

**FAMILY CONSTELLATIONS
WITH YOUR INNER CHILD**

JAN VELSEN

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To keep the text easy to read, we have kept the masculine form. It goes without saying that this applies equally to women. The description of the setups has been adjusted in such a way that the privacy of the participants is guaranteed.

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Every client is unique with their own genetic makeup and psychological imprint.

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Jan Velsen

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PREFACE

Jan Velsen (1946) is the founder of Family Constellations with the three inner children of a client. Velsen was partly inspired by Ivan Nagy (1920-2007), founder of 'Contextual Therapy'.

Contextual therapy is a psychotherapy that stems from the Hungarian-American psychiatrist Ivan Boszormenyi-Nagy's vision of human life and relationships. Nagy followed a route from study and practice as an individually working psychiatrist, via the development of family and systems theory, to his own idea of looking at people, relationships and problems. A look at the relational reality of each person and its ethical consequences, which he called Contextual Therapy.

Nagy assumes that ethics is "being human itself." According to Nagy, every person knows deeply: someone else depends on me and I depend on that other person. So the foundation is the relationship. For example, when talking about law, one can talk about it and think as if 'law' exists as an absolute concept. But 'justice' does not exist, it can only be done. This makes 'law' a relational ethical concept that can only become reality in consultation with others. These concepts should not be seen as part of a value system and should not be confused with dogmatic principles.

Nagy distinguishes four dimensions in his contextual approach:

1. The dimension of facts: facts of genetic nature, race, sex, physical health, financial situation, activities;
2. The dimension of psychology: the intrapsychic of every human being. It refers to ego strength, basic needs, fantasies, learning processes and defense mechanisms;
3. The dimension of transactions: the intrapsychic, what happens between people. It refers to communication and interaction patterns, systems, subsystems, gender roles, power, coalitions, etc. This is the area that family therapy focuses on;
4. The dimension of relational ethics: the justice of the relationship. It refers to loyalty, responsibility, dependability, the balance of merit and indebtedness within a relationship. Later, Nagy added a 5th dimension: the dimension of ontology.

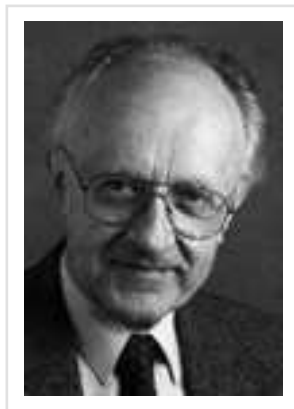
Nagy emphasizes the fourth dimension. For example, if a child does not receive recognition from her parents that she is allowed to be there, that she is worth living, how will such a child later be able to give recognition and appreciation as a parent of her own children.

Nagy does not stop at this observation. Together with his clients he looks for sources of trust. In this example, he looks for what was going on in the relationship between parent and grandparent. He tries to turn the "monster" grandpa and/or grandma into a human being again. He sets out to help father or mother become a child of his or her parents again.

Only when someone can become a child of his or her parents can he or she really become father or mother of their own children. Then there is no need to take away from the children what has not been received. Then relationships become fair and reliable again.

These ethical considerations form the basis on which techniques can be grafted. In other words, if a therapeutic approach is based on relational ethics, for example justice that must be done between people, then interventions are determined by that. Interventions and questions that should always be aimed at making connections with others.

Nagy's angle is multi-sided partisanship. In contextual therapy, care is focused on all people who are affected by the therapy.



Ivan Boszormenyi-Nagy



The classic Bert Hellinger family constellation.

INTRODUCTION



Sometimes you live the life of somebody else. You carry a burden for someone else in the family, without knowing it and without wanting to.

During the recent years, Family- and organizational constellations have enjoyed an increased interest. More and more people are finding themselves again by attending a family constellation.

Organizational constellations are also increasingly gaining a foothold in the business world. The insights that constellations provide are valuable and inspiring and offer the opportunity to take new paths, make different choices, gain new inspiration, instead of continuing to follow old paths.

I have gained a lot of experience with constellations as a coach and as a trainer of students and have developed my own unique working method; Family constellations with a client's inner child; a process of awareness to contribute to inner peace for everyone who is open to growth.

The purpose of this book is to clarify my working method and to get started with my method of constellations. This book is, therefore, suitable for people who want to become acquainted with family constellations and also for people who are already familiar with Systemic Work.

In addition to people who are professionally interested in Systemic Work, this book is also suitable for anyone who wants to get to know themselves better. So also for readers who want to discover their roots and hereditary background on a deeper level and are curious about how this influences their personal and professional lives.

This book has a background and origin that lies in my personal history. A history that has colored my life and ultimately brought me closer to myself. In this respect I am no different from my clients and the many students I have trained in recent years as a therapist.

All people are looking for love. Most of us look for that love outside of themselves: a partner or in prestige or in some other way. And yet, love is present within everyone.



The classic Bert Hellinger family constellation.

1. WHAT IS A FAMILY CONSTELLATION?

Making a family constellation is a form of alternative psychotherapy, reintroduced by Bert Hellinger (Leimen, December 15th. 1925 – Bischofswiesen, September 19th. 2019). As a Western European, he came into contact with this method when he worked as a missionary in South Africa. Hellinger's working method is so-called 'systemic work'.

Therapists and coaches who work with Hellinger's method try to recognize, acknowledge and solve problems in the family, often originating from past generations.

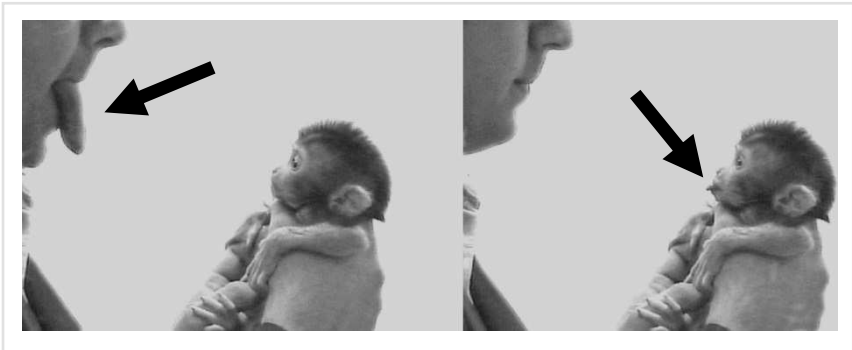
A family constellation is a therapeutic session in which a client brings up an issue that he or she wants to gain clarity about. For the key players in that issue, often family members of the person raising the question, other participants are selected as 'representatives'. The client gives them a place in the room relative to the other participants, partly assisted by the supervisor.

This creates a 'tableau vivant' that shows underlying aspects of the issue when the representatives are questioned about their feelings and attitudes towards each other and the situation. Entanglements come to light (sometimes in previous generations) that have led to stagnation in the client's current life.

These entanglements are often unresolved feelings as a result of an event, such as the early death of a parent or child, war experience and parental divorce. These unprocessed feelings can unconsciously and unintentionally burden later-born children, causing them to be out of balance.

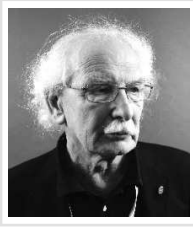
Based on simple instructions from the coach, the representatives bring movement into the situation and peace can be created between the people who represent the representatives. The effects of the session are sometimes noticeable in the short term, but often in the long term.

The method is also applied in organizations for example, to investigate why there are stagnations in the development of an organization or why certain conflicts keep recurring. In this context we are not talking about a family constellation but of an 'organizational constellation'.



Newborn macaque monkey imitates human behavior.

POSSIBLE EXPLANATION OF FAMILY CONSTELLATIONS



Giacomo Rizzolatti (Kiev, April 28, 1937) is a neurophysiologist since 1975 as a professor at the University of Parma (UNIPR).

He graduated as a doctor of medicine from the University of Padua in 1961, where he also specialized in neurology.

Together with **Vittorio Gallese**, he discovered mirror neurons. Their research, after observing macaques, is considered a milestone in neuroscience.

A mirror neuron or mirror cell is a neuron that fires when an animal sees an action being performed by another animal. Such neurons have been found in humans. They are located in the premotor cortex of the brain. Some scientists consider mirror neurons to be one of the most important discoveries in the recent history of neuroscience.

A breakthrough in brain research occurred in the 1990s in a laboratory in Parma, Italy, when Giacomo Rizzolatti and his colleagues found that certain neurons in the brains of macaque monkeys that normally control motor actions also became active when the monkey interacted with another primates.

The electrodes recorded the same activity in the premotor cortex when the monkey saw someone else eating than when he ate himself. The photo of the researcher sticking out his tongue and the monkey in his fist imitating him is a striking example.

The mirror neurons are located in the premotor cortex. Because these neural systems are active when observing the actions of others and encourage them to exhibit imitative behavior, they are called mirror neurons.

Soon, research into mirror neurons was also conducted in humans. Using various sensory stimuli such as seeing facial expressions, hearing cracking sounds and tasting bad tastes, areas with mirror neurons in the human brain were identified.

The Karpman Drama Triangle



The Persecutor

In this mode the person doesn't value other people's views and integrity

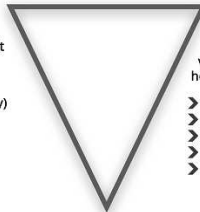
- Angry (opening and passively)
- Aggressive
- Judgemental
- Bullying
- Demanding
- Spiteful and scornful



The Rescuer

In this mode the person doesn't value other people's capacity to help themselves

- Appear self sacrificing
- Over helpful and facilitative
- Like to be needed
- Prone to meddling unnecessarily
- Engulfing



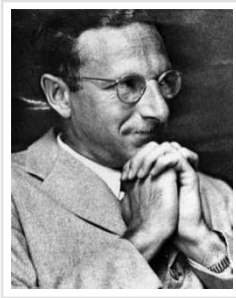
The Victim



In this mode the person doesn't value self and defers to others

- Manipulative
- 'Poor me' syndrome
- Helpless and needy
- Complaining and whinging
- Fretful
- Downtrodden
- Blaming others

2. THE FOUNDERS OF FAMILY CONSTELLATIONS



Eric Berne (1910 - 1970) was a Canadian psychiatrist and founder of transactional analysis. He specialized in group therapy and social psychiatry and aimed to heal people rather than make progress in treatment.

Transactional analysis (TA) is the term used for personality theory and also a psychotherapeutic treatment method.

The TA assumes that experiences in the early years of life cause a person to make decisions about himself and his environment. These positive or negative decisions influence the quality of the rest of life (the script).

SCRIPT

A growing child tries to understand the world and his place in it and, according to the TA, he does this by creating a script.

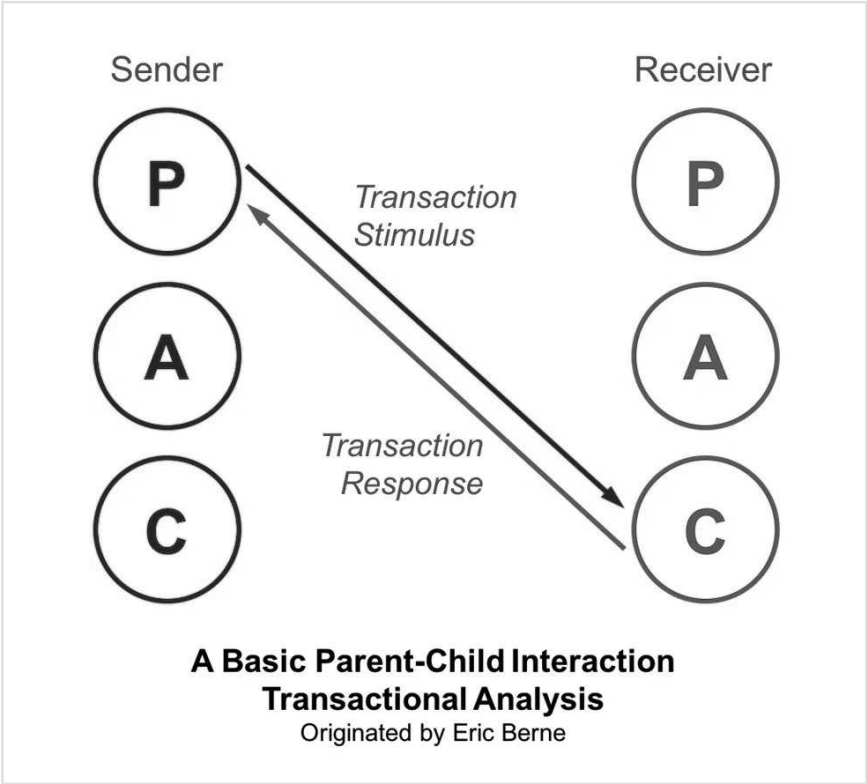
Parents and other important people in the child's life have an important influence on its development. The script is continually adapted throughout the life course, but its core and starting points are established in early childhood.

The TA assumes that people repeatedly use the strategies from their childhood, even if this leads to pain or failure. Through experiences in the early years of life, people already make decisions in their youth about how they will deal with themselves and their environment in the rest of their lives. These positive or negative decisions influence the quality of the rest of life.

Growth and development are inhibited by negative decisions ("I'm not OK" or "you're not OK") while positive decisions have a stimulating influence ("I'm OK and you're OK").

Three types of scripts are distinguished. These three types of scripts can also take place within one and the same person:

- The winner
- The loser
- The non-winner



EGO POSITIONS AND TRANSACTIONS

The TA distinguishes three ego positions that are united in each person:

- The parent;
- The child;
- The adult.

Transactions with the other person can take place from these positions.

A transaction within the TA is a two-way communication, involving simultaneously observable factual communication and parallel interaction on an unspoken psychological level. For example: saying something in a sweet voice, but meaning it sarcastically.

A difference is being made between:

- Complementary transactions;
- Crossed transactions.

In *complementary transactions* there is a proportionate form of transactions. For example: a child-child transaction.

The practical effect of this could be the following short dialogue: One asks from his child ego position: "Do you want a piece of candy?" and then the other person can respond from their child's position with, "Mmmmm, I love sweets." Although it seems a bit childish, this is still a proportionate and effective form of communication: an effective transaction.

In a *crossed transaction* there is a mismatch of ego positions. The ego position that one person appeals to in another is different from what the other person appeals to in one person. In the schematic representation this is shown as someone who appeals to the child in the other from his parent, while the latter then responds from his child and appeals to the child in the other.

In practice, this could be depicted as follows: Sender from a parent position: "Clean up your room", thus addressing the other person as his child. Receiver from child position: "Cleaning rooms is really stupid!", and he appeals to the sender from his child position.

Crossed transactions are considered ineffective in transactional analysis.



Virginia Satir (1916-1988) was an American psychologist. She was one of the most important family therapists of her time and also the founder of the first theories in family therapy. In the mid-1950s, she first had the idea of bringing the entire family into therapy instead of individuals.

In family constellations, for example, she made family members aware of cross-generational patterns within the family composition. Today, many therapists are guided by Satir's statements about family therapy. Problems are not seen in isolation, but the behavior of all family members is taken into account.

THE FAMILY SCULPTURE

The 'Family Sculpture' is a system therapy developed by Satir that provides insight into the person himself, the relationship to other people and the composition of the family.

Relationships and behavior of family members can be symbolically depicted in an image. When one maps the family of origin, invisible connections and stagnant communication patterns become visible. Relationship conflicts and unhealthy connections are recognized and can be resolved.

Systemic phenomenological constellation work has received impetus from various directions in the last 20 years. Satir's work with family sculpture and family reconstruction are important passages in the development process.

Satir was intensively concerned with communication in the family. She developed a communication model that has four negative types of communication:

- Reassurance: I have to make everyone happy so that they love me;
- Complain: Nobody cares about me. As long as I don't roar around me, no one will do anything anyway;
- Rationalize: I need to show others how intelligent I am. Logic and good thoughts are the only true thing;
- Divert attention: I will get the attention, no matter what behavior I have to perform to get it.



Ivan Boszormenyi-Nagy (1920-2007) was an American psychiatrist and founder of Contextual Therapy.

Nagy followed a route from study and practice as an individually working psychiatrist, via the development of family and systems theory, to his own idea of looking at people, relationships and problems. A look at the relational reality of each person.

In conversations with clients, Nagy came across concepts such as injustice, justice, reliability and loyalty. He discovered that people want a fair balance between give and take.

When people give, there is a kind of right to receive and if people have done something wrong, they want to do something to make up for it out of a sense of "guilty".

Nagy assumed that ethics is "being human itself". According to Nagy, every person knows deeply: someone else depends on me and I depend on that other person. So the foundation is the relationship.

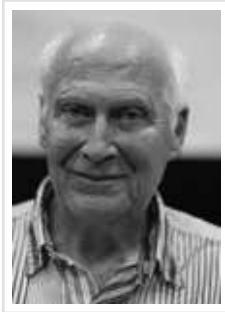
In his contextual approach, Nagy distinguished four dimensions that determine reality:

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3. The dimension of transactions: the interpsychic, what happens between people. It refers to communication and interaction patterns, power, coalitions, etc. This is the area that family therapy focuses on.
4. The dimension of relational ethics: justice of the relationship. It refers to loyalty, reliability, responsibility, the balance of earned merit and owed within a relationship etc.

Nagy emphasized the fourth dimension. For example, if a child does not receive recognition from his parents that he is not allowed to be there. How will such a child later be able to give recognition and appreciation as a parent to his own children?



The classic Bert Hellinger family constellation.



Bert Hellinger (1925 - 2019) has made Family Constellations known worldwide.

His classic constellation method emphasizes three mechanisms responsible for how people bond with social systems such as families and how patterns emerge within those systems. Hellinger calls these mechanisms the personal, collective and universal conscience:

- The personal conscience tells you immediately, when you do something, whether you belong more or less to a system; which behavior makes you belong more and which behavior puts you at risk of being kicked out.
- The collective conscience ensures the survival of the system as a whole. This collective conscience, unlike the personal conscience, works unconsciously.
- The universal conscience is a mechanism with creative power and direction, it is equally benevolent to all systems and all people. Hellinger calls this mechanism 'mind'.

Bert Hellinger's classic working method is also called systemic working. Therapists and coaches who work systemically try to recognize, acknowledge and, if possible, remove not immediately visible relationships between family members and any bottlenecks between them by drawing up a person's system of origin.

According to Hellinger, a family constellation is a therapeutic session in which a client brings up an issue that he or she wants to gain clarity about. For the key players in that issue, often family members of the person raising the issue, participants are selected as 'representatives'. The asking client gives them a place in the room relative to the other participants, partly helped by the coach.

This creates a 'tableau vivant' that shows underlying aspects of the issue when the representatives are questioned about their feelings and attitudes towards each other and the situation. Entanglements are revealed that have led to stagnation in the client's current life.



Margaret Paul (1939) is an American psychologist and psychotherapist.

Together with Dr. Erika Chopich she developed the Inner Bonding therapy method, which puts knowledge about the inner child into practice. The method is based on an inner dialogue between different parts of the personality.

Margaret Paul grew up as a child of young and emotionally overwhelmed parents. She describes her parents as unable to bond with her as a child.

Only her grandfather offered her some support and warmth. She was an anxious, sickly and nervous child. As a child she decided to become a psychotherapist.

She studied psychology and art education at the University of California, Los Angeles, Azusa Pacific University and received her doctorate in psychology from Ryokan College. She then completed training as a psychotherapist.

She had been treating patients for more than 20 years when she became increasingly dissatisfied with the results of her therapy work. She noticed that her clients did not learn a way to help themselves, but were structurally dependent on the therapy sessions.

It was during this time that she met Dr. Erika Chopich, with whom she developed the Inner Bonding therapy method and published several books.

Margaret Paul's work in personality psychology also forms the basis of many other therapeutic and everyday psychological approaches.

The Inner Team, a model developed by Friedemann Schulz von Thun, is based in part on these findings. In his psycho-traumatological work, Franz Ruppert also often refers to the personality model of Margaret Paul and Erika Chopich. This can also be found as a basis in the educational work of Rolf Arnold.

Sources: Margaret Paul: *Inner bonding : becoming a loving adult to your inner child*. Erika J. Chopich und Margaret Paul: *Aussöhnung mit dem inneren Kind*. Margaret Paul: *Inner Bonding: YouTube*.



Dr. Gabor Maté (1944) is a Hungarian-Canadian doctor.

As a former general practitioner, he is interested in childhood development and trauma and the potential consequences they have on physical and mental health, including autoimmune diseases, cancer, ADHD, addictions and a wide range of other conditions.

Maté's approach to addiction focuses on the trauma patients experience and attempts to address this during their recovery.

In his book *In the Realm of Hungry Ghosts: Close Encounters with Addiction*, Maté discusses the types of trauma that people with addiction can suffer and how this affects their decision-making later in life.

Maté believes in the connection between mental and physical health and has written four books on topics ranging from ADHD and stress to developmental psychology and addiction.

Maté is also a regular columnist for the *Vancouver Sun* and *The Globe and Mail*.

Maté was born in Hungary, which was then occupied by Nazi Germany. His maternal grandparents were murdered in Auschwitz when he was five months old. His aunt disappeared during the war and his father endured forced labor in Nazi camps.

In 1956 his family emigrated to Canada. During his college years, he was an opponent of the Vietnam War in the late 1960s. He graduated with a bachelor's degree from the University of British Columbia in Vancouver.

In 1969, Maté married artist and fellow student Rae Maté; Together they have three children, including Aaron Maté, a journalist, and Daniel Maté, a musician and educator with whom he sometimes lectures.

After working in a high school for several years as an English and literature teacher, he returned to the University of British Columbia in 1977 to obtain his master's degree in family medicine.

Maté had a private family practice in east Vancouver for more than 20 years and was medical coordinator of palliative care at Vancouver Hospital for seven years. For 12 years he was the staff physician at the Portland Hotel, a residence and information center in the city.

Here are some of Maté's quotes from the 2015 documentary film 'In Utero' by American writer and director Kathleen Man Gyllenhaal and Stephen Gyllenhaal:

"We are influenced by our environment, as soon as there is an environment. So once we're in the womb. From that moment until our death, we are living beings responding to an environment that we shape and that shapes us."

"Your development as a human being is influenced by experiences in the womb. And also by the emotional environment in which you are conceived and born and raised. That knowledge is broadly fixed. But our society does not act on it."

"There was a time when we walked on four legs. We had heads that were smaller and hips that were wider. When man started walking upright and on two legs, his bones changed and the birth canal became increasingly narrow."

"And then something else happened: The brain got bigger. And this created an obstetric dilemma. How could the new human baby leave the womb with such a big head?"

"Gradually, a kind of natural selection emerged in which women who gave birth prematurely continued to live. Because in a premature birth the baby is smaller. And if it's smaller, he can get out. Biochemically and physiologically, a human baby lags behind other mammals."

"I'm sure my lifelong fear in my molecules is my mother's fear. Plus the fear I (...) experienced under the German occupation."

"Those things have left a mark on my personality, my reactions to the world and my worldview. Especially unconsciously. I was not a happy child. I had a lot of problems and was often depressed."

"And after I turned 50 I turned out to have ADHD. I'm sure it's not a congenital disease, no matter what the 'experts' say. It is due to stress in my early childhood."

"If there is a lot of stress in your early childhood, your ability to respond to stress changes. Closing yourself off, so characteristic of ADD, is self-protection. Growing children close themselves off to stress, that's how they survive. Shutting down becomes a character trait and BAM they have ADHD: 'Not enough dopamine, take Ritalin!'"

“According to the latest figures, three million children in the US are taking medication for ADHD. According to figures from the same study, half a million children take antipsychotics. They are given those drugs not because they are psychotic, but because it is the only way we – or society – know to keep them in line. And the pharmaceutical industry exploits this in their advertisements for long-term drug use.”

“We have no idea what the long-term consequences are for children's brains. Despite this, it is recommended in advertisements and by doctors. What's up with that? And what about the increasing diagnoses of ADHD and ODD and bipolar disorders and autism that are forty times more common after thirty years? How did that happen?”

“We don't want to face the fact that people are having, conceiving and raising children under increasingly stressful circumstances.”

“Suppose you measure the dopamine level in the front brain of monkeys and that is normal. Take the monkeys away from their mothers and their dopamine drops. Brain chemistry is affected by the mother's absence. (...)

“Babies don't understand words. They respond to body language: 'Is my mother tense or relaxed?' 'Is she afraid? Then I am also afraid, because she is my protector.’”

“These are not conscious thoughts, but the baby does experience them. Depressed mothers, or even worse schizophrenic mothers, do not synchronize. The baby gets the message that something is wrong with him. His prefrontal cortex becomes out of tune. So that baby develops quite a depressive personality: Relax, I'm here. What are you doing?”

“You start thinking about confusion, if you can call it that. It is the confusion of a fetus and human being in the making whose mother is confused. The mother who wants the child, but is also afraid. The mother who wants to love, but is very scared and stressed herself. The child receives a confusing message about the world: 'I am welcome and not welcome in the world.’”

“No one is born that way. You are programmed this way when your parents cannot take care of themselves. A possible response from the child is: 'I have to take care of them to maintain our relationship'. Survival instinct!”

“The child automatically adapts to the environment in order to survive. It is not the mother's wish. It just happens.”

“Those people suppress themselves for life and therefore also their immune system, because that is the same as the emotional system.”

“They feel responsible for their world: 'It's happening to me because I'm a bad person and how do I prevent it from happening again? By becoming a perfect person.' 'I will always be good. Good for everyone.' 'I'm going to excel. I'll be the best in the class. I am the ideal employee.' 'And if my marriage breaks down, I won't say a word, because I am good. I can handle anything. "... And then they get cancer.”

“Being alone and gaining insight has been a human task for thousands of years. Not only in this society. It's just harder because it's more widespread.”

“Addicts - and I'm not just talking about drug addicts but also addicts to gambling, sex, shopping, etc. - lack sufficient activation in the part of the brain that regulates reward motivation, in which dopamine plays a major role.”

“Cocaine increases dopamine, nicotine increases dopamine. So people who have had their reward motivation blocked as children find relief in drugs that increase dopamine levels.”

“They also find relief in activities that increase dopamine. For a compulsive gambler, it's gambling. It's not about the gambling, it's about the dopamine. And not about the money. Because if they win, they lose that money again.”

“If you look at brain scans of compulsive shoppers, you see the same part of the brain lighting up as when you use cocaine.”

“When we look at those people and don't see the pain that drives their behavior, we deny our own pain. And if we condemn them for their compulsive need to get temporary pleasure from an external source like drugs, it is because our society is addicted to temporary pleasure.”

“Entire industries, companies and incomes of millions of people depend on the production of completely unnecessary items that improve no one's life, but provide temporary pleasure.”

“We see addiction as the problem. Addiction causes problems. But it's not the biggest problem. We need to appreciate the importance of the prenatal environment for a child's development to understand that disruption is the result of imprinting from fetal experiences.”

“People say about their own youth: I don't remember, I don't remember. But they don't have it ready. Usually because nothing happened, or too much. Usually too much. They could only cope by closing themselves off.”

“People often say that I have a sad look. That sadness is a memory. It's programmed into me. But it is not a ready memory. We must distinguish between those two types. Very often it turns out that the imprinted memories are prenatal.”

“Stress that has plagued one generation is repeated in the next generation. Until that next generation understands it or not or processes it or not. As long as we are not aware of this, we pass on that stress to our children.”

“I knew a sex worker who later died of HIV. I asked why she was using heroin. She said: 'My first shot felt like a warm, soft hug.' She should have gotten that from her mother. But her mother was also traumatized.”

“The need to wake up is universal. But what makes us sleepy is our inability as fetuses to process the suffering. That's why we don't even blame ourselves for falling asleep, but we accept it: 'That's just how it goes'.”

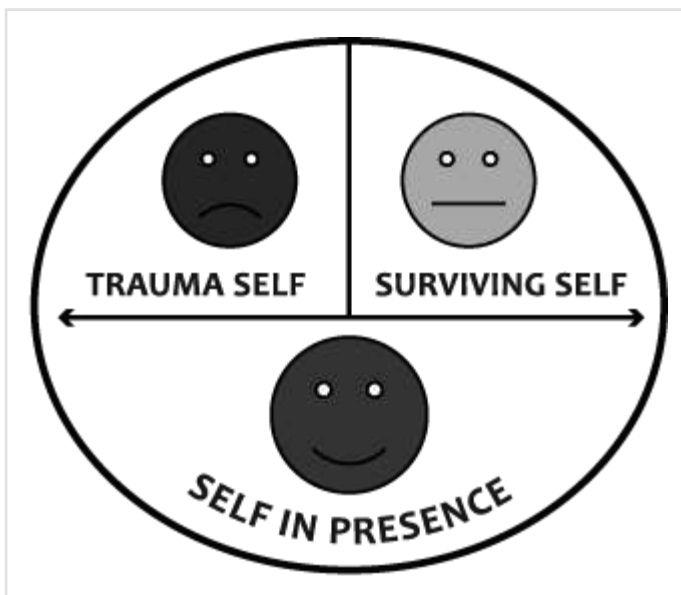
“It is remarkable how often I have heard people who were seriously, or even fatally, ill say that the illness was the best thing that had ever happened to them. I don't recommend that way of waking up to anyone. What they mean is: Dealing with my illness made me realize who I really am and who I have or have not been my whole life. And what life is all about. And that is worth dying for.”

“Only with compassion do people allow themselves to see the truth. Compassion for the fact that the unconscious is a response, because the conscious was too painful when we were young. We should therefore not blame ourselves for what we did as a result, but have compassion for ourselves. We should not beat ourselves up for what we did to ourselves or others, but be curious about why.”

“Love is therefore not only a feeling, but also a plan of action. A way of coping. And above all, a constant attempt to understand the other.”

Source: Documentary film 'In Utero' from 2015 by American writer and director Kathleen Man Gyllenhaal and Stephen Gyllenhaal

**SPLITTING OF THE HUMAN PSYCHE
AFTER SUFFERING A PSYCHOTRAUMA**



© Prof. dr. Franz Ruppert



Franz Ruppert (1957) is a German psychotherapist who developed identity-oriented psychotraumatology and therapy (IoPT) since 2000.

Prof. Dr. Franz Ruppert is professor of psychology at the Catholic University of Munich and works as a psychotherapist in his own practice. Ruppert writes books and gives lectures and seminars worldwide.

In 1992, Ruppert was appointed professor of psychology at the Catholic University of Applied Sciences in Munich. In 1999, Ruppert was licensed to practice medicine as a psychological psychotherapist. From 1999 onwards he clearly distanced himself from the approach to family constellations. Since then, Ruppert no longer focuses on the family or the system, but on a theory and bond-oriented traumatic approach that focuses on the psyche of the client. Since 2012, Ruppert, together with the association for the promotion of healthy autonomy of people, Ruppert organizes an international conference every two years on the further development of identity-oriented psychotrauma theory and its application in practice.

In his books, which have been translated into more than ten languages, Ruppert outlines universally applicable features of traumatic processes and their consequences for the human psyche.

“If you don't understand yourself, you don't understand the world.”

A healthy psyche can distinguish between”:

- I, you and we,
- Past, present and future,
- Perceptions and projections,
- Inside and outside,
- Loving and unfulfillable desires,
- Sensual lust and sexual greed,
- Realities and illusions,
- The feasible and the unattainable,
- Life, survival and death.

“A traumatized psyche defends itself against self-knowledge by fixating on the outside, losing itself in talking, in action and in fighting. She numbs herself and harbors her own unhappiness every day.”

Sources: https://de.wikipedia.org/wiki/Franz_Ruppert. <https://www.franz-ruppert.de/>

3. BODY AND PSYCHE

(quotes from Prof. Dr. Franz Ruppert)

(...) 'The insights that Bert Hellinger has gained through his work with family constellations also give the concept of soul a new meaning in my view with far-reaching consequences for therapeutic work: "The soul has a unifying and guiding effect in the body, largely unconsciously for us, but very knowing. And it extends far above the body. It interacts with the environment, otherwise there would be no 'metabolism' and reproduction, for example.

However, the soul not only extends above us in this way, but extends into the family and connects us with our family members and our family. As the soul unites the body within its own limits, so the soul also unites and directs the family within certain limits." (Hellinger 2002, p. 53)

For Bert Hellinger there is no separation between body and soul. The soul is passed on from generation to generation through the body. He assumes that a human being is created "when two animated cells connect with each other. The body is therefore animated from the beginning. It is not his personal soul that makes his body alive. This soul existed long before him.

Just as the body is a link in a long chain of those who are there and those who are yet to come, so too is the soul connected to many." (Hellinger 2002, p. 53)

Hellinger's image of the soul as a connecting principle between generations goes very far. It is the all-encompassing and unifying bond: "However, the soul also rises above the family, it connects with other groups and with the world as a whole. Here the soul shows itself as 'the great soul'. In the great soul, contradictions are abolished, there is no young and old, big and small or life and death. In her all are united." (Hellinger 2002, p. 54)

Hellinger contradicts the idea that a person can view his soul as his possession. "It is visible that we are part of a larger soul, so we do not have a soul, we are in a soul." Hellinger distinguishes between three forms of the soul, which he calls 'dimensions':

- A personal soul, which connects the body into a unity
- A family soul, which unites all who belong to this family
- A 'great soul', which operates as an overlying principle (...)

According to Hellinger, the soul is always in motion and it moves what it contains within the framework of a certain order: "The soul moves. Everything that moves, arises, develops and decays from within is 'animate'. The soul moves towards certain goals within a certain time, according to an order that is predetermined for individual situations.

If we also regard the soul as the guiding principle of the greater whole, then this order determines the movement of each individual. Because the great whole also moves in such a way that all individual movements complement and mutually determine each other, and in such a way that all movements move together towards one goal and one end.

The soul, therefore, cannot be something in itself possessed by the individual who moves." (Hellinger 2001b, p. 56) In this sense, a person cannot possess the soul as his personal property, he can only be part of a soul, which includes him and connects him with other people.'

Sources: Franz Ruppert, *The Hidden Message of Mental Disorders. The truth heals the delusion.* Eeserveen 2009 (p. 58, 59, 60)

MATTER AND ENERGY

'The insights of quantum physics have shaken the mechanical worldview of physics. The laws that operate in the macrocosmic realm do not seem to function in the same way in the microcosm. For example, it has become uncertain whether the speed of light is the maximum speed at which information can be sent from A to B (Gallo 2000, p. 39 ff.).

The exchange of energy and information seems to be based on other, until now completely unknown, laws. Likewise, it is highly doubtful whether the mechanical view of biology that we can, for example, derive the development of a living being and its specific properties from the composition of the genes, is correct. "The composition of amino acid molecules, the results of immunological and electrophoretic research (...) all show that the polypeptides of humans are on average more than 99% similar to those of the chimpanzee." (Sheldrake 1998, p. 34).

Furthermore, Rupert Sheldrake writes: "Ordinarily, however, the mechanical theory of life is not regarded as a rigorously defined, refutable theory; it serves much more as a justification for the conservative working method in the established systems of thought supported by physics and chemistry."

And even though the 'genetically determined' argument is now highly regarded in psychiatry as the ultimate explanation for schizophrenia, it still lacks any scientific substantiation that can be taken seriously.

What we call matter seems to be somewhat different from what we call energy or information. While we have the human body

can be regarded as something material in many respects, it is extremely difficult to apply the paradigm of matter to phenomena such as perception, thinking and feeling, to consciousness and the unconscious. The rules that work here no longer fit into the time and space structures that apply to matter. The phenomena of transfer of information to representatives that occur in family constellations (Hellinger 2001a) clearly point in this direction.

This insight has far-reaching consequences for understanding the origins of psychological phenomena and the resulting options for treating psychological problems. The soul is not a body that can be treated 'mechanically'.

Sources: Franz Ruppert, *The Hidden Message of Mental Disorders. The truth heals the delusion.* Eeserveen 2009 (p. 41, 42)

BODY AND PSYCHE

'In my opinion, the 'psyche' is a collaboration of matter, energy and information. Just as the body is an interplay between material, energetic and informational properties. (...)

(...) If we conceive of the body and the psyche as two things that are separate and do not belong together, we split ourselves. We then try to keep apart something that belongs together. In doing so, we can ultimately do violence to ourselves or others. (...) Man is an integrated unit in which the body and the psyche develop together. (...)

(...) Just like a construction kit with individual parts, the individual psychological functions can also be switched on and off. Processes such as perception, feeling, thinking, remembering or self-awareness can vary in function from zero to one hundred percent. We can use our senses fully or not see, hear or smell anything at all. We can feel nothing at all or be highly sensitive. We can act without thinking or think incessantly without doing anything. Between these extremes of maximum or minimum psychological functioning lie all conceivable possibilities. (...)