Constellations and the Evolution of Worldviews
Part One: Paradigm Shift

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Rev 3, begun 5/15/11

Challenging the Western Worldview

How do we model systemic constellations in our minds? How do we picture them working? In the West, most of us have absorbed cultural conceptions of physical reality based on objective, scientific materialism. Biological reality is framed largely in terms of separation, Darwinian "fitness," and competition. How do these interact with our own and our client's understandings of constellations? To say there is conflict is not news (Cohen, 2009; Boulton 2006; Roussopoulos, 2006; Rupert, Altman 2006). Prevailing concepts of individuality, even time and space are challenged by what we do.

For some facilitators, mental models are not an issue. They can do the work very well and not stress about explanations. If Hellinger had not been able to distance himself from "theories," our work might well not exist. For others of us though, the divide runs deeper. What we regularly experience in constellations is very difficult to reconcile with how science says the world operates. What are we to answer when some potential clients ask, "how can this possibly work?" We help many, but see others turn away. Their minds will not let them experiment.

Constellations amount to a profound challenge to competitive, objectivist, materialistic, reductionist perspectives on reality. The commonplace Western worldview is extremely hard pressed to explain, not one or two, but at least five different effects we observe regularly in classic, family constellation workshops[1].

1. **Representative Perception**—complete strangers display feelings or traumas of absent or deceased family members. *EXAMPLE--Representative for client's father feels one leg go numb; client then says, "Oh, Dad lost that in the war."*
2. **Familial Entanglements**—client's lives are shaped by unresolved experiences in the lives of relatives who are at times unknown to them. *EXAMPLE--Client with incurable migraines finds that an uncle died young from an accidental head injury. Blame embittered the family thereafter. The headaches "remember" this disorder.*
3. **Induced Systemic Healings**—patient and respectful restoration of harmony among those representing the family frees or heals the client. *EXAMPLE—After representatives for the parents of the lost uncle in (2) forgive each other, and mourn their child's early death, the client's migraines tail off over two months.*
4. **Cascading Resolutions**—the same restorations often produce uncanny shifts in the lives of family members who know nothing of the constellation. *EXAMPLE—the representative for a homeless, long addicted son reconciles with the representative for his father in his mother's constellation. Totally unaware, two weeks later, the son enters rehab.*
5. **Effective Personifications**—symbolic attachment to representatives of elements like "the disease" or "a new job" produces valid information and transmits effects. *EXAMPLE—the representative for daughter's chronic eczema attaches to grandmother, and then leaves the constellation during the resolution. The eczema responds suddenly to cortisone cream, and disappears within three months*

While these effects are not automatic, they occur too often to ignore. They provide high value at low cost even while remaining a mystery. On the one hand, such mystery is wonderful. What works well, works well, and taking advantage of it should not wait on explanations. At the same time, in terms of teaching or evaluating facilitator skill levels--mystification can make things difficult. And it is certainly an impediment to expanding the work. The mystery deserves much wider recognition and investigation.

A Paradox Unpacked

But there is an equally deep paradox here. *Many fundamental developments springing from the dominant scientific worldview are actually increasingly supportive of constellation work.* What are these developments? If this is so, why have they not impacted large segments of the general public? If they emerge from legitimate exercise of the experimental method, why is it that rank and file scientists are those most likely to scoff? What would encourage more open-minded researchers to begin investigating our mystery? How do we have better conversations with them? In all, a better understanding of this curious situation can help us ground our work and share more easily the systemic "good news."

These questions will be addressed carefully in three, linked articles, to appear in sequential issues of **The Knowing Field**.[2] This Part One looks at how scientific worldviews are formed and evolve, and sketches the developments responsible for shaping the currently dominant one. It argues that lessons from this are important to how we talk with scientists, how our own "systemic philosophy" evolves, and even how we perform individual constellations. It ends with an overview of the encouraging findings converging towards a new worldview, and suggestions about how these might help explain our five observed effects.

The following articles expand and evaluate these sketches. Part Two looks at quantum theory, relativity, and the nature of evidence. These have run head on into the fact that consciousness may both shape and remember reality. Part Three centers on the macroscopic physical and social orders that most affect our lives, which appear to be far more intimately interconnected than was thought.

Many popularizations of science take real liberties with the findings. The goal here is to exercise care around this and distinguish important, promising analogies from established theories. Throughout, we remain aware that—"the map is not the territory" (Korzybski, 1958). That is, all our mental models are just that—models and nothing more. We need them, but reality remains elusive and infinitely richer. Cognitive models cannot exhaust it.

Paradigm and Progress in Science

The earlier twentieth century viewed the progress of science as smooth. Facts and theories accumulated steadily over time. Then, Richard Kuhn's seminal, now classic book **The Structure of Scientific Revolutions** (Kuhn, 1962) changed all that. Progress was not always gradual. It was punctuated instead by recurring intellectual upheavals with powerful cultural undercurrents. At times, Kuhn pointed out, grand integrations of human understandings emerge. Called "paradigms," they unite seemingly disparate events within a single, shifted vision. They explain and predict a great deal with few generalities, and, once accepted, come to dominate the

thought and actions of entire cultures. Large, Western paradigms are suggested by just a few names: Copernicus, Newton, Darwin, and Einstein. While a grand integration holds sway, advances are peaceful and relatively steady. During transitions between, however, turmoil erupts.

So many everyday scientists feel an allegiance to "their" paradigm that is actually deeper than the commitment to the experimental method. This is more social and visceral than actually spoken about. Experiments are tricky, after all, and can be done poorly. Funding is needed to conduct them. Caught up in the magic of grand integration, researchers are confident that any problems with it will resolve in time. While it is important that their investigations produce small challenges, the ultimate goal is to extend and reconfirm their integration's ever-widening reach.

But as the paradigm reaches the limits of its explanatory power, pressures increase. There are fewer sanctioned nooks and crannies left to investigate. More experiments generate findings that undercut the paradigm. Most of these anomalies have to be ignored, suppressed, or actively ridiculed by its established beneficiaries. Who can risk status, livelihood, and the comfort of an intellectual home? What corporation or government wants to see its profit or power base erode?

Still, accumulating evidence drives more researches out of the fold. As this situation comes to a head, the new data starts to coalesce, and, like some phoenix--a new synthesis eventually arises. Ultimately, paradoxes beget a broader, more inclusive paradigm. Before long, as it becomes accepted, historical revisionism sets in, and both scientists and cultures act once again as if, "oh, we always knew that."

One of our initial questions was this: if there are numerous scientific studies that make constellations empirically plausible, why do we not know about them? At this point, let's answer that. We live during the collapse of a 300 year old, Cartesian, Newtonian, Darwinian paradigm. While its very out-of-control successes threaten the planet, in other ways it is challenged on many fronts—and the search for a reframing is well underway. But it is the nature of paradigm shifts that the results prompting such a reframing will struggle to be heard, and to be linked together—until they reach a certain critical mass. That time is nearing, but is not yet. We don't know about these results because they are scattered, or buried. One goal of this article series is to gather and link them.

Farewell Organism, Hello Clockwork

In The **Death of Nature: Women, Ecology, and the Scientific Revolution**, Carolyn Merchant writes eloquently of a profound change in the European Zeitgeist. Before the sixteenth century quite literally "shifted gears" into the seventeenth and eighteenth, Nature was feminine, nurturing, interconnected, and still ultimately sacred. In short, "she" was "organic":

> *"The root metaphor binding together the self, society, and the cosmos was that of an organism. . . . [it] emphasized interdependence among the parts of the human body, subordination of individual to communal purposes in family, community, and state, and vital life permeating the cosmos to the lowliest stone.*" (Merchant, 1990, p. 1)

Notice how very much at home in such a milieu constellation work might have been. By the end of our three part series, we shall see that, with some shifts and a profoundly expanded evidential

base--it is back in this direction that science is now headed. But for now, the question is: what happened? Why the long detour?

At the time, this feminine view of a living reality was the received wisdom of a beleaguered world order. Why trust it when early empirical findings seemed so different? The cognitive pioneers of the day wanted to place their faith in experiment, as opposed to authority. Copernicus envisioned a new, sun-centered cosmos. Galileo's telescope saw the miniature of just such a system in the moons orbiting Jupiter. Aristotle notwithstanding, cannonballs and apples, despite their different weights, were seen to fall earthward at the same speed. And Rene Descartes conceived of space as an endless, rigid, three-dimensional grid in which every point could be designated by numbers. Suddenly, shapes and motion could not only be observed, but could be described elegantly in the mathematical language of algebra.

Then, around 1665, Isaac Newton stormed the walls of the organic heavens. In an act of unprecedented integration, he extended Descartes' analytic geometry into calculus, and was able to explain and predict the movements of all objects--whether on Earth or in the sky—with three simple algebraic relationships. The repercussions of this cannot be overstated. The Divine might have made the universe, and set it initially in motion, but it ran thereafter on its own. Careful observation, coupled with the calculations of mathematics, were all you needed to figure out what the important objects were going to do. As Francis Bacon proposed, Nature might be feminine, but men could extort from her the great secrets, and turn them into power. (Merchant, 1990, pp.168-172).

This was also the age of gear-driven mannequins, and elaborate moving automata. These imitated an iconic invention that segmented time even as Descartes had segmented space—the mechanical clock. To understand such devices, you took them carefully apart. Unlike organisms, they did not then disintegrate and die. Assess the logic of each part, put them back together, and behold--the whole behaved exactly as those isolated logics dictated. Even better, you could tinker with them, and control their behaviors.

So too, in the new "scientific" mindset, the way to understand Dame Nature followed this "reductionist" pattern. Dissect her into smaller and smaller balls (molecules, atoms, particles). Experiment to find out what's pushing and pulling on them (forces, fields), and recognize three kinds of motion (uniform, accelerated, and oscillating). You could explain, well--maybe everything. All this came at the apparently negligible cost of one small shift—now "She" was gone and "it" (nature) was all dead. The amazing marriage of mathematics and materialism spearheaded the entire modern development of Western civilization. And it would be centuries before the full meaning of the loss of organism became apparent.

Descartes and Darwin

During the shift from "organic" to "scientific" paradigms, the church remained a fierce defender of its role in the traditional worldview. Under the collective authority of religion, you "belonged," or else. Galileo was tried in Rome for his "heretical writings" and imprisoned the last 8 years of his life. Many of the new empirical thinkers of the time faced this threat of sanctions. With life at risk for harboring heretical thoughts, isolation was one solution. In a social parallel to intellectual reductionism, some cut loose from larger social bonds. An

inscription on the gravestone of Rene Descartes reads, "he who hid well, lived well" (Demasio, 2005, p. 249).

Arguably greater even than his invention of analytic geometry was Descartes' application of this reductionist methodology to the philosophy of mind and being. In 1647, his **Meditations on First Philosophy** (Descartes, 2009)) doubted and dissected everything until it finally arrived at some fragments that seemed absolutely certain. From these he reconstructed subjective mental and objective physical substances as utterly separate realms of existence. They could have nothing to do with one another save perhaps for the influence of a small gland in the brain.

There is in this seminal "mind-body split" both strategic genius and human tragedy. Each echoes down through the centuries. Physical matter was freed forever from the domination of the church, and opened to unfettered empirical investigation. But mind and spirit were banished, for long centuries, from the realm of matter. They would haunt it now somehow as "ghosts in the machine." To this day, Western philosophy, psychology, and medicine struggle with this split.

A final nail in the coffin of a cooperative, organically whole universe was hammered home during the 19th century, as the vision of evolving species entered European awareness. In Jean Baptiste Lamarck's earliest version, both genetic traits and some characteristics acquired during life could be passed on to descendants (Steele, 1998). Obviously, this second kind of inheritance is more supportive of constellation work. Though Darwin did not entirely rule acquired inheritance out, cultures of the time were already enmeshed in the grand, reductionist quest to take things apart. A sweeping "social Darwinism" split off genetic inheritance and natural selection as a unit, and coined the term "survival of the fittest." "Lamarckian" became a term of derision.

If the wealthy and powerful came to dominate, this was (quite conveniently) the "law" of nature. And in biology, until very recently, the gospel has been that accidental mutations in DNA alone influenced heredity. In this way, genes received no feedback from the lives of the organisms they created. And, most important for us, descendants were cut off from important experiences of ancestors not present in their lives. And finally, whole species were envisioned as isolated armies sparring endlessly in an uncaring and therefore savage wilderness.

Towards Talking with Scientists

Five years ago four articles in *The Knowing Field* (Boulton 2006; Roussopoulos, 2006; Ruppert, 2006; Ruppert & Altman, 2006) covered themes similar to this article's, and called for increased dialogue with research scientists.. Yet the endeavor remains difficult. If we want to do this, or even just dialogue more convincingly with materially-minded potential clients—it helps greatly to understand the core assumptions that lock up their outlook. In some cases, bringing awareness to this or that particular assumption opens doors, or at least plants seeds. In other cases, once you realize a person will not examine assumptions—it may be best to save your breath.

A set of seven mutually supportive ideas buttresses the mainstream paradigm. Let's call the whole thing "scientific materialism." Part by part, then, the paradigm says that valid "scientific" understanding is generated by remaining always:

- Experimental—knowledge of physical reality is assembled as the repeatable results of external procedures

- Reductionist—knowledge of wholes is obtained by studying their constituent parts
- Specialized—"experts" are people who know most about smaller and smaller parts, and would-be integrators of knowledge are suspect
- Materialistic—the ultimate "parts" of physical reality are dead lumps and blind forces; life and mind are complex illusions created by their interaction
- Mechanistic—In sufficiently expert disassembly and reassembly of any whole, nothing is lost
- Objectivist—physical reality is "out there," utterly independent of any observer's subjective thought or feeling
- Competitive—valid knowledge is a "survival of the fittest," as theories compete for attention, resources, and "explanatory power."

In and of themselves, none of these ideas are completely wrong. With experimental and reductionist approaches leading the way, they are in many ways useful and even essential. When the careful results of experiments outrank allegiance to larger, entrenched paradigms, and when experiments are deployed with some awareness of how different questions tend to shape their own different answers—they can be marvelous and sure-footed guides to the unknown.

Reductionism is what I practiced above, for example, when I "took apart" the seamless experience of constellations to label different effects. I did it just now again to peer into the workings of the scientific materialism paradigm. Closer analysis of smaller "parts" can be crucial. It is the failure to also put them back together that distorts knowledge. What is causing problems is the extreme to which these seven have been taken, and the lack of complementary, opposing tendencies.

A first suggestion for talking to the scientifically minded is then—try raising friendly, interesting questions about one or two of these assumptions, whichever ones seem likely to bear fruit in the context of the conversation. These people understand reductionism intuitively and you can likely gain some respect just by showing you can employ it. To either stand mute, or else try to shift the whole edifice at once—is unlikely to succeed. All we want is to simply open their minds to possible hypotheses and experiments.

On the other hand, when are you possibly wasting your breath? In my experience, that happens when the person you are conversing with practices not so much "science," but rather "scientism." By this, let us mean precisely the "mistaking of the map for the territory"—the strong tendency to regard one's cognitive models as complete and exhaustive encapsulations of reality. This elevates the accumulated output of experiments to the level of dogma. And scientific materialism becomes the grand, underlying, invisible, unassailable dogma.

People with the mindset of scientism are often wedded to speaking as if observed phenomena "followed the *rules* of science." "That can't happen," you will hear, "it's against the *laws* of science." Yet patterns observed in Nature do not adhere to any "laws" of physics. They simply are. Even though the content of these "laws" is revised every generation, each new version is touted as "the way it *really* is"—and intellectual ancestors are derided as ignorant or foolish. As we shall consider later, there is an amazing, disconnected blindness in this revisionism—one that

seems almost to have systemic roots. So another suggestion is—look for the open, experimental outlook of true science, and steer clear of those steeped in scientism.

Science, Systemics, and Constellations

In developing our systemic understanding as a whole, and even in conducting actual constellations—we face issues similar to those we have now seen play out in the history of Western science. The orders of love, levels of conscience, a shifted sense of giving and taking—for most of us, these become something like a new paradigm. Having absorbed them, watching them work, we notice them everywhere, and "see the world differently." It becomes hard for us to talk about certain things with "non-initiates."

At the same time, another part of what we have learned is that our healing modality is "strictly phenomenological." In a constellation, we should see—without any preconceptions whatsoever—"merely what is." This is the same conflict we have now seen play out over time in scientific communities. Before moving on then, it is worth asking--how do they, or we, best resolve this dilemma?

Doing this well involves recognizing and honoring a fundamental epistemological tension. Omitting for the moment direct "psychic downloads" (discussed later), acquisition of empirical, experience-based knowledge requires moving in two opposed directions. Immersed in particulars, we gather observations and look for more abstract, shared patterns with which to organize them. This movement is thought of as moving "bottom-up." Doing it well results in guidelines that allow us to predict how similar, as yet unmade observations will turn out. These predictive extensions move then "top-down."

We've seen hundreds of ripe lemons and they are all yellow spheres. The bottom-up process (also called induction) creates our expectation, "ripe lemons are yellow spheres." Shopping for fruits, then, needing lemons, and using the top-down process (also called deduction)—our eyes scan for yellow spheres. Grapefruits might fool us, so perhaps we go bottom-up again and amend the guideline to "smallish" yellow spheres. If top-down is foiled yet again by yellow grapes, bottom-up refines the generality to "medium smallish" yellow spheres. This kind of zigzag, up-again down-again, corrective dance is how we refine our understandings.

Whether it is perception, everyday cognition, or the historical march of empirical science, these two opposing movements must be kept in balance. Get too attached to fixed, top-end generalities, and we become unwilling to acknowledge whole areas of experience where their unrefined predictions fail. That stuff becomes either unimportant or actually "unreal." Those who remind us of it may become pariahs. On the level of perception, we can literally not see things placed right before our eyes (Chabris, 2010).[3] Immersed too deeply in the swirling perceptions of the bottom end, on the other hand, we are seriously less able to predict,

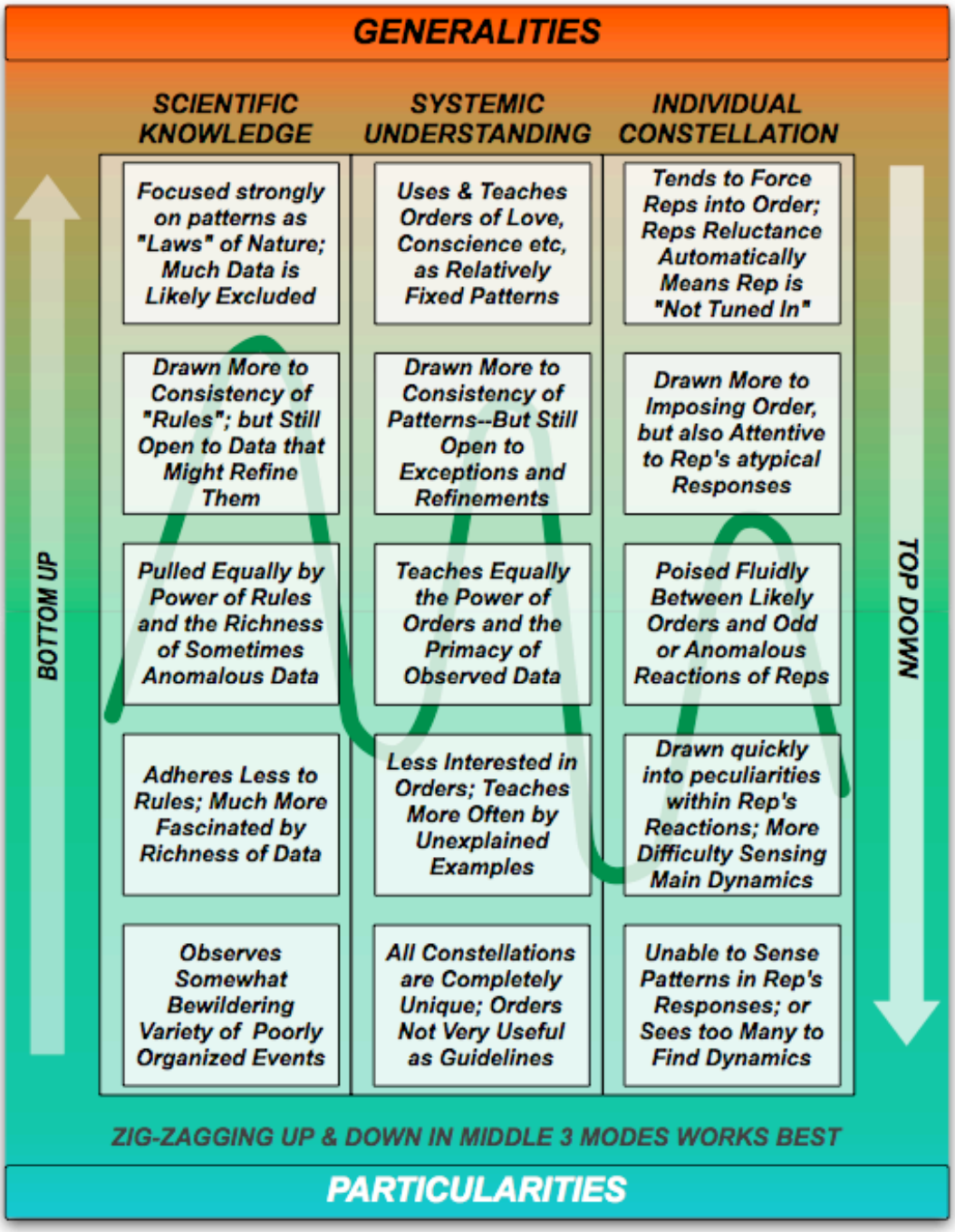

Figure Three—
Top-Down, Bottom-up Tensions
In Science, Systemics, and Individual Constellations
(Diagram doesn't show? See separate page at end)

organize, or even communicate about what happens to us. How do you relate to anyone a thousand, unassociated particularities? Surviving requires our subconscious minds to scan intuitively in both directions—from useful generalities down towards particulars, and from the actual shapes of particulars up towards still flexible generalities. The conscious mind follows suit. Each end must constantly shape the other.

But if this is true, as so much evidence indicates, then there is no simple, literal, "seeing of just what is." Culture, language, and personal experience have shaped "what is" before it even enters our awareness. More deeply as we shall explore later, relativity and quantum theory suggest that that same awareness actually participates in the physical actualization of "what is." How then are we to understand the phenomenological stance of constellation work?

Perhaps it becomes a patient, soft-focus, open-minded, kind of attentiveness. Maybe it tries to move fluidly down and up from flexible generalities of systemic understanding to the unique particulars of a given situation and back again, always involved in a fresh experiment. As I read it, this is what Hunter Beaumont embodied in his beautiful comparison of the systemic orders to a whirlwind.[4] Every time we throw leaves into it, we do see them swirling. But they never swirl twice exactly the same.

In the style of the work I most admire, each constellation is actually an empirical experiment—with any number of top-down, bottom-up zigzags taking place. More generally, if we are to continue to evolve and pass on a body of systemic knowledge, and succumb neither to the dogmas of our own potential scientism nor the confusion of "anything goes"—then these same complimentary tendencies must be kept in balance.

Figure Three depicts the ways in which this creative, top-down, bottom-up tension interacts with scientific paradigms, our systemic understanding as a whole, and individual constellations in particular. Balance and fluidity spell success quite similarly on each level. But this now becomes also another implement, another point of common ground, in our efforts to communicate with the scientifically minded. Looked at this way, we are engaged in much the same endeavor as they are. Perhaps we can try to help them see that.

A New-Paradigm Preview

Despite the locked down perspective of scientific materialism, the experimental method has not ceased its valid explorations. Publicly derided at times, lying purposefully buried in dusty corners at others—considerable evidence for a transformed, perhaps once more living and "organic" cosmos is accumulating. And although careful survey of this evidence must await Parts Two and Three, still, we can now ask—what might a likely emerging worldview look like? Speaking figuratively, consider this section then the menu—not the meal. We will judge the taste of the food when it is placed before us.

In many ways, the paradigm pendulum swings now in the opposite direction. Physics is supposedly at the bottom of a "causal pecking order." That is, what happens in chemistry depends on it, and what happens in biology is explained by chemistry, and what happens in psychology can only be the result of everything below. But physics has come up against the material reductionist's nemesis—psychology, in the form of the consciousness of observers, plays a deciding role in the outcomes of important experiments. What happens to the "pecking order" now?

Relativity and quantum theory also suggest that those bedrock measuring sticks of the materialistic cosmos, time and space, might ultimately be the constructs of life and mind—as opposed to the other way around.[5] In studies of holography and interpretations of the "zero point field," respected (though marginalized) theorists talk about "knowledge of the whole" being accessible from literally any part at any time. As British physicist Sir James Jeans put it, "the universe begins to look more like a great thought than a great machine."

In the meantime, studies of social behavior in animals and humans challenge the supposedly competitive, overly-independent nature of individuals and species. A flood of recent research in epigenetics is cautiously re-instating Lamarck's inheritance of acquired characteristics.[6] Molecular switches controlling the expression of genes do convey at least some life experiences of ancestors to descendents. Studies also explore concepts like innate altruism, cross species cooperation, and fundamental drives to belong, to agree, to give, and to be fair (McTaggart, 2011).

Physical and medical research suggests that these profound connections may be mediated locally by bodies that continuously transmit and receive elaborate, measurable electromagnetic waves (Oschman, 2000). We appear to have not one but three mutually influential brains—one in the head, another in the heart (Childre, 2010), and a third in the intestines (Gershon, 1998). Evidence suggests that people within 8-12 feet of each other are possibly in wireless communication with each other's hearts (McCraty, 2004). Slowly but surely, my own sense is, the formidable walls of the Cartesian splits are becoming porous.

Though still dismissed or attacked by much of the mainstream, parapsychological research mounts in quantity and has become increasingly sophisticated. "Psi" effects, which seem to tap into this universal "great thought," are being documented not only in the human, but also in the animal, vegetable, and mineral (machine) realms (Radin, 2009; McTaggart, 2008; McTaggart 2007; Sheldrake, 1999; Shledrake, 2003). Considerable reading of this literature, coupled with my own experience in shamanism and constellation work—lead me to propose four hypothetical generalizations.

I will state these and show where they might lead now, and then explore their foundations in Parts Two and Three.

- What if the strength of psi effects in humans can be shown to vary with changes in the focus of a "big three" set of variables: **attention, intention,** and **emotional urgency**.
- What if everyone has psi abilities at least in latent form, while some individuals display more because they are either naturally gifted or highly trained.
- What if, when collections of people share some or all of the "big three," their composite ability rivals or exceeds that of the gifted or trained.
- What if, then, **coherence** in human groups, whether they share the same physical space and time or not, becomes a fourth, important variable.

The worldview that seems to be emerging here suggests a cosmos consisting of two, intimately coupled networks.[7] We might model one as a *local*, time and space bound network based pretty much on electromagnetic energy exchanges. The other is then a non-local, atemporal, somehow "holographic" network that stores and retrieves vast amounts of information. Albrecht Maher called this latter our familiar "knowing field" (Maher, 2004). Sheldrake speaks of the "morphogenetic fields," (Sheldrake, 2009) and physicist David Bohm called it the

"holomovement" (Bohm 1995). To maintain a consistent analogy, and to allow for the fact that morphogenesis involves more than simply "knowing"—I will speak here simply of the *universal remote network*, or more graphically, *the InnerNet*.

Modeling Our Observed Effects

With all this in mind, we can sketch explanatory approaches to some of our observed effects. Beyond work on trauma and bonding closer to our own field (Levine, 2010; Ruppert, 2008; Schmidt, 2006), **familial entanglements**, for instance, find potential support in work on mirror neurons, epigenetics, the "love hormone" oxytocin, and studies in a new, cross-disciplinary "sociobiology." Science journalist Lynne McTaggart titled her latest book **The Bond** (McTaggart, 2011), and New York Times editorialist David Brooks wrote in a recent column:

> "*We are not individuals who form relationships. We are social animals, deeply interpenetrated with one another, who emerge out of relationships.*"[8]

This suggests that a real change in mainstream opinion may be in progress. On the other hand, **effective personifications** remain the most difficult to comprehend. These challenge relatively deep distinctions we make between abstract and concrete, animate and inanimate entities.

Most interesting are the ways in which converging hypotheses might affect our view of **representative perception**, **induced systemic healings**, and **cascading resolutions**. Suppose, for sake of argument, that evidence for the four generalizations offered above becomes convincing. In a good constellation workshop, then, we might say that participants are resonating strongly with one another via physically measurable energies that extend 8-12 feet from their bodies. "Resonating" here would mean that the biomagnetic fields of their hearts, at the very least, are affecting one another, coming to vibrate in similar ways, and sharing information.

Let's call the group, and any particular constellation, the "local network." Because it shares **attention** to the same things, similar healing **intentions**, and often a high degree of **emotional urgency**—this group would have variables likely to produce an unusually intense connection to the non-local, atemporal, universal remote network. In this model, then, **representative perception** would be seen as a downloading of ancestral feelings from the universal remote to the local network.

But if **induced systemic healings** take place, then we would have to postulate that the group's connection was two-way. Ancestral perceptions would be "downloaded," yes, but then, assuming the resonance remains strong enough, resolutions within the local system would also be "uploaded." Notice how important, in these terms, maintaining resonance between the local and universal remote networks becomes. Lose it, and you are simply moving local bodies around.

Extending the model carefully, we might begin to explain **cascading resolutions** by postulating that changes successfully uploaded from the local constellation network to the universal remote network are downloaded somehow to other family system members not present. But at this point, someone would probably suggest that some of these effects could equally well happen entirely within the local network. This idea has considerable merit, and would need to be explored. On the other hand, it is hard to see how **effective personifications** could be entirely local.

Whatever we do, as long as we remember that it is just a useful toy, this and other models are likely to be refined for the better. After all, we are just trying to plant guideposts within the Great Mystery, not capture reality. Discussions like the one above are common in theoretical physics, and are called '*gendankenversuchen' ('thought experiments'*). They delineate directions for future investigation. In Part Two, entitled: *Time, Space and Consciousness*, we shall deepen the exploration.

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Biography

Michael Reddy, Ph.D., CPC, is a constellator, certified wellness coach, and author based in Philadelphia, USA. Trained by native and mixed-blood elders, he has practiced a form cross-cultural shamanic spirituality and healing for over twenty years. His activities in the business world include organizational development, system design, and technology management--both on a consulting basis, and as a chief technical officer. A former academic, he holds a doctorate from the University of Chicago in cognitive science, and served as assistant professor at Columbia University for six years. His research on conceptual metaphors in human language was widely recognized as ground-breaking (see Wikipedia, "conduit metaphor"). At the coming 2011 US Systemic Constellations Conference, he will be one of the panelists teaching the full day course on "Constellations and Coaching." See www.reddyworks.com.

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[1] Extended forms of constellations (using figurines for instance, or taking place via phone or Skype) add at least three more effects to be discussed later in this article series.

[2] A number of readers helped shape and reshape this material through three major revisions. These readers included Chris Walsh, Jane Peterson, Dan Booth Cohen, Barbara Morgan, and, in earlier versions, Ed Lynch, Karen Karnabucci, Angwyn St. Just, Suzanne Grogen, Linda Lyng, and Alan Prescott. I am very grateful for so much help received in what has been a difficult writing challenge. The listing of someone's name here does not imply that they agree with everything said. Obviously, any errors are mine, not those of these generous colleagues.

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[3] (Chabris, 2010) Watch the video in which half of the people in the study literally did not see the gorilla—at http://viscog.beckman.illinois.edu/flashmovie/15.php

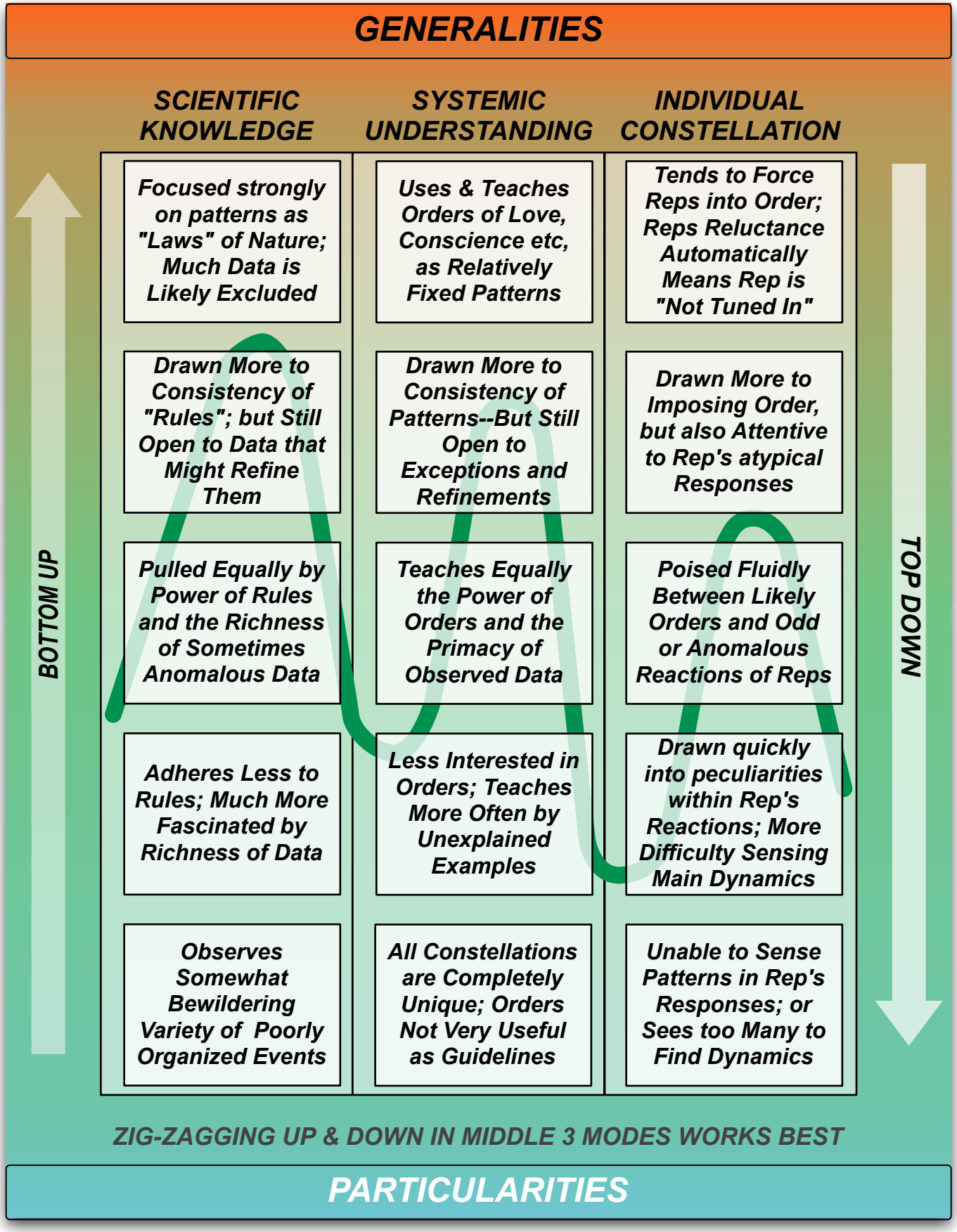
[4] (Hellinger, 1998) in the "Introduction" by Beaumont, p. xi.

[5] Of course, idealist philosophers, from Plato to Kant and the German transcendentalists, have taken this position for millennia. And Eastern spirituality is based strongly on the notion that matter is secondary to mind or spirit.

[6] The online archive "PubMed" lists 88 articles under "transgenerational epigenetic inheritance." The US National Library of Medicine, http://www.ncbi.nlm.nih.gov/pubmed.

[7] (Roussopoulos, 2006) has already used Internet analogies in **The Knowing Field** article "Anyone Know the URL for Truth?" I will follow suit here.

[8] David Brooks, "The New Humanism," The New York Times, March 7, 2011, http://www.nytimes.com/2011/03/08/opinion/08brooks.html?_r=1&src=me&ref=homepage.


GENERALITIES
SCIENTIFIC KNOWLEDGE
SYSTEMIC UNDERSTANDING
INDIVIDUAL CONSTELLATION
Focused strongly on patterns as "Laws" of Nature; Much Data is Likely Excluded
Uses & Teaches Orders of Love, Conscience etc, as Relatively Fixed Patterns
Tends to Force Reps into Order; Reps Reluctance Automatically Means Rep is "Not Tuned In"
Drawn More to Consistency of "Rules"; but Still Open to Data that Might Refine Them
Drawn More to Consistency of Patterns--But Still Open to Exceptions and Refinements
Drawn More to Imposing Order, but also Attentive to Rep's atypical Responses
Pulled Equally by Power of Rules and the Richness of Sometimes Anomalous Data
Teaches Equally the Power of Orders and the Primacy of Observed Data
Poised Fluidly Between Likely Orders and Odd or Anomalous Reactions of Reps
Adheres Less to Rules; Much More Fascinated by Richness of Data
Less Interested in Orders; Teaches More Often by Unexplained Examples
Drawn quickly into peculiarities within Rep's Reactions; More Difficulty Sensing Main Dynamics
Observes Somewhat Bewildering Variety of Poorly Organized Events
All Constellations are Completely Unique; Orders Not Very Useful as Guidelines
Unable to Sense Patterns in Rep's Responses; or Sees too Many to Find Dynamics
BOTTOM UP
TOP DOWN
ZIG-ZAGGING UP & DOWN IN MIDDLE 3 MODES WORKS BEST
PARTICULARITIES