

AURELIS e-book 3

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How AURELIS works.

An 'unconscious patterns' perspective



In order to optimally understand this e-book, please first read e-book 1. Please be aware that this 3rd e-book is not an easy text. It focuses on an *unconscious patterns* perspective upon 'change from inside.' What is such a perspective? How can AURELIS lead to such inner change? As to the neurocognitive level, although one can at present still only approximate reality, enough is known to form a general picture of unconscious patterns, as well as to derive far-reaching implications on the (lack of) well-being of many and how to manage this in a truly human-centered, durable way.

"All therapeutic changes are really changes in neural networks and the connections among them." [E.Ginot]

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1 Unconscious patterns and the 'deeper self'

Simplifying biological reality, but clarifying for our purposes, **a neural network can be thought of as a collection of nodes and links** between these nodes, whereby each node is a simple data processor. A node can be a neuron in the brain, hence the term 'neur(on)al network.' Each node's content is simpler than a mental concept (abstract piece of information), hence the term 'subconceptual processing.' **An unconscious pattern (UP) is basically the mental content of such a neural network** or network of networks. UPs are mostly dormant. A UP gets activated when a neural network is 'active', this is: when most of its nodes are active at the same time. It may then also become conscious.

By default, UPs have many connections with other UPs, or rather they 'overlap'. This way, a *stream of UN-consciousness* continually unfolds itself in our mind: **through overlap, UPs bring other UPs towards 'completing the pattern,'** in other words: 'becoming active.' UPs can also exist inter-subjectively: mother-child, therapist-client...

A lot of mental processing occurs at unconscious levels simply because it goes on spontaneously and transparently. Thus we feel as if actions are consciously directed, yet our perceptions, thoughts, emotional reactions, and behaviors are continuously engendered apart from conscious awareness. This has been proven by a huge amount of scientific research during the last few decades. Even complex patterns – usually embodying a combination of cognitions, emotions, motivations and bodily elements – are unconsciously enacted. **The vast unconscious shows itself in many ways in daily life through 'automatic' reaction patterns to all kinds of external or internal stimuli. In fact, as inaccessible as unconscious processes generally are, they are constantly enacted in every mental and behavioral manifestation and in all relationships,** including the therapeutic one. The brain is able to perform this unconscious

processing through the use of neural networks. **Their combined action forms what is called in AURELIS the 'deeper self'**. This is not an entity that lies somewhere deep inside. It is simply the way that UPs act and react.

UPs are being formed from earliest childhood onwards. The first relational contact is between the unconscious of the mother and the unconscious of the infant ('deep to deep'). The mechanism of early attachment bonding is important for the survival of the infant and central to all subsequent aspects of human development. Yet forgotten childhood memories are not accurately and reliably recalled. This may look like 'repression'. Yet **so-called dynamic 'repression' can be understood in the light of competition between UPs**. Rather than containing distinct memories or instinctual wishes defensively 'repressed' and waiting to be discovered as such, the unconscious realm seems to be totally inclusive and comprehensive in nature.

Unconscious meaning may be seen as 'deeper' inasmuch as it relates to broader or more broadly overlapping patterns. Our 'deepest unconscious' is the persistent feature that gives us a sense of stability and continuity, our sense of 'self'. The downside of this human condition is that any change of UPs can be perceived as a diminishment of the self, possibly engendering ambivalence / resistance / anxiety. This way, even a change from inside can appear to the deeper self as a being-changed from outside. We will see the importance of this further on.

Above the entrance of the ancient Greek Delphi oracle, where people went to ask deep questions about themselves and their surroundings, stood the inscription 'Know thyself'. We can understand this now as 'know thy total self' with deeper knowledge ('gnosis'), not only in a conceptual sense but also and mostly in a subconceptual sense.

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2 Unconscious patterns and consciousness

Consciousness is a way of speaking just like the ‘deeper self’. It is not a separate domain where concepts reside in separation of the unconscious domain. **Neurocognitively, conscious and unconscious processes most probably rely very much on the same neural substrates being engaged in the same neural processing.** The unconscious is an ever present state of brain/mind from which during waking hours ‘content’ continuously arises into consciousness. Thus every element of consciousness, every time again, emerges from unconscious processing. We cannot have one single thought that is, in its very root, independent from unconscious processing. It’s not that we are unaware of what we are doing but we are not aware of the underlying UPs. **Every conscious content is being construed each time again, with potential distortion always ‘in mind’.** *Remembering* is thus always a bit reshaping the ‘past’, positively or negatively. Rather strangely, consciousness can thus be understood as being part of unconscious processing, like an island being the top of an undersea mountain. **PICTURE** This island is completely dependent upon the mountain. The difference between the conscious and the unconscious is a function of the strength of the representation of UPs. **The connections among neural networks supply the context to what we consciously experience,** but at the same time a lot of this context itself is left out of conscious awareness. This provides overall a quite coherent conscious experience, although one with lots of discrepancies if delving deeper. **Lots of patterns do not get crystallized yet influence other patterns that do get crystallized.** One can feel this for instance as "I cannot help it; I have to do this (smoke a cigarette...) or I feel very bad."

UPs are continuously in competition with each other (in a limited ‘neural space’); the one who wins, gets strengthened. Some UPs emerge into consciousness. There also seems to be a quite limited ‘conscious neural space’. Its limitation in duration and number of items forms what we call ‘attention span’ and ‘working memory’.

A UP can become conscious when it becomes sufficiently distinct or ‘modular’ so as to get conceptualized. **Consciousness is thus the specific characteristic of UPs becoming modular enough to have a special influence on other UPs.** The mounting complexity of and ‘competition’ between UPs is the drive that ultimately led (historically) and leads (continuously) to consciousness. Modularity in UPs is an advantageous element in the competition. Modularity gradually leads to conceptualization. **Thus, consciousness is also about conceptual processing; the unconscious about subconceptual processing.** Patterns that reach consciousness may have a bigger influence on the further flow of UPs. They can be communicated in a rather stable way to other UPs as well as to the outside world. Functionally, they behave somewhat more like

Platonian, idealized concepts. This way they can be used as building blocks for whole new buildings, such as technology and entire civilizations.

Evolution gave us enough modularity to survive and evolve. In this too one can see a self-perpetuating pattern: modularity brings more modularity, mainly since it brings social advantage. Thus, **consciousness exists because modularity of certain UPs provides an advantage in competition with other UPs at the unconscious level AND a Darwinian advantage for the organism at environmental level.** At both levels, the unconscious is necessary in order for consciousness to be advantageous. We will see how this is important in how AURELIS works.

Typical to ego-consciousness is a self-referencing kind of modularity. In other words: a conscious being can conceptualize oneself. At the same time, every drive, also the drive towards conscious thinking, comes from unconscious patterns. Sometimes we voluntarily relax our own modularity and ego-consciousness, such as through taking a little amount of alcohol. This can bring people closer together in a social happening.

Conceptualization brings communicability. A concept can be pointed towards. Such a pointer can be a 'term', e.g. a word. This naming process then again consolidates patterns, however frequently in quite imperfect ways. Humans of course also have the means to record this modularity (such as in writing). The advantage here too lies in functionally heightening the strength of modularity of UPs.

Eventually, the distinction between man and unconscious animal lies *in our way of unconscious processing, of which consciousness is a result.* Consciousness is not a *separate* evolutionary development, but a further development of the unconscious domain. This additionally points towards the need to take the unconscious into account very well in every respect, also in matters of health and healing.

Historically, 'making the unconscious, conscious' has been seen as a solution to all psychological problems. One should be cautious with the goal of 'making the unconscious, conscious' because:

1. **The unconscious is not something like 'consciousness behind a fence,'** in which resides mainly repressed material -> strictly speaking, 'making it conscious' is impossible. This is *Freud's Failure.*
2. **Concern with 'making something conscious' may bring no more than short-term tension relief,** a feel-good at short term followed by feeling bad at long-term, as an

addiction to superficiality, the basis of all addictions. If talking therapy is only talking, then one may become stuck in this.

3. **'Making the unconscious conscious' can result in strengthening unconscious self-perpetuating patterns** (USPPs, see next chapter). Damage can be done this way. Important is the process itself, HOW the unconscious is being treated: introducing more incompatibilities and tension; or leading to more congruence and inner strength. In AURELIS sessions as well as in coaching, much depends on the quality of auto-suggestion. Both developer/coach and user/coachee are responsible for this quality. In the end, what happens strictly consciously seen, is hardly important in view of what happens unconsciously.

Clinicians of all approaches have to consider the implications that stem from it being no longer possible to negate unconscious brain processes as driving force for our conscious mental life.

3 Unconscious Self-Perpetuating Patterns (USPPs)

In a way, every neural network is a self-perpetuating pattern in that its individual nodes reinforce each other. If enough nodes of a neural network get active, they reinforce the yet inactive nodes of that neural network towards 'automatic pattern completion': the neural network as a whole becomes active. Possibly due to a lack of resources (neurotransmitters?), it then fades again. **Probably, widely spread neural networks can remain active longer although more in the background, whereby the most widely spread neural networks make up our basic personality features.** These are thus more persistently present as well as harder to change and broader in influencing / biasing other mental content, including USPPs. This accords with our human experience.

A USPP can be seen as a network of networks that reinforce each other and lead to automatic pattern completion on a higher plane. The difference between an individual neural network and a USPP is gradual. We can make abstraction of this and talk about USPPs as a general framework.

USPPs are frequently the result of social interactions, such as in early life. Although difficult to scientifically investigate, one expects USPPs of parent figures to influence those of the child. Unconsciously, the child's personality gets formed this way. Specific incidents (memories) also get tainted by these underlying personality-forming patterns. This happens to the child in a translucent way such that the child has the impression in its basic personality to be much more independent from the parent(s) than it actually is.

One can see 'ego' as a characteristic of those USPPs that are consciously *self-referenced*. Ego is thus an almost direct consequence of being social. 'Almost' because before ego-ism comes unconscious self-ism, as an all-pervading natural phenomenon. All animals are self-referenced even without being conscious. **If a person in his conscious thinking loses sight of everything unconscious, he gets stuck in an illusionary 'mere-ego'.** Through this, USPPs can become very rigid and 'dissociated.' Note that this kind of dissociation is thus not something between consciousness and the unconscious, but a characteristic of USPPs within and between themselves.

Being entangled in one's own USPPs makes one less open to others' needs. Psychopathy may be understood as an extreme level of this ego-ism: no flexibility in self-referenced USPPs. Note that a psychopath may still be 'empathic' in understanding other people. This makes him especially manipulative. He can play with other people's feelings without being touched by their suffering. ***Being touched is being potentially changed through social interaction.*** The psychopath lacks this possibly because he dreads this change very much, possibly due to early life experiences, tenacious USPPs formed in infancy.

Unwanted USPPs are those that are not congruent with who you 'really' are. This is: there are many conflicts with other UPs inside you, especially with underlying, broadly spread UPs, say: your personality. Unwanted USPPs make one prone to addictions, obsessive thoughts, etc. Whenever you do something and you think "Why do I do this, what is taking me"? ... USPPs are taking you. Although 'unwanted', they persist *because* they are self-perpetuating. Wanted USPPs are more congruent with who you really are. Therefore they are quite OK but: mostly not strictly needed, not always 100% authentic, sometimes dangerous to your general well-being. They may become *unwanted* sometimes due to the situation.

Not surprisingly in view of all this, it is the crystallization / conceptualization process in homo sapiens (you and me), our main asset so to speak, that at the same time makes us more prone to problems such as phobias, autism, psychopathology, addictions, psychosomatic problems... in patterns formed by USPPs, sometimes together with bodily factors.

E.G. PICTURE 'PAIN, ATTENTION, MEANING WITH ARROWS TO EACH OTHER'

The following is a very difficult question: Should you in some cases accommodate your basic personality to fit unwanted (by others, by yourself) USPPs? In other words: what is 'unwanted' and who is 'who you really are'? Deeper UPs are less changeable, but changeable nevertheless. So 'who you really are' is a moving target. AURELIS ethics, based on 'who you really are', therefore also do not have a final destination. In fact, **ethics are *always* relative. Therefore also what is *unwanted*.** To some, or in another culture, the same can be very wanted. This becomes relevant the more 'who you really are' is indeed changeable.

Where do USPPs come from? Tentatively, USPPs can be caused through:

- **automatic pattern recognition:** relying on already existing UPs, also recruiting old associations due to prior experiences, in the service of new learning.
- **memory reconstruction:** memories (thus underlying UPs) are reshaped by the act of remembering itself, being strengthened as well as actually altered a bit with each recall. Memories are constructions; they are not about accuracy, but survival. Memories may influence the 'memorized past' which in turn influences other memories... This way USPPs are continuously being formed and reformed.
- **genetic predisposition:** a child with a genetic predisposition for certain mood states will tend to encode more memories congruent to these. Both storage and recall of memories are affected.
- **fight for a feeling of autonomy:** resisting outside influence, as a defense against feeling taken over by another subjectivity
- **brains strive for conservation of energy:** evolutionary determined propensity to automatically use established patterns
- **environment as element in the pattern:** USPPs tend to choreograph emotional environments that enact internal predictions comprising themselves.
- **Darwinian:** USPPs can have evolutionary advantages yet bring personal suffering, e.g. the propensity to get addicted (to anything)
- **restoring homeostasis and a sense of control:** providing well-being in the short term

- **looking for similar stimuli:** ambiguous conditions with a familiar stimulus will further entrench connections, thus seeking to fold new situations and stimuli into the old.
- **sheer repetition:** With each repetition, automatic behaviors including whole patterns of emotional, cognitive, and behavioral patterns may become more automatic and efficient.
- **strengthened by therapist interaction:** the USPPs of a therapist are also active in therapy, leading to inevitable intersubjective mutual influences, such as during repeated enactments and especially in case of a stagnant therapeutic process.
- **intergenerational:** USPPs can be transported over generations.

A 'symptom' can be seen as how any unwanted (U)SPP shows itself. It can be a chronic pain, an addiction, a feeling of hopelessness, a general feeling of undetermined anxiety, an aggressive act, a burnout... As to the latter for instance, a person may feel pushed but not *deeply* motivated. Still he needs to go on. Therefore he pushes himself even more and because of this, he feels even *less* motivated. His pretended motivation is not well related to USPPs congruent with 'who he really is.' In his behavior, he is not realizing himself. He does not 'feel himself'. This symptom of burnout is called 'depersonalization'. The other two main symptoms of burnout (exhaustion, feeling of ineffectiveness) can equally be understood as related to incongruous motivational USPPs.

USPPs can cause a lot of pathologies. E.g. in case of peptic ulcer: bacterium, stress (UPs)... form part of a causal (U)SPP. Scientists – not science itself – tend to think uncausally. Reality is multi-causal. Especially in the unconscious, there is multicausality. Aggressively fighting the symptom is in many cases an important part of the ensuing USPP paradoxically leading to heightening the symptom or other symptoms.

PICTURE: FLOWING STREAM WITH TURMOILS IN IT.

If you want to change 'unwanted behavior', change USPPs. Purely changing the behavior – if this were possible – is cosmetic. Behavior is always initiated / caused by UPs. *According to how it is realized* however, a behavior change by itself can have 'deep meaning'. It can be a communication to deep-lying UPs. Especially repetitive behavior can be an invitation to change, making certain UPs stronger or less strong.



4 Managing USPPs through AURELIS sessions and coaching

[2 PICTURES: SYMPTOM IN CENTER, MANY ARROWS IN SPIRAL TO SYMPTOM, TOWARDS INSIDE VERSUS TOWARDS OUTSIDE]

AURELIS works at the level of subconceptual processing and communication. The purpose is to make contact with UPs, thereby to ‘deeply touch’ a person. The language through which to do this is ‘auto-suggestive’ for two overlapping purposes:

- **to accommodate non-aggressively to the inner landscape of many people**, as well as that of one person evolving in the course of time
- **to be able, in each instance, to make contact with UPs / USPPs efficiently.** For this, the key needs to be dynamic: fitting into the automatic pattern completion itself, influencing it on the go and ‘from inside out’, inviting congruence with the person as a whole.

The AURELIS way of managing a symptom is as follows:

- **start from the symptom**, not trying to ‘knock it out’
- **look for deeper meaning(s)** surrounding this symptom
 - including the patient’s deeper goal that may go much further than symptom relief
- **‘relax’ these deeper meanings** through
 1. giving attention
 2. opening up to change
 3. touching USPPs towards change
 4. letting ever deeper meanings (= broader UPs) ‘light up’

All four points of relaxation are supported by AURELIS sessions:

1. **by being open, trying to look at the symptom without interference by other (U)SPPs.** In AURELIS, this is for instance done through searching for the ‘right distance’ in case of a phobia; or through guiding attention in a deeply relaxed way towards chronic pain.
2. **by letting go, inviting, suggesting to change.** Nothing in AURELIS has the intention to change you from outside. Techniques of autosuggestion, the friendliness, invitation to deep relaxation, pauses between phrases in AURELIS sessions giving you the occasion to translate into your own autosuggestion ... contribute to this.

3. **by the use of subconceptual language, metaphors, storylines...** The purpose is to touch your patterns slightly this way, that way, making them a bit more flexible but only where there is already a predisposition.
4. **by a combination of 1, 2 and 3**, happening at the same time.

All four points are also present in the very difficult question “What is your true goal?”. In AURELIS setting, it is THE coaching question.

Since conscious content is always preceded by unconscious processing, **the goal of psychotherapy should always be a structural and ethical change-from-inside of the unconscious**. But how do you value the unconscious? One possible answer is: by letting yourself be open to whatever comes, also if nothing comes conceptually. Kind of ‘looking into the void’. It is, actually, meditating. **An AURELIS session is a ‘guided meditation’**. Open attention. Not open however to anything that comes by, jumping from thought to thought like a monkey in a tree. ‘Openness’ is here relaxedly open to the subconceptual realm. AURELIS sessions are composed so as to optimally guide you in this process. Try not to force yourself into ‘making’ thoughts come to you. If nothing consciously happens, that’s OK. **UPs may be touched upon inside you ‘below the surface,’ outside of conscious awareness**. In due time, you may become aware of thoughts, associations, or of the change itself.

Openness about unconscious processes shows nonjudgmental understanding and can greatly enhance the therapeutic process. Guilt for “choosing” to be symptomatic is replaced by deep commitment to work through maladaptive USPPs.

AURELIS coaching is also about touching the deeper patterns. There is a natural overlap with AURELIS sessions, especially when listening together to a session, then commenting on what just happened inside the mind of the coachee. What UPs and USPPs have been touched? With caution, this accompaniment might also be done up to some level by a very good friend.

In view of this, is it better to change slowly and congruently, or to have a sweeping insight and change from one stable configuration to another stable configuration? I recommend to be open to both, but with a huge amount caution as to the second. **A sweeping insight may require much prior growth, or it may be the first ‘daybreak’ of slow growth that needs further nurturing**. Any truly interesting path to ‘inner strength and health’ is more or less unpredictable in the end.

If there is some insight (cognitive or affective) during an AURELIS coaching or sessions, the integration of this insight happens according to total-person congruence and is enhanced

through repetition. AURELIS sessions ‘work’ inasmuch as these are both sufficiently present. An insight without integration is worth little.

PICTURE: path winding PICTURE with growth growing to new growth, micro (build-up during a session) and macro (over several sessions, using same or different suggestions)

Some hurdles to AURELIS change-from-inside are related to USPPs:

1. **change happens in the unconscious, therefore not seen.** Cf. AURELIS metaphor boat / ocean. In a culture that does not take into account the existence of UPs, a lot remains unexplained of course but always some explanation can be concocted or confabulated. Science shows how people can readily become experts in confabulation, such as in a beginning stage of dementia.
2. **difficulty in conceptualizing**, thus also in performing scientific studies
3. **lacking of mind-body unity insight:** difficulty in imagining how something immaterial (mind) may influence something material (body)
4. **resistance to change-from-outside:** AURELIS may be seen that way by those who do not know another way.
5. **investment of many** – Including Western medical dualistic science, a ‘society of consumption’... – in keeping people fixed (bound into USPPs) and make status/money out of this situation
6. **inappropriate sense of guilt** attached through intermingling ego and total self

In the next chapter, we go further on ‘resistance’.

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PICTURES:

discursive thinking >< broader UPs (through ‘relaxation’)

Then actually 2 kinds of UPs, as 2 kinds of meditation: with / without conceptualization

emptiness, Samadhi >< vipassana

5 Resistance to change as seen from USPP perspective

When attaining an insightful realization, patients often forget it like a dream vanishing the day after, or it doesn't change how they feel or do things. This may seem a defensive process, a kind of 'resistance'. It may also just be seen as the way that the brain/mind works, with a tendency to revert to more conservative states. This is not a volitional process, as no thought necessarily goes into it in real time.

'Not wanting to be changed' is actually what USPPs are about. This resistance to change IS their being self-perpetuating. Thus, a symptom is present *because* the underlying cause cannot be easily changed. By definition, 'resistance' is what causes the USPP in the first place (see above). One should not see this resistance as purely negative. A positive element is its stabilizing effect. A change should always be towards more congruence. **In accordance with AURELIS ethics, one should not 'break the resistance', not 'break the symptom'. ANY symptom should be seen as a call to responsible action.**

So-called 'resistance' to change can furthermore be engendered by a number of more or less related processes such as:

- 'resistance' to change = drive to not-change, remain oneself. It is simply what USPPs are.
- any change can bring change of many patterns
- defensive
- fear of the unknown
- reward factor of USPPs...

'Resistance' can also come from the therapist when (s)he is unconsciously reluctant to encounter the patient's USPPs, e.g. if these overlap with the therapist's own USPPs. This can lead to a stagnant therapeutic process. The patient's and therapist's unconscious anxieties can mutually amplify a sense of defeat and culminate into a pact of avoidance. This can be disguised by the assertion that the patient is still too vulnerable.

"If I am full of USPPs, can I trust myself?" No you cannot... just like that. USPPs need to be taken care of, also towards social responsibility. The usual way is through imposing external rules of conduct, some 'highest commandments': "Ye shall (not)...". An important downside of this is that it imposes changes on the 'deeper self', resulting in resistance, more negative USPPs...

AURELIS is about working on USPPs in a good, efficient and *deeply* ethical way. AURELIS ethics is about being open-deep-respectful-free-trustworthy (see first e-book). The most important distinction is between:

- **change from outside:** not efficient – though it may give a temporary appearance to be so. Note that change from outside is not ethical on any of the five dimensions. You can expect a lot of ‘resistance’.
- **change from inside:** not giving an appearance of efficiency – though in the long term it is most effective since being most congruent with who you are. Actually, it needs its own time frame. You let your unconscious free, even while continuing to feed it with auto-suggestions.

Without ethics, you may deceive yourself into a path that forms a continuous deception. **Since change from inside can also truly change UPs, incompatibilities with other UPs can arise in the process.** Without taking AURELIS ethics into account, working with AURELIS might thus engender anxiety. This calls for coaching. Resistance of USPPs also points to the advisability of doing daily AURELIS sessions and of reflective awareness of what happens during a session, for change to be effective and persistent.

Still, people generally want to change other people, or even themselves, from outside. The main reason lies in not appreciating the pervasiveness of the deeper self. A close second is anxiety of the unknown, thus distrusting above all any change of oneself that originates in that area of the unknown which is the deeper self. It’s like harboring a ghost inside. This can even fuel a specific (U)SPP: anxiety from <not-knowing the deeper self> makes one turn away from it, thereby even more <not-knowing the deeper self>, and then again heightening the anxiety.

BUT: since every conscious thought also comes from inside, how can a deeper self be frightened of itself? Note (again) that the deeper self is not a ‘self’ that lies ‘deeper’, but a functional collection of UPs, including USPPs. Functionally, one can say that a person feels an anxiety stemming from being dissociated. Very schematically, a UP can be in tension with other UPs, a tension that is felt as ‘anxiety.’ Objectless at first, it can find an object later on. **A negative effect of being-conscious is the proneness to forming such ‘dissociated patterns’ within the unconscious.** The tension is not engendered in consciousness, or between consciousness and the unconscious, but in the unconscious itself: UPs can have tense relationships with other UPs. **This comes into consciousness e.g. as anxiety, or in the guise of incompatible motivations or of bodily tensions...** chronic pain or another psychosomatic symptom, the more so if a person is stuck somehow in ‘mere ego thinking’. A symptomatic ‘cure’ therefore can bring an underlying anxiety (tension from incongruent UPs) to the front. In that case, ‘resistance’ may be worthwhile. Taking well care of it, may be seen as an appropriate sign of respect.

6 Persistence of change

Recent studies show that short-term therapies may lead to symptomatic relief but show less enduring therapeutic gains than long-term therapies. The latter occasionally show therapeutic gains continuing to strengthen with time. This is not surprising in light of USPPs.

Change can also be deepened through being intersubjectively shared. Therapy can be a learning ground for new ways of relating to oneself and others. This occurs through UPs from the therapist helping to change the patient's UPs and solidifying this change. This is **'deep to deep communication.'**

The persistence of positive change is directly related to taking into account the USPPs that underlie emotional difficulties, especially if this work is done in congruence with the rest of unconscious processing. **If some change is rather alien to the 'deeper self', then the latter may try to undo this even if it is eventually advantageous to the total person.**

Many UPs and USPPs changing in a congruent way, lead to structural change that solidifies itself into new and wanted USPPs. New and positive self-narratives may pop up. Relational patterns may become less ego-ish. There may be an increased sense of agency, enhanced self-esteem and other fundamental changes. Changing deep UPs and especially USPPs is thus different from 'fixing an error,' or the amelioration of symptomatic suffering.

This is about human growth, a different endeavor from mere symptomatic therapy. It is not about returning towards the prior condition of health. The total person gets changed in the process. This change preferably continues after therapy strictly speaking. Unwanted USPPs influence many other UPs. If these unwanted USPPs are taken into account from inside, resulting changes also influence many other UPs. The deeper self as a whole gets invited towards positive change, growth. Congruence may be heightened in many ways. If resistance is managed well, this provides even more opportunities for growth. Eventually, deep meaning of life can be attained. **Finding the true meaning of life IS feeling the activity of very deep and broad UPs.** A side-effect as well as a good barometer for this goal is the diminishment of symptoms. Since this is very far-reaching, it should be quite professionally handled of course.

This transcends medicine. For instance, aggression and depression in the broadest sense (including psychosomatics) have a deep common cause, which is an 'aggression towards one's own deeper self' in trying to change it from outside, leading to tension and either:

- pointed towards others -> aggressive behavior
- or kept inside -> no realization of the deeper self -> depression (all is hopeless, nothing has deep meaning...)

The solution in both cases is to appropriately touch your deeper self in a persistent way. This is to invite it to grow: to change from inside, to become more yourself, **to acknowledge and foster your Human Growth Potential. It is how and towards what AURELIS works, as 'paths to inner strength and health'**. Really persistent change only happens through growth. It IS human growth, with implications towards society as a whole, being the topic of e-book 4.
