

AURELIS e-booklet 1

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I yawn. You see me yawning. You also feel like yawning. However, I do not touch you. My yawning is a mere 'suggestion' to which your body reacts without you having full control of it on a conscious level. You can clearly imagine ('visualisation') watching someone who is yawning very This is a form of autosuggestion. Your body reacts and it feels more or less 'automatic'. A woman wears 'suggestive' clothes. A man reacts. Also (sometimes) if it is merely a woman in his imagination. Similar phenomenon. The aspect 'as if by itself' is a general characteristic of autosuggestion.

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In this booklet I will first explain what Aurelis is. What it means for you and many others. Then I will elaborate on the backgrounds. A manual for the use of Aurelis can be found elsewhere on this website. This writing is about theory and philosophy of the Aurelis project. Brief, lucid and still explained in depth. It is also of interest if you want to learn more of a few deeper aspects of health and wellbeing. This e-booklet is free and it may also be spread freely.



AURELIS: rationality and depth

The goal of Aurelis is to bring 100% rationality and at the same time 100% depth in various domains of mind-body healthcare, wellbeing and much broader. Of course this is just a goal. What it is really about is the road towards this goal. On that road both rationality and depth are important because:

Rationality without depth is like a nuclear bomb.

- ° Rationality without depth is cold. That is why many people dislike rationality. They only know 'rationality without depth'. Cold technology without human warmth, ignoring deeper meanings.
- ° Depth without rationality quickly gets lost. There is still the warmth, the empathy, the "what this really means to you..." Yet, precisely then rationality is needed in order not to get lost. Mere depth is like infatuation: sometimes rather blind. Naturally this is allowed. But it should not happen at the expense of e.g. someone's long-standing health.

If you consider rationality and depth at the same time, you will notice something else that's remarkable: from a certain height they even need each other to be themselves! Watch it like this:

- ° Rationality is about 'taking into account as many factors as possible, and as well as possible'. Obviously including depth itself. If you exclude depth in advance, you are not being rational.
- ° Depth that 'has lost the way' also loses itself easily. Then it is no longer depth, but plain superficiality in a different form.

Why is this important for you and many others? In short: truth lasts the longest. If you are involved with health and wellbeing, whether it's yours or others', then this is of paramount importance. If, e.g. you have chronic tension headache and you only fight the pain, without taking into account the factors that lie behind, then these factors can increase in due time. Similarly with a lot of other complaints. If you don't consider the whole picture, and especially also where you fit in in this picture, then you run the risk that the complaints continue a long time and even augment. To the extent that a symptom is a 'shouting for attention from within', you will end up in a vicious circle. In such vicious circles. They can only be set free from this by taking into account serious depth.

Depth without rationality is like opium for the people.

fighting the pain you suppress the calling, causing that-what-calls inside yourself to feel the need to even shout louder. As a consequence: more pain. A large number of people are caught in

This does not mean analyzing and digging in yourself in order to look for 'the hidden cause'. It does mean listening to your 'deeper self'¹. This is exactly where Aurelis comes into the picture. To explain this we will dwell on the term 'Aurelis' itself. This is an acronym consisting of:

¹ 'The deeper self': that part of the psyche that is the source of joy de vivre and deep motivation and that through the processing of deeper meaning (such as at stress, chronic anger, hope, anxiety, positive and negative patterns of expectation, patterns of experiencing...) also influences many integrally or partially 'autonomous' bodily functions such as hunger, tiredness, pain threshold, respiration, chronic muscular tensions, hormonal fluctuations, immunological reactions, etc.

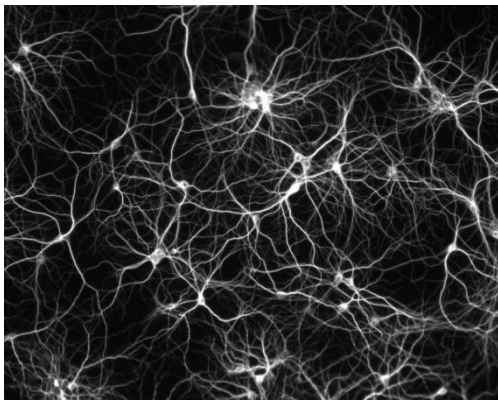


- ° Autosuggestion: focused communication with the 'deeper self', workable for everyone in an effective and non-aggressive way.
- ° Relaxation: a reduction of contradictory tensions within yourself, between ego-motivations and deeper motivations, between ego and deeper self. This way you will be in agreement with the aims you have chosen yourself.
- ° Inner Strength: the possibility to reach specific goals through autosuggestion and relaxation.

Let's now continue to look for this 'deeper self'. We focus on a profound aspect of ourselves with which we are confronted the whole time. You could even say: this is the most profound aspect that exists. And at the same time also a very strange aspect, in the sense that it seldom comes to attention, although it has precisely a lot to do with this attention itself. This is: the origin of a thought.

On the origin of a thought

This chapter is a way to learn to appreciate the unconscious thinking ('deeper self'). This plays a major role in ALL your doings, including health, (psychosomatic) getting-ill and then getting-well again. These insights bring you closer to a good knowledge of a lot of issues from the world of illness and health that would otherwise stay mysteries.



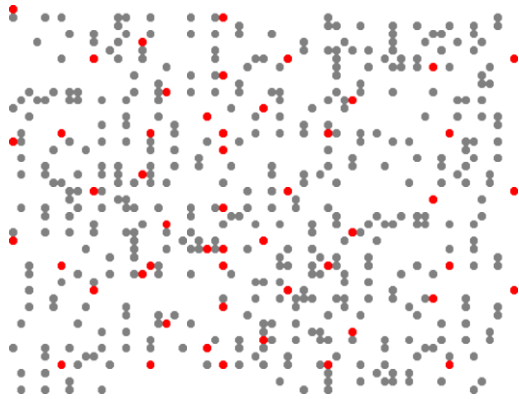
(neurons and their connections to each other)

The following is very schematic. Naturally, reality is much more complex. Let us start from this fact: on average the human brain has about 100 billion neurons. To give you an idea: if we could add all possible combinations of connections in one person's brain, the result would be a higher number than the number of atoms in the universe we know!

At one specific moment (now, e.g.) a number of neurons are active under your skull (*action potentials*). A number of others are less active or not at all. Every brain cell has links with a few hundred other brain cells (on average). Some of these links are facilitating: if neuron A is active, it will try to make neuron B active too. Other links are inhibiting: if neuron A is active, it will just try to make neuron B *less* active.



In this way there are a large number of possible 'patterns' of neurons present in this entity. Of course not all of them are active at the same time. A pattern can be seen as a number of neurons that can be active together at one moment and that can also stay active for a while because the cells of the pattern facilitate each other: they help each other stay active. A pattern is visible when it 'lights up'. Otherwise it is almost impossible to verify whether it exists.



(example of a pattern: red dots are active neurons)

If a pattern is active in your brain you have 'the thought that belongs to that pattern'. Let me explain with a few examples. A certain pattern e.g. equals 'beer' (i.e. the thought of 'beer'). Another pattern could equal 'tree' or 'grandma'. Or your own grandma who may have passed away precisely one year ago. A pattern can equal 'your', another 'one year'. And another still 'passed away'. Etc. In this way all kinds of patterns constantly light up in your brain (and thus in your 'mind') ... that usually extinguish quickly in order to make room for other patterns. This is the stream of thoughts that is so familiar to all of us. A pattern can 'overlap' with another. I.e.: a number of facilitating brain cells from one pattern also facilitate the other pattern, enabling the latter to light up. E.g. I move faster from 'beer' to 'pint' than to 'grandma', unless I maybe watched my grandma drinking too much beer. What I describe here happens very fast.

Thoughts flow into other thoughts. Consciousness looks at this.

To make things easier we can consider the formation of a pattern as a 'crystallization'. Small 'crystals' (= separate thoughts) are being formed continuously. At least hundreds of such crystals since you started reading this text! It happens indeed very fast. However, not all crystals which start being formed come to consciousness. In most cases the forming of a crystal peters out before consciousness is reached. The neurons that are e.g. active for only a very short time (too temporary to grow into a crystal of consciousness, cooperate in activating other neurons. The latter can then in turn also quickly peter out or they can further crystallize into conscious thoughts.

A lot of what happens inside the brain thus happens in an unconscious way. I.e.: through patterns that do not come to consciousness because: too short, too small, too large, too vague activity... E.g. someone gets up from his chair and goes to another room. This person is not at all times aware of which muscles he uses for this. His brain ('central nervous system') knows and directs the whole matter constantly. Walking is in itself a very complex happening. Add to this the keeping of balance, the taking into account various matters of the environment ... In the meantime the person is consciously aware of only a few elements.



We now know –thanks to much scientific research - that this goes a lot further. If, e.g., the person unexpectedly meets an object that he can trip over, he will quickly step aside. Well, we know that he starts to ‘step aside’ half a second before consciously becoming aware of the object. The subconscious has already noticed the object, has decided to step aside and has already started the movement. A much more complex example is probably familiar to you. It sometimes happens that someone is driving a car and suddenly notices that he has driven much further than he assumed. The route between the last conscious observation and the actual place has ‘escaped’ his consciousness. He cannot but notice that his consciousness must indeed be a good chauffeur! Consciousness is not needed for a complex *meaning*.

The subconscious processes an abundance of complex information. The whole day long.

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Now that we know how every specific thought ‘grows’ or ‘crystallizes’ from subconscious to consciousness, we are able to enlarge our horizon.

On body and mind

Every thought is coupled with the kindling of a pattern of brain cells. Put differently: every movement of thinking is coupled with a movement of the brain. At the same time. The one does not cause the other (since this would require a time difference, however small). In doing so we get to something very simple which can be overlooked a long time, namely: one IS the other.

Thus: body and mind are not 2 separate elements of a bigger whole, named ‘human being’. These are roughly 2 ways of looking at the same. There is a physical way of looking at the phenomenon ‘human’, and there is a mental way of looking at the phenomenon ‘human’. That which is being looked at, is the same in both cases. Thus there is truly a one-ness of body and mind that reaches much further than ‘2 elements in 1 whole’. This at once explains in an elegant way how something mental (like watching someone yawning) can ‘have an impact’ on something physical (yawning). Namely, there is no such influence because: the psychological IS at the same time also something physical.

This insight enables us to understand how in general ‘suggestion’ (something mental) can have an influence on the body. As e.g. when listening to an Aurelis session. Listening to a session IS at the same time the moving of brain cells. If the correct brain cells begin to move, e.g. those of a pain centre in the brain, then they will automatically see to it that other parts of the body will be influenced too. The effect is direct. No hocus-pocus. It is a completely natural and understandable happening.

Seeing is believing. Modern research shows the brain reacting to suggestion.

Consequently, it is very logical what we see happening in modern brain research (FMRI, SPECT) when the inside of the human brain of living people is filmed. If someone takes a placebo-painkiller², we see the brain actually react in the centres involved with pain processing. Moreover, the way in which we see the brain react on a placebo, largely coincides with the way in which it reacts on a painkiller. The pain reduction that someone

² placebo-painkiller: one takes a ‘sugar pill’ with the suggestion that it would be a powerful painkiller.



experiences in taking a placebo is therefore not just built on sand. It is real. Equally visible, photographable, material as the effect of a painkiller. Well, the placebo-effect is – as we will see – a form of suggestion.

This also casts a different light on whether or not being ‘between the ears’ of e.g. chronic pain, chronic fatigue or such. It is precisely in your brain that you perceive pain or fatigue. So it is *always* between the ears. If someone *feels* pain, then that pain is real. Just as real and materially visible – with the right instruments – whether that pain has a material origin or a mental cause. Nevertheless, this mental cause is also again just as well ‘material’. It simply depends on how you consider it. A lot of the discussion about “is it mental or is it real?” is completely redundant.

Also concerning treatment the consequences are huge. Let us elaborate on this in view of the placebo-effect.

Placebo: suggestion behind the screen

Two or three placebo pills are more effective than one pill. A larger placebo pill works better than a small one. A placebo pill with a branded name on works better than exactly the same pill without a name. A placebo injection is more effective than a pill. Already in the Middle Ages did quacks on the market know that a concoction with a bad taste had seemingly more effect than one without a bad taste. It enhances the expectation. It all comes down to this. The higher the expectation (the ‘belief in the pill’), the better the placebo ‘works.’

One does not need a placebo to notice the power hidden behind the placebo effect. Researchers did the following interesting experiments: in a hospital a painkiller is secretly added in a patient’s drip. It is noticed that, in doing so, the patient experiences much less pain reduction than someone who *knows* that he is being administered a painkiller. Similar experiments with tranquillizers (such as diazepam, brand name Valium) show a large to very large difference. It seems that the patient has to ‘know’ (consciously or unconsciously) that he takes the drug in order to have an effect. This clearly demonstrates that the psyche’s influence on health and wellbeing is way bigger than presumed! The idea that one or other drug or procedure would be ‘too powerful to be a placebo’ does not stand up to scrutiny.

If a patient is unaware of taking a drug, then the effect is much smaller. Or simply disappears.

It may remind one of ‘Plato’s cave’. In this classic Greek story people were chained in a cave with their backs turned to the exit, facing a wall. On this wall they saw the shadows of what happened outside. They thought that these shadow were reality. Of course, reality happened behind them. These people would be able to notice all kinds of patterns and do research (‘evidence’). When one shadow ‘collides’ with the other, then the other moves. Only: shadows do not collide.

Placebo gives the ‘expectation’ that there will be an effect. If someone knows that he is taking a pure placebo (type sugar pill), then it has no effect. If one lies to this person that it is a painkiller, then it does have an effect. If the effect is emphasized, then it is even larger. This is scientifically proven. If, in ‘Plato’s cave’, one looks

In Plato’s cave shadows collide ... in an illusion.



at shadows on a wall, then all kinds of shadows can be seen ‘colliding’. Only: the real world is present elsewhere. In this case: within the person himself.

The placebo effect is paramount. In the world of voodoo it is mere expectation (a very negative one) that can cause someone to literally *die*. Therefore: extremely powerful! Many scientists agree that the placebo effect accounts for in average of about half of the effectiveness of all Western medication together. Needless to say, this still leaves a lot of room to pharmacology. We should be pleased to have medicines!

Nevertheless, the power behind the placebo effect itself has to be taken very seriously. This is the power of the mind. Better: of the ‘deeper self’. The placebo effect is not an effect of conscious thought. I.e.: it is impossible to consciously *make* a placebo effect happen. It is possible to consciously take a pill. But in a strict sense the placebo effect itself is a result of *unconscious* processing. Therefore it is necessary to keep the sugary truth from the patient (or subject) for the placebo effect to happen. This in order to steer clear of consciousness and to push the ‘correct message’ directly into the subconscious. Although the placebo is a form of suggestion, it takes place behind a screen as it were. In doing so it merely brings a straightforward, rather superficial message. This, together with the necessary ‘deceit’ puts the placebo in a less positive daylight. A major disadvantage is that it does not respect the person himself, thus reducing the latter’s own ‘inner strength’. If this power can be attained in a more open and flexible way, then this is certainly to be preferred. Further on we will see that there are also other advantages.

The placebo effect eventually points towards the enormous power of the ‘deeper self.’

The meaning of a symptom

In the domain of health, ‘symptom’ is usually associated with the expression of a disorder, of a ‘disease’. Of course, that is what medicine is for. Aurelis is not medicine. It should definitely not take the place of medicine. Or the other way round, as a matter of fact. Aurelis is about something different: that what lies behind, beyond yourself. This can hardly be called ‘disease’. This is you yourself. There is no ‘curing’. There is ‘growing’. The latter is (much) more positive and should thus be preferred. The difference can indeed be subtle and depends on how you look at it. You should always take into account a possible underlying disorder that can and (mostly) should be treated medically.

Aurelis is not medicine. Medicine is not Aurelis. Both earn their own space.

It is often difficult to determine when a symptom is an expression of one or the other, especially since it can be both at the same time. E.g. a ‘weak spot’ physically speaking can also be the spot in which mental suffering expresses itself. Also, the physically ‘weak spot’ in itself can be the result of an even deeper cause, physical or mental. The fact that a cause is found does not mean that this is the only true cause.

Except for more or less 2 categories (remedies against bacteria and other foreign organisms and remedies against one’s own cancer cells), all modern western medicines are symptomatic. I.e. : they

Subduing a symptom is not OK if the symptom has a deeper meaning.



only alleviate/ subdue symptoms. Strictly speaking they are not medicines. This does not mean that they are necessarily wrong. They can save lives by temporarily subduing symptoms that would otherwise lead to death. Subduing symptoms is OK if those symptoms merely cause trouble and have no positive goal.

As a matter of fact, a psychosomatic symptom is by definition an expression of a mental suffering that lies behind. The symptom itself can then be alleviated in one of only two different ways: either the symptom in itself is repressed, or that what lies behind is taken at heart (or both at the same time of course). The first is usually called ‘symptomatic’. The second is more aimed at causality. This choice has clear and often important consequences. A mere symptomatic healing has no depth. With psychosomatic suffering you can always ask whether something essential is lacking. What is the importance of ‘depth’? What is the importance of deep motivation, of inspiration, of the being-present-in-this-world-as-a-complete-person, enjoying and communicating with each other as such?

Become a symptom listener.
Become a symptom whisperer.

In Aurelis the symptom is seen as an entrance gate. This *seems* ‘symptomatic’. Isn’t the symptom dealt with here? Yes it is, but in a completely different way. The symptom is not subdued. It is put in the centre.. It is being listened to. Especially to its deep meaning. At the same time a symptom can be considered as a kind of tunnel to your deeper self. I.e.: two-way traffic. Through this tunnel you can take care of the communication with your *deeper self*. This way it is possible to bring the conscious and unconscious thinking closer together. You can connect your Self (‘deeper self’) again, thus reducing the tension inside you (Relaxation) and no longer needing the symptom (cry of distress). Or better even: the symptom is then no longer suppressed but transformed, i.e. ‘changed in form’. The energy becomes your positive energy again.

Aurelis: openness, freedom, respect, trustworthiness, depth

In Aurelis you are the centre point. Aurelis sessions are instruments that enable you to realize yourself. Because you (deeper self, complete person) are important - even, ‘indefinitely’ important since ‘indefinitely’ complex – an optimal foundation, which you understand and acknowledge, is essential. This immediately points at the major concern of openness. And so, in all openness you here find the values on which every session is based. They reoccur everywhere:

Openness

Openness is necessary to be critical. The ancient Greek *kritikein* means: making a distinction. Openness is indeed necessary for this. A critical person is not someone who stays closed to anything. A critical person wants to investigate *everything*. As opposed to someone who fences himself off from a domain because it is less ‘knowable’. Such as feelings, depth, ‘the deeper self’ ...

A critical person is an OPEN person.

This also implies not making use of *placebo*, within Aurelis itself. Whereas a placebo pretends to work, it is in fact you yourself who ‘works’. You experience the result of your own expectation. As a matter of fact, it is this power, the power that lurks behind placebo, which is reached through Aurelis. The big difference being that in Aurelis, it happens in openness. And we can never enough



stress the importance of this. In openness we grow ever more into the one we are in fact. This is organic, as everything is in nature. A tree does not become a flower. An animal does not become a plant. Everything in nature grows. It is not possible otherwise. Every moment, everything grows. And still it stays itself. In concordance with this, Aurelis sessions don't make use of placebo. Nothing is pretended. Time after time, you are 'only' invited to the degree that you are ready for it. The door is kept ajar.

In Aurelis openness is central in everything. Open towards the inside, to the 'deeper layers', the unconscious. And from there also openness to the outside, to others, the whole environment. An

Aurelis = open to the inside and from there also much more open to the outside. Open and powerful.

openness that starts from deep down inside, is a much larger openness than one that only starts from outside, thus touching the deeper far less. An openness that starts from deeper, makes someone more sensitive and powerful as well, thus less vulnerable. Vulnerability

and sensitivity do not belong together in this. On the contrary.

Openness is what, if it is all right, empathy and science have in common too. True empathy is the openness from within to the deeper side of someone else. The 'contact' that is thus created is probably even the major factor why a 'therapeutic relationship' in itself can be healing. Aurelis has a lot to offer as such. On the other hand science without openness is a mere pseudo-science. It's true that an experiment is rightly set up in a 'closed world', avoiding random noise as much as possible. For the interpretation only complete openness will do. Of course the quality of scientific proof depends on *both* elements (what tends to be forgotten). From a scientific point of view Aurelis is open to the future. This in contrast to a conscious use of placebo (towards others), which will sooner or later irrevocably belong to the past.

Respect

Or: appreciating yourself, your deeper self, your total self. Your brain and thus your mind is an 'infinitely' complex instrument in which meaning exists in many ways and on many levels. It is safe to say that, in depth, you are 'infinitely' important. 'Infinite' because we simply don't know where it ends. It is indeed also because of this infinity that openness is a prerogative.

Out of respect for the depth of yourself and that of others is it important to handle this in the best possible way.

Respect yourself!

Aurelis' starting point is: a change that comes too much from outside does not lead to a permanent, stable change for the better. So, respecting the deeper is a matter of morality. However, not at the expense of the 'not-deeper', naturally. An enforced knowledge of 'the deeper' points in fact at its eventual coinciding with the totality.

Freedom

Aurelis sessions are made up for optimal freedom. At the same time it is important to stay directed, especially if you use the sessions with a particular goal chosen in advance. The intention of the sessions is not to try and change yourself (change from outside),

Freedom + purposiveness = invitation = suggestion



but to invite your 'deeper' self to grow (change from within). An inviting attitude is the only one that combines freedom with purposiveness. Hence: an invitation is a 'suggestion'. Inviting yourself = autosuggestion. This makes Aurelis very safe to use. You are never brought to something for which you are not completely ready.

This focus on freedom is also to be found in the goals and even the quantity of various sessions. You always have the choice where possible.

Trustworthiness

Given that what Aurelis is all about, and given the fact that a basic trust is essential to this, it is important that you are worth this trust. This basic confidence is in particular: of yourself and in yourself. You can trust the deeper self because you treat it well. Human nature is essentially good, because 'good' comes from nature itself. This also applies to the whole Aurelis project. A certain

Trust yourself!

amount of confidence is of major importance, and also towards efficiency. Rationality, science, and a moral attitude can reconfirm this trust time and again.

Depth

This has already been discussed above. Every session is an invitation, in all openness and respect, to your own depth. Not simply getting rid of a symptom as such, but in a way that takes into account the purpose as well as the whole you. A mere superficial, symptomatic, 'cosmetic' treatment is not the aim.

The seed in the earth

A seed germinates in the earth. It grows and grows. Starting with one cell, it divides in two, then four, then ... It continues like that, from one to 1 million or 1 billion cells. And still the seed is beneath the earth. You watch it from above the ground and see nothing happening. In the meantime incredibly much is going on. Then the seedling appears above ground and continues growing. This has only been made possible by the wonder of what happened before. It is typical of organic growth. It is not a technical happening. It has a large extent of 'as if automatically'. When the plant appears above the surface, you should not pull it, in order not to uproot it. Let further growth happen 'as if automatically'. This will not lead to chaos. A plant is not a technical system, but a natural phenomenon. And so are you.

Organic growth: before you see it happen, an awful lot has happened.

Aurelis is not a kind of medication. Not in the least because it is not one or other chemical substance, but also what philosophy is concerned. The 'deeper self' will not be forced into a straitjacket. The medicinal world considers a human being as a technical system. In contrast to this medication-metaphor Aurelis is based on a growth-metaphor.



For concrete results it is advised to have the discipline to do a daily session for a period of time. In the beginning this resembles watering the seed in the earth regularly. Be confident of yourself. The placebo effect amongst others shows that you are capable of very much. On the one hand we live in a culture in which – for (many) centuries - people got little support for this belief in themselves. To the contrary, as a matter of fact. A perversion of this lies in the interiorization. Eventually one becomes the person who takes away one's belief in oneself. The feeling of not-being-able turns into a feeling of threatened security. Moreover, even a feeling of not-being-allowed (otherwise...!). The result is a huge amount of unhappiness.

Another aspect of this is the appreciation of a change that comes from yourself, especially in the stage of the seed. That is something you can be very proud of, time and again. The biggest reward is then the change itself. By not appreciating this, you risk losing it again sooner or later. And that is, for once, easier done than said... unless you respect what happens, thus respecting your total self. The best support of the seed, the seedling, the plant, and perhaps even the tree, is valuing that the growing occurs as if automatically and that it happens indeed. That it is an actual realization: being actually *allowed* to happen, also if it happens 'as if automatically'. You can then enjoy its beauty, and if appropriate, also the fruit of the tree. It would be a shame to let the fruit perish while you are starving. Or maybe people around you are starving.

Respect the change that comes from inside you!

What Aurelis means for the world

Immense social problems are heading for us (and/or are already here of course), concerning health and how to cope with it. Typical of many of those problems is the degree to which the subconscious is being neglected, as cause as well as 'treatment'. If it is fit to still use the word 'treatment' here. Personally I think not. Aurelis is a kind of hygiene, or better, 'mental hygiene'. Anyway, a treatment has to do with an action towards a goal that is specifically aimed at the curtailing of a problem. Aurelis is a support aimed at another goal: 'personal growth'. Through this all kinds of symptoms can decrease as a side effect. That's a bonus. We have to admit: using Aurelis is less easy than taking a pill. But you get so much more. You even get the most important thing on earth: re-connection with your deeper self!

Regarding this on the social level, we see that the not-being-connected is a cause of countless socially relevant issues. Health issues such as obesity, drug addiction (legal and illegal drugs), depression, chronic pain... Also issues that lie outside of the strict domain of health: aggression, discrimination, political impasses, ego-driven destruction of the environment... The total cost of all these issues on all levels and in all domains is immense, grotesque. Financial as well as human (suffering).

These issues and this suffering can be seen as a pit. Next to this pit is also a pile of possibilities. This is the domain of inspiration, creation, joy of life,... . Looking down from the top of the mountain, the totality is of course an immense pit of the not-realization of all these possibilities. Aurelis can be seen as a form of 'mental hygiene' which enables – individually and socially – the filling of this pit in a

Duurzaamheid vergt voldoende diepgang.

more positive and durable way. Durability requires depth, especially in



the world of health, disease and healing. A symptomatic, and thus non-causal treatment does not *in itself* lead to lasting solutions. In domains of chronic pain, depression etc. we see more and more long duration and relapse. In these domains, Aurelis can be a durable solution. Possibly this is the only way to keep all our health care affordable.

Next to this, we, from Aurelis as organization, try to have relevance in the world, to be a 'driving force' for the better. We want to reach many individuals and are convinced that, with our expertise, we can indeed realize something meaningful. We give attention to scientific development, also because of this science in itself. It's our objective to realize all insights and principles that are continuously being developed through social projects.

In general, Aurelis' aim is to bring 'the deeper self' into this world, in a way that can stand the test of rationality and thus also the test of time. To succeed we can definitely use your help. The best way to help, is to use Aurelis yourself in a good way. If you then, from within yourself, show others *who* you are and that it is *good* and beautiful and fun to be who you are, then you not only help yourself, but us too and eventually this whole world.

Aurelis-ideal: doing good to others by doing good to yourself.