

Introduction To THE SELF-ORGANIZING SPIRIT MIND CONSTELLATION

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This Introductory information handout is for Family Constellation trainers and workers requiring such information to compliment their workshops and programmes. It is also for the general public and anyone interested to know more about Spirit-Mind Constellations. The author gives her permission here, for its unaltered reproduction and distribution to enhance family constellation education practice worldwide, with respectful acknowledgement of the author.



Providing contemporary and somewhat revolutionary results, using a systemic problem solving approach; Spirit mind movements of the soul offer a transformative and complimentary alternative to traditional psychology involved in sorting complex problems within family, organizational settings, and any human system.

***"The individual is going to be universalized,
the universal is going to be individualized,
and thus from both directions the whole is going
to be enriched."***

Jan Smuts, Holism and Evolution

WHAT ARE SPIRIT-MIND MOVEMENTS OF THE SOUL (SMMOTS)?

Spirit mind movements of the soul appeared for the first time during the works and living experiments within the life and loves of Bert Hellinger. There are many descriptions of Bert and his work on the internet, for those that require historical information on the subject of classical family constellations. The object of this description however, is to bypass the normal psycho-logical jargon used to describe this work and to focus upon the spiritual component inherent in constellations. Bert's passion for phenomenology, personal search for truth, compassionate effort to alleviate human suffering and his experiments with constellations, have now become evidence based spiritual practice gaining great popularity and momentum in the 21st century. This introduction is offered to widen awareness of the possibilities inherent in the subtle soul movement of being human. It is for education purposes only and encourages the reader to explore the experiential learning approach, which is entirely dependent upon personal individual learner participation and attitude awareness.

Departing from traditional systematic models of normal problem solving practice; this work bypasses intellectual approaches to knowledge based structure and discipline, usually engaged to explore and resolve dysfunction of any family, group or business organization. It recognises that helping modalities that use intellect and mind alone provide a one dimensional approach to problem solving. Psychology itself is one dimensional and dependent upon analysis and interpretation of minds mental processes. In short, it is mind trying to solve the mind; the problem trying to solve the problem. This work provides the option and opportunity to move beyond the mind. SMMOTS offer a self-organizing educational modality, which is multidimensional in its approach to alleviate human suffering. This is also a healing modality that includes, uses, and transcends the very structure of human mind and its never-ending parade of unsolvable problems.

The holistic and integral approach of SMMOTS provides a step by step process and an in depth intuitive overview of organizational and organic flow within any system. Normal criteria based grids, and analytical/identification action plans for problem solving are largely bypassed and so are troubleshooting, evaluating and monitoring of results. The work differs from normal problem solving approaches, in that its focus is orientated to be inclusive of connection to wider existential elements, inclusive of the nature of spirit, metaphysical reality and cosmos. Not only that, it recognises that it is these existential elements of a systems environment that form or create the movements towards resolution; not the individual, client, therapist or facilitator.

CHARACTERISTICS

Constellations set up with SMMOTS are a multidimensional self organizing, self management tool supported by evidence based practice, for specific target groups seeking solutions for problems affecting family and organizations.

These constellations provide a complimentary spiritually integrated care pathway for mental, physical and spiritual health that can be easily adapted to work with the unique problems of any system of people.

Outcomes are partially tied to specific interventions by the professional facilitating a constellation; therefore they are able to be predictable as well as exploratory, for both facilitator and client.

The design of a constellation is able to identify important systemic elements that help a client move beyond the mind into spiritual intelligence.

The constellation field grounds itself in the science of the inner (meditation) and connects the inner experience to the outer image of circumstance, event or fact. This connection facilitates emergence of solutions out of systemic entanglement.

The overall purpose of a constellation is to provide continuous quality improvement principles for health care workers, organizations, families and all interdependent systems of people and life.

SMMOTS links science, self and systems organization, clinical practice, transformative education, meditation and spiritual awareness, in a “knowing field,” that bridges intelligence of spirit to mind.

Constellations can be used by health care workers and business organizations to define the best practice processes and directions for maximum performance outcomes and success in the workplace. Their outcomes improve integration in all areas of a system helping members to understand their roles and responsibilities better.

SMMOTS constellations set up both, an interpersonal and inter-spiritual field, where emergent wisdom arises via inner exploration of mental images of past and new incoming information from existential source.

CLASSICAL FAMILY CONSTELLATIONS

SMMOTS have emerged out of the original works and discoveries of Bert Hellinger’s classical constellations. The practice of these classical constellations, involving thousands of people, over more than a decade revealed what Bert calls “The Orders Of Love.” The repeated commonality of certain themes and movements within the work revealed the present day knowledge of how human conscience influences the actions of every day situations in life and relationship. Hellinger observed that certain governing principles were needed for love to flow in a natural, eco-friendly way. Those principles imbibe order, balance, precedence and respect. An awareness of the impact of destructive familial patterns, guilt and innocence; the hidden dynamics of human conscience, loyalty, belonging, group ties and bonds; are all elements of constellation interplay that continues to reveal an on-going source of existential information and transformative knowing for anyone seeking solutions to human problems. This background has previously provided a more structured and methodical way of conducting constellations. Training in classical constellations is highly recommended as a prerequisite for all facilitators wishing to conduct the more

advanced “Movements of The Spirit Mind”. It is also very beneficial for new learners to read particularly the earlier books of Hellinger himself to gain invaluable insights into the work of classical constellations. (A list of recommended references for further learning is given at the end of this handout.)

PHENOMENOLOGY

The works of constellations come under the historically recognised umbrella of phenomenology in action. The Wikipedia dictionary defines the word as deriving its original meaning from the Greek word “phainomenon” meaning “that which appears”; and logos “study”. Phenomenology was pioneered by Edmund Husserl in the early years of the 20th century and expanded further by the likes of Martin Heidegger and several well known existentialists. (See Wikipedia on this topic.) Generally it is referred to as the observation or study of that which appears. “In its most basic form, phenomenology thus attempts to create conditions for the objective study of topics usually regarded as subjective: consciousness and the content of conscious experiences such as judgments, perceptions and emotions.” (Wikipedia)

Phenomenology as related to SMMOTS is primarily rooted in the living science of meditation. This is the only “created condition” necessary for the “objective study of topics usually regarded as subjective.”

MEDITATION

Meditation is the art of practising detached observation; of being able to witness or watch the mind as something separate from awareness. Meditation has been around for thousands of years and is commonly remembered in association with the Buddha’s or enlightened ones of the world. The ability to recognise and discern the subtle, invisible, and subjective movements of a systemic field, within and without, can only be gained via meditative practice and personal growth of insight and awareness. There are hundreds of different meditation techniques available to help the development of attitude awareness and improve self-management of emotions and mind. Meditation is able to scientifically dissolve identifications, beliefs, judgements, projections, interpretations, and all other inner subjective tensions and realities rooted in the mind that can interfere with true phenomenological practice. It is therefore imperative that facilitators of SMMOTS be well grounded in meditative practice. An experienced facilitator is able to attune to the gap between thoughts and is aware of movements of energy in the eco-friendly environment that surrounds objects in the field. The focus of the meditative approach to SMMOTS is attuned to the environment, the atmosphere, the life, and the self-organizing spirit in the field surrounding the individual. This atmosphere is what guides the facilitator and a representative in a constellation. It is a guidance that moves beyond the normal realms of logic and linear thinking. This guidance is received, explored via meditation, personal intuition, awareness, inner knowing, experience, trust, courage and authenticity.

THE FACILITATOR AND THE CLIENT

Family constellations in general, take into immediate consideration, the position of the facilitator-client relationship. Whilst traditional doctor/patient or therapist/client relationships place importance upon prior gathering of understanding and knowledge re a patient's problem, family constellations does very little of this. The usual exchange of this prior information is mostly bypassed altogether, except for a few questions about major past events in the life of the client.

Family constellation practice avoids taking a superior position during facilitation, from the very beginning of a session and avoids the "parent/child" positioning within traditional psychology and other therapeutic relationships. The systemic perspective of the work deems this type of helping position (where the doctor or therapist acts like a parent and the patient or client acts like a child) inappropriate and disrespectful to the patients individual self-organizing system of internal wisdom. The facilitator is also reliant upon his or her own self organizing system of internal wisdom and experienced position.

SELF-ORGANIZATION

Science in this century is beginning to emerge with a new self-directed, spontaneous and unifying vision that has been denied for centuries. Commonalities in the ways different organic systems interact, grow and change are being discovered. Rupert Sheldrake, Ervin Laszlo, Erich Jantsch, Perlovsky, are a few authors forging new frontiers of understanding that are dissolving the old images of mythical mind constructions based upon Aristotelian logic. SMMOTS is part of this new unifying paradigm that restores dignity to self-directed and self-organizing morphogenesis in human implication.

The following quote is from the back cover of the book "The Self Organizing Universe; Scientific and Human Implication: Of the emerging paradigm of Evolution." By Erich Jantsch. The book brings to light the natural wisdom of all living systems and highlights the intrinsic value of life beyond logic and mind itself.

"The evolution of the universe - ranging from cosmic and biological to sociocultural evolution - is viewed in terms of the unifying paradigm of self-organization. The contours of this paradigm emerge from the synthesis of a number of important, recently developed concepts, and provide a scientific foundation to a new world-view which emphasizes process over structure, nonequilibrium over equilibrium, evolution over permanency, and individual creativity over collective stabilization. The book, with its emphasis on the interaction of microstructures with the entire biosphere, ecosystems etc., and on how micro- and macrocosmos mutually create the conditions for their further evolution, provides a comprehensive framework for a deeper understanding of human creativity in a time of transition.

SMMOTS set the scene, create the space for, and facilitate the self organization of body, mind and spirit, in something called a constellation.

THE CONSTELLATION

A constellation is set up with anything from one to many people standing in close proximity to one another in a cleared and silent space. The people involved are called representatives. Representatives are placed in the space (by the facilitator), to represent different elements at play in a pre observed problem of a client. For example a client may present with a problem of being unsuccessful in business. Depending upon the facilitator's initial insight, a person may be placed in the constellation, to represent success or money and another to represent the client himself. The field of a constellation is a meditative space which is able to embody the living eco system and environment of the client with the problem. Whilst the placing of representatives is symbolic of structure, it is in fact structure that emphasizes process and awareness of movement and interconnectedness between different elements within the field environment. The constellation provides an external framework that facilitates an inner synthesis of spirit or cosmos meeting mind. The existential environment of the self organizing field in a constellation mirrors the natural order inducing directions of human soul moving towards resolution.

CONSTELLATIONS AND PSYCHOLOGY

Conventional psychology based problem solving usually advocates adaptation, reframing and reinterpretation of mental images and thoughts to enhance survival, within a certain environment or situation. The common sole focus of the problem is the person, the personality or psyche of the individual. Psychology's objectivity tries to provide adjustment to pre conceived ideas of what is considered normal and abnormal. Solutions are sought to fit status quo criteria based definitions that generally advocate structure and diagnosis over process. SMMOTS on the other hand set a scene for moving beyond mind, beyond interpretation and adaptation, to transformation or transcendence. This work recognises that environment itself is the evolving process that holds a solution for the individual, not only the individual. The primary emphasis of awareness and attention in this work, when seeking resolution of a soul problem, is widened to include the field surrounding the human. An integral systemic approach puts the ultimate self organizing and unifying presence of all ordered systems of nature and life first and human mind second. This approach recognises that the interplay of hidden relationship dynamics and environmental processes, in the unseen field of the metaphysical human being, are paramount for supporting growth. Constellations are able to confirm that this is what leads to evolutionary emergence of new structures and forms within the body mind spirit. These are internal structures of inner awareness, strength, fitness and resilience that are able to stabilize the human systems symmetry of dynamic order, balance and homeostatic preservation. The self organizing dynamics in the constellation field are apparent, felt and visible, and are evidence and proof of their own existence. We call this constellation field "The Knowing Field."

THE KNOWING FIELD

In a wider context outside of a constellation, the spirit of being human is an environmental field, an atmosphere of authentic originality that transcends the psychological and socio- biological/cultural influences of body/mind. One could say the field of life or nature itself, which is a cosmic blueprint of life's orders for balance and growth. This field is an existential reality and influences our normal everyday concepts, ideas, feelings, theories and thinking of body, mind and heart. It is the gap

that surrounds the boundaries we have set for being human. There is no escape from this knowing field. Every time the chaos of life catapults us into the unknown areas of ourselves we become excruciatingly aware of the presence of this “Knowing Field.” Characteristics of this field are the emptiness, the silence, the gaping wide open, the vulnerability and ironically the “not knowing” that arises when we first land there. Instinct and Intuition come to life here and intellect takes a back seat like a child waiting for direction from something greater than itself. The knowing Field imbibes all that is greater, wider and stronger than all that is held within the structure of any human mind. In a constellation, all present consciously create a space for shared and meditative reflection upon movement within a client’s personal environmental field. Resolution arises or emerges via subtle soul movements in the field to illuminate inner knowing.

THE MIND AND THE KNOWING FIELD

For thousands of years it is the mind that has been hailed as the centre of all knowing. In the present times mind collectively, is beginning to become aware of itself. To many it is becoming apparent that mind has thrived upon borrowed knowledge, imitation, agreement and repetition of past patterning for centuries. The new sciences inclusive of systemic understanding are beginning to reveal that mind is a mechanical, robot-like representation of past, that projects into future and fails to engage the present.

The structure of human mind projects impenetrable walls of belief, idealism, conscience and fundamentalism, as boundaries of protection against the unknowable forces of life and death. This structure of mind was evolved in the first place to survive, or protect itself from “The Knowing Field”, nature and existential law. Humans as yet have not been able to relax with the unknown, the hidden and the mysterious. The Knowing Field is the source of authentic or true knowing as opposed to the mind which is a false, fabricated, illusory structure that exists like a secondary, parasitic plant on an original root system of the Knowing Field. This structure of the mind, in its horizontal, linear movement of logic takes its life and existence from the Knowing Field. In this way it sucks its life from the primary root of the Knowing Field and has no life of its own. It is the shadow of the Knowing Field; it is darkness and a continuous state of blind love. The Knowing Field on the other hand is full of light and the substance of consciousness.

The Knowing field surrounds us and is in us, so is the mind. The Knowing Field is basically forgotten and has become lost among the civilized mental structures of human minds and boundaries of belonging feeding survival. It is however there, has always been there and I suspect will always be there. This relationship of mind and the Knowing Field is the means by which self organizing evolution will ensure the “individual is universalized and the universe individualized.” (Jan Smuts.) It accommodates the means of eternal exchange between the individual and existence. Dialogue in the field is a cosmological timeless currency giving and receiving payment from spirit to mind and back again. It functions as an Existential exchange factor flowing between the transient and the transcendental, the impermanent and the permanent, the non-essential and the essential, between life and death, between matter and the metaphysical.

DIALOGUE IN THE KNOWING FIELD

During a constellation, those participating will sometimes be guided to communicate verbally their observation of personally experienced sensations. They are encouraged to keep these responses, basic, simple, and spontaneous, without launching into lengthy mental descriptions or elaborate stories involving the mind. Usually a word or a short sentence will surface, out of the unknown, and be spoken when invited by the facilitator. Speaking or talking or expressing emotionally without an invitation by the facilitator is generally not encouraged unless the constellation holds many people and is set up for such freedom of movement beforehand. Sometimes the words that arise are sentences or words that exist in the Knowing Field and have been carried by the Field for generations. Sometimes the words bring to light a family secret or a hidden dynamic that prevents life moving forward in the present. The dialogue that happens in the Knowing Field is usually transformative. Each word can become a valuable key that unlocks a closed door. Once the door is open, light is allowed to shine into the darkness. Luminosity can become visible in the Field at these times. The sudden surge of lightness on a participant's face, the instant recognition of truth, the sudden relaxation and reconnection to original breath and spontaneous joy are all symptomatic of the exquisite beauty of dialogue in the field. In these moments spirit penetrates the shadow of the mind, light meets darkness and darkness disappears. Blind love of conscience becomes consciousness.

ANCESTORS IN THE KNOWING FIELD

The harmonious affinity within the landscape of The Knowing Field embraces the essence of not only the living, but the dead also. The metaphysical atmosphere of this field is able to reveal "evidence of common descent" of spirit. Many cultures, particularly indigenous races (American Indian, Australian Aborigines, and Africans) have respected and honoured this field in nature as the primary source of life's giving and taking for centuries. Modern evolutionary synthesis of current scientific discovery is presently pioneering a return to explore the intimate knowledge of these connections to the land, to nature and the ancestors. SMMOTS is a part of this new science that is able to make testable predictions and test hypotheses re the influence of ancestors upon their descendents.

The experiential evidence-based movement and outcomes of constellations has shown repeatedly that ancestors continue to relate and interact with the living. This work recognises that the passing of life into death is a spiritual transition i.e. the physical disappears, the spiritual remains. As in life, the love, communion and connection between the living and the ancestors is eternal. Constellations are able to provide a space for concise, conscious mediation between the living and the dead.

The living and the dead can share two basic elements of common descent and that is conscience or consciousness. It is often the livings entangled intentions of blind love, loyalty, belonging, guilt and innocence that cause unhealthy or destructive attachment to the ancestors, and visa versa. The ancestors can also remain attached to the living via the same unconscious elements of entanglement. Entanglement itself could be called an agent of life and death. The direction entanglement moves in can be either creative (life affirming-consciousness) or destructive (life negative-conscience).

Movements in the life negative are called movements towards death. These movements are symptomatic of many unresolved psycho-biological problems of illness, habit, and repeated destructive patterns, that remain unexplored by conventional modern day medicine. SMOTTTS offer a wide and all inclusive method of bringing to light, and resolving, these hidden dynamics between ancestors and their descendents.

BLIND LOVE AND CONSCIENCE

This is a vast topic in the family constellation arena and it is not possible to outline all the dynamics and implications of blind love and conscience here in this small introduction. However, I will say that blind love is a consequence of unconscious free will to choose mind, imitation, loyalty, guilt and innocence, over authenticity, truth, and a state of no mind. Mind and conscience are one; guilt and innocence is the way mind and conscience plays out. Mind and conscience attaches itself to a primary root of consciousness. It is an outgrowth of no-mind (the gap, the source), growing or moving in a direction that is not conducive to growth. Blind love is a consequence of this movement away from original life source. The movement away is scientific and utilitarian only when the return to no mind or original source is imminent. This return is mind submitting to the pull of destiny, the mind surrendering to the spirit of fate.

Blind love and conscience is a fabricated internal mental structure in the body mind system that is evolutionary. The guilt and innocence of living in conscience binds the human soul to the mind and masculine principles that create or fabricate form/matter. With the introduction of Spirit Mind movement, that form/matter begins to dissolve; the structure of mind loses its binding ability, its identification and its cohesiveness. Internal structures of survival disappear. Conscience becomes consciousness and enters the formless free existence of Mother Nature and the feminine elements of grace, love and beauty. Structure gives way to living process. In this way mind makes way for spirit, the masculine begins serving the feminine and movement to existence gains momentum and fluidity.

THE REPRESENTATIVE

A representative is the person chosen to be in a constellation. This person is placed in a particular place within the constellation in relation to others who are also within the constellation. The representative once placed, attunes themselves to the present environment within the constellation. This aware attuning begins to embody the hidden movements or dynamics in the eco-friendly field of the person who is seeking a solution to their problem. A representative may embody the mental structures or images of a client as well as the subtle movements of the spirit in the Knowing Field. Their receptivity and awareness of thoughts, feelings and sensations is an important indicator of hidden dynamics in the field. They are invited to sense the situation that arises within their position and are generally invited to share briefly (by the facilitator) what they observe as a participant within the constellation. Example, “I feel weak or strong, resistant or wanting to move close or away” etc. In short whatever feelings, thoughts or movements a representative has the urge to action, is

evidence of the underlying hidden resolution of the clients problem. An experienced facilitator will be able to recognise this and guides consequent movements of those involved. The movements and sensations embodied are usually very subtle and slow and take their own time to move the representative. It is the energy of the movement within the field that will move the representative. The representative remains in a passive, non-doing, meditative receptivity and it is awareness that allows the energy that surrounds them to move them.

SPIRIT-MIND, A MOVEMENT FROM OUTSIDE THE INDIVIDUAL

The spirit mind movement initially comes from the outside, not from within the representative. This understanding is a key feature of Spirit Mind movement. What is actually moving the people in a constellation is that which surrounds them, the environment, the atmosphere, and that which is greater than the self, greater than the individual. It is the self organizing nature of life within the system itself that does the moving. Even though certain thoughts, feelings and sensations seemingly arise within, it is important for a representative to maintain the detached observation that recognises, what is arising within, is actually coming from without. What is happening on the inside of the representative is resonance with certain environmental aspects that belong to the clients past and perhaps their own past. The embodiment of sensations combined with detached awareness, acceptance and inaction, enables the intuitive powers of inner personal reflection to activate. In this way the representative becomes a mirror image of the unseen hidden dynamic that seeks to come to light.

REPRESENTATIVE RESONANCE IN THE KNOWING FIELD

It is not unusual in a constellation for a representative to attract a situation that begins resonating similarities between them and the client's issue. What is revealed as a solution in the client's field is often applicable to the representative's personal situation as well. So being a representative is often just as rewarding and insightful as the person having the constellation. Physical sensations of resonance can sometimes feel as uncomfortable as they are pleasurable at times. The object of representative awareness is to remain non-judgemental, non-reactive and be ready and able to disidentify from thoughts and feelings, to become the witness only. It is the ability to watch "what is as it is", uninterfered with by the minds ideas of right wrong or good and bad, that is needed here. The stance of a representative is to stand in the middle of the good and the bad conscience within and recognise their own personal feelings of guilt or innocence. It is a very interesting and sometimes challenging exercise, not to get caught in the minds passing parade of judgements and to demonstrate the ability to let them go as soon as thoughts arise. The representative has to grow an awareness of the difference between, their mind wanting to speak or act and move from within; and when they are being guided into movement by something unknown and bigger than them, which is beyond mind, which comes from the outside.

CONSTELLATION OUTCOME, CONCLUSION AND CONTINUITY

SMMOTS are mysterious, unknown movements of fate or destiny. Something that is missing is drawn into the present, bringing together that which had been separated, hidden and unseen sometimes for lifetimes. They are existential integral movements of spiritual human homeostasis in action ensuring balance, equilibrium and dynamism. These movements facilitate a continuous flowering or unfolding of the human soul imprisoned in conscience into consciousness. Celebration and the joy of living and growing in harmony with life and death processes is a continuous outcome of whole participation in these movements. The only possible conclusion and outcome is to enjoy, share and celebrate the experiential benevolence of this mysterious gift of life; by continuing to grow in gratitude succumbing to the invisible laws of grace, respect, truth and beauty.

RECOMMENDED READING

Books by Bert Hellinger

Loves Hidden Symmetry- What Makes Love Work In Relationships
With Gunthard Weber and Hunter Beaumont

Supporting Love- How Love Works In Couple Relationships

Acknowledging What Is: Conversations with Bert Hellinger

Love's Own Truths: Balancing And Bonding In Close Relationships

On Life And Other Paradoxes: Aphorisms' And Little Stories From Bert Hellinger