1990). *Truth cannot be rehearsed*. Vancouver, BC: Xanthyros Foundation.

<sup>40</sup> Maslow, A. (1968). *Toward a psychology of being*. [second ed.] New York: Van Nostrand Reinhold Co.

<sup>41</sup> "And finally we must deal with the clear, descriptive fact that lower [fear-based] needs and [D-] values [also called "defensive values," p. 172] most of the time for most of the population, i.e., that they exert a strong regressive [dominating] pull. It is only in the healthiest, most mature, most evolved individuals that higher [B-] values [love-based] are chosen and preferred consistently more often (and that only under good or fairly good life circumstances)... An old-fashioned way of summarizing this is to say that man's higher nature rests upon man's lower nature, needing it as a foundation and collapsing without this foundation.... That is, for the mass of mankind, man's higher nature is inconceivable without a satisfied lower nature as a base. The best way to develop this higher nature is to fulfill and gratify the lower nature first" (Maslow, 1968, p. 173). This is an preface to my introducing Ken Wilber's integral theory and his notion of foundation and significance on the evolutionary and developmental spiral, and their dynamics, including the dynamics of first-tier and second-tier (e.g., in *Spiral Dynamics* integral theory after Don Beck). Equally important in Maslow's addressing of the Love and Fear narrative as a developmental continuum (as I prefer), albeit, in a very different way than most of what is in this Yellow Paper #6, is his identification of the "dangers

a sequential developmental (hierarchy) theory that distinguished D-love from B-love (p. 203). For Maslow (1968), based on his decades of careful research with real people, there are two basic forces (meta-motivations) for humans. He wrote,

Every human being has *both* sets of forces ["Courage vs. fear"<sup>42</sup>] within him [sic]. One [lower] set clings to safety and defensiveness out of fear.... The other set of forces impels him forward [higher] toward wholeness of Self [out of love].... This basic dilemma or conflict between the defensive forces and the growth trends [forces] I conceive to be existential, imbedded in the deepest nature of the human being.... (p. 46)

The story behind the *Course* is well documented by many authors, Harman & Rheingold (1984, pp. 115-18)<sup>43</sup> give as good a short summary as any. The principle behind the teachings of the *Course*, are according to Harman & Rheingold:

Our internal beliefs create what is perceived as reality, and we are [largely] imprisoned by the cage of our wrong beliefs.... The one crucial choice is to accept direction by the part of yourself that knows the way to health, wholeness, and success—that still, small voice within. Fear will be an obstacle in this process.<sup>44</sup> Fear is an unconscious choice, based on wrong beliefs. You can learn there is nothing to fear. Fear arises from lack of love, or lack of acceptance of perfect love. Love is the natural state [human nature] when the choice for fear, guilt, and grievances is unmade (reprogrammed). Love without specialness is also a central means for removing fear.... (pp. 117-18)

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[pathologies] of B-cognition" and B-values (Love-side) (pp. 116-125) and equally pathologies of D-cognition/values. He goes so far to say B-values are "human-centered" and D-values are "self-centered" (p. 116). Maslow wrote, "... the deficiency-motivated man [sic] must be more afraid of the environment, since there is always the possibility that it may fail or disappoint him. We know that this kind of anxious dependence breeds hostility.... a lack of freedom.... In contrast, the self-actualizing individual [growth and love-motivated].... Far from needing other people, growth-motivated people may actually be hampered by them" (p. 34).

<sup>42</sup> Maslow never, to my knowledge, picked-up on the traditional explicit theme of Love vs. Fear, but he sure was very close to articulating it in many ways and says so in his critique of psychology and science in general, and its ways of knowledge (research) production, challenging them to look at whether "Courage" or "fear" motivates the work; this is transferrable to his notion of whether D-values or B-values motivate the research and interpretations (see Rowan, 1991, p. 85). Rowan, J. (1981). *The psychology of science* by Abraham Maslow: An appreciation. In P. Reason, and J. Rowan (Eds.), *Human inquiry: A sourcebook of new paradigm research* (pp. 83-91). New York: John Wiley & Sons.

<sup>43</sup> Harman, W., and Rheingold, H. (1984). *Higher creativity: Liberating the unconscious for breakthrough insights*. Los Angeles, CA: Jeremy P. Tarcher, Inc.

<sup>44</sup> The late Abraham Maslow (1908-1971), the great humanistic and transpersonal psychologist in America, pointed out that there is a individual and cultural taboo (belief) that we inherit that is very strongly attracted to knowing ourselves and the truth and one equally attracted to not; as Harman & Rheingold (1984) summarize Maslow's findings, "We are ambivalent [conflicted].... We will resist that knowledge.... the illusions we harbor are part of an unconsciously held belief system. Any attack on those illusions is perceived (unconsciously) as a threat..." (p. 65). Fear is a major part of that system.

**Loatse** (Yutang, 1976)<sup>45</sup> wrote, "Through love, one has no fear" (p. 291). East and Western philosophies, old and new, are repetitive in this ancient wisdom teaching. It is a teaching of sacrifice and clash of values, among other things. **Zukav** (1990),<sup>46</sup> the famous American E-W physicist-mystic of the new age, wrote of what the conflict is in historical terms, and real consequences, as we recall today in most of the world:

The human emotional system can be broken down into roughly two elements: fear and love. Love is of the soul. Fear is of the personality. The illusion of each personality is generated by and sustained by the emotions that follow fear.... (p. 212)

Every soul that agrees consciously to bring to a level of human interaction the love and compassion and wisdom that it has acquired is trying through his or her own energy to challenge the fear patterns of that collective. This is the archetypal pattern that was put into place within our species by the Teacher, Jesus. (p. 173)

Choosing Love over Fear is a big deal with real results, both good and not so good, depending on how you look at it. Jesus's life, if this is true, was taken down early, and brutally, in-this-worldly-plane. Be prepared if one wants to follow the Love and Fear theory and ethic. The *Course*, typical of the new age genre, appealing mostly to white liberal middle and upper-middle class folks, has been a growth and development (spiritual) curriculum for millions of people studying this since the early 1970s. I know of a group in the little town of Carbondale, IL who just started studying this book. For sure, the *Course* is "lite" on the sacrifice theme and historical, religious, and political negative consequences of the Love-choice. Let's listen to a few of these directly channeled claims in the *Course*:<sup>47</sup>

Fear and love are the only emotions of which you are capable. (p. 202)

You have but two emotions, and one you made and one was given you. Each is a way of seeing, and different worlds arise from their different sights. (p. 232)

The conflict is therefore one between love and fear. (p. 28)

Only your mind can produce fear. It does so whenever it is conflicted.... This can be corrected only by accepting a unified goal.... These steps [or correction] may be summarized in this way: 1. Know first that this is fear.

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<sup>45</sup> Yutang, L. (1976). *The wisdom of LaoTse*. New York: Random House.

<sup>46</sup> Zukav, G. (1990). *The seat of the soul*. New York: Fireside/Simon & Schuster.

<sup>47</sup> Foundation for Inner Peace (1976/85). *A course in miracles*. Tiburon, CA: Foundation for Inner Peace.

2. Fear arises from lack of love. 3. The only remedy for lack of love is perfect love. 4. Perfect love is the Atonement. (p. 26)

You have done something loveless, having chosen without love. This is precisely the situation for which the Atonement was offered [i.e., the book and its teaching themselves]. (p 26)

The value-moral tone of the *Course* will sound familiar to anyone (not totally unlike A.A. 12-step programs) who has been in a major religion (like the W. Abrahamic ones, at least).<sup>48</sup> Yet, it is not promoting itself, nor are its teachers, that way according to the official discourse.

My own major experience, other than my intimate partnership with Catherine, on the Love-Fear relationship was not the *Course* but a very special warm and kick-ass compassionate teacher named **Saratoga** (and her seven channeled beings from other planets--apparently)<sup>49</sup>. I went to their Calgary workshop intensive not because I was into channeling but because the title grabbed me at the time: *The Final Elimination of the Source of Fear*. I would also attend one if I heard it today being advertised in my town. I was not from any religion, and yes, I'd call myself a spiritual-oriented person.

The workshop (some 50 people) proved immensely transformative and verified much of what I had already discovered with Catherine. Saratoga (a woman-by-body in a lot of drag costumes), also wrote a foundational book for the teachings she was presenting in the 1980s-90s (mostly in North America from what I have gathered). The book is worth has that same universal quality as the *Course* but without the lessons and same value-moral tone, but it is definitely a book on the ethics of options and choices we make, individually and collectively—and yes, it is all about Love and Fear, but the definitions of these terms I like because of their postmodern open-endedness and outright mysteriousness. Saratoga (they) wrote,<sup>50</sup> sounding more like a critical philosopher than a psychospiritualist,

The one, most significant assumption that has kept us trapped in our pain and struggle [i.e., Fear] for so many eons is the assumption that love and hate

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<sup>48</sup> Channeled or not, the *Course* material, 365 psychospiritual exercises, comes through the interpretation of the channeler, a Westerner, a scientist (psychologist) "conservative in theory and atheistic in belief" working in a highly academic environment; her name was Dr. Helen Schucman, in the mid-1960s in America (Harman & Rheingold, 1984, p. 115).

<sup>49</sup> Her given name was Kirin Baugher but Kirin walked-out of her body and Saratoga stepped-in, at least that is what they told us in the workshop.

<sup>50</sup> Saratoga and Telstar (1995). *The final elimination of the source of fear*. Albuquerque, NM: Nova Publications. It is worth noting that the other book they published earlier was *Global vision: Expanding business, trade and commerce into global awareness* [which I have not seen]. The fascinating synchronicity, if you will, about this workshop series is that it began in April, 1989, unbeknownst to me, at the same time I was consummating my deepest love with another human at the time (Catherine) and from it in late 1989 burgeoned The In Search of Fearlessness Project.

[as the psychoanalysts argue] are both equal and valid emotions and that they *naturally* coexist within our human experience. We [may even] believe that God has created us this way on purpose. We feel that we are in some kind of a "test." We believe that it is our job on earth to overcome the hate and live from love. We [more or less] believe that God sanctions this inner battle and that it is our job to somehow pass the test and win on the side of love. Has anyone ever asked themselves why an intelligent God would have a need for such bizarre recreation...?... (pp. 4-5)

If we are true to what we know in our deepest hearts, we know that we are essentially beings of love.... We love harmony. We seek peace. We love to love.... In short, a human being is meant [designed] to be an extension and an expression of Omnipresent Love. There is no "test." It is already who we are.... If we are capable of performing acts of hatred when the only *truth* is that we are love, then that clearly indicates that there is some additional principle "hiding" in our consciousness which makes those negative acts possible. This principle is what we will call the "source of fear.... The source of fear is an invisible, energetic phenomenon.... The greatest reason for our failure on this planet to overcome our most serious problems of hatred, violence, and pain, is that we have only dealt with the symptoms of the problem and never with the source. Even worse, we have identified *ourselves* as being the source of the problem.... The source of fear is, in reality, an *evolutionary* problem of massive proportions. It has been with us for thousands of years. It is something that is experienced by all of us on a collective level, and felt intensely and individually on a personal level.... The only context within which we can effectively address the source of fear is the context of our collective, human evolution. (p. 7)

Saratoga et al,'s conceptual and contextual frame is very transpersonal with an energetic-metaphoric resonance. They tell you in the workshop that the words "Fear" and "Love" are just earth-laden words and cannot grasp what the "source" of these great forces is and/or even how they operate in their full dynamics and impacts. I'll leave her work there, it is definitely a Love-Fear narrative, and I'm reluctant to say it is Love vs. Fear, but it sort of sounds like that. The really interesting aspect is the *evolutionary* framing of these energies, if you will, and that leads directly into another big big picture theorist on Love and Fear, in the contemporary American integral philosopher, Ken Wilber.

Earlier in this paper I wrote: "It's as Ken Wilber (1995) shows in his integral theory, Love and Fear (respectively, *Eros-Agape* vs. *Phobos-Thanatos*)<sup>51</sup> are entwined in a massive archetypal collective "spirit" battle in the Kosmos." He says the arche-battle is over 2000 years old (echoes of Riane Eisler's claim mentioned earlier). Does that mean they are separate entities and energies—pre-given and pre-determined to fate

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<sup>51</sup> Wilber, K. (1995). *Sex, ecology, and spirituality: The spirit of evolution (Vol. 1)*. Boston, MA: Shambhala.

as enemies?; and if so, separated from what? Do they have the same source? Can they linger in the same in between space of a borderland?

Are they twins, to use a common metaphor in mythological literature to explain what was "one" became "two" and the two then went their own way? Again, language and linguistic constructs of our common cultural conditioning are inevitably going to get in the way (to some degree) of understanding what is being spoken to and represented in a coarse and partial way herein. Yet, with that reminder, and just before I dive into Wilber's integral perspective on Love and Fear and Love vs. Fear, it is interesting to hear what the archetypal psychotherapist/theorist James **Hillman** (1972)<sup>52</sup> has to say about these twins. He wrote,

... the paradox that love and fear go together, forming a kind of awe, transforming the psyche's awareness, giving it a religious sense that it must tread with care, fearfully, joyfully. Fear also belongs to Eros.... (p. 80)

[Carl G.] Jung, in his unpublished 'Seminar Notes,' speaks of fear (Phobos) rather than power as the true opposite of Eros. We are familiar with this idea from 1 John, where fear is related to love as its enemy.... Thanatos and Eros are not so far apart as Freud would have us believe. (p. 81)

These are transpersonal (3rd-person perspectives) on the phenomenon of Love and Fear and with a distinct historical-evolutionary contextualization. We are in some sense, a long way from psychology of individual experiencing of love and fear, and yet, they are intertwined. More so, Hillman and Jung are pointing to a much more complex relationship of Love and Fear, respectively *Eros* and *Phobos*, and then comes *Thanatos* (and Freud's view), and all this has been my study in Fisher (1997)<sup>53</sup> where I looked at all Wilber's writings on these Greek terms, and it got to be very complex too, even Wilber admitted misinterpreting things in his early works and later corrected them in **Wilber** (1995) or Wilber-IV writings.

So what does it mean when Jung/Hillman suggest "Fear also belongs to Eros"? And what does it mean when they also suggest "... fear (Phobos) rather than power as the true opposite of Eros [Love]"? Recently studying the fascinating theory and conflict transformation model of Kahane (2010),<sup>54</sup> where he posits "Power and Love" are the opposites, universally, that drive all conflict(s). I kept reading "Fear" when he wrote "Power" throughout the entire book. His chapter 3 "The Dilemma of Power and Fear" shows intimately how they are totally interrelated at the same time that they have a tendency to pull and separate (or at least, that's how these forces get

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<sup>52</sup> Hillman, J. (1972). *The myth of analysis: Three essays in archetypal psychology*. New York: Harper & Row.

<sup>53</sup> Fisher, R. M. (1997). *Thanatos and Phobos: 'Fear' and its role in Ken Wilber's transpersonal theory*. Unpublished paper.

<sup>54</sup> Kahane, A. (2010). *Power and love: A theory and practice of social change*. San Francisco, CA: Berrett-Koehler.

used by real people in real situations, and thus, creating worse conflict). Kahane's short quip is a good one to keep in mind for our study here:

Power without love is reckless and abusive, or worse, and love without power is sentimental and anemic, or worse. We can see both of these degenerative forms in our world, in our work, and in ourselves. Choosing either power or love is always a mistake. How then can we exercise power and love together? [echoes of Hillman/Jung] (p. 53)

I began reading Ken Wilber in 1982, totally unheard of in my prior reading interests. I found a book of his (*Up from Eden*) in a university bookstore. I was sold. In that book published in 1981, he talked about *Eros* and *Thanatos* and the *immortality project* in ways that opened up my worldview to human history of consciousness, that included, but transcended the more psychological consciousness which I was steeped in. He and his work, and the Integral Movement (even before it was ever called that), have been a critically useful part of my life and work since. It's also important to know that I am not just a fan, and rather grew into a critic of Wilber and his work and his following, yet I've maintained a respect for all of that too. I'm a Wilberian thinker but not a Wilberite. Most disturbing in his work was the trend to take the "darkness" out of his perspective and philosophy as the decades rolled by and with that loss it seemed his work was less real to me, however, still very useful as a framework. For the record, I am biggest fan of his work prior to 1997, after that he virtually dropped speaking about *Phobos-Thanatos*, and that to me means he dropped the critical understanding and development of fear management (what some might call terror management<sup>55</sup>). I carry on this flagship work pretty much alone in the integral community.<sup>56</sup>

He is well-read, an independent scholar, a Zen Buddhist practitioner for four+ decades or so, and a creative synthesizer of knowledge from across disciplines (E. W., N. S.). One of his teacher/mentors, the transpersonal psychotherapist Frances Vaughan (1991)<sup>57</sup> wrote of her understanding of Love and Fear:

Spirituality is often awakened in the presence of death, and whenever the heart opens fully to love without fear. (p. 116)

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<sup>55</sup> Following the 'integral' work of the late philosopher Ernest Becker (1924-1974), several social psychologists have worked to empirically 'prove' Becker's basic synopsis (of which Wilber tracks out in his book *Up From Eden*). They call their theory "terror management theory" (TMT). I highly recommend the documentary film on their work and Becker's ideas in *Flight From Death* (2005), but also their important book. See Pyszczynski, T., Solomon, S., and Greeberg, J. (2002). *In the wake of 9/11: The psychology of terror*. Washington, DC: American Psychological Association.

<sup>56</sup> I acknowledge the growing interest since 2011, and collaborations with some mutual interest, with Trevor Malkinson. See "Museum of Fearology" project online.

<sup>57</sup> Vaughan, F. (1991). *Spiritual issues in psychotherapy*. *Journal of Transpersonal Psychology*, 23(2), 105-19.

The spiritual journey does lead us from fear to love, from ignorance to understanding, and from bondage to freedom. (p. 118)

It will take a bit of space to unwind this transpersonal, now integral, perspective in Ken Wilber's complex integral theory of the Kosmos and human evolutionary and developmental psychology. It's a fascinating ride, and you'll detect resonances with Saratoga et al.'s work on principles and energetic forces in evolution that are thousands of years old, and Love and Fear are words that are not likely going to serve the total function of representing them. For Wilber he used ancient Greek terms to capture the Love-Fear enterprise and conflict with *Eros & Agape* vs. *Phobos & Thanatos*. Again, the point of these kosmic perspectives, and metaphysical theories, on this topic is that one ought not to take the word too literally or even historically entirely, because we are attempting to map forces or patterns that are beyond history's vocabularies. At least, that's the theory.

Wilber's work, like my own is all about motivation, and indeed this is what most all the voices in this Yellow Paper #6 are referring to more or less. Any motivation theory that does not look seriously at the Love and Fear (and Love vs. Fear) narratives is simply going to be very shallow, if not quite distortive and at worst somewhat pathological as a guide for humanity. According to Vaughan (1991),

Ken Wilber... a major theorist in transpersonal psychology, has given us a developmental map of consciousness that leads through self-actualization to self-transcendence. He argues that all motivational drives [individually and collectively; historically and evolutionarily] are subsets of the fundamental spiritual drive [of consciousness itself] to attain unity with the Absolute. Each successive stage [of his "spectrum" model] of psychospiritual development achieves a higher order unity. At each stage the self [or more accurately, "self-system"] seeks unity in accordance with the constraints of the particular self-concept [consciousness structure = level = worldview] with which it identifies. The gratifications [of needs and the hierarchy of values-- think Maslow's work] of each stage can be both stepping stones and obstacles to the realization of unity and liberation. Thus spirituality underlies both personal impulses to grow and healing and many creative cultural and social enterprises. (pp. 105-06)

Basically, Wilber (1995) argues Love is *Eros-Agape*, and that comprises the core energizing force/pattern of the evolution of consciousness (spirit). The limitation and twisting (pathologies) come when *Eros* and *Agape* become dissociated (more or less) from each other-- which interrupts the dialectic flow, spiral, that looks like Figure 2.

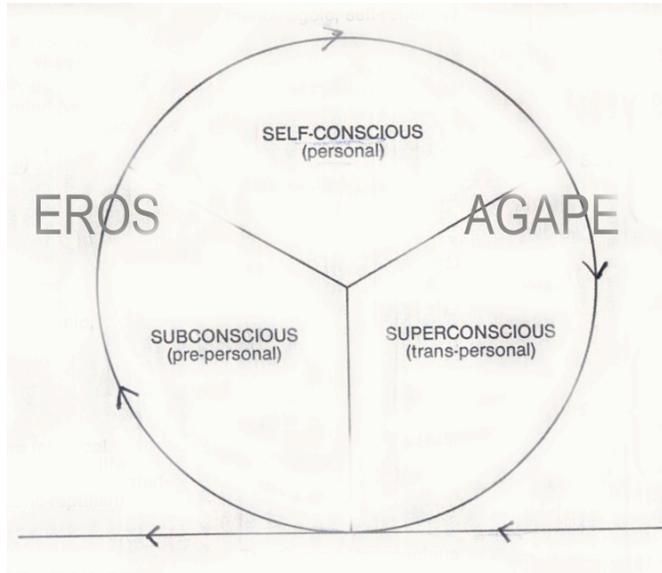


Figure 2 Wilber's Basic Form of Love (*Eros-Agape*) Flow

This Vaughanian holistic-integral-transpersonal summary view of development (*a la* Wilber) is critical to understanding Wilber's work, and my own. We are no longer dealing only with Figure 1 and the simple interplay of Love and Fear (Fearlessness in between), although, Wilber's work, more or less, would support that basic dialectic (if not trialectic) interplay as the driving dynamics of growth and development. But the "spectrum" of consciousness model, and what Wilber calls "deep structures," are also critical parts of reality indicated (in part) in Figure 2 with the spectrum of development in the long-run over the Spiral, of pre-personal, to personal, to trans-personal levels. Each stage/level on this journey has its own limitations as well as gifts, as each level/structure is a stepping stone for the journey of liberation but it all makes the story more complex because there is a particular *self-system* (identity and esteem; worldview and values) of the evolving organism "self" all along the stages as well, that we have to take into account. It is well beyond the purpose of the paper to describe all that complexity of the integral model of Wilber and integral theory in its wake. Our focus is on Wilber's voice on Love and Fear.

Each level/stage, across the spectrum (Figure 2) has what Wilber (1995) points toward and theorizes as the dilemma of negotiating the challenges of the Love-Fear relationship/dynamic in the Kosmos (as I interpret this somewhat in my own words). In this largest macro perspective, but also meso and micro, Wilber and I are interested in the Kosmic motivational and developmental (evolutionary) principles and dynamics—thus Love and Fear as a *couple relationship*. Why, should we care? Fundamentally, it comes down to an agenda on our part to understand better how to integrate these great forces/patterns of Love and Fear to reduce domination, conflict, fear, violence. And, eventually to utilize, from this research, the best ways to

resolve conflicts before they get nasty, and even prevent them from happening when that is possible. Reducing suffering for all, it the basic *why*.

This piece of the puzzle to that end, albeit, is only one piece, it is just that I think it is central to all our human-planetary problems, and I suspect Wilber today, would likely agree. The *Couple* are fighting, their essential 'marriage' is on the rocks, and the rest of the family is hurting because of it. Everyone is hurting. How do we stop hurting each other? We start with the *Couple—Love and Fear*. The notion of Wilber's *therapia* project really makes sense to my goals in life; but too much detail will lead us a bit astray, and it is time to wrap-up this paper. Suffice it to say, I am not the only one that believes Wilber's theory is important to conflict work on this planet. Walsh & Vaughan (1994)<sup>58</sup> wrote,

Another of Wilber's contributions is that his [integral] system supports a generous and uplifting view of human nature.... of humanity journeying, or awakening, to universal consciousness is elevating indeed.... His integrations of apparently conflicting schools and disciplines reduce conflict and sectarianism.... (p. 18).<sup>59</sup>

I'll summarize (from Fisher, 1997, p. 2) my basic findings of studying virtually all of what Wilber (pre-1997) had written on *Phobos-Thanatos* (which I later theorized for my own work under the label 'Fear' Project)<sup>60</sup>:

If the "good news" [re: Wilber's kosmology] is that *Eros* and *Agape* are the expanding 'Love-forces' pulling evolution and involution toward a Divine-Ultimate-Absolute-One-Emptiness [without Fear] as potential future liberation or enlightenment, then Wilber reminds us the "bad news" is that *Phobos* and *Thanatos* are the opposing 'fear'-forces' pulling us into frozen "self-contracted" states [of fear/terror] leading to further repression-oppression and self/planetary destruction.... *Eros* and *Agape*, the two "patterns of Love"....

No where does Wilber say *Phobos* and *Thanatos* are the *two patterns of Fear* but he could of, based on all of the rest that he writes in his early-phase of career. He continues:

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<sup>58</sup> Walsh, R., and Vaughan, F. (1994). The worldview of Ken Wilber. *Journal of Humanistic Psychology*, 32(1), 6-21.

<sup>59</sup> However, I have always been skeptical that it has done so in fact; it is great potential, that's why I pursue it. The resistances to the deepest core of Wilber's theory are enormous, from all stripes of people and their ideologies. I hypothesize, his theory on Love and Fear is really troubling and *Phobos-Thanatos* (= fearism) are working overtime to ensure it is defeated, if not erased, or at least watered-down to be appropriated well within the 'Fear' Matrix without anyone noticing.

<sup>60</sup> See Fisher, in DIFS Yellow Papers #1, #4, #5.

*Phobos is Eros in flight from the lower [levels of consciousness prior] instead of embracing [i.e., integrating, healing, and transcending] the lower...  
Thanatos is Agape in flight from the higher instead of expressing the higher. (p. 340)*

The 'marriage' of Love and Fear is complex, we now have four 'members' or two 'members' with shadows, which seems more to what Wilber is speaking above. The whole of the developmental integration of levels of consciousness is compromised, the flow of Love is interrupted, distorted, and becomes pathological, and Love is lost in/with the now over-dominating Fear; the dynamics are two Love forms turned into Fear forms, but of course Wilber's theory does not say that the Love forms are erased completely, no more than a person with their shadow (i.e., the dissociated) is erased completely from having their good-side, while the shadow-side reaps havoc. This is enough to complete Wilber's voice in this paper. Fear is the Kosmic Shadow—of Kosmic Love. And he tells the story of their 2000+ year battle ever-going and yet points to how we can resolve the marriage problem too.

According to the master of shadow work, Robert Masters (2010),<sup>61</sup> "Shadow work for some spiritual teachers [and their students generally] is either viewed as a waste of time, a mere regression or 'lower' activity, or as something to be approached only intellectually" (p. 69). If Vaughan is right, and I think she is, "The spiritual journey does lead us from fear to love," (from quote above) more or less quickly, and more or less successfully for some than others, and at the same time the Kosmos itself is going through the same growing pains, as is a culture and humanity itself. Masters argues that "spiritual bypassing" is a disaster of our times because of this negative "lower" status association with doing shadow work. What Wilber (and many other writers in the paper) have shown is that Shadow may not just be lower at all, but also Higher, and more accurate to Wilber's view, it is both *Phobos* (higher shadow = Ascending shadow) and *Thanatos* (lower shadow, = Descending shadow). Albeit, Wilber (1995) does conclude the latter, since modernity (Flatland ontology) is most quickly and toxically wiping out all Quality and challenging the sustainability of the human-planetary Life-system. That's what Fear can do, when Love is dissociated and in bed with the wrong partner, too often, and the other partner finds out eventually! A book could be written, a play, a movie, on the Troubles and Tribulations of the Kosmic Couple and their affairs. If the late Brugh Joy 1979),<sup>62</sup> a masterful teacher in my youth is right "Unconditional Love synthesizes Agape and Eros" (p. 143), but that's another theory for another time.

The last, but not least, few voices in the Love-Fear narrative are recent one's chosen from the leadership, organizational development and business field. If you put a motivational speaker (clinical psychology background) together with a successful

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<sup>61</sup> Masters, R. (2010). *Spiritual bypassing: When spirituality disconnects us from what really matters*. Berkeley, CA: North Atlantic Books.

<sup>62</sup> Joy, B. W. (1979). *Joy's way: A map for the transformational journey (An introduction to the potentials of healing with body energies)*. Los Angeles, CA: J. P. Tarcher.

entrepreneur in business (playwright and filmmaking industry), Ahola & Peccianti (2001)<sup>63</sup> have written a fascinating book and visionary guide for our times. They open with:

Aspects of passion, as you will note [in their Love/Fear *Matrix* diagram, p. 47], have been placed into both sides of the Love/Fear equation.... We are, after all, dealing with the facets of rhetoric and find it essential to note that our language, like the endless aspects of love and fear themselves, include words that carry their own diametric conditions. It is important to acknowledge both Love and Fear and honor all aspects of them as the divine gifts they were intended to be.... Embracing such platitudes as 'All you need is Love,' and 'God is Love,' are at the same time both accurate and incomplete.... tens of millions of us in hundreds of different cultures—have been infused with complex, confusing, and contradictory precepts of what love is. In so many ways, we are "frightened" by our very inability to deal with many aspects of love when we think we recognize it. Often, they are merely facets of fear that we misconstrue to be love. (p. 49)

Wow, once you read that you know you are not going to be reading a popular mainstream book. They make specific note that "Some behaviorist schools of psychology prefer to reduce the love-fear polarities into simplistic psycho-galvanic terms such as 'pain and pleasure'" (p. 46). They will have no reductionism in their narrative of these great two motivational faces: "The universe wears two faces and does so for a reason. These two faces are put in place both to give us perspective and to be our teachers" (p. 45). I could take all of what they just wrote about "love" and how it gets confused and even frightening, and replace it with "fear" as my research on that latter topic is my expertise. It fits perfectly. Same problem. I really like that they ask us to think about not just "two driving forces of our life and all the decisions that spring from them" but to see them as something we had not previously conceptualized or even imagined them. These writers use the terms "Love Matrix" and "Fear Matrix," the latter, I have been using since The Wachowski's (1999) sci-film *The Matrix* (Fisher, 2003).<sup>64</sup> No doubt, they too were likely influenced by that big hit film around the world.

The next leadership author, Bryant (2009),<sup>65</sup> opens his book on *Love Leadership* with:

Being a command-and-control leader who issues orders and overpowers people isn't difficult, and it isn't leadership. It is coercion.... As we see every

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<sup>63</sup> Ahola, R. J., and Peccianti, P. J. (2001). *Delusion is good: A visionary guide to extraordinary outcomes*. New York: Writer's Club Press.

<sup>64</sup> Fisher, R. M. (2003). Fearless leadership in and out of the 'Fear' Matrix. Unpublished dissertation. Vancouver, BC: The University of British Columbia.

<sup>65</sup> Bryant, J. H. (2009). *Love leadership: The new way to lead in a fear-based world*. San Francisco, CA: Joseey-Bass.

day by the failures of these leaders—from Wall Street firms like Lehman Brothers and Bear Stearns to companies like Chrysler and Health South—they cannot sustain success in the twenty-first century by leading with fear. (p. ix)

Bryant, a black African-American, who's life is one of climbing out of poverty in slums of the city, to a international leader in micro-credit and business success that keeps its humanity, much like Ahola & Peccianti (above) made his own intuitive list of LOVE and FEAR and their qualities. His own research after many years of interviewing some of the great leaders in business of all kinds, led to a universal agreement among them about the fundamental principle of leading:

... there are only two primal forces in the human psyche: love and fear. What you don't love, you fear. They [these great leaders] know that the main reason the world is screwed up now is that most of the world's leaders have been leading with fear" (p. 6).... Uniformly, they are fearless men and women. (p. 12)

Bryant is a pragmatic man, not a theorist or philosopher, yet his story is compelling as a real case of how he has come to understand Love-Fear and resolve it. His stance, not unlike a lot of the voices (especially Christian) in this paper is "It takes the power of love to banish fear" (p. 73).

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