

New paths

By

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The first question is: Where do family constellations stand? Family constellations began as a method of psychotherapy. Therefore many family constellation practitioners saw themselves as therapists. Many clients sought out constellations in order to receive help in dealing with certain problems in much the same way that other psychotherapeutic methods offer relief and healing and have helped many people that way.

In the meantime we have been experiencing a transformation of consciousness. Family constellations have played a crucial role in preparing for this change. From the beginning, practitioners and clients were faced with the phenomena that participants in constellations were taken over by forces outside common understanding and were led into a service that went far beyond the usual relationship between helper and client. Beyond which relationship? Here the helper, there the needy person.

In family constellations light was cast on hidden connections that moved us beyond the ideas of personal distress and help. Suddenly the focus shifted from the client alone. At the same time help came from elsewhere. This guidance relegated the helper into the background. The helper then also became a client who needed assistance from outside and also received it. The practitioners were similarly taken into possession by other powers, and they were on the same level as the clients who sought their help. The helpers also depended on the same creative movements. They were at their mercy in the same way.

In the practitioners and in the rest of the participants another consciousness came through, far beyond the relationships of I and You. The I that wanted something was taken along by an Us in which it ended as an I in the usual sense, including any prior ideas of good and bad, of better and worse, even of healthy and sick.

These "Us-constellations" enthralled everybody present. Everyone was drawn into the constellation in an individual way. All were disciplined by them and reminded about their personal responsibility for their own actions and the resulting consequences.

The duality in our relationships, of helper and client, of knowledgeable and ignorant, was swept away by an all-embracing Us. Everyone was able to, and had to, fit into a greater whole, with a sense of self-responsibility intact. This was also true across the dimensions of our own health and illness and our happiness or misery.

In family constellations it was revealed that everyone is always present with several other people. Everyone lives different lives and in several places. Everyone is simultaneously taken into service for many others.

By whom? By an all-embracing movement that decides over our welfare in a comprehensive way.

Can anyone come between us and this movement? Are we not all taken in by the same creative power and guided on the path that serves our fate as it had been decreed for us? This present time is also just one among many that we must live in and live through in order to become whole, increasingly freed and purified by these powers.

Where do these new family constellations lead us? Without a need for intermediate steps they lead us into oneness with our source, at one with its movement, wherever it may take us along.

What are we learning when we commit to family constellations? We learn to agree to ourselves – to become ourselves – as we are. How? Together with all others, different and yet right, together with them at our destination.

What does this mean for the mode of proceeding in family constellations?

The practitioners leave the level of I and You. They agree to be taken into the service of another consciousness. They resist the offers and demands of clients to submit to their ideas about where family constellations should go, as if that were in their hands. In this way practitioners stay with the level of consciousness that reveals itself in family constellations, rather than reverting to the level of I and You.

Therefore, “training” in family constellations as you would train for any other profession overlooks the essential aspect of family constellations: the openness to being taken along by

the spiritual movements that guide the practitioners and everyone else into another consciousness, taking them into service, rather than the reverse.

How do we learn this way of family constellations?

We learn it through our own experiences and personal spiritual growth.

How do these family constellations present themselves on the outer level? The participants of a course in family constellations, even in a very large group, are all taken into the same movement together, including the leader of the constellation. This means, the leader steps back as soon as this movement begins. The leader is led by the constellation instead of trying to lead it

How can beginners and current practitioners get to know the new family constellations?

The Hellinger School and its teachers offer courses of their own all over the world, under the main heading: Hellinger Scientia.

Everyone is invited to these courses, and there are no restrictions to participation. There is also a detailed training program in which the foundations of the new family constellations are shown, explained, and practically experienced in exercises.

This program opens completely to the movements of the creative powers that made family constellations possible right from the start, then leading them further step-by-step, and raising them to new levels.

Into what kind of consciousness the family constellations will lead we do not know, but we will follow them. We let these movements take us along, courageously and humbly.

How does the new consciousness reveal itself?

The new consciousness leads to an inclusive love. It leads us to a creative love in which the boundaries between I and You come to an end, and even the boundaries between creator and creature, so the boundaries between the power from which everything has its being, and that which this power called into being. Through this consciousness we are guided in every way into an accord with this creative power, into unison with our source.

The question is: Can there be such a union for us? Can the separation from our source ever be done away with? Or was it never there, for it never began?

What becomes of us when we experience ourselves taken along into this oneness? What if we become aware of it? Do we become aware of ourselves in an all-embracing way? Are we still here individually? Are we only here as a cosmic, infinite We? Do the experiences we have in family constellations take us into this consciousness – into this oneness and love?

Then what remains for us? Everything remains for us, including time, infinite time.