

# **The *Hellinger Scientia* and the Spirit-Mind**

**by**

**Bert Hellinger**

The *Hellinger scientia*, spelled in this way deliberately, is a *scientia universalis* in the original philosophical tradition. It is a universal science of the orders - and even of the laws- that are at work in all important human connections and interactions. First of all, the orders apply to the relationships within the family, which means the relationship between man and woman, between parents and children, including their upbringing. And this science covers the orders in our work life, in organizations and institutions, and it extends to the orders between larger groups, such as peoples and cultures.

At the same time, it is a *scientia universalis* of the disorders that lead to conflict in human relationships and that separate people instead of bringing them together. These orders and disorders are also transmitted to the body. They play an important role in diseases -- and in the health of body, soul, and mind.

Why do I use this term *Hellinger scientia*? Over several decades I have gained these insights and described them freely. I have tested them in real-life situations, and publicly. This has allowed people to examine the effects of these insights within themselves as well as in their relationships and in their actions.

As a science, the *Hellinger scientia* is a work in progress, meaning that it continues to evolve through my work and through the experience and insights of the numerous others who have made a commitment to it - and to the consequences. As a living science, it does not form the static foundation for a school, as if it was complete and could be passed on and learned as something definite and conclusive. Development proceeds without efficiency control, as it cannot be assessed by standards that lie outside of it, and then be expected to justify itself before them. Verification lies in its effects and its success. This is an open science in every regard.

## **The spiritual dimension**

Beyond the insights into the orders and disorders of our relationships that can be understood immediately, the *Hellinger scientia* has arrived at yet another dimension, a spiritual dimension.

Only from this dimension can we become aware of how far the implications of these insights are reaching. Only through the acknowledgment and embracing of this level can we grasp their universal significance and experience their consequences in all spheres.

What is this spiritual insight, and what are its dimensions? This insight comes from deep observation of all aspects: Everything that is moves not of its own accord but from outside. All living things, even when they seem to move by themselves, have an inception that cannot come from within. Therefore, every movement, including every movement of all that is alive, results from a movement that came from outside. This is not just true for the beginning of a movement, but continuously, for as long as this life goes on.

And there is more to consider. Every movement, especially every movement of a living thing, is a known, a conscious, a purposeful movement. This concept presupposes a consciousness in that force which moves everything. In other words: Every movement is a thought-out movement. The movement begins because it is thought by this force, and it comes into movement the way it is thought.

What is the beginning of each movement? A thinking that thinks everything as it is.

What follows from this? For this thinking there is nothing that it does not want the way it is and exactly how it moves. Every movement is a movement of the spirit-mind. Therefore nothing ends for this spirit-mind. Everything that was, is: the spirit-mind still thinks in the way that it thinks us in the past, the present, and as it also thinks everything that is to come.

Because it thinks that which is coming at the same time as that which is gone, what is gone is completely related to what is coming. What is gone is in movement toward what is coming and finds its fulfillment in it.

What is coming will be something that is already gone, and it moves in the past toward what is coming. For us, the end of this thinking that moves everything is inconceivable. Just as there cannot be anything that was not thought by it, nothing can come after it. For who or what should still think it if it is gone?

In the face of this thinking, many of our long-cherished assumptions and ideas no longer have weight; for instance, the concept of a freewill or of personal responsibility. And many value judgments and distinctions that we consider essential to our culture drop away.

The central theme that dissolves in the face of the spirit-mind is related to our distinctions between good and bad, between right and wrong, between chosen and rejected, between above and below, high and low, better and worse, and ultimately also between life and death.

But we keep on making these distinctions, and we experience them as real. Are they then not also preconceived by this spirit-mind?

Here we have to consider: what is gone is not the same as what is coming. What is gone is on the way to that which is coming. Therefore, we do experience something that is akin to a "before" and an "after" -- to a "more" and a "less".

What is this "less"? What is this "more"? It is less consciousness or more consciousness. We find ourselves in a movement from less conscious to more conscious. We are in a movement from less consciously in unison with this spirit-mind and its all-encompassing movement, to more consciously in unison with its movement. So, for us, there is a movement from less to more -- which is not a thought of this spirit-mind because for it, there is no such thing as a "more" or a "less". And yet, this movement from less to more, in everything that it brings us, is thought by this spirit-mind in this movement. It is thought for us by the spirit-mind in this way, no matter what experience it imposes on us on this path to a "more" of consciousness.

Who succeeds in reaching this expansion of consciousness? Who succeeds in moving toward being more in unison with the consciousness of this spirit-mind? Can it be done individually? Can the answer be us, just in this lifetime? Or are all human beings -- gone, present, and coming -- on this path, and do we achieve this "more" of consciousness together as one? Do we achieve it together, with all the experiences that human beings had to go through and that we will still have to go through, we and others, in this life as well as in many others? And here, too, only together?

## **Freedom**

Of course, we have a sense of freedom in many ways. Of course, we feel responsible for our actions and their consequences. But at the same time we know: Our freedom and our responsibility and our guilt, with all the consequences, have been thought and moved and willed in such a way that we experience them as our own -- through the power of another force, a spiritual force that moves everything.

Do we behave and act differently then? Can we? From where should we take the strength to move differently and to act differently?

What is left for us to do then? To go on as before, and to agree to our freedom and to our responsibility and to our past and to our guilt with all of its consequences, just as it all is, and as we experience everything.

At the same time, though, we experience a greater conscious unison with this spirit-mind that moves all. We also experience it as a greater consciousness, for us as well as for all others who carry the consequences of our freedom and our responsibility, and who have been drawn into the consequences of our actions and of our guilt.

Thus, the many experience the same event differently. They gain different experiences from the same occurrence. When they perceive simultaneously, both being free and not free, they gain a

more of conscience, and perhaps also a more of unison with this spirit-mind that moves everything. They gain a more of consciousness that takes them, as well as others, a bit further along on the path to a comprehensive consciousness.

## **Worries and concerns**

In this spiritual dimension the worries come to an end, including the worries about the future of the *Hellinger sciencia*. It comes from a movement of the spirit-mind, as it was thought by it, and it remains in movement, as the spirit-mind thinks it, whether people approve of it or reject it. As a universal science it demonstrates its truth through its effects.

What about our worries then, our worries about the future -- about our future, or the future of others, and the future of the world? Don't our worries prove foolish either way, as if our worries could change or prevent something? If this were so, these worries would constitute a force against the movements of the spirit-mind, as if they were independent of the spirit-mind.

Those concerns that are in unison with the movements of the spirit-mind are different. These are concerns borne out of care for the world, and in the service of the world, as the spirit is moving it. They are in harmony with the spirit's concerns and care. These concerns are in harmony with the orders of life, including with its beginning and its end.

## **The future and the now**

In harmony with the thoughts of the spirit-mind, every future is here for us now. This spirit-mind thinks everything now. In the dimension of the spirit-mind, all worries about the immediate future come to an end. Whatever concerns us immediately is shown to us now in harmony with the spirit-mind. Because there is something that is next, there is a future for us, a future that is now.

The *Hellinger sciencia* is for the now. All of its insights work now and work immediately. Each resistance against these insights also works now, and immediately. This is because the *Hellinger sciencia* is an empirical science, a science of our relationships now.

## **Love**

Ultimately, the *Hellinger sciencia* is a science of love. It is a universal science of love. It is the science of that love which includes everything, and even in the same manner.

How does this love succeed? It succeeds in harmony with the thinking of the spirit that moves everything the way it is thought. It is love in harmony with the thinking of the spirit. This love is clearly aware of the movements of the spirit. This love knows how it loves and how it is allowed to love, because it is aware of this love as being in harmony with the consciousness of the spirit. It feels this awareness as insight. Therefore, this love is pure, like the consciousness of the

spirit. It is pure, because it is moved by another thinking. This love is a knowing love, it is pure knowing love.

Therefore, it is also a creative love, creative in harmony with the thinking of the spirit-mind. Thus, this love also unfolds into a science, into a universal science. As a universal science it works universally.