

AURELIS e-booklet 2

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AURELIS in 12 metaphors



A *metaphor* is a kind of figure of speech: “Something stands for something else.” This ‘something else’ often has several meanings. In addition, one or several of these meanings lie at a *deeper* level. In order to fully reach this, you sometimes need to ‘let yourself go’ in a way. This is more similar to the experience of reading a poem than that of reading a newspaper. Therefore, you should take some time for it.

Here, you find a number of AURELIS insights put together in 12 metaphors. These show you briefly and comprehensibly, while at the same time *poetically*, the significance of AURELIS. Also, if you want to explain AURELIS to someone else, it can be helpful to refer to one or a few of these metaphors. In addition, they can enhance your experience while doing an AURELIS session. In other words, they help you in deepening the sessions and so get the full benefit of them. During any session, one of those metaphors can emerge automatically. At that moment, you are inside the metaphor. In this case, you simply let it happen. This metaphor is there to be enjoyed, and in doing so, you allow it to support you.



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1. The top of the flower bud

It is in the nature of a flower bud to blossom, to bloom. This is a beautiful metaphor for the human personality, which also wants to bloom naturally. Everyone has an internal urge to grow. If this urge is well supported (and not thwarted), you become a beautiful person who enjoys life and who also enables other people to enjoy themselves. Who wouldn't wish this?

If the flower bud stands for the total person, the total self, then the top of the flower bud – where the petals meet – is the symbol of this total person's 'ego.' What can strike you is that the ego is a part of the larger whole. It's not a separate thing that is added afterward. Where the ego stops and the rest of the total person begins isn't clear either. Does the top of the flower bud measure one cm, or a half, or two?

Unfortunately, in this metaphor, something special is going on with the top of the flower bud. As it happens, it sometimes clings to itself. It seems like the petals are glued to each other where they come together. They are afraid to 'let go' — fear of the unknown, fear to disappear.

However, the petals can be confident on that point. They can and may lose hold. Let it happen. Trust nature to make something good out of it. Being open to it and then opening oneself for this purpose. When the flower opens, its bud doesn't disappear. Instead, it develops into something bigger and more beautiful. An open flower! When applied to humans, we call this 'consciousness-expanding.' The flower shows itself openly. It enjoys the sunshine on its heart. It leads to a beautiful whole, significant to itself and its surroundings. The top of the flower bud has opened. You can recognize the different parts as pieces of this one large flower. Nothing gets lost. The ego doesn't disappear in the opening. Only an illusion fades: the illusion of the 'mere ego' which only sees itself and not the rest of the flower bud. This illusion – together with the urge to hold on and the fear or aversion to letting go – is the cause of much human suffering, as we will see later.

An AURELIS session is, over and over again, an invitation to 'open up' at the pace of the complete flower. When the top of the flower bud receives this invitation, it will become gentler each time, kinder for its totality. Sooner or later – step by step – a miracle happens.



2. The ship and the ocean

Imagine: from childhood onwards, you have been locked up in the hull of a ship. You even have forgotten the fact that once you were *not* here. There are no portholes to look outside. The ship is sailing on the high seas, but you are not aware of this. As far as you know, you're living in a room on the mainland.

In this room, all kinds of objects have their place, and different things are going on. A chandelier at the ceiling sways back and forth. Objects are moving. The water in a glass usually doesn't stay still... Sometimes, unfortunate things happen. A plate falls out of a cupboard... All of this seems normal to you, the world as it is. And then you can search and find explanations within this world for everything that happens here. If this, then that. You also keep a lot of room for 'chance,' simply the things you haven't found an explanation for yet. Eventually, everything gets its place. It is an almost mathematically perfect whole...

Still, the ship is actually sailing the ocean. Sometimes it's calm. Sometimes, there are large waves. Sometimes, there is a storm at sea. All of this affects what happens inside the hull of the ship. But you don't know that. You are imprisoned, and you can/may not even take a look on deck.

This place is symbolic of a *mere conscious way of thinking* in which everything is very tidy, like an almost mathematically perfect whole. Everything here is understandable with the help of clearly defined terms. Everything, including yourself, seems like a mechanical whole that doesn't need an outside.

But it is a cheese with large holes. What happens inside this space of conscious thinking can be understood much better by taking into account the larger whole of the 'total self.' Yet there's more: this larger whole gives the ship its very sense. Without this insight, the boat is out of control. In fact, it simply floats around and doesn't go anywhere. When it storms, accidents happen. With a broader view, most of these misfortunes can be avoided. Someone suffers from chronic fatigue, depression, an anxiety disorder,... These are not 'unfortunate things simply happening' in this space. Symbols have depth. The sea pre-eminently is a symbol of the deeper side: thinking *beyond* purely limited, superficial terms. The sea is difficult to grasp, but it is real. Reality (this is, who you are) is both the ship and the sea, conscious as well as non-conscious thinking, feeling,... at the same time. Those who grasp this well have a lot more possibilities.

An AURELIS session is a way to come in touch with the 'sea inside yourself.' You get access to the deck of your ship. This ship is you. Because of this, you obtain a lot more possibilities. This is your inner strength (the 'Inner Strength' in AURELIS). You can enjoy the beauty of the immense ocean. This ocean is you. You are sailing on yourself. Never allow yourself to get locked up again!



3. Small lights and the glow behind

Lights. Like stars in a nocturnal sky. When you look at them carefully, you can see them increase. However, when you watch them even closer, you can notice something else between these metaphorical lights. What first seemed completely dark turns out not to be so. More and more, you can see now that a very gentle glow is present behind the lights. What first seemed pitch-black gives light itself. What first seemed 'nothing' is full of ethereal, luminous substance. It's precisely the starry lights that caused 'light pollution,' as a result of which we couldn't see what lay behind.

The small lights are more or less defined terms (ideas, feelings) that appear in consciousness and disappear later on. What lies behind is a non-conscious pattern-way of 'thinking,' in which the patterns are less and less defined as one goes further into the matter.

Let us now set out for the lights. Then we can see something special. Namely, the starry lights themselves don't give light but are just little pass-throughs of the light from the glow behind. So there's only one thing that provides light and which we didn't see at first. When we get closer, passing the lights themselves and the light pollution, and after having adjusted our eyes to this 'darkness,' we end up in a bright space. We are inside the glow as if in a luminous cloud. It's impossible to determine where the light comes from. It seems to come from everywhere. In short, there is less form present. Nevertheless, there is more meaning.

Back to where we started from. We watch the lights from a far distance. Naturally, we look, through this metaphor, again at ourselves. The lights are like motivations that are clearly visible. We 'know why we do what we do.' Over and over again, in all possible situations and research, the deeper (and thus more real) motivations turn out to be different — less seizable, more cloud-like... more like a glow behind. 'Human energy,' the energy which is said to drive us to act energetically, *is* this deeper motivation. The lights-motivations do not give any light themselves. They have no energy themselves. If we concentrate on them as if they are the *source* of energy, then we could well end up empty-handed. Without energy. As in chronic fatigue. The energy is still there, as usual — lots of it. But it's unreachable. Every attempt to seize some of it *as if* it were a light merely gives more light pollution.

Empathy. Watching the lights is important. Watching the glow that lies behind them is much *more* important. If the lights prevent this, it is even better to dim them now and then — a good exercise. In a (psycho)therapeutic relationship, we see that empathy is eventually the only thing that works. Of course.

An Aurelis session is a way to somehow dim the lights (relaxation) on the one hand and effectively pay some attention to what lies behind (autosuggestion) on the other hand — not the 'nothingness' in it, but a glow of that which truly gives light, which is also the only thing to do so in fact. An Aurelis coaching is the flowing of empathy together with the deepening, of the possibility to realize the glow.



4. The tension on the flower bud

Back to the metaphor of the flower bud that opens to a beautiful flower whether or not in its natural manner. This is the 'total person' who, yes or no, realizes himself in life. When the top of the flower bud (the mere ego) clings on to itself, for most flowers, the tension increases, and little cracks start to appear on the flower bud. What is best seen as the cause of the problem: the not opening of the flower bud or the increase of the tension? A lot of what's going on in Western medicine depends on this question. Whether or not one ignores the opening of the flower bud, one only sees the problem in the tension. In that case, the therapy only focuses on reducing the tension. An easy solution, in the metaphor of the flower bud, consists of putting an iron ring around the flower bud. The ring takes over the tension. No new cracks appear. Even better: as a precaution, iron rings can be put around all flower buds. Wonderful, so to speak.

Of course, this way, the possibility that a flower opens disappears. There are no more cracks. Neither is there a beautiful open flower. No pollen or pistil. No nectar for the bees. No beauty to enjoy.

This, in translation, is purely symptomatic therapy. This is, therapy which merely has the intention to reduce the symptom without considering the possible meaning of it. It may sound strange, but with the exception of a few broad groups (antibiotics, chemotherapeutics), all Western medicines are located in this pharmacist's bottle. Beware: sometimes, they save the flower's life! Nevertheless, they often prevent the flower from blossoming.

Let's look back at the tension. Its original aim is to open the flower. Hereto, a small tension is required. So, in the beginning, the tension actually starts as something positive. It only becomes negative because of counter-tension. We already came across the latter in the metaphor of the flower bud. Symptomatic therapy on its own doesn't create counter-tension. It is nevertheless present in the same philosophy, namely in not accepting the tension and ignoring its aim. By making the tension meaningless, the objective gets lost. The tension is no disease unless it is turned into one... by counter-tension. Overall, it's a strange business.

Most medicines don't cure anything. On the other hand, causing the flower to open up is no therapy at all. No disease or symptom is treated because, in this setting, there are none. Therefore, it's no medicine.

The real danger of the iron ring is that it makes you dependent. Without the ring, the tension immediately becomes much more significant. If you remove it too quickly, the opening doesn't happen naturally. When, out of frustration, you fiddle at the flower bud in order to open it, you'll damage the flower. It can only happen in a natural way and preferably with the correct support.

An AURELIS session is a support for the opening of the flower bud inside yourself. A small amount of tension may definitely be appreciated. A large amount is never necessary. Anyway, try not to get into a fight with it. AURELIS sessions are always composed in a very kind way. The intention is also efficiency. Only in utter kindness will you get a beautiful open flower!



5. Only the plants themselves are able to grow.

The non-conscious is nature within you, the most natural part of your psyche. Therefore, it is interesting to approach it naturally. Sometimes, a completely different approach can be seen: the non-conscious as a kind of Meccano-set, a rather simplistic collection of levers, coupling systems, and such. In reality, it is much too complex for this. Therefore, the Aurelis philosophy is one of organic growth. The non-conscious is then seen as a garden, whereas conscious thinking is a special kind of gardener. As a matter of fact, he is also a small part of the garden, but let's stick to the metaphor.

OK. As a gardener, you can do a lot: weeding, watering, etc. The only thing you cannot do for the plants is their growing. Growing happens only *as if by itself*. This implies a natural occurrence. It is not similar to *automatic*. In *automatic*, there's something that overlooks this natural phenomenon. It makes 'as if by itself' impossible. Often, people find the latter more difficult than the first and make a lot of effort to reach 'automatic.' Naturally, this is self-contradictory because it ignores the reality of the garden.

The function of the gardener is essential. A good gardener knows what his abilities are. He is aware of the part he plays in the whole. For example, if he pulls at a plant, he may get the impression that the plant grows. However, the plant will be uprooted. The dissociation of the plant with the earth is then immense. Growth? No longer possible. A steep price for a minor and temporary 'progress.' If you consider it this way, it seems surprising that this happens so frequently. The reason, again, lies in ignoring the reality of the garden.

Everything is about 'growing.' If this cannot happen nicely, it will happen less nicely. What nature is after, in the first place, is growth, not your comfort. Is this good? Is it bad? Let's say it is what it is. Nature couldn't care less for a sort of self-imprinted right to comfort. Even further, if you don't allow a less pleasant way of growth, you risk receiving an even less pleasant way. We don't know exactly *how* far this reaches, but it could as well go very far. Risk of cancer? Fibromyalgia? Setback in multiple sclerosis? In 100 years, people may look back, thinking: "How could they miss this?" No one can now know that this will not be the case. But do we really have to wait for another 100 years, or can we take the trouble to have at least a good look? Let's value who we are: a product of nature. Growth is our nature.

An Aurelis session is taking care of the natural organism that you are in the way of a good gardener. You nourish, etc., by means of the sessions — another direction. You want the plant to grow upwards, whereas you aim downwards. Towards the roots because they, too, are essential. This may sometimes seem the wrong direction for those who think of health in a mechanical (or pharmacological) rather than organic way.



6. A tree always grows perfectly.

Whether a tree stands on its own or in a forest, no matter how it grows, it's always perfect. It's beautiful to look at. *At the same time*, it's as functional as possible. Nature adapts itself to all possible circumstances, although the latter are usually not perfect. Still, the answer to them is always 'perfect.' The tree is itself, as well as possible. Waiting for the ideal circumstances to start living fully isn't what life itself does. Actually, it just goes for it. There is no sophisticated strategy behind it. It simply is like this.

This is an excellent lesson for all of us. Doing your best is good enough. It's even perfect. The circumstances – external as well as internal – are the setting in which 'perfection' can be reached. We don't have to strive for a kind of perfection that does not belong to who we are — one more reason always to appreciate change from the inside. As long as we respect nature in ourselves, this nature itself will take care of natural growth. And this is automatically perfect. For one person, in a certain way; for another one, maybe in a totally different manner. Yet it's always the manner typical of that person. We can put our trust in that. We can let it happen as if by itself.

This means that we should partly let it go. Nature always knows huge variations. No tree is the same size as another one or has the same number of leaves or roots. Each tree is unique, just like each person is. When you invite something to grow inside yourself, this growth always turns out differently in each person. This can get a little frustrating for someone who has a more mechanical idea about himself. "How many days will it take to make this or that happen?" Sorry, this is always very variable. But when one *lets* it happen, it will always occur at the *right* time. This can go very fast or might take some time, especially when you merely look at the symptom. In that case, your symptom probably has a specific meaning, an intention in itself, a question worth asking for a long time. The symptom may be annoying. But this can precisely be the intention. This intention is perfect... in view of the circumstances. Those circumstances are the reason why something perfect expresses itself as annoying. A part of the circumstances can lie in the fight against the expression of the intention. This can be pretty far-reaching: in many cases, suffering from pain/tinnitus/depression can partly be the consequence of fighting *against* the pain/tinnitus/depression. This also conforms with the scientific findings in these domains.

An AURELIS session is a way of encouraging nature inside yourself to grow naturally. Given the circumstances, this will always be different and fit you 'perfectly.' You can have total confidence in this. This confidence itself is also an essential source of 'food, water and light' necessary for your nature. Your confidence (this is, in yourself) increases the chance of a good, beautiful, and fast improvement. If you wish, you can call this 'healing.'



7. Beware of ‘depth’ that is as an iron pin...

... piercing your ‘soul’ and that is not cloud-like, enveloping you as a haze.

Sharp metaphor: ‘depth as an iron pin.’ This expresses that depth is not necessarily always OK. Depth is not a safeguard for whatever. Even more, because it has to do with the deeper part of you, it is most important that it is of high quality. An extreme example of a negative experience with depth is the way in which drugs are often used for the kick. It can be compared with benji-jumping. Is this deep? Yes. For a short while. Then there’s the rebound. Importantly, apart from the kick, there is not much to it. It’s an utterly wrongful use of depth with the expected nasty results. The pin hurts the ‘soul’ until it is scarred and callous.

There are also less extreme examples of depth as an iron pin, from thinking positively to autosuggestion presented or used in a hardly qualitative way. This does indeed matter. It’s about the most important thing on earth! Quality is imperative, as is the openness about this and about the principles behind how it is brought. Is there a strong striving for openness, truth, kindness? Is there any respect for the totality of the human being? Is a change pursued from outside or from inside?

In this metaphor, the pin is set against a cloud that envelops you as a haze. This is a cloud that, without any aggression, touches/invites the deeper here and there. In case you are not ready for change yet, the cloud will pass on. You may feel being touched, but there is no change. You see: change only comes from within and at its own rate — i.e., kind, respectful, with complete non-aggression. If the aim is only the change-in-itself, then this is probably not the most efficient way in the short run. It’s an essential choice, even an *existential* choice, about “to be or not to be.” Rest assured. Nature in you chooses “to be” — even if it hurts. Some comfort: it doesn’t hurt more than you allow it to.

A pure placebo (sugar in a tablet) can be very effective. In other words, not the placebo itself, of course, but the suggestion that is administered together with it. This is often very powerful, e.g., in a painkiller-placebo: on average more than 50% of the effect of a real pill! This power, too is, the power of depth. The latter is necessary for change (in this case, less pain). Is this the depth of a cloud or a pin? If the placebo is (as usual) brought/used as a kind of wonder pill with the idea “This works for me, and I don’t need to do anything myself,” then it is indeed a pin with a nasty side-effect: the losing/hardening of the most crucial part of yourself!

An Aurelis session is a cloud that invites you again and again. Autosuggestion literally means an invitation of/to yourself. Much attention is being paid to the production. Naturally, it also depends on the quality with which the listener lets himself be touched and reacts. The actual ‘communication with the deeper’ happens entirely inside you. I hope that these metaphors make this a little easier.



8. The mikado sticks

You are probably acquainted with the game: a number of thin wooden sticks are thrown into a jumble. The trick is then to lift each stick without moving any of the others. We are now only looking at the sticks that lie in chaos. These sticks lie in a 'relaxed' condition. No effort is needed to let them lie as they are. They are completely relaxed. OK. Now, we put all the sticks nicely in the same direction. Again, they are completely relaxed. Nevertheless, there is a huge difference compared to the first situation.

These sticks are examples of all kinds of motivations on the surface and in the deeper layers of a person. In a normal situation, they lie jumbled. Additionally, they are in constant motion in relation to each other. Of course, this is allowed. It adds life; it's dynamic. But in a certain way, it is precisely *not* dynamic. The chaos is a constant movement in itself, but it makes a change of the totality as a *whole* more difficult. And the latter is also needed more than once. Imagine you – as a whole – are stuck in a groove of excessive eating from which you want to escape. Your mirror and your physician tell you that you've reached a limit if you still desire to have many good years ahead. And you agree. What now? The strength of jumbled sticks is not very large. The strength of a number of sticks lying in the same direction is much larger.

Relaxation of the sticks helps. And then: a 'deep' relaxation. This is the relaxation that can be found in AU-REL-IS: the reduction of the tension between merely conscious and deeper motivations. This is also acceptance. A practical example: you accept yourself the way you are with overweight and excessive eating and with your desire to slim. Every frustration about being overweight, and maybe also the frustration connected to dieting, brings chaos to the sticks. Moreover, a fight with your deeper self increases the chance of later depression or psychosomatics. Acceptance grants freedom to a powerful desire in the direction of that desire. The goal of this desire is thus much more accessible to reach. Surprisingly easy, as a matter of fact. That is not amazing: everything you have to do in order to eat less is to... eat less. If all your motivations more or less point in the same direction, then this goes as by itself. You get a spontaneous flow of energy. The goal attracts you as a magnet. In a 'normal' situation, the sticks are very chaotic and even thwart each other. A lot of energy gets scattered as light in a prism of frosted glass. In deep relaxation, you as a *total person* (!) decide the direction of the sticks... and you go for it.

An AURELIS session is a way of pointing the sticks within yourself more and more in a direction chosen by you. You can enjoy the chaos. You can also appreciate the vigor of deep motivation that does not scatter any energy or drain it from you — quite the reverse.



9. Wings versus catapult

Imagine a giant catapult. So big that it can throw a person through the air. One moment, it seems that this person flies. Disappointment follows shortly after. It was too good to be true. What happens? Another (or the same) catapult comes by, and everything starts over again. Apparently, the idea of flying, even only for a short while, is strong enough to risk the throw.

This is about change (from inside, on your own, with your wings) versus being changed (being thrown by something external, something instrumental, a catapult). The first is like a good form of *autosuggestion*. The second is like *instrumentally thinking positively*. There is a gradual transition between both. This metaphor opposes extremes to each other. Another example: if we see empathy in the first case, we can see placebo in the second. Or: deep internal motivation here, external motivation (as is often the case with motivational speaking) there. In the former, inner strength is appreciated. In the latter, it is ignored, discriminated or abused.

A catapult doesn't give wings. The 'flying' is an illusion. At a price because the falling often involves bruises. Sure, there are different varieties of catapults, but the final result is more or less the same. Finally, it is concluded that 'flying' is what is attained that way. In doing so, the natural wings get lost or broken. Moreover, we don't take the trouble anymore. The urge to fly stays. Result: an attachment or even addiction to catapulting. It is a vicious circle: the urge upwards keeps people more and more down. Well...

People are like birds. They have wings by nature. In a spiritual sense, anyway. People have countless possibilities inside that they are hardly aware of. This lack of awareness has different causes: historical, educational, motivational... It all plays a part. From an optimistic viewpoint, there are many possibilities as well to invite these wings to full development. Learning to work with wings always requires a personal effort, too. It's a transformation, not into someone else but into who you've always been. It's also a matter of durability. You don't fall back to the ground after a short time. On the contrary, reaching a specific goal is only an in-between stage towards more. Catapults become obsolete. People do it themselves. Not everyone for himself, but precisely in a much larger feeling of community. This, too, is a characteristic of the real (!) flying. It's a philosophy, a way of being. From above, it's easier to see the others as they are. You notice how they are trying down there. You meet them in the sky. It doesn't matter who is 'better.' Everyone has the well-being of everyone as a goal. That is what we *are able* to achieve... if the wings are mighty.

An AURELIS session is, over and over again, an invitation to the growth of your spiritual wings. There are a large number of different invitations (domains, sessions) that shed light on various aspects from different directions. By finding the right way (guided by a coach or by LISA), you gradually move towards spreading your wings.



10. Two ways to turn a square into a circle

Imagine we have a square, and we want a circle. We like a circle more. Or we find it more efficient or something similar. Anyway, a circle. OK. How do we proceed?

There are two ways. We can chop off pieces from a square. We keep on chopping until we are left with something that resembles a circle. Perhaps we want a better circle still. We'll chop a few more bits. Finally, we'll chop away the most significant part, keeping a small circle that will comply with, for instance, the world of grown-ups... but the child has gone.

That's the first way. The second is radically different. We now enlarge the square from the inside out. Imagine a small pump we can use to inflate the square. The pressure in the square becomes somewhat bigger — without exaggerating, of course. We are patient. It's more of an invitation — nevertheless, an effective one. The square expands a little at its own pace. Whenever we see it's OK, we add some air. In one square, this may go faster than in another one. No problem. Only if we keep going will we know that it will turn out right, eventually. The square becomes rounder by nature. We needn't even bother much. It happens as if by itself. It is the same as the phenomenon that makes, e.g., fat globules in the soup round and not square. Nature is fond of circles and dots. The moon is a ball, and so is the sun. Nature likes circles, and so do we. That's a bonus.

Two ways to make a circle — with major differences. The first way is to get a small circle with edges that are always milled. Besides, we hurt the square. Chopping is horribly (!) aggressive. The square will never get over this. I still say 'square' because even with its round shape, it will still consider itself as a (failed) square. It didn't become a circle *by itself*. It may as well distrust all circle-talk and meanings for life because of this experience... With the second way, we didn't take anything away from the square. We added something. Beware: we did not pull the outline. The growth of the circle happened from the inside. In fact, we didn't really inflate it either. We only helped what was already there in being more itself.

In my view, people are made to become ever-large circles. Large circles easily overlap with other circles. Small circles collide, like billiard balls. They are greedy for their own space. And they need to, as it is all that's left for them.

An AURELIS session is an invitation, each time from within, to become larger into a big circle. In that large circle, there's a lot of room for positive things that we can bring to the others. Everything happens by itself. If many circles keep on growing bigger, the world will become a better place.



11. Driving on 'thin' ice

Driving a car on ice – or simply on a slippery road – requires a somewhat particular driving skill. There's something in it that goes against the obvious reactions. When you start skidding, you are inclined to turn the wheel firmly in the 'right' direction. At that moment, you lose control even more, and the car keeps skidding further in the direction that the skidding started. Slamming on the brakes won't do any good, either. Result: accident.

We can see it this way: a direct grab for control causes you to lose control on a larger scale. In contrast, this is precisely the control that leads to the final result. This reaction is wrong. By nature, we have not been made to drive cars, but to run away quickly from the direction where danger turns up. Our nature has been deceived. The solution lies in a broader pattern of thinking: not in terms of 'I' as a unity, but of 'I + car' as a unity. In order to keep control of the whole, we have to think along with the car. Don't turn the wheel, but keep steering in the direction of the vehicle. Keep a grip on the road. From there, you (as a whole) can look for a good strategy. By letting *direct* control (self, self, self) go more or less, we acquire more considerable control. By taking a wide bend, we reach the destination, i.e., *next* to the tree.

'Control' is not a dirty word. However, direct control can be scary because it hinders something much more valuable that you do as a *total person*. Here, we get out of the car metaphor. The driver is the pure ego. Driver + car is the total person. And even though nature has had thousands of years of experience with it, we are still not made to act as pure ego or to ignore the larger whole. We *are* this larger whole. And we will probably stay so forever.

This can be a matter of life or death. If you are only willing to take into account your pure ego, you act with yourself as a driver with his car... with eyes shut. This can only end in disaster! We see this happen time and time again. Result: accident. In life outside this metaphor, this means: chronic psychosomatics, depression, all kinds of addictions (to over-eating, sedatives, drugs)... Many illnesses that seem physical at first sight appear more and more to be linked with psyche and stress — e.g., allergies, auto-immune disorders, psoriasis, etc. All these 'diseases' can be seen increasing over time.

An AURELIS session is a way to get more considerable control by taking into account the bigger whole that you are, of which your pure ego is only a part. You notice the importance of 'letting go' a little. At a higher level, the result is not less, but more control. This is the level that eventually decides to where your health and well-being evolve.



12. The painting and the paint

Take, for instance, a painting by Rubens. The painting consists of nothing but some paint on canvas. It IS nothing more than that, from a purely material point of view. Take away paint and canvas, and the whole painting is gone. It's as simple as that. Someone who reduces the painting to paint and canvas is definitely correct... All but one detail: looking at it this way, we miss Rubens' art. We miss out on all the beauty and layers of meaning that do matter (if you like art). A pity, isn't it? Throw away paint and canvas, and the art is gone. Is art then only found in paint and canvas? Is art only material and nothing else? Should we believe a materialist who claims that art does not exist because everything is merely a pile of material?

I want to indicate that someone like that is not to be believed — not if it involves a painting and not if it involves a human being. The same principle can be applied to people as well. If you consider a person only in the physical sense, you are right because if you take away the body, the person is gone. And still, we can say that in doing so, we miss out on a few things: in fact, a lot more than with the painting. If we look at a person in a purely material way, we only see material. The art (the mental aspect) can only be seen in a different way. Looking at the same, but differently.

This is all about how body and mind relate to each other. They are not two parts of a larger unit. They are two ways of looking at the same. It's only a matter of how to look. One way is more appropriate for some aspects, whereas another way (or ways, who knows?) is better for other aspects. However, if you limit yourself to just one way of looking, then you may overlook all the rest. Leaving the museum, you will say: I haven't seen anything but paint and canvas. It gets truly detrimental if, based on this, you devote yourself to the closure of the museum and the burning of all paintings.

Unfortunately, it is precisely this what a materialistic medicine is eager to do with the deeper meaning of people. In the (immense) domain of psychosomatics, this is the worst that can happen. Just as art is prerogative for the painting, so is human depth for a person.

This immediately answers the question: how can the mind influence the body? Simply: there IS no influence since the body and mind are the same. The difference is in the focus, not what is looked at.

An AURELIS session is both enjoying art and working on the 'art' in yourself. Of course, this does not mean that the physical aspect should be neglected. Without paint and canvas, there is no art whatsoever. The above also explains how listening to an AURELIS session (a happening in the mind) can indeed 'influence' the body. The effect is direct.