

Two directions

When something in life is tormenting us, there are always several ways to cope with it. Take an allergy, for instance: someone is allergic to cow's milk. The advice will usually be to avoid cow's milk completely. The question is whether this constitutes a weakening therapy. Another therapy is the so called desensitisation. The theory is that by giving very small amounts of milk, or injecting a minuscule amount subcutaneously, and then increasing the dose slowly, the patient will start fighting instead of fleeing. He will develop a way to get used to milk. In nutrition we always take in substances that are natural but not human. The living body has the ability to transform these substances so that they become human, so that the human body can use them. Were they to stay purely natural, they would act as a kind of poison and the patient would become ill. In fact, an allergy is a form of inability to transform the substance, and the immune system treats it as a 'corpus alienum', a foreign body, that has to be expelled.

So there are two directions in coping with problems in nutrition: avoid the specific natural substance, accept that you are not able to transform it - and in fact accept your weakness; or try to learn how to transform the natural substance to humanize it. Of course this is not possible by learning systems; we can't be taught how to transform a substance. But we *can* try to get used to it, beginning with 'microscopic' bits.

In psychotherapy this is also well-known in the therapy for fear and fright. The one direction is avoiding all situations that can evoke such fear: avoid all triggers. The opposite direction is to expose patients to small amounts of fear and enable them to become stronger little by little. Or even to try reinforced therapy, that is, to expose patients to very strong fear, to have them 'jump into the deep', and overcome the fear by experiencing it in its worst form.

It can easily be seen that the reinforcement of the patient's inner power will be the strongest in the last therapy, but it is also clear that it is the hardest way - and maybe not always the safest way.

Now let's turn back to thought, to thinking. The rose follows a kind of inborn thought - the rose-thought - and she does that in a perfect way. Only outer circumstances can hinder her, her own way will always be to become a perfect rose. The lion has something else again that he follows in a perfect way. Not only his outer shape is 'lionly', but so is his behavior. We would not think of blaming him for his furious, savage devouring of living animals and, sometimes, even people... His behavior is perfectly lion-like. We can have the conviction that animals can think. But these 'thoughts' are conscious feelings that are instinctive; a lion has no choice to be anything other than a ravenous being, powerful and full of courage.

But a human being is a complicated creature. He has also his form that is human, whether more or less perfect. But the difference with other forms of nature can already be seen when we look at faces. These are so different; so many worlds speak from these faces... And human behaviour? Maybe we could find a typical human behavior, if we said that it had to be moral... But people in general are not only moral. They, too,

act out of instinct, like an animal, but they can refine their instincts by intellectual genius which doesn't have to be moral at all. So that is an aspect of human thinking: for example, using the intellect for egoistic purposes or, in a more general way, by inventing weapons.

The rose only wants to be a rose. The human being wants to be something that may not be possible at all, or perhaps strives for something but doesn't want to fight for it, doesn't want to develop himself. The human being has personal feelings and thoughts, that resemble a garden overgrown with weeds, where no gardener ever comes to weed them... "Let it just grow, and act as you are told to by these 'weed-like' feelings and thoughts" - that seems to be a picture of the human being's thinking.

Not only weeds, though, destroy the human garden. It is also a kind of Zoo or, rather, a jungle. It is inhabited by nice and cute animals, but also by lions, panthers, crocodiles and worse - and we don't even know that they are there! Don't we often want to devour each other out of rage or jealousy, and long for a fight? Isn't that deep down in every human soul? How else could war exist between people; guerillas fighting for certain ideas in politics or religion?

Spoiled by the box of Pandora, completely confused, feeling guilty about things that demand no guilt, feeling proud about things that are nothing to be proud of; suffering intensely from the tangle of feelings and thoughts, with allergic reactions to them, because the substances of feeling and thinking are inhuman...

Should we really learn how to take off our thinking cap? Or is there an 'exposure-therapy', a way to recognize our own

feelings and thoughts *and to become a Master of Arts of human feeling and thinking - and acting too, in the end* - which would be the true human degree of Magister Artium.

Nature and Spirit

But in which field can we fight and how can it be done? The modern human being, even when basking in luxury, suffers. He suffers from all kind of circumstances, from his destiny, from life. Everything we do and experience transforms itself into feelings, and they transform into thoughts - these thoughts go on relentlessly, even when the event took place hours ago...

We can go to the doctor and ask for pills. "I am depressed... I am nervous... I can't sleep... I'm so frustrated... I feel insufficient... Thoughts bother me... I am overactive... I want to, want to, want to... - and I do nothing at all..." Maybe the doctor prescribes some pills, tranquillizers, anti-depressive medicaments, sleeping pills... The perception of the misery becomes less intense by taking pills - but so also does the perception of happiness, of a fortunate destiny. We don't even notice our happiness any more, and our misery remains, although on a lower perceptive level.

We can go to a shrink and ask for psychotherapy. "I am depressed etcetera..." If the psychotherapist doesn't prescribe pills, he will start another kind of therapy - and we will experience that no-one can do anything about our troubles - except we ourselves. If I have to conquer my fears, I have to do it myself, whichever way I choose. Maybe the shrink understands better what I need, and knows ways that I'm not aware