

Dr. Helga Weule

Symbolic constellations

Symbol systems and ritual prescriptions in the constellation work

Constellations of all kinds are still booming: in therapy, counseling, coaching, in company training, mediation, supervision, in solving problems and conflicts - nowhere can those be imagined without them. This shows that this kind of work on oneself and on various problems and topics is not just a fad, but indicates a socially existing deficiency and satisfies a central human need. The lack consists in a atrophied communal feeling or the absence of protected spaces in which feelings are desired, protected and welcome.

The fascination of all forms of constellation work arises from the appearance and perception of hidden feelings and insights of everyone involved in the space. Feelings and temporary letting go of the mind usually have an invigorating effect on everyone involved - we feel more conscious and alert, not only because feelings are considered and valued, but also because they provide information on the way to solutions as well. The psychotherapist Albrecht Mahr, theorist and practitioner of constellation work, names the constellation space "knowing field", in which other instances than individual knowledge take charge.¹⁾ C. G. Jung already described spaces of consciousness from which we can draw - the "collective unconscious"²⁾ - and the biologist Rupert Sheldrake demonstrated with experiments that not only human knowledge about "morphogenetic fields" is shared.³⁾

Indigenous traditions describe spaces in which collective knowledge can be "tapped" as a "space of ritual".⁴⁾ As ritual they simply understand the invitation of immaterial forces (ancestors, spirits, forces, energies), to give impulses and information about a problem, a specific wish or topic. In order to understand their answers, a common space of mindfulness is required, which can also be called a "protected space". It offers protection for the expression and transformation of basic feelings and for contact with deep knowledge. In this room there is a lot of space for symbols of all kinds, for feelings, sensory perception, intuition, creativity, art and beauty - simply put: for the language in which we can communicate with immaterial forces.

In such rooms, of course, many individual desires are awakened: for clarity, community and to be loved "as I am". Also the longing for abundance of energy and for having rooms in everyday life in which my authentic feelings find a place.

Perhaps this booming of constellation work could also have something to do with the phenomenon of addiction to repeated "emotional baths"? Can constellation work also be addictive and thereby block practical changes in everyday life? If so, how can this be prevented?



Dagara medicine wheel

1) Albrecht Mahr, The „knowing“ field. Family constellations as spirituous-energetic healing in: Psychotherapie 3/2003 and on www.vfp.de

2) C.G. Jung, On the essence of the psychic, Walter Verlag Olten, 1972

3) Rupert Sheldrake, The Creative Universe. The theory of the morphogenetic field. Ullstein Verlag, 2008

4) Helga & Manfred Weule, Indigenous and modern rituals - Over the border to the "sacred" in: Consulting in change. Basics, concepts, examples. Verlag Th. Gabler, Wiesbaden, 2003 and at www.i-cons.info

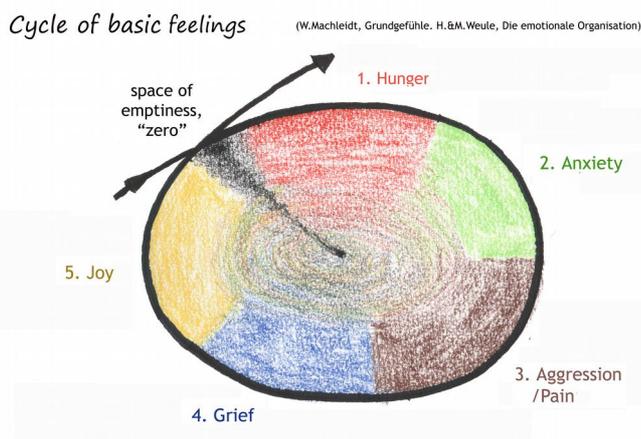
CHANGE AND SOLUTION

The lasting effect of any constellation work is ultimately shown in the changes, facilitations and solutions that are found in personal everyday life and in the environment of clients. On the one hand we could learn from the early beginnings of the systemic family therapy, on the other hand from African healers. In both fields of work clients received ritual prescriptions, i.e. impulses resp. "orders", to do rituals or ritual actions in everyday life in a self-reliant and self-organized manner in order to anchor the results and findings from the counseling in everyday life. We do the same in our constellation work with clients: We prescribe rituals, that are to be done in everyday life and whose aim is to achieve and consolidate the results.

In our many years of counseling research and work in the field of fundamental feelings in processes of change and development and in our intercultural cooperation with shamans from Peru and Burkina Faso, we discovered that a basic cosmology, expressed in a symbol system, significantly improves the quality of constellation work. That enriched our world view. The Tetralemma constellation by M. Varga von Khibed represents such a successful connection between systemic structure constellation and an old Indian logical system. In this area there is still much more that wants to be used.

THE CALLING OF FORCES

We work e.g.. with the Sumerian vegetation cycle, which is expressed in the old zodiac symbols, with cosmologies of the North American Indians (the medicine wheel) and from West Africa



(Dagara cosmology), but also with the symbol system of the Tarot, the process structure of the "Hero's journey" (Paul Rebillot) and the "cycle of basic feelings" (Wielant Machleidt)⁵⁾. Which symbol system is suitable, becomes manifest by the composition and environment of the seminar group, the question or the personal preferences of the participants. The visualization of a symbol system and the call of the forces that lie dormant in it - the conscious formation of a ritual space - brings a lot of clarity and quality to our work. All of these symbol systems give a clear picture,

which elements the world is made of.

The deliberate common creation of ritual spaces in the constellation seminars brings about an rethinking about rituals by the participants: they are no more just a ceremonial habit, often without content ("my morning ritual is drinking coffee"), but emotion-based cries for help or communication requests with immaterial instances.

Symbolic constellations with ritual prescriptions not only ensure the quality of the constellation work, but also the lasting effect in everyday personal practice. They strengthen the self responsibility of participants in their own lives and at the same time the sensitivity for community building, both characteristics that need to be strengthened in our culture.

5) H. & M.Weule, Basic feelings as a compass for hero's journeys of all kinds in: "info@lebensberater.at" No. 73 March 2020, pp. 16-18 and on www.i-cons.info under publications

Seminar:

“Symbolic constellations and ritual prescriptions” Guidance: Dr. Helga Weule, Antonia Lechner (human energy practitioner, psychosocial counselor) and DI Manfred Weule M. A. (ethnologist, psychosocial counselor, supervisor)



Date: Fri October 16th - Sun. October 18th, 2020

Location: Drachenhau -Praxis, 4911 Tumeltsham

Info: www.drachenhau.at and www.i-cons.info

About the authoress: Dr. Helga Weule: philosopher, systemic organizational consultant, psychosocial counselor, authoress; many years of cooperation with the Peruvian shamans Eduardo Calderon and Agustin Rivas, the West African shaman Malidoma Patrice Somé and Paul Rebillot, creator of Hero's journey process. www.i-cons.info

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