

Spiritual Family Constellation Work

by

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The stepping back from the 'many' and from 'much' seems from an external point of view, to be a movement away to something 'less'. However this withdrawal often takes the effect of being a step forwards, towards the decisive essential, that distinguishes itself from all the 'much'. The fullness of the essential seems to be 'less' and this move to an essential step brings it to fullness. It is this 'minimalization' that brings things straight to the point.

With family constellation work it is also like this. Its advances and developments seem to be 'less' for many people, for some a form of 'betrayal'. However from the outcome, this 'less' succeeds greatly over and beyond the 'much' from the past. Does that then mean that the family constellation facilitator needs to know less? Is less expected from him or her? Or is it then, that much more is then expected from a constellation facilitator?

It is especially a 'more' in regards to inner growth and more devotion to that which makes each progress possible, leads it and steers it.

How? Through decisive insights that lead to the next steps.

In new family constellation work we are largely 'feeling our way' in the dark. It is not until the end, to where we are lead to, step by step, opening the pathway into a different consciousness, that holds us there.

From what base insights is this family constellation work built up from? Which insights do we need to have internalized so that we can follow this path?

How Conscience works

Firstly it is the insight, that our conscience, which experiences everything as a good and a bad conscience, namely innocence and guilt, has a beneficial side and also a devastating side to it. The beneficial side is that it binds us to important groups for our survival, to our family and to larger groups that our bound to our family. Especially our land and the people belonging to our religion and culture. The devastating side of our conscience drives us to reject others that are different because they belong to another family or to another group or religion. Even to go as far as conflicting with them or , getting rid of them, and this with a good conscience. How can we deal with the devastating side of our good conscience? We can avoid this by

withdrawing from our sense of security, which is driven by our thinking that good conscience creates something good, even if it justifies the conceivable worst for us and for others.

What does that mean for Family Constellation Work?

When someone comes to us and asks us to set up his or her family in a constellation, then almost always it has to do with a conflict of conscience, a conflict, where we blame the other and we see ourselves as being the innocent one. What does this client expect from a family constellation facilitator? That the facilitator takes over the client's view of their problem, that the others involved become the guilty ones and responsible for the client's problem. The so called searching for the root cause in a relationship problem is somewhat similar to conscience searching, in order to find out and then determine through it, that one's own conscience is right and pure and the other person's wrong. How can we avoid the danger of being misguided in this way in family constellation work? We recognize the good and also the bad, both sides. Both sides of conscience are limited, both are detrimental in their outcomes towards others if we follow them. What happens to our conscience, when we in this way, take a certain stand, either 'for' or 'against'?

In whatever way we take our stand, either through pity or rejection and – often very concealed– with the wish to help the clients, it will have a detrimental effect. It creates more discord. Whenever one views himself or herself as being 'better' than, he or she is following their own conscience in one or more devastating ways.

The New Family Constellation Work

How can we avoid this danger in family constellation work? We succeed in doing this by diverting from the earlier family constellation work by leaving conscience behind us. I call this family constellation work the New Family Constellation Work or the Spiritual Family Constellation work.

In this family constellation work the facilitator steps into the background, away from the client's problem or issue and desire to be helped. In this way, both the facilitator's and the client's conscience also remains detached. What here is then the procedure? Often the client only needs to be asked in short, what his or her issue is. Sometimes it suffices, to set up a representative for her or him, with the instructions, they should centre themselves and allow themselves to be moved without any intention or fear, moved by other forces that lead them. After a while it is shown where this person is lead to, for example to another person. Then a further representative is set up. This person also moves without any intention or fear to where they are moved to by these different forces. In this way a constellation is set up step by step. What often shows up, is that the client's real issue is different than he or she thought. Both the facilitator and the client will be moved and taken up by a different force. These movements all follow the same base pattern. They bring

together what was separated and that perhaps stood in opposition to each other. That means, that they lead way beyond the boundaries of conscience. At the same time these movements bring two fundamental orders to light, that our culture pushes into the background, so that we continuously avoid them. What we can also say is that there is a different conscience in action, that is the opposite to the earlier named 'personal conscience' that always kept everything in its view. This other conscience is a We-conscience, that operates ahead of the first named form of 'conscience', that primarily remained I-centered, even though we have forbidden this We-conscience to enter our consciousness and we even contravene it with our sense of 'good conscience'.

The same right to belong

The first of the two universal laws demands:

What is the outcome, when someone in the family contravenes this law? When someone rejects another member of the family and refuses him or her that right. A later member of the family must represent that rejected family member, without their conscious knowing. At the same time each family member that is responsible for this exclusion, is attracted to this rejected member, sometimes even into death to join them. In spiritual family constellation work the consequences of this are immediately shown up in the representatives, without any details needing to be made public or named. At the same time a second fundamental movement comes to light, simply through the movements of the representatives, as long as they remain in these movements that they are captured by.

The Order of Precedence

The Order of Precedence in the family demands, that no family member joining later is allowed to take over the position of an earlier family member. This law is continuously violated – and namely, with a good conscience. This is where the devastating consequences of the violation of the 'we' conscience shows up the most clearly. In the end this 'we' conscience punishes the violation of these 2 universal laws with death. We see these consequences in all tragedies, including family tragedies.

Consequences for Family Constellation Work

In spiritual family constellations, we can only understand the movements of the representatives, when we know and observe these two basic orders. A lot of 'wishing to help' is a violation against the order of precedence with wide reaching consequences, for the client as well as for the helper. The violation of this order of priority is the most clearly shown with two inner sentences, which set each tragedy into motion. They are called: 'You for me' and 'I for you'. With these sentences one's power of self-responsibility is extinguished with devastating consequences. Especially with the sentence 'I for you'.

The consequences are not consciously acknowledged, because the sentence 'I for you' is said with a good conscience. It is also said by many helpers who also have a

good conscience. How can we avoid these consequences in family constellation work? We can avoid this in spiritual constellation work, when we give the representatives the space that is needed so that these laws come to light step by step, and they can then be overcome.

View into the Future

The spiritual family constellation work overcomes the consequences of personal good conscience for the clients as well as for the family constellation facilitator. However this family constellation work does demand the farewell from any intervention into the client's self responsibility, of any client that comes to us for help through family constellation work.

We can find this help through our stepping away from the so-called good conscience and along with that farewell all images of good or bad. Through this farewell of any form of judgment, or laying of blame, and of our expectations and demands that others will take on that which is essential for us, or we take it over for them. And what then is the outcome? We remain healthy and our relationships also.