

# HEALING THE FAMILY



Magui Block







*Magui Block*

Love Transforms

### **About the Author**

Magui Block has a College Degree in Business Administration from the Universidad Autónoma del Estado de Morelos. During the seven years in which she worked as a business administrator and advisor, she felt the need to understand people and the dynamics involved in interpersonal relationships. This is how she began studying psychotherapy.

In the Gestalt Institute in Cuernavaca, in the State of Morelos, Mexico, she received accreditation in several fields during the next fifteen years: Person Centered Focus, Gestalt Psychotherapy, Gestalt for Children and Teenagers, Dreams, Biomnemics (body therapy), Gestalt to treat Symptoms, Family Constellations and Antidotes for Allergies. Magui is also trained as a Family Constellation Therapist by the Bert Hellinger Institute of Berlin, as well as received training in Family Therapy and Rapid Eye Movement (REM) with Judith Jones, and in Eriksonian Hypnosis with Professor Stephen Adler from the A.C.T. Institute.

Magui has combined her years of education, training, experience and tools to create her transformative system, the Magui Block Method. She teaches others around the world how to use this powerful system in her seminars: Healing the Family, Healing the Systems, Systemic Constellations, Therapeutic Abilities, and Attract the Love of Your Life.

Along with her very successful private practice, she continues to create new methodologies for transforming consciousness. Magui Block is available for your comments and questions by e-mail at [maguiblock@gmail.com](mailto:maguiblock@gmail.com) and [www.maguiblock.com](http://www.maguiblock.com).





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# HEALING THE FAMILY



**DO YOU WISH TO FULLY  
DEVELOP YOUR POTENTIAL?**

**DO YOU WISH TO LIBERATE  
YOURSELF AND YOUR  
CHILDREN FROM DESTRUCTIVE  
FAMILY DYNAMICS?**

**WOULD YOU LIKE TO FIND A  
SOLUTION TO THE PROBLEMS  
YOU FACE?**

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## **DID YOU KNOW 80% OF YOUR PROBLEMS HAVE SYSTEMIC CAUSES.**

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The story of your family system affects you subconsciously. It may take you years trying to solve situations that are present in your life on the surface, which will remain unsolved unless you take care of the issues underneath that detonate them.

In this seminar, the essential aspects of the work with family systems are presented in clear and accessible manner providing you with practical tools to heal and transform what you are living. The seminar contains seven Transformations of Consciousness, the Magui Block® method, in which both the negative beliefs that block you, and the positive beliefs that you need instead, are identified and

integrated. In addition, you are provided with more than fifty specific exercises that transform you, combining advanced and powerful reprogramming and psychotherapy techniques.

Some of the topics you will learn are:

- Including the Excluded
- Balance between Giving and Taking
- Taking the Parents
- Systemic Loyalties
- Co-dependence
- Struggle for Power
- Violence Cycles



*Magui Block*  
Love Transforms



*To Carlos Borja and our sons, Rodrigo and Alejandro,  
who were my main motivations to begin studying family therapy.*

*To my parents Alberto and Theresia who gave me life.*

*They support and hold me, and feel happy  
with every step I take.*

*To Bert Hellinger for his knowledge about family systems,  
on which this book is based. I deeply thank him  
for the wisdom he transmitted to me through his  
workshops, conferences, books and videos.*

*To Chloe Wordsworth, who besides being the creator of  
Resonance Repatterning® and a wonderful teacher  
gave me the impulse and the support  
to fly with my own wings.*

*To all the clients who have allowed me to be a part of  
their healing and growth process, and have trusted me:  
because of their participation and readiness I have  
been able to create this book.*







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## INTRODUCTION

During the past years in my professional practice I have been combining my knowledge of Bert Hellinger's Family Constellations with some other elements and techniques that I have learned throughout my life. My goal in the creation of this manual was to make this knowledge accessible so anybody can use it on themselves and with their clients. Following the principles of Family Constellations, this is my way of sharing with you all that I have learned from my teachers, family, clients and life.

### **Why is it important to work with the Family System?**

According to Bert Hellinger, 80% of our personal problems have a systemic cause. We all belong to a family system. The family system we belong to is that of our **biological ancestors** (siblings, parents, uncles, grandparents, great uncles, etc.). Even if we were separated from our parents when we were young or were adopted and raised by another family, we still have strong and invisible ties to our family system. We unconsciously store information pertaining to each of the members of our family system, even if we never met these members or have no information about them. This is what we call the family conscience, which "dictates" that we must act according to the rules of the family system we belong to. The family conscience needs every member to occupy a balanced place within the system. It "makes us" act and feel in a predetermined way in order for everyone in our family to be included in the family system.



When there are unresolved issues in our family system this can deeply affect us. An unresolved issue is one which hinders a member in the family from feeling at peace. This can be due to an event that happened many generations ago of which we have no knowledge such as, for example, a grandfather who left a pregnant girlfriend to marry our grandmother.

Any unresolved event may be expressed in our life as disease, depression, difficult relations, fear of commitment, unhappiness, addictions or psychic disorders. This is how we can be “entangled” in our family system and create patterns that make our life incomplete. This means that our fate is being directed by the coherent and non coherent patterns of the system we belong to.

Our connection to the family system is unconscious. It happens out of love. However, this same love that ties us to the non-coherent patterns of the system, when it becomes conscious and coherent, becomes a force that leads us towards healing.

Through the force of conscious love and the knowledge of the family system the individual is healed and the flow of love is re-established. When we restructure and order the internal images we have of our family system, it regains order and gives us the freedom to live at a higher energy state of coherence. Like a hologram, because each one of us is a part of our family system, when we heal a part of it, the whole is also healed.

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## **What is Family Constellations and who is Bert Hellinger?**

Family Constellations is a therapeutic model that deals with the systemic dimensions of personal problems. Bert Hellinger, its creator, is a former Jesuit priest. He studied philosophy, theology and pedagogy. He was a missionary in a Catholic order in South Africa for 16 years. Later he studied psychoanalysis, hypnotherapy, group dynamics, primary therapy, Gestalt therapy and Neurolinguistic Programming. While working with transactional analysis, he noticed a multigenerational aspect present in the way problems are confronted and this directed him towards systemic therapy. As he went deeper into the subject, he discovered tragic implications within family systems and developed the Family Constellations process to focus directly on the solution. This process, like Resonance Repatterning<sup>®</sup>, continues evolving.

## **What are the benefits of this manual with the Magui Block<sup>®</sup> system?**

1. It summarizes the essential aspects of working with family systems in the clearest and most accessible way possible. Training in family therapy is not needed in order to use this manual.
2. Work can be done individually, in a group, personally or by proxy (distance).
3. The clients' positive change can be muscle checked. Transformation is evident when compared to the images and sensations that were present at the beginning of the session.
4. The work is done using a very loving, soft and deep process.
5. We can work on ourselves.



6. Even if there is no knowledge regarding the biological family or specific data about the system, the information can be obtained and transformed in order to achieve positive change.
7. It includes seven consciousness transformations and many specific exercises for transforming consciousness in the family systems.

### **How to Use this Manual**

A transformation is a protocol that has the necessary steps for achieving a change in your consciousness. All the transformations have the same structure:

1. You identify the negative.
2. You acknowledge the negative and choose to let it go.
3. You identify the positive.
4. You acknowledge the positive and choose to learn it and integrate it.
5. You choose the concrete action to take.
6. You take that concrete action.
7. You acknowledge the transformation in your consciousness.

In summary, what you do in the transformation is to recognize where you are now, where you need to be to achieve what you desire, and then you take the first step in moving in that direction. By recognizing the negative and the positive, and choosing to transform yourself, you create a deep change within which aligns you with the forces of life and propels you toward your goal. It is very simple, and at the same time, powerful.

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Each of the steps in the transformation has a specific purpose as outlined below.

**1. You identify the negative.**

You detect the programming and beliefs that prevent you from achieving what you desire.

**2. You acknowledge the negative and choose to let it go.**

This is a magnetic intention, that is to say, it is an intention with great power since it has both a positive and a negative pole with which it generates a strong attraction, as in the case of a magnet. Recognizing, or acknowledging the negative patterns in a session (negative pole) and manifesting your desire to let them go (positive pole), a transformation of consciousness is generated.

**3. You identify the positive.**

You detect the new programming and beliefs you need or are missing in order to achieve what you desire.

**4. You acknowledge the positive and choose to learn it and integrate it.**

This is a magnetic intention as it has a negative pole (by your recognizing that you are missing these positive patterns) and a positive pole (by your choosing to grasp their meaning so you can integrate them).

**5. You choose the concrete action to take.**

The concrete action is an action you are going to take and is the first step in guiding you in the right direction. The concrete action is something you choose from a list of options provided. You have to be willing to take the action. It could be challenging, but it

is doable. It will be something you can and want to do because it is going to be good for you. The action has to be concrete, and have a beginning and an end. In other words, you will need to determine exactly what you are going to do, for how long you are going to do it, and how many times you are going to do it. I suggest you do it all during that session. The easier it is the better—for example, doing it from one to three times—or if you have to do it later, give yourself a specific length of time, e.g., one week. Commit only to doing what you are able to do. In each of the transformations, the concrete action provides exercises that are related to the topic, the objective of which is to get you to undergo a process of gaining awareness. These are exercises used in psychotherapy, family therapy, constellations, visualization, reprogramming and other techniques that may be of help to you. If you do not like any of them, you are free to choose your own concrete action. The important thing is that it be possible to achieve and positive for you. At the end of the book there is a section containing several transformation exercises that you can resort to as potential concrete actions.

#### **6. You take that concrete action.**

You take the action you selected. If you are having a hard time with it you may substitute it for another. The important thing is that you take some action that forces you to “stretch” beyond your comfort zone so that you grow. This is the step you take in the direction of your choosing. So, the question is: How big do you want your progress to be in the direction of your goals?

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## 7. You acknowledge the transformation in consciousness and end the session.

In this step, you acknowledge the work you have done by repeating a message out loud that grounds you in the present: here and now. By making what you have learned evident, you integrate the knowledge and acquire wisdom. You do this in order to make clear to yourself what it is you have been working on, what it is that you have let go, and what you now have. In this manner you say goodbye to your old ways and are ready to be the person you truly are.

### Instructions: How to Do the Transformations

There are several methods **(4)** to choose from and they are all equally powerful. *It all depends on how centered you are when you are doing them.*

Whenever you see the word **choose** in bold lettering you may use the method you prefer:

- **Muscle testing (Mt)**

This option requires prior training which is provided during the seminar.

- **Visual choice (Vc)**

Scan through all the options and the one that attracts your attention visually is the one you choose.

- **Sensory choice (Sc)**

Look at the list of options, one by one, and take note of the



feelings in your body as you do so. Your bodily sensations will show you which option is the one you need at that moment. You might feel:

- A change in the rhythm of your breathing.
  - A change in physical sensation (fright, discomfort, relaxation, or some indefinable emotion)
- 
- **Conscious choice (Cc)**

Read through the options and choose the one you need.

When you see this dot → • it means you can **choose** from the options presented from the alternative statements in a line item.

Enjoy the process, and think about it like you would if you were going to a spa: you would want to feel relaxed and you would want to feel you are increasing your overall attractiveness each time you go.

The statements and instructions are merely a guide for supplying you with ideas about what you need. You can tweak the statements and exercises so that they make sense to you. Remember that we are all different and I wrote the book using my own mind, thinking about the many cases I see in my practice. You are unique and have every right to tweak it as you wish.

Sometimes the statement you select using muscle testing (**Mt**) will make no sense. Often this happens because this is the statement that is closest to the one you need. The statement offers an idea of what you might require, so get creative and receive the message it contains for you and write down the version that suits you best.

Use your common sense with the instructions and do this in a way that is best for you.

And as everything changes with time, what you do today will be different from what you may need a few weeks from now. I suggest you review the transformations several times over time. You will be surprised at how much doing this will serve you.

I hope you have fun and grow as you undergo these transformations in consciousness. I created all this out of love for you and for all the families that will be healed. Please use them as often as necessary, and share the knowledge you acquire with people you know.

*Magui Block*

2017



## INCLUDING THE EXCLUDED

### THE FAMILY CONSCIENCE:

The Family Conscience regulates balance in relationships. It exists in every human being and seeks balance through sensations of guilt or innocence. When we feel innocent, we have a sensation of well-being, lightness and serenity. When we are free of obligation, we feel innocent, which manifests as a pleasant sensation. On the other hand, when we feel guilty, we feel burdened with an obligation. This sensation is so unpleasant that we immediately try to recover balance. This is how conscience directs us towards balance through pleasant or unpleasant sensations.

Family Conscience bonds us to our family. When a child does something that assures his belonging to the family, when he behaves “well” according to the family’s patterns, that child is innocent. If instead, the child does something the family considers “wrong”, this child will develop a troubled conscience and will feel guilty. This sensation is so unpleasant that the child will correct his behavior to become realigned with the systemic patterns, so his right to belong will be safe again. For example, if there is a pattern of sickness in the family and the daughter is strong and healthy, she will feel uneasy and guilty because she perceives that her right to belong to the system is endangered. In the same way, if the common pattern in a family is stealing and the son steals, he will feel innocent because by stealing his right to belong is secure.



So our Family Conscience is our perception of what assures and what endangers our right to belong to the family. This isn't only valid for our family, it is equally valid for any other group.

This means that we have more than one conscience. For example, we have a conscience with our mother and another with our father. With the help of our conscience we know exactly how we need to behave in each of the groups or systems we belong to.

Every group has certain rules that must be respected in order to belong. If these rules are broken, our conscience tells us that the right to belong is lost. Many of these rules may be non-coherent to us, and during our growth process we break them. This will generate an unpleasant sensation of guilt since we feel our right to belong to that group is at risk. However, this unpleasant sensation is also the price we must pay for growing and becoming free from the systemic patterns that trap us. This is why it is said that "it is easier to suffer than to solve", since this sensation of uneasiness and guilt can be so unpleasant that most people prefer to follow the non-coherent family patterns in order to feel innocent and serene.

Family Conscience is an instinctive sense that makes us immediately perceive whatever is good or dangerous for us. "Good" guarantees our belonging and "bad" endangers our right to belong.

In family constellations, we deal with three levels of conscience:

1. Personal
2. Systemic (Family)
3. Great Soul

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Personal conscience is the one I am aware of, the one I feel and perceive. Family conscience is unconscious and includes all the members in the family system. The Great Soul is the conscience in which every system participates. Every human being is part of the Great Soul, and this is where we will find the solutions that will heal all those involved.

Family Conscience follows two important laws:

1. The right to belong: any member of the family regardless of how he/she is has the same right to belong as the rest. This means that all of the system's members belong to the family system.
2. The complete number: we can only feel complete and at peace when **all** of our system's members are included and have a dignified place.

In Family Conscience, the members of the system are:

1. All of the birth children (aborted, miscarriage, dead, born dead, half brothers and half sisters),
2. Parents and all their siblings,
3. Grandparents and their siblings,
4. Great grandparents and their siblings,
5. Ancestors - especially those who suffered a tragic fate: orphans, rape victims, those who had too many children or no children at all, those who were excluded, were abandoned or suffered great pain,

6. People whose death or disgrace became advantageous for a family member, even if they aren't part of the family,
7. People who left their place for someone in the family to occupy - for example, parents' or grandparents' former spouses,
8. Perpetrators of abuse to someone in the family,
9. Victims of someone in the family.

## **THE EXCLUDED MEMBERS**

Those family members whose honor, rank or right to belong has been denied are considered excluded. It might be a family member we know nothing about, such as our grandmother's first husband who she despised. If this member was denied his right to belong to the system, the family conscience looks for a way to balance the situation.

Excluded members are often people who:

- Were sacrificed (for example: abortions),
- Were unfairly treated (for example, when one of the siblings was given a smaller share of the inheritance),
- Lived a tough fate (for example: orphans, victims of war or violence),
- Left their place for someone else (for example, a dead brother, a former spouse).

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When one member of the system is excluded, then another member is compelled, due to family conscience, to give him/her a place in the system. There is a lot of love for the excluded member, a deep sense of connection. Because this family member is unconsciously identified with the excluded member, he/she may behave according to the following dynamics:

1. **I follow you.** For example, in the case of an aunt who never married, the niece is identified with her and doesn't marry either. In this dynamic, the same fate is repeated.
2. **I do it instead of you.** For example, the boy perceives that his father is going to get sick and he gets sick first. Here, there is an illusion in the child that if he gets sick, he will save his father and give him a place in the system.
3. **Expiation.** An example of this dynamic is when an ancestor suffered from poverty and hunger, and even though the descendants have abundant money and food, they don't enjoy them. In this way, they are being loyal and are giving their ancestor a place in the system.

The more we feel our belonging to the family system is at risk, the more we are willing to "sacrifice" ourselves for the system. Generally, a "new" member feels his/her belonging to the family is at risk; he/she is the weakest in the system. This is why identifications generally happen during the first years of life.



In the **Including the Excluded Transforming Consciousness** we can become aware of any family member that has been excluded from our system, recognize any identification that we, or a member of our family are suffering, and differentiate this member by giving him/her back his/her fate. In this way we can honor and give a dignified place to the family member that was excluded, and our energy will be freed to live our own life. This Transformation can be done many times.

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## INCLUDING THE EXCLUDED BY TRANSFORMING CONSCIOUSNESS

### A. Identify the excluded member in the system.

Ask (client): “Who has been excluded in your system?” If client does not have the information **choose (1 – 18)** what you need from this list:

1. Son or daughter (aborted • dead • born dead • former spouses’ children • spouse’s children • other)
2. Partner (past • present • partner’s partner • other)
3. Biological father
4. Biological mother
5. Brother or sister (alive • aborted • dead)
6. Parents’ brother or sister
7. Paternal grandmother or grandfather
8. Maternal grandmother or grandfather
9. Paternal grandparents’ brother or sister
10. Maternal grandparents’ brother or sister
11. Great grandparents or their brother or sister
12. Another ancestor who lived a difficult life
13. A person whose death or misfortune was advantageous for someone in the family
14. Father’s, mother’s, grandparents’ former spouse
15. A perpetrator
16. A victim

17. Excluded member of any other system (company, association, school, church)

**Choose (a - e)**

- a. Founder
- b. Person whose death or disgrace was advantageous to the organization
- c. Member who left with resentment or without dignity
- d. Member who was unfairly treated
- e. Other - Considering what you know about the history of this system, what member could have been excluded?

18. Other

**B. If (client) has the information,** create a statement concerning what happened to the excluded member.

**C. Identify the member's resonance with being excluded.**

**Choose (1 - 5)**

- 1. \_\_\_\_\_ (Name the excluded member identified in A) was sacrificed. For example; through an abortion.
- 2. \_\_\_\_\_ (Name the excluded member identified in A) was unfairly treated.
- 3. \_\_\_\_\_ (Name the excluded member identified in A) lived a difficult life.
- 4. \_\_\_\_\_ (Name the excluded member identified in A) made room for (Name the family member who was included

due to this). For example: my grandmother's first husband died at war and made room for her second husband.

5. \_\_\_\_\_ (Name the excluded member identified in A) is denied belonging, honor and rank within the system.

**D. Identify who is energetically identified with the excluded member.**

**Choose (1 - 2)**

1. (Client) experiences the identification.

**Choose (a - b).**

- a. I am identified with \_\_\_\_\_ (excluded member identified in A).
- b. I am \_\_\_\_\_ (excluded member identified in A).

2. Someone else in the client's system experiences the identification.

**Choose (a - b)**

- a. (\_\_\_\_\_) is identified with (excluded member identified in A).
- b. (\_\_\_\_\_) is (excluded member identified in A).

**E. Identify the dynamic in which this identification is experienced**

Do either **1** or **2** as it applies.

1. If (client) experiences the identification.

**Choose (a - c)**

- a. I repeat your same fate, (excluded member identified in A).
  - b. I do it instead of you, (excluded member identified in A), so you don't suffer.
  - c. I suffer and sacrifice myself just like you did, (excluded member identified in A).
2. If someone else in the client's system experiences the identification.

**Choose** (a - c)

- a. ( \_\_\_\_\_ ) follows the same fate of (excluded member identified in A).
- b. ( \_\_\_\_\_ ) does it instead of (excluded member identified in A), so he/she doesn't suffer.
- c. ( \_\_\_\_\_ ) suffers and sacrifices him/herself just like (excluded member identified in A) did.

**F. Identify how this identification is specifically manifested.**

Ask: "If there is a statement that can represent what is going on or what the person who is experiencing the identification is going through, what it would be?" If you have information on the excluded member ask (client): "In what way does \_\_\_\_\_ (the excluded member) resemble the person suffering from the identification?"



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**Choose** for the best statement.

Some examples to help you:

- a. For the **“I follow you”** dynamic: the excluded person lived alone and was isolated; the person who experiences the identification hasn't married. The statement for a client who experiences this identification would be: “I live alone and don't get married like (excluded member)”.
- b. For the **“I do it instead of you”** dynamic: the excluded member had many accidents; the person who experiences the identification has an accident and experiences a loss (a leg, an organ, mobility, etc.). The statement could be: “I lose my (\_\_\_\_\_) before you do, (excluded member)”. Another option: “I lose my life before you do, (excluded member).”
- c. For the **“I sacrifice myself”** dynamic: the excluded member experienced hunger and poverty; the person who experiences the identification is wealthy but lives like a pauper. The statement could be: “As my (excluded member) lived in poverty and hunger, I don't enjoy my money or my food.”

**G. Identify the negative pattern that causes the identification.**

**NOTE:** Use the first statement if the client experiences the identification; use the second if someone else experiences it.

**Choose (1 - 3)**

1. I carry what belongs to \_\_\_\_\_ (the excluded member identified in A). / \_\_\_\_\_ (member who suffers the identification) carries what belongs to \_\_\_\_\_ (the excluded member identified in A).
2. I make happy \_\_\_\_\_ (the excluded member identified in A) by following his/her destiny. / \_\_\_\_\_ (member who suffers the identification) makes happy \_\_\_\_\_ (the excluded member identified in A) following his/her destiny.
3. I believe I benefit the whole family giving a place to: \_\_\_\_\_ (the excluded member identified in A) by sacrificing myself. / \_\_\_\_\_ (the member that suffers the identification) believes that he/she benefits an entire family by giving a place to \_\_\_\_\_ (the member identified in A)

**H. Identify the non-coherent pattern that hinders the healing process**

**NOTE:** Use the first statement if the client experiences the identification; use the second if someone else experiences it.

**Choose (1 - 5)**

1. It is easier to suffer from this non-coherent pattern than to transform it. / It is easier for (Member who experiences the identification) to suffer from this pattern than to transform it.
2. I refuse to assume the guilt that arises by not following my system's conscience. / (Member who experiences the

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identification) refuses to assume the guilt that arises from not following the system's conscience.

3. I can't differentiate myself from (excluded member). / (Member who experiences the identification) can't differentiate from (excluded member).
4. I feel important and powerful by carrying (excluded member)'s burden. / (Member who experiences the identification) feels important and powerful by carrying (excluded member)'s burden.
5. I am arrogant. / (Member who experiences the identification) is arrogant.

#### **I. Acknowledge your negative patterns.**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*"I recognize these limiting patterns and now let them go."*

#### **J. Identify the intention that we need.**

**Choose (1 - 4)**

1. \_\_\_\_\_ has the right to belong to the system.
2. I give a place in my heart to\_\_\_\_\_.

3. I feel complete and at peace including \_\_\_\_\_ in my system.
4. All the members of my system give a dignified place to: \_\_\_\_\_ and he/she assumes it, feels included and respected.

### **K. Identify what is needed to be honored.**

#### **Choose (1-5).**

1. The whole family system honors the sacrifice of \_\_\_\_\_ (The excluded member in identified in A).
2. We recognize that \_\_\_\_\_ (The excluded member in identified in A) was unfairly treated.
3. Our family system recognizes and honors that \_\_\_\_\_ (The excluded member in identified in A) lived a difficult fate.
4. \_\_\_\_\_ (the member of the family that was included thanks to the excluded member) honors and thanks \_\_\_\_\_ (The excluded member in identified in A). For example the second husband of my grandmother honors and thanks her first husband who died in a war.
5. \_\_\_\_\_ (The excluded member in identified in A) is given the belonging, honor and equality of rank within the system.

### **L. Identify the statement that is needed to free someone who suffers identification with the excluded member.**

Do either **1** or **2** as it applies

- 
1. The identification is suffered by you  
**Choose (a - b).**
    - a. I free myself from the identification with \_\_\_\_\_  
(excluded member).
    - b. I am \_\_\_\_\_(your complete name).
  
  2. The identification is suffered by someone else in your system  
(normally a son or partner)  
**Choose (a - b).**
    - a. \_\_\_\_\_ Frees himself/herself from the identification  
with \_\_\_\_\_(excluded member).
    - b. \_\_\_\_\_ is \_\_\_\_\_(his/her complete name).

**M. Identify a new dynamic in which the identification is no longer experienced.**

Do either 1 or 2 as it applies

1. If the identification is suffered by the person receiving the session.  
**Choose (a - c).**
  - a. I stop repeating the fate of \_\_\_\_\_ (excluded member).
  - b. I renounce to do it for \_\_\_\_\_(excluded member)  
and recognize that I cannot stop his/her suffering
  - c. I honor and enjoy my life and stop suffering for \_\_\_\_\_  
(excluded member).



2. If the identification is suffered by someone else in the system.

**Choose (a - c).**

- a. \_\_\_\_\_ stops repeating \_\_\_\_\_ (excluded member) 's destiny.
- b. \_\_\_\_\_ declines to do it for \_\_\_\_\_ (excluded member) and recognizes that he/she cannot stop his/her suffering.
- c. \_\_\_\_\_ honors and enjoys his/her life and stops suffering for \_\_\_\_\_ (excluded member).

## **N. Identify the coherent pattern that supports the healing process**

**Choose (1 - 10)**

**Note:** *Use the first statement if the client experiences the identification; use the second if someone else experiences it.*

1. Transforming non-coherent systemic patterns is easier than suffering because of them. / (Member who experiences the identification) finds it easier to transform non-coherent systemic patterns than to suffer because of them.
2. I assume the guilt that arises from following my own fate and I am free from my system's non-coherent patterns. / (Member who experiences the identification) assumes the guilt that arises from following his/her own fate and is free from the system's non-coherent patterns.
3. I follow my own fate and free myself from the non-coherent patterns in my system. / \_\_\_\_\_ (member that suffers the

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identification) follows his/her own fate and frees himself/herself from the non-coherent patterns in the system

4. I become aware of the members in my system that have been excluded and I give them their respective place in the system. / (Member who experiences the identification) becomes aware of the members that have been excluded in the system and gives them their respective place in the system.
5. I connect with the wisest solutions and generate an ascending movement towards my family system's coherence and towards all other systems connected to my family. / (Member who experiences the identification) connects with the wisest solutions and generates an ascending movement towards the family system's coherence and to all other systems connected to his/her family.
6. I become aware of any identification I experience, I acknowledge the love there is in my action and direct it towards that which nurtures me. / (Member who experiences the identification) becomes aware of any identification he/she experiences, acknowledges the love there is in his/her action and directs it towards that which nurtures him/her.
7. I can differentiate myself from the other person and I humbly give him/her back the burden that isn't mine. / (Member who experiences the identification) can differentiate him/herself from the other person and humbly gives back the burden that isn't his/hers.

8. I honor and give each member of the system his/her place. / (Member who experiences the identification) honors and gives each member of the system his/her place.
9. I am now 100% free of the identification in every plane and at every level, I direct my energy towards life and I follow my own fate. / (Member who experiences the identification) is now 100% free of the identification in every plane and at every level, directs his/her energy towards life and follows his/her own fate.
10. I am humble. / (Member who experiences the identification) is humble.

**O. Acknowledge the positive patterns you need.**

**Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far. Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want. State out loud:**

*"I choose to integrate and learn all these positive patterns now."*

**P. Identify the concrete action you need to take to transform yourself.**

**The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can**

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**and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.**

**Choose (1-5)** from this list the number you need and determine how you are going to accomplish this.

**1. Exercise to give back the identification if you (the client) is the one identified:**

a. (Client) visualizes him/herself facing the person he/she is identified with.

b. (Client) tells this person: *“For a long time I thought I was helping you by carrying your fate. Now I see I did this for the great love I feel for you. I accept that each person is unique and different, and that I can’t take your place*

\_\_\_\_\_ (excluded member with whom there is an identification) *or carry that which is only yours. I accept that what I’ve been doing generates a great weight for you*

\_\_\_\_\_ (excluded member with whom there is an identification) *and that I make you unhappy if I continue doing it. I give you back, humbly and lovingly, the burden that is only yours. I know you have the strength to carry it, and by giving it back to you, I also give you back your dignity.”* (Client can imagine that he/she symbolically returns the burden and the other receives it with pleasure.)

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*“I honor you and I give you back your corresponding place, \_\_\_\_\_ (excluded member with whom there is an identification). I direct my energy and my attention that are now free, towards my own life and fate. Please give me your blessings so I can separate from you. To honor you I will do something very good with my life.*

**2. Exercise to give back the identification if someone else is experiencing it:**

- a. (Client) visualizes the person who is experiencing the identification (his/her son, for example) facing the person with whom he is identified.
- b. (Client) imagines how you proxy his/her son, in this example, who is experiencing the identification.
- c. Practitioner proxy the member who is experience the identification (for example, client’s son) and tell the person he is identified with: *“For a long time, I thought I was helping you by carrying your fate. Now I see I did this for the great love I feel for you. I accept that each person is unique and different, and that I can’t take your place \_\_\_\_\_ (excluded member with whom there is an identification), or carry that which is only yours. I accept that what I’ve been doing generates a great weight for you \_\_\_\_\_ (excluded member with whom there is an identification), and that I make you unhappy if I continue doing it. I give you back, humbly and lovingly, the burden that is only yours. I know you have the strength to carry it,*

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*and by giving it back to you, I also give you back your dignity.”* (The client can imagine that his son symbolically returns the burden and the other receives it with pleasure.)  
*“I honor you and I give you back your corresponding place \_\_\_\_\_ (excluded member with whom there is an identification). I direct my energy and my attention, which are now free, towards my own life and fate. Please give me your blessings so I can separate from you. To honor you I will do something very good with my life.”*

**3. Receive blessings from the excluded member.**

The facilitator substitutes the excluded member with which the identification is suffered:

*“I see you with love and I give you my blessings when you assume your life and your own fate and leave to me mine”*

**4. Read some of the following statements out loud while doing Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a. Even though I do not know how I identify myself and even though it's hard to accept, I now choose to return what does not belong to me, honor (the excluded member) and assume my own life.
- b. I do my healing work and I free myself from any identification, even if I only worked on one in this session.
- c. I honor and respect the place of every member of my family system even if I do not know all of them.

- d. I acknowledge the members that have been excluded and I renounce compensating them, even if the system tried to make me do it.
- e. I have the fortitude to free myself from the systemic patterns in spite of their weight.
- f. Other: What statement would you prefer? You can use any other statement that may have come up during the session.

**5. Choose any of the consciousness transforming exercises.**

**Q. Take the concrete action.**

**Take the action you selected in the step above.**

**R. Acknowledge the transformation in consciousness and end the session.**

**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

- 1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in



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consciousness and my taking this concrete action indicates my desire for transformation.

2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.



## THE BALANCE BETWEEN GIVING AND TAKING

In every living system there is a process of continuous compensation: giving and taking, being able to give and being open to receive. These interactions are regulated by the need of all the members in a system to achieve a fair balance. This need for compensation is the foundation of all social relationships since the need for balance between giving and taking makes exchange possible among human systems.

If there is no need for compensation, there will be no exchange either. This means that if in a relationship I don't want to give or take from another person, the relationship ends. The relationship may be resumed if once again I want to give and take.

The person who gives occupies a superior position: he/she feels it is a right, as if he/she *has* to receive from the person to whom he/she gave. On the other hand, the one who takes feels a debt to the giver. Only if the latter can give will he/she feel free from this debt. For example, when we are invited to dinner, we feel we have the obligation to be the inviter on the next occasion. This balances the relationship.

Happiness and richness in a relationship depend on how giving and taking take place. A reduced movement either way will bring reduced benefits. The greater the exchange, the deeper the happiness and the stronger the bond. When a person does not want to commit to a relationship and wants a weak bond that provides "freedom", he/she

will only give and take very little. As a result there will be a reduced exchange between both people and less happiness in the relationship. When the exchange is greater and a balance is maintained, there is a feeling of lightness, justice and peace.

### **Giving and taking in a couple relationship**

In a couple, the need for compensation goes together with bonding and love; when we love, we give. If we receive something good from the person we love, we want to give something in exchange, but out of precaution we give a bit more than what we received. In this way, the other will also give us a bit more. In this way the exchange is maintained and increased, which deepens the bond of love.

In intimate relationships we need to give at the same level, as the partner is willing or able to give back. When we give more than the partner is willing to give back, the partner gets angry and leaves. Generally, the one who leaves is the one who gives less. One of the most painful experiences in a relationship is when we realize that the other person is giving back less than we are giving. In such a case, we have to accept the situation and contain our giving so we are not giving more than the other is willing to give back. It may then be possible for the other to start giving more out of his/her own initiative. It can also happen that what he/she gives is still very little. In that case, the relationship will continue being imbalanced and it will either come to a standstill in terms of the deepening bond of love, or the relationship will end.

### **Giving without taking**

When we give without taking we feel we have right and power over the other person. It is a pleasant sensation and some even prefer to give rather than take from another, following the premise that, "it is best if you are the one who feels in debt and not me." Giving without taking may happen with the best of intentions and is done with a sense of respect. This respectful attitude is the ideal for those who are dedicated to helping others.

When we take, we feel vulnerable and in debt, and so we may avoid taking and prefer the position of only giving. The problem is that if we give without taking, after some time others won't want to accept anything from us. Giving without taking then becomes a hostile attitude because if we are only interested in giving, we assume a higher place than the receiver and deny his/her equality. For example, if a woman marries a poor man, in many cases the relationship won't last because she is always the giver and the man has no chance of giving back equally. This results in anger, generally by the partner who cannot give back in equal measure.

If we refuse to take, we have no obligations, and may feel special or better than the other person. Our life function at its minimum; then as a consequence, we will feel empty and unhappy. This attitude may be found in many depressed people whose enjoyment of life is limited. It can also be seen in people who are unable to ask for the support of help from others and usually live in solitude.

### **Taking without giving**

I once heard a spiritual teacher say: “In the world there are two types of people, those who believe they owe and those who believe they are owed.” People who believe they owe give more than necessary, and people who believe they are owed take without giving. In both cases there is an imbalance, neither is better than the other.

If we take without giving we assume a lower posture than the other, as if believing: “I can’t, I don’t have, but you do”. In adopting this posture we give away our personal power and compel the other to give more to us. Generally, these are people with great needs who are always dissatisfied, unhappy and, of course, very demanding.

### **When giving and taking occurs between people who aren’t peers**

When giving and taking occurs between people who aren’t peers, as in the case of children with their parents or students with their teachers, the principle is different.

There is an insurmountable gap between giving and taking among parents and children: children receive life through their parents, which is why they will always be in debt to them. For the same reason, the bond remains, no matter how much the parents give and the child receives. The resolution of this inequality of receiving occurs when children pass on to others what they have received from their parents, in the first instance to the next generation (their own children) and if they have no children, through giving to others. Those who understand

this principle will take life energy from their parents and will give fully to others.

In any situation when it is not possible or appropriate to maintain the balance between giving and taking, we can free ourselves of this obligation and debt by giving to others.

Another way to maintain the balance is to give gratitude. When we receive with love and express acknowledgement to the giver we are giving gratitude in exchange.

In giving and taking among siblings, the eldest gives to the youngest. All of those who give have previously received, and all of those who take must also give later on. So the first child takes more from his parents, and gives to the second and the third child. The second child takes from his parents and from his eldest brother or sister, and gives to the third. The third child takes from his parents, and from the eldest and second sibling. The eldest gives more and the youngest takes more. What is seen in many family systems is that the youngest child often takes care of his/her parents when they are old. In this way the receiving is balanced.

### **When the reward is negative**

In intimate relationships, we can often hurt the other person, even if we love him/her. When someone hurts us, we feel we have the right to hurt back. When we hurt someone, we feel guilty and deserving of punishment.



Making up is only possible when both members of the couple feel that the offender has been “punished”. In a couple relationship there are two possibilities: either the offended party gives back a smaller hurt than he/she received or else the offender compensates for the hurt he/she caused by doing something good for the offended. This of course is the most coherent solution.

For example, if the wife forgets an appointment with her husband and leaves him waiting for an hour, the first option is that on their next appointment, the husband arrives a few minutes late so that the wife has to wait for him. The second and more coherent option is that they find a way to compensate the husband who waited for an hour, perhaps by the wife giving him a massage or cooking a special dinner for him.

When harm is received, it is important to compensate for the hurt by receiving something good. If there is immediate forgiveness, the exchange is destroyed and so is the relationship. Negative exchanges destroy many relationships and people are unhappy because they don't compensate for hurts given and received.

To summarize: when you receive something positive, give back a little more. When you receive something negative give back less or allow the other to compensate by doing something positive for you. In this way the demands of love and justice are satisfied, and the positive exchange continues to support the bond of love.

If someone is unfair and we give back exactly the same, the relationship will be destroyed. If we give back a little less or we receive compensation for the harm received, our action complies with justice and also with love.

*\*\* These principles only apply between equals. Children must not look for balance by harming their parents, since this is against the family system's order. \*\**

In the **Balance between Giving and Taking Transforming Consciousness**, work is done with a specific imbalanced relationship. The negative patterns that generate imbalance are identified and positive patterns that bring harmony are integrated. We can also work with cases in which people give or take something negative, so responsibility for the acts can be assumed and they can give back what does not concern them.



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## **BALANCE BETWEEN GIVING AND TAKING BY TRANSFORMING CONSCIOUSNESS**

**(Only to be done between people who are peers)**

### **A. Identify the relationship where there is an imbalance between giving and taking.**

**Choose (1 - 7).**

1. Couple
2. Brother / sister
3. Colleague
4. Men / women
5. Social group
6. Friend / Friends
7. Someone else?

### **B. Identify the problem concerning giving and taking.**

**Choose (1 - 2).**

1. I give more than I take.
2. I take more than I give.

“In my relationship with (\_\_\_\_\_) (identified in A) I give more than I take/I take more than I give”.

### **C. Identify (client's) non coherent patterns that cause this imbalance.**

- **If the problem is that (client) gives more:**

**Choose (1 - 13)**

1. I am arrogant and lack humility.
2. I only have relationships in which I can give more than the other.
3. I refuse to take because I feel in debt.
4. If I take I feel vulnerable and this scares me.
5. I need to be above the other by giving more.
6. I am better and prove it by giving a lot.
7. I don't want what (\_\_\_\_\_) can give me.
8. I need to be the strong one in the relationship.
9. If I take I feel at a disadvantage.
10. I feel superior by giving.
11. What (\_\_\_\_\_) gives me isn't enough so I don't take it.
12. I don't know how to receive from \_\_\_\_\_.
13. I can't stand being in a relationship with a peer.

- **If the problem is that (client) takes more:**

**Choose (1 - 13)**

1. I am abusive.
2. I feel that (\_\_\_\_\_) owes me.
3. I am a victim and deserve to receive to compensate for all I have suffered.
4. However much I receive, it is never enough.
5. My needs are so great that I have to take without giving.
6. I have nothing to give.
7. I look for people who have more to give than I have.

8. I don't know how to give.
9. I need to be the weak member of the relationship.
10. If I give, I'll be asked for more, so I withhold.
11. What I give isn't enough.
12. I am empty.
13. I am selfish.

**D. Identify client's resonance with non coherent patterns in the person(s) with whom (client) is experiencing an imbalanced relationship.**

Many times it seems that the other person is the one with the problem. When we change our resonance regarding the other person, the way we perceive him/her also changes.

- **If the problem is that (client) gives more:**

**Choose (1 - 14)**

1. (\_\_\_\_\_) is abusive.
2. (\_\_\_\_\_) feels I owe him/her.
3. (\_\_\_\_\_) is a victim and thinks he/she deserves to receive for all he/she has suffered.
4. (\_\_\_\_\_) feels that whatever I give it is never enough.
5. (\_\_\_\_\_) is in great need and takes without giving.
6. (\_\_\_\_\_) can't give me as much as I give him/her.
7. (\_\_\_\_\_) has nothing to give me.
8. (\_\_\_\_\_) doesn't know how to give me.
9. (\_\_\_\_\_) doesn't value what I give him/her.

10. (\_\_\_\_\_) isn't aware of all he/she takes from me.
11. (\_\_\_\_\_) undervalues what I give him/her.
12. (\_\_\_\_\_) is weak.
13. (\_\_\_\_\_) is afraid to give to me.
14. (\_\_\_\_\_) is angry and doesn't give me what I want to be given.

- **If the problem is that (client) takes more:**

**Choose (1 - 15)**

1. (\_\_\_\_\_) is arrogant and lacks humility.
2. (\_\_\_\_\_) refuses to take from me because he/she doesn't want to feel he/she owes me.
3. If (\_\_\_\_\_) takes from me, he/she feels vulnerable which scares him/her.
4. (\_\_\_\_\_) needs to feel superior by giving more.
5. (\_\_\_\_\_) is better than me and proves it by giving a lot.
6. (\_\_\_\_\_) doesn't want what I can give him/her.
7. (\_\_\_\_\_) needs to be the strong member in the relationship.
8. If (\_\_\_\_\_) takes from me, he/she feels at a disadvantage.
9. What I give (\_\_\_\_\_) (isn't enough • he/she doesn't want) so he/she doesn't take it.
10. (\_\_\_\_\_) needs to feel superior to me by giving more.
11. (\_\_\_\_\_) is afraid of taking from me.
12. (\_\_\_\_\_) only wants to give and doesn't want to take.
13. I can never satisfy (\_\_\_\_\_) 's demands.



14. (\_\_\_\_\_) (doesn't value what I give him/her • is never satisfied with what I give him/he and always wants more).
15. (\_\_\_\_\_) is contaminated with what I give.

**E. Identify the negative issues that (client) is taking in this relationship.**

Ask: "What negative thing do you feel or believe that you take from \_\_\_\_\_ (person involved A)?" You can also **choose** (1 - 24).

- |                        |                             |
|------------------------|-----------------------------|
| 1. Anger               | 13. Pessimism               |
| 2. Aggression          | 14. Sickness                |
| 3. Passive aggression  | 15. Insecurity              |
| 4. Abuse               | 16. Lack of interest        |
| 5. Criticism           | 17. Apathy                  |
| 6. Sarcasm • hypocrisy | 18. Lack of motivation      |
| 7. Sadness             | 19. Anxiety • Stress        |
| 8. Frustration         | 20. Neediness               |
| 9. Bad temper          | 21. Abandonment             |
| 10. Depression         | 22. Lies                    |
| 11. Hopelessness       | 23. Spite                   |
| 12. Hatred             | 24. Addictions • Bad habits |

Write down: "In my relationship with (\_\_\_\_\_) I take (\_\_\_\_\_)"

**F. Identify if there is a non coherent balance between the positive and the negative issues (client) takes in this relationship.**

Ask: "What percentage of what you take in this relationship is coherent?" **Choose** (0 to 100 %.) Subtract the identified number from 100% from the balance that is not coherent.

Write down "      % of what I take from (          ) is coherent and benefits me, and       % is non coherent and harmful."

**G. Identify client's non coherent pattern related to taking the negative.**

**Choose** (1 - 12).

1. I always forgive and don't allow compensation.
2. I suffer.
3. It is better to feel I am good rather than feel mean and guilty if I set limits.
4. If I protect myself and set limits, I feel I am being mean.
5. I stay in the relationship even if what I receive hurts me.
6. I have to take the negative in this relationship in order to be faithful to my family system.
7. I give more importance to the negative than to the positive.
8. I have to take it all • I take everything (      ) gives me.
9. I lose in this relationship.
10. I am in denial and don't realize that I am taking what harms me.
11. When I open up I set no limits.

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12. I am full of resentment because I receive the negative.

### **H. Identify the negative issues (client) gives in this relationship.**

Ask: "What negative thing do you feel or imagine that you give or have given (\_\_\_\_\_)?"

**Choose** (1 - 24).

- |                        |                             |
|------------------------|-----------------------------|
| 1. Anger               | 1. Pessimism                |
| 2. Aggression          | 2. Sickness                 |
| 3. Passive aggression  | 3. Insecurity               |
| 4. Abuse               | 4. Lack of interest         |
| 5. Criticism           | 5. Apathy                   |
| 6. Sarcasm • hypocrisy | 6. Lack of motivation       |
| 7. Sadness             | 7. Anxiety • Stress         |
| 8. Frustration         | 8. Neediness                |
| 9. Bad temper          | 9. Abandonment              |
| 10. Depression         | 10. Lies                    |
| 11. Hopelessness       | 11. Spite                   |
| 12. Hatred             | 12. Addictions • Bad habits |

Write down: "*In my relationship with (\_\_\_\_\_) I give (\_\_\_\_).*"

**I. Identify if there is a non coherent balance between the positive and the negative issues that (client) gives in this relationship.**

Ask: "What percentage of what you give in this relationship is coherent?" **Choose** (0 -100%) Subtract the identified number from 100% for the balance that is non coherent.

Write down: "      % of what I give to (          ) is coherent and benefits him/her, and       % is non coherent and harmful."

**J. Identify the non coherent patterns related to giving in a way that harms the relationship.**

**Choose** (1 - 13).

1. I cause suffering.
2. I am always forgiven, so I am never able to compensate.
3. It is better to be mean and strong than good and weak.
4. If (          ) sets limits, I (resent it • withdraw • am depressed • end the relationship • feel it is unfair • other).
5. I attract people who allow me to harm them, yet they remain in the relationship.
6. I am loyal to my system by hurting the other in my relationship.
7. I am so self-centered that I don't realize how I harm others.
8. I justify and minimize my negative conduct.
9. I refuse to assume my responsibility regarding what happens in the relationship.

10. It is easier for me to see the negative in (\_\_\_\_\_) rather than in myself.
11. I deny my negative conduct.
12. In this relationship I want to win and be better regardless of whether I harm (\_\_\_\_\_).
13. I give what I want, and do so without consideration for the (\_\_\_\_\_ 's) needs and desires.

**K. Acknowledge your negative patterns.**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*“I recognize these limiting patterns and now let them go.”*

**L. Identify the coherent patterns (client) needs to integrate to be free from this imbalance.**

- **If the problem is that (client) gives more:**

**Choose (1 - 14)**

1. I am humble.
2. In my relationships the other can give me as much as I do.
3. I feel comfortable taking.
4. I transform my feeling of being indebted into love and gratitude.

5. I can be vulnerable and at the same time feel safe and protected.
6. I look for balanced relationships in which both of us are peers and give and receive equally.
7. I feel valuable when I receive as well as when I give.
8. I accept and take what (\_\_\_\_\_) can give me.
9. I am free from the need to be the strong member in the relationship.
10. It is fine to be the strong member sometimes and the vulnerable member other times.
11. If I take, I feel loved.
12. I feel as valuable as the other whether I give or take.
13. What (\_\_\_\_\_) gives me is enough and nurtures me.
14. I receive from (\_\_\_\_\_) with an open and humble heart.

- **If the problem is that (client) takes more:**

- **Choose (1 - 14)**

1. I am generous.
2. I feel that (\_\_\_\_\_) gives me a lot and I want to compensate by giving to him/her.
3. I am powerful and with all I have received and lived, I do something good and give generously.
4. I stop being a victim and assume my power.
5. I deserve to give and take with balance.
6. Giving nurtures and energizes me.
7. Whatever I give, it is enough.
8. I am filled with love and my needs are satisfied.

9. I have a lot to give.
10. I look for balanced relationships in which both of us are peers and give and receive equally.
11. I give with love in a way that benefits (\_\_\_\_\_).
12. What I give is enough and nurtures (\_\_\_\_\_).
13. I can be the strong member in the relationship.
14. I feel comfortable giving.

**M. Identify client's resonance with the coherent patterns in the person with whom (client) is experiencing an imbalanced relationship.**

- **If the problem is that (client) gives more:**

**Choose (1 - 11)**

1. (\_\_\_\_\_) is generous.
2. (\_\_\_\_\_) feels I give him/her a lot and appreciates it.
3. (\_\_\_\_\_) stops being a victim and assumes his/her power.
4. (\_\_\_\_\_) feels that what I give him/her is enough.
5. (\_\_\_\_\_) is satisfied with what I give and is also willing to give.
6. (\_\_\_\_\_) gives me as much as I give him/her.
7. (\_\_\_\_\_) has a lot to give me.
8. (\_\_\_\_\_) knows how to give to me and does it in a way that benefits and nurtures me.
9. (\_\_\_\_\_) enjoys giving me what I like.



10. (\_\_\_\_\_) is aware of all he/she takes from me and gives to me in a balanced way.
11. (\_\_\_\_\_) values me.

- **If the problem is that (client) takes more:**

**Choose (1 - 11)**

1. (\_\_\_\_\_) is humble.
2. (\_\_\_\_\_) takes from me.
3. (\_\_\_\_\_) accepts feeling vulnerable with me and this strengthens our relationship.
4. (\_\_\_\_\_) feels good when we both place ourselves at the same level.
5. (\_\_\_\_\_) knows he/she is valuable, feels safe and doesn't need to prove it by giving.
6. (\_\_\_\_\_) wants what I can give him/her.
7. (\_\_\_\_\_) can be the weak member of the relationship.
8. If (\_\_\_\_\_) takes from me, he/she feels loved and nurtured.
9. What I give (\_\_\_\_\_) is enough, and he/she takes it with love and gratitude.
10. (\_\_\_\_\_) enjoys taking from me.
11. (\_\_\_\_\_) is aware of all the valuable things he/she can take from me.

## N. Identify the positive issues (client) takes in this relationship.

Ask: "What positive thing do you feel or imagine that you take or have taken from (\_\_\_\_\_)?" You can also **choose** (1 - 24).

- |                                     |   |
|-------------------------------------|---|
| 1. Love • Appreciation              | 13. Clarity • Stability                                       |
| 2. Joy • Happiness                  | 14. Fun   |
| 3. Good mood • Sense of humor       | 15. Positive feedback • Awareness                             |
| 4. Company                          | 16. Enthusiasm • Motivation                                   |
| 5. Communication                    | 17. Positive physical contact • cuddling • Sexual fulfillment |
| 6. Peace • Relaxation • Tranquility | 18. Commitment • Loyalty                                      |
| 7. Health • Well being              | 19. Creativity  |
| 8. Trust • Safety                   | 20. Beauty  |
| 9. Value • High self-esteem         | 21. Positive energy • High energy state                       |
| 10. Respect                         | 22. Hope • Optimism   |
| 11. Acknowledgement                 | 23. Support   |
| 12. Honesty • Confidence            | 24. Care • Attention  |

Write down: "In my relationship with (\_\_\_\_\_) I take (\_\_\_\_\_).

**O. Identify the coherent pattern related to not taking the negative.**

**Choose (1 - 13).**

1. I am happy.
2. I find ways in which (\_\_\_\_\_) can compensate me for the harm he/she caused me, and I let go easily.
3. I am capable of being resolute in setting limits and feeling good free of guilt.
4. I protect myself and set healthy limits with ease and a sense of peace.
5. I only remain in a relationship if it is positive for me.
6. I honor my family system by being in a relationship that nurtures and helps me to be better.
7. I only take what nurtures me.
8. I set limits and feel good.
9. In this relationship both of us win.
10. I wisely choose what I take and what I don't take.
11. It is fine if I only take what I want.
12. I let go of my resentment and I take appropriate measures to protect myself.
13. The one hundred percent of what I take in my relationship with \_\_\_\_\_ is coherent and benefits me.

**P. Identify the positive issues (client) gives in this relationship.**

Ask: "What positive thing do you feel or imagine that you have given to (\_\_\_\_\_)?" You can also **choose** (1 - 24).

- |                                     |   |
|-------------------------------------|---|
| 1. Love • Appreciation              | 13. Clarity • Stability                                       |
| 2. Joy • Happiness                  | 14. Fun   |
| 3. Good mood • Sense of humor       | 15. Positive feedback • Awareness                             |
| 4. Company                          | 16. Enthusiasm • Motivation                                   |
| 5. Communication                    | 17. Positive physical contact • cuddling • Sexual fulfillment |
| 6. Peace • Relaxation • Tranquility | 18. Commitment • Loyalty                                      |
| 7. Health • Well being              | 19. Creativity  |
| 8. Trust • Safety                   | 20. Beauty  |
| 9. Value • High self-esteem         | 21. Positive energy • High energy state                       |
| 10. Respect                         | 22. Hope • Optimism   |
| 11. Acknowledgement                 | 23. Support   |
| 12. Honesty • Confidence            | 24. Care • Attention  |

Write down: "In my relationship with (\_\_\_\_\_) I give (\_\_\_\_)."

**Q. Identify the coherent patterns related to giving in a way that benefits the relationship.**

**Choose (1 - 12).**

1. I bring happiness through what I give.
2. I find ways to compensate for any harm I have caused.
3. I am capable of being resolute in setting limits free of feeling guilty.
4. (\_\_\_\_\_) protects him/herself and sets healthy limits for me and I am at peace.
5. I am aware of what I do that harms the relationship and commit to changing my behavior.
6. I honor my system by being in a relationship in which I nurture and help (\_\_\_\_\_) to be and feel better.
7. I am nurtured and I nurture.
8. I see and listen to (\_\_\_\_\_), I give him/her what he/she needs and this benefits both of us.
9. I assume my responsibility regarding what happens in the relationship.
10. I accept the consequences of my acts.
11. I respect the (\_\_\_\_\_'s) limits and preferences without taking it personally.
12. The one hundred percent of what I give to \_\_\_\_\_ is coherent and benefits him/her.

**R. Acknowledge the positive patterns you need.**

Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far. Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want. State out loud:

*"I choose to integrate and learn all these positive patterns now."*

**S. Identify the concrete action you need to take to transform yourself.**

The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.

**Choose (1-6)** from the list the number you need and determine how you are going to accomplish this.

**1. Express healing sentences when you give more.**

(The client) imagines or visualizes the person in which this imbalance is present.

**Choose (a - i)** the sentences that are needed from the list and the client expresses aloud what is needed until complete. It can be that the sentences need to be repeated several times.

- a. I take what you give with joy and love.
- b. It makes me happy to take what you give me.
- c. You give to me, regardless of the fact that, some day, I can only give it back to you at a later time, so I take it from you as a gift.
- d. I honor you and I thank you.
- e. I give to you in a balanced way, as much as it benefits you to receive.
- f. I can restrain myself and not give in order to keep the balance in the relationship.
- g. I give to you with love and humbleness and at the same time I feel good taking from you.
- h. I give to you in a balanced way and open myself to take what you give.
- i. It is good for me to take from you.

## **2. Express healing sentences when you take more.**

(The client) imagines or visualizes the person in which this unbalance is present.

**Choose (a - i)** the sentences that are needed from the list and the client expresses aloud what is needed until complete. It can be that the sentences need to be repeated several times.

- a) I give to you with joy and love.
- b) It makes me happy to give to you.

- c) I give to you, regardless of the fact that you can only give it back to me at a later time, so I give it to you as a gift.
- d) It is fine for me if you take from me.
- e) I honor you and I thank you.
- f) I take from you in a balanced way as much as I am willing to give.
- g) I restrain myself from taking in order to keep the balance in the relationship.
- h) I give to you with love and humbleness and at the same time I feel good taking from you.
- i) I give and take from you in a balanced way.

**3. Listen to healing sentences when you give more.**

(The client) imagines or visualizes the person in which this unbalance is present.

**Choose (a - i)** the sentences that are needed from the list and the practitioner expresses aloud what the client needs to listen until complete. If you are giving yourself a session express the sentence and imagine that is being said by the person from which you need to hear it. It can be that there are sentences that need to be repeated several times.

- a) It makes me happy to give to you.
- b) I give to you and see you with love, regardless of what I receive from you.
- c) It is fine if you take from me and you can do anything you wish with it.



- d) I take with joy and love what you give me and wish you to take what I give you with love and joy.
- e) I also like being the strong member in the relationship, the one who gives.
- f) Your love and acknowledgement of what I give you mean more to me than anything you can do for me.
- g) What I receive from you is enough and I appreciate and value it.
- h) I feel honored and acknowledged when you take from me.
- i) I give and take from you in a balanced way.

**4. Listen to healing sentences when more is taken,**

(The client) imagines or visualizes the person in which this unbalance is present.

**Choose (a - i)** the sentences that are needed from the list and the practitioner expresses aloud what the client needs to hear until complete. If you are giving the session to yourself, expresses aloud the sentence imagining that it is said by the person that it is needed to hear from. It can be that there are sentences that need to be repeated several times.

- a) I take what you give me with joy and love.
- b) It makes me happy to take from you.
- c) I receive and see you with love.
- d) I do something good with what you give me.
- e) I take with joy and love what you give to me and I wish you take what I give to you with joy and love.

- f) I like being vulnerable in my relationship with you and you being the strong member by giving to me.
- g) I honor and acknowledge all that you give me.
- h) I give and take from you in a balanced way.
- i) What you receive from me is enough and nurtures you.

5. **Read any of the following statements out loud while doing Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a. Even though I have gotten used to giving/taking more, I now choose to maintain my relationships in balance.
- b. I recognize that when I give/take more, I balance myself in a natural way despite it being something new for me.
- c. I make the necessary changes to manage my relationships with balance between what I give and what I take, in spite of the pressures to go back to the old order.
- d. I accept that every person gives me what they can or wish and I only give what is good for the relationship.
- e. I am generous and humble, and I like to occupy either the place of that one that gives or the place of the one who takes, given the circumstance.
- f. I give myself the opportunity to take a lot from life and also to give a lot, even though in my family system the exchanges were very small.
- g. Other: What statement would you prefer? You can use any other statement that may have come up during the session.

**6. Choose any of the consciousness transforming exercises.**

**T. Take the concrete action.**

**Take the action you selected in the step above.**

**U. Acknowledge the transformation in consciousness and end the session.**

**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

## TAKING THE PARENTS

In doing this work, it is important to define what “taking the parents” means. **To take our parents** is to receive and accept our mother and father exactly as they are, unconditionally. A metaphor for this process is breathing. When we inhale air, we take it all in, we receive it completely, we are not able to choose what goes in and what stays out. If the air is polluted and we refuse to breathe, we won’t receive oxygen and we will die. To “take” is the equivalent of breathing deeply and accepting the air as it is. Inhaling and exhaling, regardless of the pollution in the air, allows us to breathe as best as we can with what is available. The air we receive may not be ideal; may not provide everything we need and the pollution may even harm us. At the same time, breathing what is available is still better than not breathing at all. It is the same with “taking our parents”.

From the systemic point of view, parents give life and children take it. This means that children receive life through the parents, unconditionally; it just happens. Parents, when giving life to their offspring, give them what they themselves are and cannot add, suppress or keep anything. Even if parents would like their offspring only to have the best of themselves, they have no choice; for they give their children everything that is within them. In order to free their children from something they do not wish to give them, they would first need to heal it in themselves. If parents freed themselves from their limiting non coherent patterns before conceiving a child, then those

patterns would not be passed on to the next generation. If a pattern is no longer a part of what the parents are, it cannot be passed on.

When children receive life from their parents, they can only take them as they are, they cannot add, suppress or refuse anything. If children reject any of their parents' characteristics, they won't accept them as they are, and will therefore reject the "life" that they receive through the parents. Parents give their offspring that which they took from their own parents, and also that which they took from each other as partners. Besides giving life, parents also take care of their children. This is why there is an enormous imbalance in this give-and-take relationship, which children will never be able to balance.

In order to fully "take", we need to honor the person from whom we receive and what we receive. Those who love and honor life, implicitly love and honor their parents. If we despise our parents, we also despise life. We can only be at peace with ourselves and find our identity if we are at peace with them. This means that we take our parents as they are, and we receive, accept and acknowledge our parents the way they are.

If we exclude one parent, we are only taking half of our parents and we will feel empty. If we do not take our parents, we will remain tied to them, but will receive nothing and will also have very little to pass on to others. We will stagnate and remain a child. In many constellations guided by Bert Hellinger, the cause of addictions, cancer and depression is that one of the parents was not taken.

## **Order between parents and offspring**

The coherent order is that if the parents need something, they address their partner or their parents. If parents did not take enough from their own parents, or they do not take or get enough with their partner, they frequently expect their offspring to take care of their emotional needs. In this way, children feel responsible for fulfilling a responsibility that is not theirs. As a result, giving and taking flows from downstream to upstream, instead of upstream to downstream. Bert Hellinger gives this analogy as an example of this disorder: a river that flows upstream instead of downstream never arrives where it should.

The fact that parents take and offspring give or have to give is a frequent disorder. When parents take from their children, the latter are unable to defend themselves, since life comes from their parents.

## **Reasons why children do not take their parents**

There are many reasons why children do not take their parents. Whatever the reason, the negative affect of not taking the parents is to cut off the life flow towards the child. This may manifest as feeling empty or angry, as illness or feeling internally tied to the parents.

A frequent attitude is that parents should deserve to be taken and acknowledged by their children. Often a son or daughter refuses to accept a parent with the reproach that what was received was inadequate or even harmful. Sometimes, the offspring demands certain qualities in the parents, as if they had to “earn” the right to be taken, or

will justify not taking them because of their flaws. This is like a child telling his/her parents: “in order for you to be my parents, you must be loving, you must educate me properly and set healthy limits that protect me.”

Demanding and reproach is now a substitute for taking and respect. When a child demands, parents lose their will to give, like a fountain that dries up. When a child is excessively demanding, the parents feel worn out; they always have more patience and love for the child who is loving and grateful.

When the father has a defect, for example an addiction, a son may be afraid of becoming like his father. He then becomes “closed” to this parent and refuses to receive what comes from him. What he does not realize is that a concealed loyalty is generated towards the rejected parent. He may become an addict or marry an addict.

Another justification for not taking our parents occurs when there is an interrupted movement. This happens when the mother or father isn’t available physically or emotionally during the first years of the child’s life, for example when the child or one of the parents was hospitalized.

Another common reason for not taking our parents is when we don’t have a parent’s “permission” to become like the other. For children to take their mother, they must have their father’s approval, and to take their father, they must have their mother’s approval. When there is a painful separation or divorce, this approval is not given. For example, if

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a woman is angry with her ex-husband, those children who are more like the father will generate more anger in the mother. If one of the children does not do his homework, it may remind her of the ex-husband's irresponsibility and she will not only be angry with the child for his failure, but also with the father for his failure. Consciously or unconsciously, the child receives the mother's message that: "It is wrong if I am like my father." Since all children need their mother they will do as she "asks" and they won't take the father.

Sometimes, even if the parents have a stable relationship and live together, one of the parents may want the child to resemble only him or herself. In this case, children are "divided" and the eldest may resemble the father and the second child the mother. In this case, the first child takes the father but not the mother, and the second child takes the mother but not the father.

The more we reject our parents, the more we resemble them, particularly in those aspects we must resist or dislike. Rejecting our parents by refusing to take and accept what comes from them and not acknowledging what we have in common with them becomes our worst enemy. The aspects of our parents that we do not take become a part of our shadow. We then repeat our parental history with our own children or in our lives. It is an ironic law, that what we most reject is what gets acted out in our life.

If we really want a satisfactory life in which we can feel complete and fulfilled, the solution is to take our parents, accepting the parents we

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have, receiving everything they could and can give us, and doing something very good with this in our life.

*It is important to remember that taking the parents is about the client's internal attitudes. It is not about being in or allowing an abusive relationship.*

### **What offspring must not take from their parents?**

There are a number of things that do not belong to the children and must not be taken.

When parents earned a certain fame and fortune due to their merit, these only belong to them. It may have negative consequences if a child, with no effort whatsoever, takes the personal rights and merit of a parent, since he/she is taking them without paying the price. The child may benefit from the parent's merit, but only as a gift, not as a right. For example, if one of the parents was a famous singer, the child may receive the records' gratuities, but must never assume his parent's fame and success as his own.

Children must not take guilt or its consequences, illness, fate, an obligation or an unfairness that was suffered by their parents. When the child allows his/her father to take on responsibility, he/she permits the father to keep his dignity, thus the father feels strong. If the child takes responsibility as an act of love, he takes away his father's dignity and strength. For example, if the father was a Nazi soldier who

murdered many people, the son is free from all responsibility and must not judge his father or take on his guilt.

In this way children set their limits, which is also a form of respect towards their parents.

### **The difference between men and women**

Men and women are very different and this is quite evident in the way we think, feel, react and face issues. Both, the masculine and the feminine elements are vital and necessary.

When we are born, regardless of our sex, we are close to our mother since we were inside her body during pregnancy, and It is generally she who takes care of us during our infancy. This is how we receive the “feminine”. Further on, we establish a bond with our father and receive the “masculine” from him.

For men, the first woman in their life is their mother, and for women, the first man in their life is their father. The bond that is formed with the opposite sex parent is generally very strong and has a strong attractive pull. However, we must give it up and place ourselves in the “circle” of the parent of the same sex if we want to become complete men or women.

In this way the son becomes a man by unbinding from his mother and taking his place in his father’s circle or sphere; and the daughter

becomes a woman by giving up her father's circle and taking her place in her mother's sphere. The male takes the masculine from his father and the female takes the feminine from her mother. When a man is in his father's circle, he is a complete and mature man who is being supported by all the masculine force in his system, and he respects and values women. When a woman is in her mother's circle, she is a mature and complete woman who is being supported by all the feminine force in her system, and she values and respects men.

This is why the best marriage is accomplished when a "son", who is in his father's circle, marries a "daughter" who is in her mother's circle. The relationship is balanced and is nurtured by the energy of a healthy system.

If the son remains in his mother's circle, he will be "mummy's boy" and he could have some of the following characteristics:

- He prefers his mother and is closer to her than to his father.
- He despises and devalues his father.
- Internally, he believes that he would have been a better husband for his mother than his father was.
- He can be very *macho* and mistreat women, or very insecure like mummy's boy who won't move away from her, or even a "Don Juan".
- He can have many female friends, or on the contrary, be afraid of anything "feminine".
- He doesn't see women as peers.
- He despises women.

- His character is too strong or too weak.
- He is very tough with his children or doesn't want the responsibility of having children.
- He is confused in his sexual role.
- He finds it difficult to have a stable love relationship.
- He doesn't take his father completely so he can be depressive or lacking life energy.
- He has an unconscious negative resemblance with the rejected father.

If the daughter remains in the father's circle, she will be "daddy's girl" and she could have some of the following characteristics:

- She prefers her father and is closer to him than to her mother.
- Internally, she believes that she would have been a better wife for her father than what her mother was.
- She has more male friends than female friends.
- She speaks poorly of men as partners.
- She is strong, independent and active. It is difficult for her to be vulnerable.
- She has no children or she isn't motherly with them.
- If she has a partner, she will adopt the "masculine" role.
- She gains weight or dresses in a way that hides her feminine figure.
- She despises men.
- She is confused in her sexual role.
- She feels better, more powerful and stronger than her partner or than men.

- She finds it difficult to have a stable loving relationship.
- She doesn't take her mother completely so she can be depressive or lacking life.
- She has an unconscious negative resemblance with the rejected mother.

Generally, a daughter in the father's circle marries a son who is in his mother's circle. Then, as we may suppose, there is trouble. The solution is that each one takes the parent of the same sex and moves to his/her respective circle. In other words, the woman takes her mother and moves to the feminine circle, and the man takes his father and moves to the masculine circle.

In the **Taking the Parents Transforming Consciousness**, our purpose is to accept our parents completely and as they are in order to receive the life energy that flows through them. We will identify positive and negative patterns that are needed to re-establish order between parents and brood, the causes and reasons why a parent was not taken, and the limits that are necessary for a healthy relationship. We will also be able to fuse the patterns needed to take our respective place according to our gender. All with the final goal of achieving a complete and happy life.

## **TAKING THE PARENTS BY TRANSFORMING CONSCIOUSNESS**

### **A. Identify if you need to take the mother or the father.**

**Choose (1 - 2)**

1. Take the mother.
2. Take the father.

### **B. Identify the problem related to not taking the father/mother.**

Ask: "What problem do you have related to not taking your father/mother?" **Choose** the best statement.

### **C. Identify the reason why (client) doesn't take his/her father/mother.**

Ask: What do you believe made you not take your father/mother?"

Complete the statement:

"I am closed to taking my father/mother because \_\_\_\_\_."

### **D. Ask: "What do you believe you're carrying for the love of your father/mother (feelings, guilt, life duties, illness, etc.)?"**

Say, "This can be something that your father/mother has in common with you. It is something that bonds you to him/her unconsciously." Complete the statement:

“Because I love my father/mother I carry his/her \_\_\_\_\_ (anger, sadness, grief, illness, guilt, obligation, etc.)”.

**E. Identify the non coherent patterns related to not taking the father/mother.**

These patterns may involve the client’s experience or pertain to generational patterns.

**Choose (1 - 5)**

1. What my father/mother gave me was too little.
2. What my father/mother gave me was wrong.
3. My father/mother owes me.
4. My father/mother doesn’t deserve my taking him/her.
5. My father/mother is inadequate and I reject him/her.

**F. Identify the non coherent patterns related to the order between parents and offspring.**

These patterns may involve the client’s experience or pertain to generational patterns.

**Choose (1 - 8)**

1. My father/mother did not take his/her parents so he/she has nothing to give me.
2. I am responsible for satisfying my father/mother’s emotional needs.
3. My father/mother takes from me.

4. I am the grown up and my father/mother is the little one.
5. I can't defend myself from my father/mother.
6. My father/mother expects me to give him/her as if I were his/her \_\_\_\_\_ (father • mother • partner).
7. I am my \_\_\_\_\_ (father • mother's) partner.
8. I am my father/mother's \_\_\_\_\_ (father • mother).

**G. Identify the negative consequences that manifest in (client) due to not taking his/her father/mother.**

**Choose (1 - 11)**

1. I am an angry person.
2. I feel empty.
3. I am internally tied to my parents.
4. I get sick • I lose my energy.
5. I am unhappy.
6. I feel dissatisfied.
7. I feel sad • I feel without joy.
8. I search and can not find.
9. I am depressed.
10. I suffer from addictions.
11. Other

**H. Identify the reasons why (client) doesn't take his/her father/mother.**

These patterns may involve the client's experience or pertain to generational patterns.



**Choose (1 - 6)**

1. I am afraid of being like my father/mother.
2. My father/mother isn't present for me to take him/her.
3. I don't have my father/mother's permission to take my father/mother.
4. I can take only one of my parents, so I don't take my father/mother.
5. My father/mother hurt me badly.
6. It is dangerous for me to be near my father/mother.

**I. Identify the earlier experience that is the reason for not being able to take the father/mother.**

- a. **Choose** the age (pre-natal [1<sup>st</sup> • 2<sup>nd</sup> • 3<sup>rd</sup> trimester involved] • birth process • 0 to 5 • 6 to 10, etc.) Ask: "What was happening with you at that age? **Choose** the statement that reflects the situation.
- b. Identify the negative feelings related to that situation that are still present in the client, hindering him/her from taking his/her mother/father.

**Choose (1 - 36) Note: May be more than one feeling.**

- |                 |                 |                |
|-----------------|-----------------|----------------|
| 1. Abandonment  | 13. Annoyance   | 25. Rejection  |
| 2. Anxiety      | 14. Envy        | 26. Resentment |
| 3. Anger        | 15. Disillusion | 27. Sadness    |
| 4. Apprehension | 16. Fear        | 28. Shame      |
| 5. Apathy       | 17. Frustration | 29. Terror     |
| 6. Betrayal     | 18. Grief       | 30. Bitterness |

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- |                    |                  |                        |
|--------------------|------------------|------------------------|
| 7. Confusion       | 19. Impotence    | 31. Unforgiving        |
| 8. Depression      | 20. Hopelessness | 32. Humiliation        |
| 9. Deprivation     | 21. Jealousy     | 33. Vengeance          |
| 10. Despair        | 22. Joylessness  | 34. Judgment/Criticism |
| 11. Disenchantment | 23. Panic        | 35. Guilt              |
| 12. Discouragement | 24. Rage         | 36. Hatred             |

**J. Identify what trait is the most rejected from the father/mother.**

Ask (client): “What do you most reject from your father/mother?”

“I reject my father/mother’s \_\_\_\_\_ and this makes me (have it • suffer from it • repeat it • other)”.

**K. Identify the non coherent patterns related to limits.**

These patterns may involve the client’s experience or pertain to generational patterns.

**Choose (1 - 6)**

1. I take my father/mother’s merits as if they were mine.
2. I take rights that aren’t mine and don’t pay the price.
3. I take my father/mother’s (guilt • illness • fate • obligation).
4. I take (guilt • illness • fate • obligation) which doesn’t belong to me.
5. My father /mother is weak and I carry him/her.
6. I don’t set healthy limits in my relationships.

## **L. Identify the non coherent patterns resulting from being in the wrong gender's circle.**

- **If (client) is female**

**Choose (1 - 11)**

1. I am in my father's circle.
2. It is impossible for me to be nurtured by the feminine force in my system.
3. I prefer my father to my mother.
4. I am better than my mother.
5. I fight against what is feminine.
6. I despise (men • women).
7. I am confused in my sexual role.
8. No partner is good enough for me.
9. It is hard for me to have a healthy and stable love relationship.
10. I am not feminine (physical or internal qualities).
11. I am too masculine (physical or internal qualities).

- **If (client) is male**

**Choose (1 - 11)**

1. I am in my mother's circle.
2. It is impossible for me to be nurtured by the masculine force in my system.
3. I prefer my mother to my father.
4. I am better than my father.

5. I fight against what is masculine.
6. I despise (men • women).
7. I am confused in my sexual role.
8. No partner is good enough for me.
9. It is hard for me to have a healthy and stable love relationship.
10. I am not masculine (physical or internal qualities).
11. I am too feminine (physical or internal qualities).

**M. Identify another non coherent pattern in order to take the mother/father.**

These patterns may involve the client's experience or pertain to generational patterns.

**Choose (1 - 9)**

1. I refuse to take from my mother/father.
2. Since I do not take from my father/mother, I have nothing to give others.
3. By despising my father/mother, I also despise my life.
4. I am better than my father/mother and there's nothing I can take from him/her.
5. I am always (moaning • feeling resent • grieving • feeling angry) due to the father/mother I have.
6. The only way to survive is by being distant.
7. I live better without him/her.
8. Only if I reject him/her will I be free of what I lived with him/her.
9. I am protected by being reticent before him/her.

**N. Acknowledge your negative patterns.**

Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:

*“I recognize these limiting patterns and now let them go.”*

**O. Create an intention to take (the mother/the father)?**

Choose (a - c)

- a. I am 100% willing to take my father/ mother.
- b. I become aware of and release any blockage that has been hindering me from taking my father/mother.
- c. I am grounded in life and live fully.

**P. Ask: “What do you believe would change in your life if you took your father/mother?”**

Choose the best statement with the answers to this question.

“I am / I have / My life is \_\_\_\_\_.”

**Q. Identify the coherent patterns related to taking the father/mother.**

Choose (1 - 5)

1. I have received a lot from my father/mother and it is enough for me.
2. I take what my father/mother has given me with love and I will do the rest myself.
3. I leave my father/mother in peace and I am in peace.
4. I deserve to take my father/mother as my father/mother and I am nurtured by him/her and everything he/she can give me.
5. What I am comes from my father/mother, I accept it and take it.

**R. Identify the coherent patterns related to the order between parents and offspring.**

These patterns may involve the client's experience or pertain to generational patterns.

**Choose (1 - 6)**

1. My father/mother takes from his/her parents and has a lot to give me.
2. I am free from the responsibility of satisfying my father/mother's emotional needs.
3. My father/mother gives to me and I take from him/her.
4. I am the little one and my father/mother is the grown up.
5. I can defend myself from my father/mother.
6. My father/mother expects me to take from him/her as a child and gives his father/mother/partner's place to whom it belongs.

**S. Identify the positive consequences that will manifest for (client) when he/she takes his/her father/mother.**

**Choose** (1 - 10)

1. I am a cheerful person.
2. I feel complete.
3. I keep a healthy and independent bond with my parents.
4. I am healthy • I have a high level of well-being and energy.
5. I am happy.
6. I feel satisfied.
7. I am full of vitality • I feel vital.
8. I am free from addictions.
9. I am filled with love.
10. Other

**T. Identify what (client) needs to accept from his/her father/mother.**

Complete this with the same characteristic from J.

“I now fuse and accept \_\_\_\_\_ from my father/mother in me and I live in peace.”

**U. Identify the number of generations from which (client) needs to release him/herself in order to take his/her father/mother.**

**Choose** the number of generations on the (father’s • mother’s) side. “I am free for (number) generations on my (father’s •

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mother's) side from the blockage pattern between (mother-child • father-child).”

## **V. Identify the coherent patterns related to setting limits.**

**Choose (1 - 6)**

1. I take my father/mother's merits as a gift; I honor and thank him/her.
2. I only take the rights I have paid for.
3. I allow my father/mother to take his/her (guilt • illness • fate • obligation • grief • other) and let him/her keep his/her dignity and strength.
4. I allow my father/mother to take his/her (guilt • illness • fate • obligation) and I take mine.
5. My father/mother is strong and can take and carry his/her burden.
6. I set healthy limits in my relationships and this is a proof of respect to those around me.

## **W. Identify the coherent patterns needed to be in the proper gender's circle.**

- **If (client) is female**

**Choose (1 – 10)**

1. I am in my mother's circle.
2. I am nurtured by the feminine force in my system.
3. My father and mother nurture me.
4. My mother is a little bit better than me.



5. I integrate the feminine, appreciate it and value it.
6. I appreciate men and women equally.
7. My sexual role is clear.
8. My partner nurtures and satisfies me.
9. I have a healthy and stable love relationship.
10. I am feminine (physical and internal qualities).

- **If (client) is male**

**Choose** (1 -10)

1. I am in my father's circle.
2. I am nurtured by the masculine force in my system.
3. My father and mother nurture me.
4. My father is a little bit better than me.
5. I integrate the masculine, appreciate it and value it.
6. I appreciate men and women equally.
7. My sexual role is clear.
8. My partner nurtures and satisfies me.
9. I have a healthy and stable love relationship.
10. I am masculine (physical and internal qualities).

## **X. Identify another pattern in order to take the father/mother**

These patterns may involve the client's experience or pertain to generational patterns.

**Choose** (1 - 9)

1. I accept that the only way to be free from what is limiting me is to take my father/mother.
2. I take my father/mother, he/she is the only one and the best father/mother for me, and through him/her I receive life.
3. I honor and care for the life I receive through my father/mother.
4. Life flows completely and freely from mother to child through all the women in my system, I take it completely and pass it on to (my child/children who also receive(s) it and take(s) it completely • my work).
5. Life flows completely and freely from father to child through all the men in my system, I take it completely and pass it on to (my child/children who also receive(s) it and take(s) it completely • my work).
6. I honor my father/mother and honor everything I receive from him/her.
7. I am at peace with my parents and with myself.
8. I take my father/mother as he/she is, what he/she gave me was enough, I do something very good with what I received, and I do the rest by myself.
9. I am humble.

**Y. Acknowledge the positive patterns that you need.**

**Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far.**

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**Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want.**

**State out loud:**

*“I choose to integrate and learn all these positive patterns now.”*

**Z. Identify the concrete action you need to take to transform yourself.**

**The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.**

**Choose (1 - 4)** from the list the number you need and determine how you are going to accomplish this.

**1. Accepting taking the mother/father.**

The son/daughter tells his/her mother/father: *“Mother/father, I take you as you are. You are my mother/father, and I take you as my mother/father. You are the only and true mother/father for me. There is no other mother/father for me.”* **(Choose)** This is complete?

**2. Remaining in life independently from what the mother/father does.**

The son/daughter tells his/her *mother/father*, *contacting his/her heart*: “*Dearest mother/father, I received life from you and I take it and respect it. Whatever you do and wherever you are, I remain in life.*” **(Choose)** This is complete?

**3. Read any of the following statements out loud while doing Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a. Even though my mother/father were different from what I wished, I now choose to take the life energy that comes from her/him and to do something good with it.
- b. I love and honor myself by loving and honoring my parents independently of how they were (they are).
- c. I recognize the good that my parents have given me and I let them carry the guilt that corresponds to them.
- d. I accept that a great part of what I am has been given from my parents, I am at peace with this and I do something very good with it.
- e. I let go of the regrets and resentment related to my parents, even though I carried them for a long time.
- f. Another: What statement would you like? You can choose one from the session.

**4. Choose** any of the consciousness transforming exercises.

## **AA. Take the concrete action.**

**Take the action you selected in the step above.**

## **BB. Acknowledge the transformation in consciousness and end the session.**

**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

## SYSTEMIC LOYALTIES

Every family system has its own rules stored in the family conscience. Even though we do not know these rules, we act or generate situations to honor them. When we honor our family system's rules, we are being loyal and feel at peace. Nevertheless, when our conscious wishes oppose the family system, we can see that:

1. We achieve what we want and then we lose it. For example: we manage to obtain a stable and abundant financial situation, and, after some time, we lose our money or our possessions (robbery, car accident, etc.).
2. We struggle with great effort to get what we want and do not achieve it. For example: we want a relationship that is stable and happy, and try our best with the partners we have, but things do not work out.
3. We get what we want and something happens that hinders us from enjoying it. For example: we go on holiday and get sick.

When we have a problem that we are maintaining for the sake of loyalty to our system, we can feel very frustrated. It may be that we have already addressed it in many ways, but there is an invisible limit that hinders us from going further and excelling. To get through this limit is to break the system's loyalty.

It is possible that the pattern acquired through loyalty to our system has been useful to us for a long time, but now it prevents our full

development. Perhaps we are faithful to our system, always making the best effort. This pattern helped us become very good students and excel in our careers. However, it is also possible to do things easily without always having to give our best. Having possibilities open to us to act in different ways, by adapting ourselves to what we want when facing a certain situation, makes us happier and more complete.

On the other hand, loyalty has a very positive side; it is a way to show love and gratitude to our family system. Knowing this, the solution is to be aware of the non-coherent patterns that we have by being faithful to the system, contact love and gratitude inside these patterns and then redirect these coherent feelings in a wholesome way. Thus, the same love that limited our awareness can now heal us, since it became conscious.

In **the Systemic Loyalties Transforming Consciousness**, we can become aware of the loyalty that is blocking our present performance, so we can tune in to an alternative coherent pattern and take the quantum leap towards what we really want and benefits us. In order to achieve this, we need to honor our ancestors, tune in to them, and count on their permission to let go of the old non-coherent pattern while integrating the new coherent pattern.

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## SYSTEMIC LOYALTIES BY TRANSFORMING CONSCIOUSNESS

### A. Identify the problem related to some systemic loyalty.

Choose the best statement.

### B. Identify what (client) is or does for the sake of loyalty to his system.

Choose (1 - 45)

“For the sake of loyalty to my system, \_\_\_\_\_ (identified statement below)”

1. I remain in a meager economic situation.
2. I maintain harmful relationships.
3. I burden myself with problems that are not mine • I feel overwhelmed.
4. I neglect myself (physically • emotionally • mentally • spiritually) • I am self-destructive.
5. I have to be strong • I have to be hard.
6. I am weak • I pretend I am weak • I show myself as small and weak.
7. I get sick • I have accidents.
8. I have to help the needy • I have to give when I am asked to.
9. I have to please others • I have to serve others.
10. I have money, but not much • I have little.
11. I make lots of efforts • I struggle • I work hard.



12. I make mistakes • I fail • I repeat the same mistake over and over again.
13. I only look after myself and no one else • I am selfish.
14. I hold on • I do not let go.
15. I only look after the others and not after myself • I take the last place.
16. I have to be productive • I am always doing something useful • I have to use everything.
17. I am unproductive • I waste time • I lose opportunities.
18. I have to be the best • I ask the most of myself.
19. I have to be the worst.
20. I have to be the guilty one • I am evil.
21. What I (do • give • am) isn't enough, I have to work harder • I always feel something is missing.
22. I control • I can't flow with flexibility • I want to do things my way.
23. I am lonesome • I do not let people get close to me • I do not get close to people • I avoid intimacy.
24. I am stupid • I have no access to my intellectual capacity • I deny my intelligence • I deny my talents.
25. I remain in a job where I am unhappy • I have a job that is a duty and not a pleasure.
26. I distrust people • I am defensive.
27. I am in panic • I live in fear.
28. I can't • I can't do anything right.

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29. I must be able to do it • I have to tolerate • I set no limits.
  30. I am courageous (and deny fear).
  31. I am fearful (and deny courage).
  32. I am irritable • I am grumpy • I am in a bad mood.
  33. I am over joyful • I am funny • I am always smiling • I deny anything opposite to joy • I need everything to always be well.
  34. I am gloomy • I am serious • I do not deserve to be happy • I do not laugh • I am depressed.
  35. I am isolated • I am a solitary person • I am alone.
  36. I can't make it • I can't succeed.
  37. I am criticized and rejected • I am not liked • I am excluded.
  38. I feel superior • I exclude and reject • I criticize and judge.
  39. I choose the worst • I do what harms me • I make bad decisions.
  40. I give my power to others.
  41. I am an addict (I am an alcoholic • I am a drug addict • other addiction).
  42. I am co-dependent • I have unhealthy relationships.
  43. I am a victim • Others attack me • Others hurt me • Others harm me.
  44. I am aggressive • I hurt others • I harm others.
  45. Other, Ask: "Is there another common pattern in your family?"

**C. Identify details about how this pattern occurs in (client).**

Ask: “How do you believe \_\_\_\_\_ (non-coherent pattern from B) manifests in your life?” **Choose** the best statement.

**D. Identify the member of the family with whom a stronger loyalty is established by continuing with this non coherent pattern.**

Ask: “Who in your family system used to behave in such away? Who do you think likes your being this way?” **Choose** the addressed family member and complete the sentence.

“I am loyal to my \_\_\_\_\_ (member(s) with whom the strongest loyalty is established) by \_\_\_\_\_ (pattern identified in B)”.

**E. Acknowledge your negative patterns**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*“I recognize these limiting patterns and let them go now”.*

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**F. Identify if (client) needs to be conscious of the hidden benefit in this pattern.**

Ask: "What kind of profit do you get by performing or being this way? (Identified in B and C) What it allows you that is positive for you? **Choose** a positive statement.

**G. Identifiy a new coherent pattern to replace the non coherent pattern (client) shows loyalty to.**

Ask: "What coherent pattern would make you happier and show love for the members of your system in a healthier way?" **Choose** the coherent pattern and complete the sentence.

"I show my love and loyalty to \_\_\_\_\_ (identified members in D) and all members of my family system by \_\_\_\_\_ (new coherent pattern)."

**H. Identify permission to release the old pattern.**

"I have permission from my \_\_\_\_\_ (identified members in D) to free myself completely from \_\_\_\_\_ (identified pattern in B and C)."

**I. Identify permission to integrate the new coherent pattern.**

"I have permission from my \_\_\_\_\_ (member (s) with whom the strongest loyalty is established (identified in D) to (be • able • to • another) \_\_\_\_\_ (identified patterns in F and G).

**J. Acknowledge the positive patterns (client) needs**

**Draw a second line on the sheet beneath where he/she jotted down the statements he/she selected, to indicate the end of the section on the positive patterns he/she is lacking. (Client) reads through all the positive beliefs he/she has identified thus far. Take note of the fact that these are some of the patterns he/she needs to integrate and learn in order to get what he/she wants. (Client) states aloud:**

*"I choose to integrate and learn all these positive patterns now."*

**K. Identify the concrete action (client) needs to take to transform himself/herself.**

**The action you choose has to be something you're willing to do. It is challenging for you, but it is doable, something you can and want to do because it is going to be good for you. The action must be concrete and have a beginning and an ending. In other words, you need to establish exactly what you are going to do, for how long and how many times. The action you choose has to be something you are willing to do.**

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**Choose (1-5)** from the list you need and establishes how you intend to do it.

**1. Listen for the permission to release the old pattern.**

(Client) visualizes or imagines the members of the system with whom a stronger loyalty has been established (identified in D). One can add to the image the siblings, the parents, the grandparents, the uncles and aunts, the great grandparents, etc. The practitioner reads (if you're giving yourself a session imagine your ancestors saying): *"We give you permission to let go of \_\_\_\_\_ pattern (pattern identified in B and C)."*

**2. Listen for the permission to integrate the new positive pattern.**

(Client) visualizes or imagines the members of the system with whom a stronger loyalty has been established (identified in D). You can add to the image the siblings, the parents, the grandparents, the uncles and aunts, the great grandparents, etc. The practitioner reads (if you're giving yourself a session imagine your ancestors saying): *"We give you permission (to / be / do / other) \_\_\_\_\_ (pattern identified in F and G)."*

**3. Listen for permission from the ancestors.**

(Client) visualizes or imagines the members of the system with whom a stronger loyalty has been established (identified in D). You can add to the image the siblings, the parents, the grandparents, the uncles and aunts, the great grandparents, etc.

The facilitator reads (if you're giving yourself a session imagine your ancestors saying): "*We like and approve that you integrate \_\_\_\_\_ (the new coherent pattern) as a new way of being and living in the world. We are pleased that you are free from \_\_\_\_\_ (old not coherent pattern). Although we might have done it differently, we are pleased that you do what is best for you and that you achieve what you most want. Please honor us by \_\_\_\_\_ (new coherent pattern). From where we are, we support and hold you with our love and blessings. "*

4. **Repeat aloud one of the following sentences using**

**Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a. Although no one in my family has done so, now I learn to do it for myself.
- b. I release my loyalties to my system despite of the fact that they directed my life without my noticing.
- c. I direct the love I have in me to my family members and do something good with my life.
- d. I learn to expand the limits of my consciousness integrating new rules despite the loyalties to my family system.
- e. I receive the permission from my ancestors to be happy.
- f. Another: What statement would you like? You can choose one from the session.

5. **Choose** any of the consciousness transforming exercises.

**L. Take the concrete action.**

Take the action you selected in the step above.

**M. Acknowledge the transformation in consciousness and end the session.**

Read any of the following statements out loud while placing your hand on your heart or solar plexus.

**Choose (1–3)** what you need from this list:

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

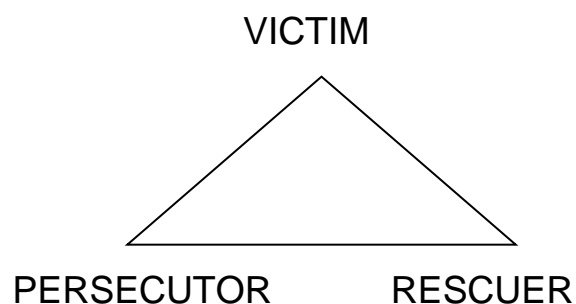




## CO-DEPENDENCE

Co-dependence is a dependence on others. We are co-dependent when we allow another person's behavior to affect us and are obsessed to control or change that person's behavior, as if it were in our hands to change the way he/she acts. Co-dependent people may seem as if they want to control, but they are the controlled ones. The motto of co-dependent people is: "your problem is our problem" because for them, it is easier to solve the other person's problem than to face their own, thus leaving it unsolved.

Co-dependent people base their relationships on triangles. They are called triangles because there are three roles or attitudes which participants play one after the other: victim, rescuer and persecutor. In his work, Stephen B. Karpman describes this entangled way of relating to each other.



A triangle starts with a victim. A victim is someone without the necessary resources to be able to get over the situation he/she is facing. It may be that sometimes we play the victim's role and other times, we play the other roles. It doesn't matter who occupies the victim's place, because every time there is someone playing that role, a triangle is formed.

If we feel better than another person, as if we “can” and the other “can’t”, we are relating to a “victim”. Every time we relate to someone we perceive as a victim, we have two alternatives: to help or not to help. If we help, we become “rescuers” and if we do not help, we become “persecutors”. The role of the “rescuer” is the one we like most, because it makes us feel useful, strong, good and capable. In this role we are charitable souls helping the weak. The problem is that the other person usually does not allow us to help him/her, does not follow the advice we give him/her or does not value or recognize everything we do for him/her. This may cause us anger and frustration and that is when we become the “persecutors”. We are no longer acting nicely or being supportive; the other person is behaving in a similar way by not paying attention to us, because if he/she did, then he/she would solve his/her problem. Without noticing, we switch from being “rescuers” to being “persecutors”. Subsequently, it is most likely that we feel sad or resentful because we give and do a lot, we are not taken into account, our effort is not recognized and the other person does not see how much we love him/her or want to help him/her. This places us in a new role: the “victim” and, as there is no victim without a “persecutor”, then the other person plays that role. This is the way we move from one place to another in the triangle: rescuing victims (or being rescued), we get mad at them, they get mad at us and we end up being the victims. And as victims, we attract “persecutors” and “rescuers”.

If we tend to act as “rescuers” or “persecutors”, every time we come across a “victim”, someone who needs help, we are going to feel “pulled” or compelled to do something. If we tend to act as “victims” we

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feel the other person has more possibilities than us, as if the other person has what we need and, although we do not really notice it, we “draw him/her towards us” to help us. This is the sign that makes us realize that we are in the victim-rescuer-persecutor triangle. In order to be free from this triangle, we must perceive both the other person and ourselves, as empowered, responsible and capable human beings, with all the necessary resources to carry on.

When our self-esteem is high, we perceive ourselves as valuable, powerful and capable people. Then, we can perceive others around us as valuable, empowered and capable people, able to solve the problems they encounter. When we stop saving the other person and “give back” his/her problems, we direct our energy to where it really belongs, and set healthy and adequate limits. Under these circumstances, triangles do not occur and our relationships are based on a high level of coherence.

In the **Co-dependence Transforming Consciousness**, the negative patterns which turn us into co-dependent people are identified, and new coherent patterns are integrated to free us from these patterns. In this way, we can shape healthy family systems.



## CO-DEPENDENCE BY TRANSFORMING CONSCIOUSNESS

### A. Identify with whom (client) is in a co-dependent relationship.

Ask: "With whom do you believe you're in a co-dependent relationship?"

**Choose with** who is (the client) in a co-dependent relationship and fill in the blank the name of this person:

"\_\_\_\_\_’s problems are my problems."

### B. Identify the non coherent patterns leading (client) to be co-dependent.

**Choose** (1 - 3)

1. I am co-dependent.
2. I take on other’s problems.
3. I relate in triangles, placing myself or placing others as victims.

### C. Identify the non coherent patterns leading (client) to be the rescuer.

**Choose** (1 - 14)

1. I feel responsible for other people’s (feelings • thoughts • actions • problems • choices • wishes • needs • well-being • uneasiness • final destiny).
2. I feel (anxiety • compassion • blame • anger) when other people have a problem.

3. I feel compelled to help people solve their problems and (I offer unasked for advice • I give suggestions • I suffer with them • I take over and solve them).
4. I feel other people's feelings as if they were mine.
5. I anticipate other people's needs.
6. I feel safer when giving.
7. I attract needy people.
8. I feel attracted by needy people.
9. I feel bored, empty and without value if I do not have someone to help.
10. I abandon my routine to respond to or do something for someone.
11. I worry a lot for others • I can't sleep due to someone else's problems.
12. I focus my energy on other people.
13. I can't stop talking, thinking and worrying about other people or their problems.
14. I think others aren't capable of caring for themselves.

**D. Identify the non coherent patterns leading (client) to be the persecutor.**

**Choose (1 – 11)**

1. It upsets me if the other doesn't follow my advice or rejects my help.
2. I feel bitter because in order to help others I do not do what I want or need.

3. The sacrifices I make aren't appreciated.
4. When facing a problem, I take command and lead, taking over the situation.
5. I am sulky and irritable.
6. I feel upset when the help I give isn't efficient.
7. I am an idealist in search for justice.
8. I feel infuriated by injustice.
9. I get angry and furious at situations, even though they have nothing to do with me.
10. I am bossy, demanding and intrusive.
11. I go through life "educating" others.

**E. Identify the non coherent patterns leading (client) to be the victim.**

**Choose (1 - 16)**

1. I discover myself saying yes when I really wanted to say no.
2. I do not know what I want or need.
3. I tell myself that what I want isn't important.
4. I try to please others instead of myself.
5. It is easier for me to express anger for injustice against others than for injustice against myself.
6. I feel bored, empty and worthless if I am not going through some crisis in my life or do not have a problem to solve.
7. I commit myself excessively.
8. I feel demanded upon and stressed.



9. I think that somehow other people are responsible for what happens to me and what I feel.
10. I blame others for my present condition.
11. I feel angry, undervalued and used.
12. Other people feel impatient, desperate or mad at me.
13. They take advantage of me.
14. I am a victim.
15. I feel needy and incapable of solving my problems by myself.
16. I remain in anger and resentment.

**F. Identify the non coherent patterns related to self-esteem.**

**Choose (1 - 26)**

1. I blame myself.
2. I criticize my way of (thinking • acting • feeling • looking • behaving).
3. I do not trust myself.
4. I do not trust (my feelings • decisions).
5. I become defensive when others blame or criticize me.
6. I reject compliments or flattery.
7. I feel depressed for lack of (compliments • flattery • acknowledgment).
8. I feel different from the rest of the world • I feel I do not belong to the world.
9. I feel I am not good enough.

- 
10. I feel guilty for spending money on myself or for doing unnecessary or amusing things for myself.
  11. I am afraid of being rejected.
  12. I take things personally.
  13. I do not do anything well.
  14. I am afraid of making mistakes.
  15. It is very difficult for me to make decisions.
  16. I expect myself to do everything perfectly.
  17. I can't do anything to my complete satisfaction.
  18. I feel a great deal of blame.
  19. I have a lot of "I should's".
  20. I feel ashamed of what I am.
  21. My life isn't worthwhile.
  22. I only feel I am worthy if I help others.
  23. I do not deserve good things or happiness.
  24. It is impossible for others to be fond of me or love me.
  25. I feel highly esteemed only if others need me.
  26. I need to prove to myself that I am good for something.

**G. Identify the non coherent patterns involved in handling anger.**

**Choose (1 - 17)**

1. I feel hurt and angry.
  2. I live surrounded by frightened, hurt and angry people.
  3. I am afraid of people's anger.
  4. People leave me if I am angry.
  5. They make me angry.
-

6. I am afraid that they will get angry at me.
7. Other people control me by being angry.
8. I repress my anger.
9. I cry a lot and become depressed.
10. When I get angry (I eat excessively • I get sick • I do not eat).
11. I do things to take revenge • I act in a hostile way • I have violent outbursts.
12. I punish others for making me angry.
13. I feel ashamed and guilty when I get angry.
14. I feel angrier, more resentful and bitter.
15. I feel safer with my anger than with my grief.
16. Every time I feel fear, I get angry.
17. I get angry instead of experiencing my (fear • sadness • grief).

#### **H. Identify the non coherent patterns involved in being dependent.**

**Choose (1 - 26)**

1. I do not feel (happy • pleased • at peace) with myself.
2. I look for happiness outside myself.
3. I stick like glue to anything or anybody I think can give me happiness.
4. I feel terribly threatened by the loss of someone or something that I think is giving me happiness.
5. I do not feel love or approval from my parents.
6. I do not love myself.
7. Other people can't and do not love me.

8. I am searching desperately for love and approval.
9. I am searching for love from people who are incapable of loving.
10. The others are never there when I need them.
11. I relate love to pain.
12. More than loving people, I feel I mostly need them.
13. I try to prove that I am worth being loved.
14. I do not take time to see if the others are good for me.
15. I worry about other people's love for me, or if they like me.
16. I do not take time to find out if I love other people or if I like them.
17. I center my life on other people.
18. I try to find feelings of well-being in my relationships with others.
19. I lose interest in my own life when I love somebody.
20. I worry about others leaving me.
21. I do not think I can take care of myself.
22. I remain in relationships that do not work out.
23. I tolerate abuse as long as I feel others still love me.
24. I feel trapped in relationships.
25. I leave bad relationships and build up new ones that do not work either.
26. I believe I am never going to find love.

**I. Identify the earlier experience underlying this relationship's dynamics.**

**Choose** the age (pre-natal [1<sup>st</sup> • 2<sup>nd</sup> • 3<sup>rd</sup> trimester involved] • birth process • 0 to 5 • 6 to 10, etc.) Ask: "What was happening with you at that age? **Choose** the statement that reflects the situation.

**J. Acknowledge your negative patterns.**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*"I recognize these limiting patterns and now let them go."*

**K. Identify the coherent patterns (client) needs to perceive others as peers in power and capacity.**

**Choose (1 – 13)**

1. Each one is responsible for his/her own (feelings • thoughts • actions • problems • choices • wishes • needs • well being • uneasiness • final destiny).
2. I feel (at peace • confident • calm • in harmony) despite other people's problems.

3. I feel confident that others can solve their problems, and abstain from (offering unasked for advice • giving suggestions • taking over).
4. I recognize my own needs and stop placing other people's needs before mine.
5. I feel fine even if I do not give.
6. I attract empowered people.
7. I am attracted to empowered people.
8. I feel happy, fulfilled and valuable, although I have no one to help.
9. I perceive others as capable and intelligent people.
10. I focus my energy on that which nourishes me.
11. I stop talking, thinking and worrying about other people or their problems.
12. I think others are capable of caring for themselves.
13. When asked for help, I take a moment to decide whether I want to give it or not, and if I do, I leave the outcome and responsibility to the other.

**L. Identify the coherent patterns (client) needs in order to perceive himself/herself as others' peer in power and capacity.**

**Choose (1 – 15)**

1. I say no when I want to.
2. I know what I want and need.
3. What I want is important.

4. I try to please myself more than pleasing others.
5. I express my anger adequately to defend myself from injustice.
6. I feel amused, fulfilled and valuable, although I am not going through a crisis or have a problem to solve.
7. I commit myself in an appropriate and healthy way.
8. I feel relaxed and fulfilled.
9. I am responsible for what happens to me and for what I feel.
10. I take responsibility for my present condition.
11. I feel happy, acknowledged and respected.
12. Other people listen to me, appreciate me and value me.
13. People respect me.
14. I am empowered.
15. I feel empowered and capable of solving my problems by myself.

**M. Identify the coherent patterns related to self-esteem?**

**Choose (1 - 25)**

1. I assume my responsibility and my power.
2. I appreciate and recognize the way I (think • act • feel • look • behave).
3. I have confidence in myself.
4. I trust (my feelings • decisions).
5. I listen attentively when others blame or criticize me and I take responsibility for what belongs to me, leaving everything else aside.

6. I nourish myself from compliments and appreciation.
7. I feel part of the world and, at the same time, a unique and special being.
8. I feel I am good enough.
9. I feel pampered when spending money on myself or when doing unnecessary or amusing things for myself.
10. I accept that sometimes I am rejected, and I still feel assured, protected and valuable.
11. I take things calmly, giving them their respective value.
12. I do things right.
13. I accept that making mistakes is part of my learning and of life.
14. Making decisions is easy for me.
15. It is all right if I make mistakes, I am still worthy.
16. Although I am not perfect, I can feel great satisfaction.
17. I feel very peaceful.
18. Although I have an "I should" that guides me, I can be free and feel light.
19. I feel satisfied with what I am.
20. My life is worthwhile.
21. I am worthy for what I am, regardless of what I do.
22. I deserve good things and happiness.
23. They are fond of me and love me.
24. Even if no one needs me, I am worthy.
25. I stop needing to prove to myself that I am useful.



**N. Identify the coherent patterns involved in handling anger.****Choose (1 - 16)**

1. I get in touch with my anger, I direct it towards what is good for me and then I feel at peace.
2. I express what makes me angry clearly and respectfully.
3. I live surrounded by loving, calm and wholesome people.
4. I feel safe when facing other people's anger.
5. People stay with me and are fond of me, even if I get angry.
6. I use my anger to take the action I need to take.
7. When they get angry at me, I am aware of my responsibility in the situation and learn the lesson.
8. Although they get angry at me, I feel empowered.
9. I get in touch with my anger and am aware of what really causes it.
10. I express my anger freely, adequately, and then I feel fine.
11. I recognize what I feel and free myself from evasive conducts.
12. I am aware of my desire for vengeance, and direct my anger towards re-balancing the relationship.
13. I do what is needed to be at peace regarding the other.
14. I accept that it is normal to feel angry and that this emotion helps me to protect myself and succeed.
15. I free myself from anger, resentment and bitterness.
16. I contact the (grief • fear • sadness) underlying my anger and regain peace.

**O. Identify the coherent patterns related to being independent.**

**Choose (1 - 25)**

1. I feel (happy • pleased • at peace) with myself.
2. Happiness is inside me.
3. I stop searching for happiness in others.
4. I feel safe and sound in front of loss.
5. I feel love and approval from my parents.
6. I love myself.
7. Others can love me and they do.
8. I get love and approval.
9. I search for love in people who are capable of loving.
10. Others are there when I need them.
11. I relate love with pleasure.
12. I love people without feeling I need them.
13. I am worthy of being loved.
14. I take my time to see if others are good for me.
15. I stop worrying about other people loving me or being fond of me.
16. I take my time to find out if I love other people or if I am fond of them.
17. I center my life in myself and in what benefits me the most.
18. My feelings of well-being come from me and not from my relationships.
19. I remain interested in my own life when I love somebody.
20. I trust that others value, appreciate and respect me.

21. I can take care of myself.
22. I remain in relationships that work out.
23. I protect myself from abuse and I am willing to put an end to an abusive relationship even if there is love.
24. I leave bad relationships and build up new ones that really work.
25. I find love.

**P. Identify the number of generations from which (client) needs to release him/herself in order to heal the co-dependence dynamics.**

**Choose** the number of generations on the (father's • mother's) side.

"I am free from (number) generations on my (father's • mother's) side from the pattern of co-dependence."

**Q. Acknowledge the positive patterns you need.**

**Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far. Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want. State out loud:**

*"I choose to integrate and learn all these positive patterns now."*

**R. Identify the concrete action you need to take to transform yourself.**

The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.

**Choose (1 - 2)** from the list you need and establishes how you intend to do it.

**1. Repeat aloud one of the following sentences using**

**Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a) Even though I have been co-dependent and have inherited by a number of generations (identified in P) I am now liberated completely from this.
- b) I am ready to liberate myself from the co-dependence pattern and I learn other healthy ways to relate to the people I love.
- c) I enjoy healthy relationships even though it is something new for me.
- d) Even thou I love to save the “other” I now learn how to feel useful without doing it.
- e) Another: What statement would you like? You can choose one from the session.

**2. Choose** any of the consciousness transforming exercises.

**S. Take the concrete action.**

**Take the action you selected in the step above.**

**T. Acknowledge the transformation in consciousness and end the session.**

**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

## STRUGGLE FOR POWER

When there is a struggle for power in relationship, those involved try to limit and restrict each other's options for action, as well as his/her decisions. To limit another's decisions some sort of control and manipulation is involved, and the one who gets his/her way feels like the winner while the other feels like the loser. Winning and losing is of course an illusion because when one person does what the other person wants, against his or her will, anger, pain and resentment are created and the "loser" will want to get even later on. As a result each person loses. When one person wants the power, needs to be right, is the one chooses, decides and commands, it creates an unbalanced situation. Generally the struggle for power becomes worse over the years.

The struggle for power may become a sort of "cold war" where those involved isolate themselves as a way to protect themselves from the pain of not having their needs met. They believe that they are safe inside their walls and avoid opening up and becoming vulnerable. However, they become locked inside their own pain and suffering of no longer being able to receive or give love.

In relationships where every matter is discussed or fought over, feeling valued is based on the other person's feeling devalued. In other words: "If I prove you wrong, I am right". In such a relationship only one person in the relationship can be right and there always has to be a

winner.

If we struggle to always be right or feel powerful it's because deep inside we feel we're not right and have no power. The only way to stop struggling for power is to feel and be empowered. No one is the owner of our power and we don't need to fight against anyone to recover our power. We empower ourselves by releasing the non-coherent patterns that cause us to be disempowered or cause us to struggle for power.

As a couple we often expect our partner to be our "other half" and give us what we are lacking. We give our partner our power in the hope that we will receive what we need in return. However, our needs are ones we have previous to the relationship and nothing our partner can do will satisfy us completely. Unmet needs from our past are something we need to heal by releasing the patterns that underlie these problems. We then become responsible for our well-being and let our partner be responsible for his/her well being.

In a healthy relationship each person is empowered and valuable. Each has the freedom to think and decide differently. When it comes to making a choice that involves both people, they listen to each other and learn from the different opinions that are expressed. Listening to and understanding one person's point of view does not threaten the other person. Both listen to each other even if he/she expresses an opposite opinion. If there is a disagreement, sometimes one of them yields, and sometimes the other. We can feel empowered and valuable even when we yield. Sometimes we are the one who chooses and decides, and at other times we are the one who yields and is guided. This experience gives pleasure to both and enhances the relationship.

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In a coherent relationship we feel respected and protected by our partner. If we are open and feel safe, we give the best of ourselves and also receive the best abundantly. This is a win-win relationship.

In the **Struggle for Power Transforming Consciousness** we will identify coherent and non coherent patterns related to control issues, denial, communication and setting limits. We will then be able to have relationships in which we are empowered to live together in love, peace and harmony.





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## STRUGGLE FOR POWER BY TRANSFORMING CONSCIOUSNESS

### A. Identify a specific relationship where (client) is or has been in a power struggle.

Ask: "In what relationship(s) have you been or you are in a power struggle?" **Choose** is this the relationship we need?

"In my relationship with \_\_\_\_\_ I am in a power struggle about \_\_\_\_\_."

### B. Identify the non coherent patterns involving a power struggle.

**Choose** (1 - 9)

**NOTE:** Fill in the blank with the name of the person(s) identified in

A. Only use (other) when there is not a specific relationship.

1. I don't feel empowered.
2. (The other • \_\_\_\_\_) has my power.
3. I feel that if I give away my power, (the other • \_\_\_\_\_) will satisfy my needs.
4. I am in his/her power because I badly need the (money • love • sex • affection • security • protection • acknowledgement • validation • other) that (the other • \_\_\_\_\_) gives me.
5. (The other • \_\_\_\_\_) is in my power because he/she badly needs the (money • love • sex • affection • security • protection • acknowledgement • validation • other) I give him/her.

6. I have (the other • \_\_\_\_\_) in my power.
7. My personal power is based on being the one who has the most strength and power in the relationship.
8. The less power (other • \_\_\_\_\_) has and the more devalued he/she feels, the better I feel.
9. I need to feel that I have (\_\_\_\_\_ • other) in my power.

**C. Identify the non coherent patterns related to control issues.**

**Choose (1 - 13)**

1. I feel afraid of and guilty about my feelings and thoughts, so I suppress them.
2. I am afraid to be myself.
3. I am rigid and self-controlled.
4. I have suffered grief and deception so I need to feel that I can control situations to avoid further pain.
5. I am scared to allow others to be themselves and let things happen naturally.
6. I can't handle my fear of losing control.
7. I know how things should be and how people should behave.
8. Things are under my control and it's my responsibility to insure that all is well • It's my fault if something goes wrong.
9. I try to control events and people through my (helplessness • guilt • coercion • threats • manipulation • domination • advice • other).
10. I feel controlled by events and people.

- 
11. I don't trust others.
  12. I trust people who are untrustworthy.
  13. I can't trust (life • God • others).

#### **D. Identify the non-coherent patterns regarding denial.**

**Choose (1 - 13)**

1. I ignore problems • I don't see problems • I pretend that the problem doesn't exist.
2. I pretend circumstances aren't as bad as they really are.
3. I keep busy to avoid facing the problem.
4. I can't handle my problem because I am (confused • depressed • sick).
5. Instead of facing the problem I (drink • use drugs • go to doctors • take tranquilizers • take medicines • leave my problems in others' hands • other).
6. I avoid facing my problem by being a workaholic.
7. I spend money compulsively instead of facing my problem.
8. I eat excessively • I have an eating disorder.
9. I take part in excessive (activities • social events • other).
10. I believe in lies • I lie to myself • I lie.
11. I tell myself things will be better tomorrow.
12. Instead of facing the problem, I (watch TV • read • work out • talk excessively on the phone • talk about it).
13. I can't stop thinking about other people's problems.

## **E. Identify the non-coherent patterns involved in communication.**

**Choose** (1 - 23)

**NOTE:** Fill in the blank with the name of the person identified in A.

1. I (blame • threaten • coerce • attack • other).
  2. I (beg • bribe • advice • other).
  3. I don't say what I feel • I don't feel what I say • I don't know what I feel or what I want.
  4. I don't take myself seriously • Others don't take me seriously.
  5. I ask for what I want and need indirectly.
  6. I moderate my words in an attempt to achieve what I desire.
  7. I try to say what will please (people • \_\_\_\_\_).
  8. I try to say what I believe will make (people • \_\_\_\_\_) do what I want them/him/her to do.
  9. I talk too much • I talk too much about others.
  10. I avoid talking about myself, my problems, my feelings and my thoughts.
  11. I blame myself for everything • I don't feel responsibility for my part in the problem.
  12. My opinions don't matter • I can only express my opinions if I know and trust (the other • \_\_\_\_\_) totally.
  13. My opinion is the only one that matters.
  14. If what (the other • \_\_\_\_\_) says is different from my opinion, I close myself and don't listen to him/her.
  15. If I listen to: (the other person • \_\_\_\_\_), I will automatically think he/she is right.
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16. I lie to protect (the people I love • myself • \_\_\_\_\_).
17. It's hard for me to defend myself.
18. I take a defensive position.
19. I speak cynically, self degradingly or with hostility.
20. It's hard for me to express my feelings in an honest, open and appropriate way.
21. When I express myself, I annoy (others • \_\_\_\_\_) • (The other • \_\_\_\_\_) attacks me when I express what I feel • If I express what I feel (the other • \_\_\_\_\_) rejects me.
22. I devalue (the other • \_\_\_\_\_) and make him/her feel less than me.
23. I make assumptions that aren't correct.

## **F. Identify the non-coherent patterns regarding limits.**

**Choose (1 - 13)**

1. I am intolerant of (the other • \_\_\_\_\_)'s negative behavior and take it personally, even if it doesn't concern me.
2. I tolerate (the other • \_\_\_\_\_)'s negative behavior which has a negative impact on me.
3. I allow (others • \_\_\_\_\_) to (hurt • abuse) me.
4. I complain, find fault and try to control (the other • \_\_\_\_\_)'s conduct.
5. I continue the relationship without setting any limits.
6. I get angry • I am intolerant.
7. The only right way is mine.

8. I am inconsistent in how I react to a difficult situation, which (makes it difficult to set limits • confuses others).
9. I create no logical consequence or appropriate limits on negative behavior and the relationship becomes de-energizing.
10. The limits I set are inadequate.
11. I always yield.
12. I lock in and isolate myself inside defensive barriers that prevent me from giving and receive love.
13. I protect myself by locking me inside my pain.

**G. Identify the earlier experience underlying this relationship's dynamics.**

**Choose** the age (pre-natal [1<sup>st</sup> • 2<sup>nd</sup> • 3<sup>rd</sup> trimester involved] • birth process • 0 to 5 • 6 to 10, etc.) Ask: "What was happening with you at that age? **Choose** the statement that reflects the situation.

**H. Acknowledge your negative patterns.**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*"I recognize these limiting patterns and now let them go."*

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**I. Identify the coherent patterns to stop struggling for power.**

**Choose (1 - 9)**

**NOTE:** Fill in the blank with the name of the person identified in A.

1. I feel I have power.
2. I empower myself.
3. I am aware of my needs, take responsibility to meet my needs, and I take those actions that fulfill me.
4. I become independent and am capable of satisfying my need for (money • love • sex • affection • security • protection • other).
5. (The other • \_\_\_\_\_) becomes independent and is capable of satisfying his/her needs for (money • love • sex • affection • security • protection • other).
6. I feel satisfied in my relationship with (the other • \_\_\_\_\_), when we both have the same power and values.
7. My personal power is independent of what happens in the relationship.
8. I feel comfortable when I yield and allow myself to be guided, as well as when I make the decisions and provide guidance.
9. The more power (the other • \_\_\_\_\_) has and the more valuable he/she feels the better I feel.



## **J. Identify the coherent patterns needed to let go of control.**

**Choose (1 - 12)**

1. I am aware of my negative feelings and thoughts and face them with courage.
2. I allow myself to be me.
3. I am flexible and I flow.
4. Regardless of what I've suffered, I choose to let go of the past and live my life fully in the present.
5. I allow others to be themselves and let things happen naturally.
6. I can handle my fear of losing control.
7. I like to discover how things are and how people behave.
8. I accept that many times things are out of my control and with clarity and wisdom I only assume my part of the responsibility.
9. I stop trying to control events and people.
10. I maintain a balance between what I am responsible for and take under my control and what I do not control and need to let go of.
11. I trust others and I choose trustworthy people.
12. I trust (life • God).

## **K. Identify the coherent patterns to acknowledge what "is".**

**Choose (1 - 6)**

1. I face the problem • I see the problem • I accept that problems exist.
2. I admit the seriousness of circumstances as they really are.
3. I focus and become centered in order to face the problem.
4. I face the problem and do whatever is needed.
5. I am aware of what I do to avoid facing the problem.
6. I am honest (with myself • with others).

**L. Identify the coherent patterns needed for communication.**

**Choose (1 - 25)**

**NOTE:** Fill in the blank with the name of the person identified in A.

1. I assume my responsibility and encourage (the other • \_\_\_\_\_) to assume his/hers.
2. I express myself clearly and respectfully.
3. Even if I think that (the other • \_\_\_\_\_) did something wrong, when I express my opinion about his/her behavior I value him/her as a human being (free of devaluing him/her or placing myself above him/her).
4. When I communicate, I maintain a position of equal value, power and capability with (the other • \_\_\_\_\_).
5. I contain my highly-charged feelings and become clear about what I wish to communicate, so I express myself concretely and clearly.
6. I get feedback on my assumptions.

7. I say what I feel • I feel what I say • I know what I feel and what I need.
8. I take myself seriously • (Others • \_\_\_\_\_) take me seriously.
9. I ask for what I want and need directly and clearly.
10. I am congruent regarding what I think, feel and say.
11. I am honest with myself and with others.
12. If I want people to do something, I ask them directly and kindly.
13. I talk and also listen.
14. I am able to talk about myself, my problems, feelings and thoughts with ease and depth.
15. My opinions are important • I express my opinions at the appropriate moment.
16. Other people's opinions are also important.
17. If what (the other • \_\_\_\_\_) says is different from my opinion, I am open; I listen and get to know him/her better.
18. I listen attentively to (others • \_\_\_\_\_) even if my thoughts or interests are totally different.
19. I am honest and discrete.
20. When needed I stand up for myself easily and with power.
21. I speak clearly, with warmth and respect.
22. I express my feelings in an honest, open and appropriate way.
23. When I express myself, others listen to what I say.
24. (The others • \_\_\_\_\_) welcome(s) what I share and the expression of my feelings.

- 
25. When (the other • \_\_\_\_\_) complains, I listen to him/her while feeling peaceful, attentive and balanced and I assume responsibility for my part in his/her complaint.

### **M. Identify the coherent patterns regarding limits.**

**Choose (1 - 12)**

1. I stop taking (the other • \_\_\_\_\_)'s behavior personally when it doesn't concern me
2. I set appropriate limits that give me a sense of order and protection.
3. I am firm and clear with (the other • \_\_\_\_\_) when his/her conduct affects me negatively.
4. I protect myself to avoid being (hurt • abused) by (others • \_\_\_\_\_).
5. I accept that if I can't set limits on (the other • \_\_\_\_\_)'s conduct I need to take measures to protect myself.
6. I establish clear boundaries in my relationships.
7. I am patient and tolerant.
8. Each person has his/her "truth" and all of them are right.
9. I am consistent in how I react in a difficult situation and the limits I set are clear and respected.
10. I communicate a logical consequence for appropriate limits on negative behavior, so I can continue to have a positive relationship with (the other • \_\_\_\_\_).
11. The limits I set are appropriate and clearly stated.

12. I am flexible and yield when this is needed and I also stand firm on the consequences I have communicated when this is needed.

**N. Identify the number of generations from which (client) needs to release him/herself to heal the struggle for power dynamic.**

**Choose** for the number of generations on the (mother's • father's) side that are involved.

"I am free of the pattern of struggling for power with (the other • \_\_\_\_\_) from (number) generations on my (mother's • father's) side".

**O. Acknowledge the positive patterns you need.**

**Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far. Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want. State out loud:**

*"I choose to integrate and learn all these positive patterns now."*

---

**P. Identify the concrete action you need to take to transform yourself.**

The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.

**Choose (1 - 2)** from the list you need and establish how you intend to do it.

1. **Repeat aloud one of the following sentences using Conscious REM, TAT®, EFT or Tapping on Energy Centers:**
  - a) Even though I am used to living and struggling for power, I now choose to flow with life being in my power.
  - b) Despite inheriting by (the number of generations identified in P) generations, I now liberate myself completely from the pattern of struggling for power.
  - c) I am now ready to liberate myself from the struggle for power pattern and I learn other healthy ways to relate with the people I love.
  - d) I enjoy healthy and harmonic relationships, even though it is something new for me.
  - e) Even thou I love struggling for power I now learn how to feel powerful without having to do so.

f) Another: What statement would you like? You can choose one from the session.

2. **Choose** any of the consciousness transforming exercises.

**Q. Take the concrete action.**

**Take the action you selected in the step above.**

**R. Acknowledge the transformation in consciousness and end the session.**

**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

## VIOLENCE CYCLES

We look for balance and justice in our relationships. When someone generates certain harm, we need this person to receive punishment for what he/she did. In general, we tend to defend the person whom we consider weaker and needy. We have an instinct for justice and helping that becomes evident when tragic events occur, like the recent tsunami when thousands of people died. However, this instinct for justice, which is a human quality, may generate violence cycles when it is unbalanced.

When someone hurts us, we feel that we have the right to give back the harm he/she caused us. If we feel that we have suffered, we believe we have the right to harm the other. We want and need the person to pay for what he/she did, to be punished and to suffer as we have suffered. Then we cause him/her harm. The person feels that the harm we did is undeserved or is excessive. Maybe he/she feels that what he/she did to us was not so bad or is not even aware of the harm he/she caused. Measuring harm and suffering is subjective, so the victim feels the right to give back harm in his/her search for justice. In this example, in which we begin by being the victim—being hurt by another person—we feel we have the right to retaliate and become the perpetrators, while the other person becomes the victim, and this is how a cycle is generated and violence grows.

If we did not experience the harm but consider that those who did are not strong enough to defend themselves, it is probable that we feel the obligation to help them in their defense. Either way the victim-



perpetrator-victim-perpetrator cycle is the same and grows more violent each time.

There are cases in which it is possible to reach compensation. Bert Hellinger's formula is as follows: "I give back a bit less of the harm than I received". The question is knowing how much is "a bit less". Something that is fair for us may be unfair for another person.

The solution is to find balance and this is achieved when we feel at peace, that is, when we are no longer playing the victim's or the perpetrator's role.

Logically, there is no victim without a perpetrator and no perpetrator without a victim. One exists because of the other. They appear on scene at the same time. The first step is to stop perceiving them as the "good" or the "bad" ones. The image we can integrate is that both, victim and perpetrator, play their role and live their fate. We might not understand this and even resist it or become angry at the idea. Probably we prefer one of the roles and reject the other. However, healing comes when a humble posture is integrated, in which perpetrator and victim are opposed poles that form the "whole". Both have equal value. They have equal strength and power; the perpetrator stops being the powerful and strong character and the victim recovers his/her power and lets go of his/her fear. It is only if we see victims and perpetrators in their dignity, as peers, that we can give them their respective places in our family system and stop representing one or the other. In this way we are free from cycles of violence.

According to what I have personally experienced, when I've been a victim, the more hurt I feel, the more I need to experience the other side's feelings; anger, the need to see the other suffer too. If I allow myself to feel both sides, victim and perpetrator, experiencing all the feelings that occur during the process, without excluding any part or emotion, then I can find peace and close the cycle. If I reject either one of these poles because it isn't appropriate, I exclude it, and it will show up again in the future.

It is important to understand that all of the above doesn't substitute or contradict the laws or justice structures of the place we live in. If someone causes us harm, for example our purse is stolen, it is our right and obligation to do whatever is necessary to protect and defend ourselves. We go to the police and do what is needed to obtain justice. We can also be more cautious and avoid a theft by being alert and in safe places. This work deals only with the internal process needed to be at peace with the perpetrator or the person we harmed, and to stop repeating this pattern in which we play the victim or the perpetrator.

According to Family Constellations, the violence cycles we suffer at present originated from starting points throughout the history of our family system. Violence cycles begin when a member of our family is involved in a war, is murdered or murders someone, causes or receives great harm, etc. In order to heal an event of this nature, the perpetrators must assume their responsibility and carry the burden of guilt for their acts. The victims must let the perpetrators assume their

responsibility and not carry it for them. Only by accepting their fate may each one be at peace.

To be at peace, the victims and perpetrators who belong to our family system have to be at peace.

There are family systems that have a history filled with violence cycles, for example, a Jewish family in which several of its members died in concentration camps. In this case, the murdered Jews and the Nazis who killed them are a part of the family system, and all of them must be given an adequate place within the system. We usually tend to exclude one of the parties. Sometimes attention is centered in the perpetrators and we forget the victims because it hurts to remember them. What happens as a consequence is that we repeat history by becoming victims (we are mugged, beaten, we suffer aggression, suffer accidents, etc.). If, on the other hand, we exclude the perpetrators, we include them in our actions by becoming potential perpetrators (we are aggressive, we cause accidents, hurt others, etc.) and we don't even notice it.

In the **Violence Cycles Transforming Consciousness**, the non-coherent patterns that make us relate to people through violence generating dynamics are identified. The unresolved issues that lead us towards these situations are detected and new coherent patterns are integrated. In this way we can generate a movement towards peace within and peace in the world at large.

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## VIOLENCE CYCLES BY TRANSFORMING CONSCIOUSNESS

### A. Identify a specific relationship where (client) is or has been in a violence cycle.

Ask: "In which relationship do you feel you are or were in a violence cycle?" **Choose** Is this the relationship we need?

"In my relationship with \_\_\_\_\_ I am in a violence cycle".

### B. Identify the non coherent pattern for the victim in the violence cycle.

These patterns may deal with the client's experience or be generational.

**Choose** (1 - 10)

**NOTE:** Fill in the blanks with the name of the person identified in

A.

1. I am unfairly accused • I am attacked.
2. I am robbed • they take away what belongs to me.
3. I'd rather lose (my money • assets • my dignity) than my life.
4. I am attacked (verbally • physically • sexually).
5. They try to murder me • (a family member • a person with whom I have a close relationship) is murdered. *Note: the murder may be accidental.*
6. I can't defend myself • they take advantage of me.
7. I didn't realize what was happening at that moment.

8. (The other • \_\_\_\_\_) is (stronger • more intelligent • more powerful) than me.
9. They take away my freedom.
10. I am in danger.

**C. Identify the non coherent pattern for the perpetrator in the violence cycle.**

These patterns may deal with the client's experience or be generational.

**Choose** (1 - 14)

**NOTE:** Fill in the blanks with the name of the person identified in A.

1. It is my duty and obligation to take justice in my hands.
  2. I feel I have the right to get even • I want to take vengeance on (the other • \_\_\_\_\_).
  3. I react with great violence.
  4. I can't control my anger • I can't restrain myself.
  5. I accuse unfairly.
  6. I steal • I take away what belongs to (someone else • \_\_\_\_\_).
  7. I murder (even if it is accidentally or indirectly).
  8. I attack (verbally • physically • sexually).
  9. I take advantage of others • I abuse (the other • \_\_\_\_\_).
  10. I am (stronger • more intelligent • more powerful) than (the other • \_\_\_\_\_).
  11. I take (\_\_\_\_\_ • the other)'s freedom away.
-

- 12. Each time I see someone play the victim I become furious.
- 13. In certain situations I lose my consciousness and become a perpetrator.
- 14. I feel I have the right to give back the harm that (the other • \_\_\_\_\_) caused me

**D. Identify the systemic experience.**

- a. Identify the negative situation. Ask: “Have you or has anyone in your family system caused harm or suffered harm personally or to property?” “In your family system, has anyone murdered or been murdered in (the war • an accident • a violent event • sexual abuse • rape • other)?”
- b. Identify the negative feelings related to the situation that are still present in the client involving him/her in violence cycles. In general, several feelings are needed.

**Choose (1-36)**

- |                 |                  |                         |
|-----------------|------------------|-------------------------|
| 1. Abandonment  | 13. Annoyance    | 25. Rejection           |
| 2. Anxiety      | 14. Envy         | 26. Resentment          |
| 3. Anger        | 15. Disillusion  | 27. Sadness             |
| 4. Apprehension | 16. Fear         | 28. Shame               |
| 5. Apathy       | 17. Frustration  | 29. Terror              |
| 6. Betrayal     | 18. Grief        | 30. Bitterness          |
| 7. Confusion    | 19. Impotence    | 31. Lack of forgiveness |
| 8. Depression   | 20. Hopelessness | 32. Humiliation         |

- |                    |                 |                         |
|--------------------|-----------------|-------------------------|
| 9. Deprivation     | 21. Jealousy    | 33. Vengeance           |
| 10. Despair        | 22. Lack of joy | 34. Judgement/Criticism |
| 11. Disenchantment | 23. Panic       | 35. Guilt               |
| 12. Discouragement | 24. Rage        | 36. Hatred              |

- c. **Choose** the number of generations on the (mother's • father's) side from where these feelings are carried and complete the following statement:

"I carry (the feelings) in (number of generations) from my (mother/father) side."

**E. Identify the resonance percentage (client) has for being and reacting as a perpetrator.**

**Choose** from 100% to 0% (100%-95%, 95%-90%, 90%-85%, etc.).

"I have \_\_\_\_\_% resonance for being a perpetrator."

**F. Identify the resonance percentage (client) has for being and reacting as a victim.**

**Choose** from 100% to 0% (100%-95%, 95%-90%, etc.).

"I have \_\_\_\_\_% resonance for being a victim."

**G. Identify the non coherent pattern that needs to be released.**

**Choose (a - e)**

- a. I exclude victims.
- b. I exclude perpetrators.
- c. There is no peace between the victims and the perpetrators in my system.
- d. The victims refuse to carry their fate and the pattern repeats itself.
- e. The perpetrators don't assume responsibility for their actions.

**H. Acknowledge your negative patterns.**

**Draw a line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on negative patterns. Read through all the negative beliefs you have identified thus far. Take note of the fact that these are some of the patterns that have prevented you from getting what you want. State out loud:**

*"I recognize these limiting patterns and now let them go."*

**I. Identify the coherent pattern to stop being the victim in the violence cycle.**

**Choose (1 - 10)**



1. I take legal measures to protect myself and to find justice • I defend myself forcefully and am only held responsible for what's fair.
2. My assets and I are protected • What I own is safe and protected • I deserve to have and keep the wealth I have created.
3. I am protected and safe from (verbal • physical • sexual) attack.
4. I am free and safe from all harm and so is/are (my family • my loved ones • other).
5. I deserve to be alive and to keep myself alive.
6. I defend myself • I don't allow others to take advantage of me.
7. I am alert and foresee danger by protecting myself adequately.
8. I am (strong • intelligent • powerful • capable).
9. I am capable of using all my resources to protect myself and place myself in a safe environment.
10. I am free.

**J. Identify the coherent pattern to stop being the perpetrator in the violence cycle.**

These patterns may deal with the client's experience or be generational.

**Choose** (1 - 14)

**NOTE:** Fill in the blanks with the name of the person identified in A.

1. I am aware of the emotions and the energy of the perpetrator I have in me and direct them towards the best.
2. The harm that (the other • \_\_\_\_\_) caused me is healed in all my planes and levels.
3. I give back the obligation to exert justice To Whom It May Concern.
4. At the same time, I feel powerful and in my right, I contact the pain I feel caused by the harm I received, and I balance them internally.
5. Being aware of what is happening to me, I contain my violent impulses and I wisely direct them so as to reach a higher level of coherence.
6. I take legal measures to find justice.
7. I respect others' belongings • I am honest • I accept what each one has.
8. I honor life and each one's fate.
9. I assume my responsibility.
10. I carry the appropriate burden for taking someone else's life, and through my actions I honor him/her and all those whom I hurt with my action.
11. I respect (\_\_\_\_\_ • the other) and stop attacking him/her (verbally • physically • sexually).
12. I stop taking advantage of (others • \_\_\_\_\_) • I stop abusing others • \_\_\_\_\_).
13. (The other • \_\_\_\_\_) is (strong • intelligent • powerful) and defends him/herself from me.

14. I respect and honor (the other's • \_\_\_\_\_'s) freedom.

**K. Identify the coherent systemic pattern that is needed.**

**Choose** (a - d)

- a. I integrate the energy of victims and perpetrators 100%.
- b. The victims and perpetrators in my system are at peace.
- c. The victims receive a dignified status and position in the system and carry their fate with dignity.
- d. The perpetrators assume responsibility for their actions.

**L. Free the resonance that the client has to be able to be and react as a perpetrator.**

Write the following sentence:

"I have a **zero percent** resonance to be a perpetrator".

**M. Free the resonance that the client has to be able to be and react as the victim.**

Write the following sentence

"I have a **zero percent** resonance to be a victim".

**N. Identify the number of generations from which (client) needs to release him/herself from the violence cycles.**

**Choose** the number of generations on the (mother's • father's) side. Probably it will need to be released on both sides.

“I am free from (number) generations on my (mother’s • father’s) side of the cycle of violence pattern. I am now at peace and stop representing the victims and perpetrators in my system.”

**O. Acknowledge the positive patterns you need.**

**Draw a second line on the sheet beneath where you jotted down the statements you selected, to indicate the end of the section on the positive patterns you are lacking. Read through all the positive beliefs you have identified thus far. Take note of the fact that these are some of the patterns you need to integrate and learn in order to get what you want. State out loud:**

*“I choose to integrate and learn all these positive patterns now.”*

**P. Identify the concrete action you need to take to transform yourself.**

**The action you choose has to be something you are willing to do. It is challenging for you, but is doable; something you can and want to do because it is going to be good for you. The action has to be concrete and have a beginning and an end. In other words, you need to determine exactly what you are going to do, how long you are going to do it and how many times you are going to do it.**

**Choose (1 - 5) what you need from this list:**

### 1. Integrating the forces of the victim and the perpetrator.

Guide (client) with a slow, deep and soft voice, adapt the modality to the client's needs. (Instructions for the practitioner are in brackets and what the client needs to hear is in italics.) If you are doing this with yourself visualize it while you are reading it.

*“Find a comfortable position and close your eyes. Now you can imagine, feel or visualize red. This red color is going to represent perpetrators, that is, the energy there is in your system to defend yourself, to attack, to perpetrate, to harm. This red color will also represent all of those who have harmed you or someone in your family system or the members in your system who have caused harm.”*

(Give client a few seconds to visualize red. Ask if he/she can see it and how it looks. It is important that the color is bright and luminous. If it is dull, do a modality until the color is coherent. If client can't see the color and sees another color, adapt this modality to the color he/she prefers).

*“Fine, now inhale red, this is the energy and the strength of perpetrators, and integrate it in the right side of your body. Let it be integrated in every part of your body, from your head to your toes.”*

(Give client a few seconds and ask if he/she can see it in his/her body. If he/she can't do it, then **choose** what client needs).

*“Now you can imagine, visualize or feel blue. This color is going to represent victims, that is, the energy of being vulnerable and weak. It also represents all of those whom you or someone else in your system have harmed, and all who have been harmed in your system.*

(Give client a few seconds to visualize blue and ask if he/she can see it and how it looks. It is important that the color is bright and luminous. If it is dull, do a modality until the color is coherent. If client can't see the color and sees another color, adapt this modality to the color he/she prefers).

*“Fine, now inhale this blue that represents the victims and integrate it in the left side of your body. Let it be integrated in every part of your body, from your head to your toes.”*

(Give client a few seconds and ask if he/she can see it in his/her body. If he/she can't do it, then **choose** what client needs).

*“Now you can feel, imagine and visualize how these colors, red and blue, which stand for perpetrators and victims, are in you, become a part of you. You can feel and imagine how they integrate and mingle in your body. Allow this to happen until both forces are at peace, in total balance. While you do this (client), I will muscle check if something else is needed to give more support to the process.”*

**Choose** If a sound, quantum healing code, essential oil, contact, etc. is needed while client continues with his/her

process. When you have done the modality, ask client how he/she feels and how the forces -the red and the blue- are in his/her body. It is common that they mingle and create purple, in some cases they remain unmingled but in a total balance.)

## **2. Recuperating the victim's power before the perpetrator**

In order to stop playing this role, the victim must recuperate his/her power before the perpetrator. The purpose of this exercise is to equate the force between perpetrator and victim.

In this violence cycle, who is the victim? With internal images, the victim is placed facing the perpetrator making eye contact and tells the perpetrator: *"I also wanted it."* In the beginning, this statement may seem contradictory and it may be hard to repeat; however, it has been used successfully many times. The victim, after saying it a few times, recuperates the power that the perpetrator had over him/her, since he/she connects to a higher and wider level of conscience where he/she can find the meaning of what happened. The victim repeats the statement until he/she can look at the perpetrator in the eye without fear. This means the victim can look the perpetrator as an equal. When this point is reached, the victim tells the perpetrator: *"I now give up vengeance and leave you the responsibility. Only you will have to assume the consequences"*. Now they do not start a new violence cycle.

**3. The perpetrator takes on his/her responsibility**

In this violence cycle, who is the perpetrator? With internal images the victim is placed facing the perpetrator, making eye contact. The perpetrator tells the victim: *“I am sorry. I assume responsibility for all the consequences of my actions. I let you go peacefully”*.

**4. Repeat aloud one of the following sentences using Conscious REM, TAT®, EFT or Tapping on Energy Centers:**

- a. Even though I have been a victim now I choose to be in my power and defend myself successfully without becoming a perpetrator.
- b. Even though there are many violence cycles in my family system, now I am ready to free myself from them.
- c. I honor the perpetrators and the victims of my system and I leave them in the past.
- d. I am humble and let the perpetrators assume their burden.
- e. I am humble and I let the victims assume their burden.
- f. I stop repeating systemic patterns.
- g. Another: What statement would you like? You can choose one from the session.

**5. Choose any of the consciousness transforming exercises.**



**Q. Take the concrete action.**

**Take the action you selected in the step above.**

**R. Acknowledge the transformation in consciousness and end the session.**

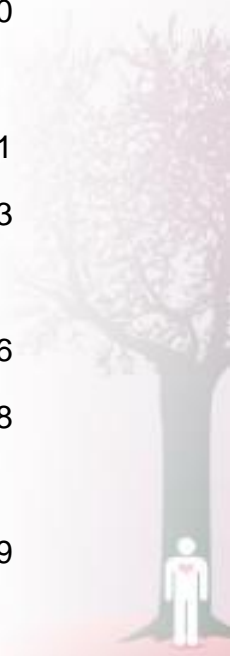
**Read any of the following statements out loud while placing your hand on your heart or solar plexus.**

**Choose (1–3) what you need from this list:**

1. I recognize that I am fully responsible for my own transformation. I have let go of all the limiting patterns in this session. I am integrating a new way of being and of behaving in the world that includes all the positive patterns I've chosen. I'm one hundred percent committed to this change in consciousness and my taking this concrete action indicates my desire for transformation.
2. This session has ended and now I am enjoying my transformation in consciousness.
3. I fully recognize that I had those limiting patterns. I express my desire to integrate the positive patterns in my own perfect timing. I ask the Divine (God, Goddess, life, the universal energy, or whatever you believe in) for help in letting go of what stands in my way and in integrating what I need. I have done my part in taking this concrete action.

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## General Instructions

- You may use whatever method you prefer when **choosing** the corresponding exercise or item number:

### 1. Muscle testing (Mt)

This option requires prior training, which is provided during the seminar.

### 2. Visual choice (Vc)

Scan through all the options and the one that attracts your attention visually, is the one you choose.

### 3. Sensory choice (Sc)

Look at the list of options, one by one, and take note of the feelings in your body as you do so. Your bodily sensations will show you which option is the one you need at that moment. You might feel:

- A change in the rhythm of your breathing.
- A change in physical sensation (fright, discomfort, relaxation, or some indefinable emotion)

### 4. Conscious choice (Cc)

Read through the options and choose the one you need.

- Read through all the instructions until you understand them, and do the exercises when you are feeling centered. This will increase the transformational power of the exercise.
- If one of the exercises comes up several times it is because you still need it. This might mean you are not doing it quite right, so make more of an effort to concentrate as you do it.
- At times there may be exercises you prefer while others you would rather avoid. We tend to avoid things that are new to us. Try opening up and experimenting with some new exercises. Each one contains a lesson that is beneficial to you.
- You may do each exercise on its own, or after one of the transformations.

If you are doing the session in a client, it is important to bear the following aspects in mind:

- The practitioner reads the exercise and the complete instructions, he/she understands the exercise's dynamic and then guides the client, adapting whatever is needed for specific situations.
- The client may close his/her eyes and create an internal image according to the exercise's instructions. The clearer the image, the deeper and more healing the exercise will be.
- The client can use figures (pacmans) to represent his/her system's members and do the modalities with his/her eyes open.
- The practitioner guides the client in a soft and low voice. You may adapt and add a statement(s) according to the client's needs, having **(Choose)** it/them previously.

- The practitioner guides the exercise and confirms that the client is being able to create the adequate image.
- It is possible that the exercise that is needed apparently has nothing to do with the work you did in the session.
- It is important to give the necessary time for the client to reorient after the exercise.



## a. Taking the system's force

### 1. Taking force from the men in the system

This exercise helps us open up to receive the masculine force that flows and comes to us through our ancestors. Women are primarily nurtured by the feminine force in their system and men by the masculine force in their system. However, both “forces” are necessary to be complete.

#### Instructions:

- **(Choose)** the number of generations needed.
- (Client) forms a line in his/her mind, or with “pacmans” (one behind the other facing towards him/her) with the men in his/her system and the number of generations needed. For example, if four generations are needed, (client) places his/her father, grandfather, great grandfather and great great grandfather.
- One by one, beginning with the eldest and ending with his/her father, (client) does the following:
  - a. (Client) places him/herself facing the eldest and says: “*I honor you, great great grandfather*” and bows slightly.
  - b. (Client) faces the next generation and goes one by one saying: “*I honor you, great grandfather*”, “*I honor you, grandfather*”, “*I honor you, father.*”

- c. Afterwards, (client) faces all of them and says: “You are *the grown ups and I am the little one. Please accompany me and give me, so I can also accompany and give (my children/through my achievements). Please look at me and all my descent with your blessings.*”
- d. To end the exercise, (client or pacman representing him/her) leans his/her back on his/her father, with all his/her ancestors lined up behind him/her, (client) is recharged with the masculine energy in his/her system. (Client) can imagine that all the system’s masculine energy is passed from one generation to the other and reaches him/her.
- (Choose)** This exercise is complete?
- **(Choose)** This exercise is complete?

## 2. Taking force from the women in the system

This exercise helps us open up to receive the feminine force that flows and comes to us through our ancestors. Women are primarily nurtured by the feminine force in their system and men by the masculine force in their system. However, both “forces” are necessary to be complete.

### Instructions:

- **(Choose)** the number of generations needed.
  - (Client) forms a line in his/her mind, or with “pacmans” (one behind the other facing towards him/her) with the women in his/her system and the number of generations needed. For example, if four generations are needed, he/she places his/her
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mother, grandmother, great grandmother and great great grandmother.

- One by one, beginning with the eldest and ending with his/her mother, (client) does the following:
  - a. (Client) places him/herself facing the eldest and says: “*I honor you, great great grandmother*” and bows slightly.
  - b. He/she faces the next generation and goes one by one saying: “*I honor you, great grandmother*”, “*I honor you, grandmother*”, “*I honor you, mother.*”
  - c. Afterwards, (client) faces all of them and says: “*You are the grown ups and I am the little one. Please accompany me and give me, so I can also accompany and give (my children/through my achievements). Please look at me and all my descent with your blessings.*”
  - d. To end the exercise, (client or pacman representing him/her) leans his/her back on his/her mother, with all his/her ancestors lined up behind him/her, he/she is recharged with the feminine energy in his/her system. (Client) can imagine that all the system’s feminine energy is passed from one generation to the other and reaches him/her.
- **(Choose)** This exercise is complete?

## b. Taking the mother

### 1. Giving the mother her place

We create our first bond with our **biological** mother. It is through her that we receive life energy and when we heal our relationship with her, we can become grounded in life and open to receive what is best for us. In this exercise, we give our **biological** mother her place in order to receive life energy.

#### Instructions:

- **(Choose)** Who needs the exercise (client and his/her mother
  - client's son/daughter with his/her biological mother
  - other).
- **(Choose)** the son/daughter's age.
- (Client) creates an image, in his/her mind or with pacmans, to represent the mother and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the father, he creates an image in which he sees the mother and her son/daughter.
- Ask "What image do you see?"
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her mother: *"Mother, I take you as you are. You are my mother, and I take you as my mother. You are the only and true mother for me. There is no other mother for me."*

- **(Choose)** This exercise is complete?

## 2. Taking the mother and separating peacefully

We create our first bond with our **biological** mother. It is through her that we receive life energy and when we heal our relationship with her, we can become grounded in life and open to receive what is best for us. In order to be in peace and live our lives independently, we must take everything she has given us. The purpose of this exercise is to receive the good things from our **biological** mother and be able to separate from her peacefully.

### Instructions:

- **(Choose)** Who needs the exercise (client and his/her mother
  - client's son/daughter with his/her biological mother
  - other).
- **(Choose)** the son/daughter's age.
- (Client) creates an image with the mother and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the father, he creates an image in which he sees the mother and her son/daughter.
- Ask "What image do you see?"
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her mother: *"Yes, you are my mother and I am like you. All that was in you is also in me. I acknowledge and accept that you are my mother with all the*

*consequences this may bring on to me. I take all the good things you gave me and trust that you will follow your fate in the best way. I take what you gave me, it is a lot and enough, the rest I will do myself, and now, I leave you in peace.”*

- **(Choose)** This exercise is complete?

### **3. When the mother is absent**

When the mother doesn't care for her life, is ill or dead, it is important that the client is well, regardless of what happened to his/her mother. The purpose of this exercise is to receive the good things from our mother despite what she does with her life.

#### **Instructions:**

- **(Choose)** Who needs the exercise (client and his/her mother
  - client's son/daughter with his/her biological mother
  - other).
- **(Choose)** the son/daughter's age.
- (Client) creates an image with the mother and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the father, he creates an image in which he sees the mother and her son/daughter.
- Ask "What image do you see?"
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.

- The son/daughter tells his/her mother: *“Dearest mother, I received life from you and I take it and respect it. Whatever you do and wherever you are, I remain in life.”*
- **(Choose)** This exercise is complete?

#### 4. Prayer to Life

We create our first bond with our **biological** mother. It is through her that we receive life energy and when we heal our relationship with her, we can become grounded in life and open to receive what is best for us. The purpose of this exercise is to receive all the good things from our **biological** mother.

##### **Instructions:**

- **(Choose)** Who needs the exercise (client and his/her mother
  - client’s son/daughter with his/her biological mother
  - other).
- **(Choose)** the son/daughter’s age.
- (Client) creates an image with the mother and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the father, he creates an image in which he sees the mother and her son/daughter.
- Ask “What image do you see?”
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her mother:

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*“Dearest mother,  
I take life from you,  
Like you have passed it on to me,  
With all that this means,  
Knowing the price you have paid,  
And the price that I will have to pay.*

*To honor you and give you joy,  
I will do something good with it,  
It was not in vain.  
I will keep it and nurture it,  
And, if I can, I will pass it on,  
Like you have done.*

*I take you as my mother,  
As you can take me as your son/daughter,  
You are the right mother for me,  
And I am the right son/daughter for you.  
You are the grown up and I am the little one,  
You give, I take.*

*Dearest mother,  
I am glad you chose father,  
Both of you are the only ones for me,  
Just you two.”*

- **(Choose)** This exercise is complete?



## 5. Releasing blockage in the mother-child line

Sometimes there is a blockage in previous **biological** generations that hinders the client from taking his/her mother. In order to heal the client and for the mother to be available to be taken, the blockage must be released. In such a way, energy can flow from mother to child until it reaches the client. In this exercise, the blockage that exists in the women's line is released.

### Instructions:

- **(Choose)** The number of past generations that have to be included.
- (Client) forms a line in his/her mind or with “pacmans”, to represent the women in his/her system and the number of generations needed. For example, if he/she needs three generations, he/she lines up his/her mother, grandmother and great grandmother.
- Guide (client) to recreate the following scene, start from the eldest to the client:
  - a. The mother tells her child: *“I couldn't be available for you. I am sorry. I know you needed me. Now I am present and you can take me.”*
  - b. The mother opens her arms, the child approaches her. Mother hugs child. The mother must be the one holding and supporting. The energy flows from mother to child, nurturing him/her.

- c. When it feels complete for the child, he/she turns around leaning his/her back on his/her mother. Now the son/daughter becomes the mother for the next woman in line.
  - d. This is repeated until client occupies the child's place.
- If at any time during the exercise (client) can't continue,
    - a. **(Choose)** which other exercise is needed to help him/her (EFT, TAT<sup>®</sup>, etc.) or,
    - b. **(Choose)** what (client) needs to hear or say (to acknowledge what is going on).
  - **(Choose)** This exercise is complete?

## c. Taking the father

### 1. Giving the father his place

Through our **biological** father we receive life energy and when we heal our relationship with him, we can become grounded in life and open to receive what is best for us. In this exercise, we give our father his place in order to receive life energy.

#### Instructions:

- **(Choose)** Who needs the exercise (client and his/her father • client's son/daughter with his/her biological father • other).
- **(Choose)** the son/daughter's age.

- (Client) creates an image with the father and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the mother, she creates an image in which she sees the father and his son/daughter.
- Ask “What image do you see?”
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her father: *“Father, I take you as you are. You are my father, and I take you as my father. You are the only and true father for me. There is no other father for me.”*
- **(Choose)** This exercise is complete?

## 2. Taking the father and separating peacefully

In order to be in peace and live our lives independently, we must take everything our father has given us. If we can't take it, we will remain tied to him. In this exercise we give our **biological** father his place in order to receive life energy and be able to separate peacefully.

### Instructions:

- **(Choose)** Who needs the exercise (client and his/her father • client's son/daughter with his/her biological father • other).
- **(Choose)** the son/daughter's age.

- (Client) creates an image with the father and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the mother, she creates an image in which she sees the father and his son/daughter.
- Ask “What image do you see?”
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her father *“Yes, you are my father and I am like you. All that was in you is also in me. I agree and accept that you are my father with all the consequences this may bring on to me. I take all the good things you gave me and trust that you will follow your fate in the best way. I take what you gave me, it is a lot and enough, the rest I will do myself, and now, I leave you in peace.”*
- **(Choose)** This exercise is complete?

### **3. When the father is absent**

When the father doesn't care for his life, is ill or dead, it is important that the client is well, regardless of what happened to his/her father. The purpose of this exercise is to receive the good things from our father despite of what he does with his life.

#### **Instructions:**

- **(Choose)** Who needs the exercise (client and his/her father • client's son/daughter with his/her biological father • other).

- **(Choose)** the son/daughter's age.
- (Client) creates an image with the father and the son/daughter at the identified age and places himself/herself in the appropriate place. If (client) is the mother, she creates an image in which she sees the father and his son/daughter.
- Ask "What image do you see?"
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her father: *"Dearest father, I received life from you and I take it and respect it. Whatever you do and wherever you are, I remain in life."*
- **(Choose)** This exercise is complete?

#### 4. Prayer to life

Through the father we receive life energy and by healing our relationship with him we can become grounded in life and open to receive what is best for us. The purpose of this exercise is to receive all the good things from our father.

#### Instructions:

- **(Choose)** Who needs the exercise (client and his/her father • client's son/daughter with his/her biological father • other).
- **(Choose)** the son/daughter's age.
- (Client) creates an image with the father and the son/daughter at the identified age and places himself/herself in the

appropriate place. If (client) is the mother, she creates an image in which she sees the father and his son/daughter.

- Ask “What image do you see?”
- Play the required role.
- It is better to do this exercise with eyes closed while contacting the heart.
- The son/daughter tells his/her father:

*“Dearest father,  
I take life from you,  
Like you have passed it on to me,  
With all that this means,  
Knowing the price you have paid,  
And the price that I will have to pay.*

*To honor you and give you joy,  
I will do something with it,  
It was not in vain.  
I will keep it and nurture it,  
And, if I can, I will pass it on,  
Like you have done.*

*I take you as my father,  
As you can take me as your son/daughter,  
You are the right father for me,  
And I am the right son/daughter for you.  
You are the grown up and I am the little one,*

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*You give, I take.*

*Dearest father,  
I am glad you chose mother,  
Both of you are the only ones for me,  
Just you two.”*

- **(Choose)** This exercise is complete?

### **5. Releasing blockage in the father-child line**

Sometimes there is a blockage in previous **biological** generations that hinders the client from taking his/her father. In order to heal the client and that the father is available to be taken, the blockage must be released. In this way, energy can flow from father to child until it reaches the client. In this exercise, the blockage that exists in the men's line is released.

#### **Instructions:**

- **(Choose)** The number of past generations that have to be included.
- (Client) forms a line in his/her mind or with “pacmans” with the men in his/her system and the number of generations needed. For example, if (client) needs three generations, he/she places his/her father, grandfather and great grandfather.
- Guide (client) to recreate the following scene, start from the eldest to the client:

- a. The father tells his child: *“I couldn’t be available for you. I am sorry. I know you needed me. Now I am present and you can take me.”*
  - b. The father opens his arms, the child approaches him. Father hugs child. The father holds and supports his child and the energy flows from father to child, nurturing him/her.
  - c. When it feels complete for the child, he/she turns around leaning his/her back on his/her father. Now the son/daughter becomes the father for the next man in line.
  - d. This is repeated until client occupies the child’s place.
- If at any time during the exercise (client) can’t continue,
    - a. **(Choose)** which other exercise is needed to help him/her (EFT, TAT<sup>®</sup>, etc.) or,
    - b. **(Choose)** what (client) needs to hear or say (to acknowledge what is going on).
  - **(Choose)** This exercise is complete?

## d. Interrupted movement

### 1. Interrupted movement release using movement

In certain situations, a child could not be with his/her mother or father even if he/she wanted to and this caused him/her a great deal of pain. Examples of this are babies who remained in an incubator, parents who died young, child or parent(s) who were hospitalized, separation due to a long trip, etc. This pain is linked to the feeling of love towards parents and it can be very deep.



When an adult, the person doesn't want to feel it again and prefers to be isolated to protect him/herself. This is how interrupted movement towards parents during early infancy has a negative effect on adult relationships. This movement exercise enables the client to feel nurtured by his/her mother or father and thus, heal the way he/she bonds with others.

**Instructions:**

- **(Choose)** Who needs the exercise:
  - a. (Client) and his/her (father • mother)
  - b. One of (client's) son/daughter and his/her (father • mother)
  - c. Other
- Ask: "Do you remember any situation in which there could have been an interrupted movement? **(Choose)** More information is needed? If (client) doesn't remember the situation, **(Choose)** the child's age required for the exercise.
- (Client) and you play the role that corresponds to the situation and do the following:
  - a. The child places him/herself somewhere in the room that is representative of the distance there is in relation to his/her father or mother. **(Choose)** The distance required.
  - b. (Client) walks or moves (crawling) very slowly towards the father or mother.
  - c. The father/mother remains in the same place, **THE ONLY ONE** that moves is the child.
  - d. The father/mother stretches out his/her hands as a welcome sign and says the following: *"I welcome you, I love*

*you and would like to have you come near me, I am here for you, I am sorry I wasn't present for you before."*

- e. When the child reaches the father/mother, the latter receives the child and "helps him/her grow up" by very slowly supporting him/her to stand up. Then the father/mother hugs the child and holds him/her as a "grown up", in other words, the child lets him/herself be hugged and the father/mother holds and supports.
- If the exercise was done with the father, the child says:  
*"Father, I take you as you are. You are my father and I take you as my father. You are the only and true father for me. There is no other father for me."*
  - If the exercise was done with the mother, the child says:  
*"Mother, I take you as you are. You are my mother and I take you as my mother. You are the only and true mother for me. There is no other mother for me."*
  - **(Choose)** This exercise is complete?

## **2. Interrupted movement release using visualization**

In certain situations, a child could not be with his/her mother or father even if he/she wanted to, and this caused him/her a great deal of pain. Examples of this are babies who remained in an incubator, parents who died young, child or parent(s) who were hospitalized, separation due to a long trip, etc. This pain is linked to the feeling of love towards parents and it can be very deep. When an adult, the person doesn't want to feel it again and prefers to be isolated to protect him/herself. This is how interrupted

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movement towards parents during early infancy has a negative effect on adult relationships. This movement exercise enables the client to feel nurtured by his/her mother or father and thus, heal the way he/she bonds with others.

**Instructions:**

- **(Choose)** With whom does (client) need this exercise? (father
  - mother).
- Ask: “Do you remember any situation in which there could have been an interrupted movement? **(Choose)** More information is needed? If (client) doesn’t remember the situation, **(Choose)** the age required for the exercise.
- Say in a soft and deep voice: “*Close your eyes and imagine yourself \_\_\_\_\_ years old (the age when the interruption happened). Fine, now imagine your mother/father. How do you perceive him/her? (Let client describe the parent, how he/she sees him/her.) “You can see and feel how you are far away from him/her and how you need him/her. Imagine a symbol that represents the obstacle which doesn’t allow you to approach your father/mother. It might be a wall, a fence or whatever you like (give client a few seconds). “What is hindering you from approaching your father/mother, what do you see or imagine?” (Let client describe the obstacle, and adapt the exercise according to (client’s) description. Sometimes (client) doesn’t see anything separating him/her from the parent, he/she only sees the distance between them.)*

*“Now we’re going to do something to make the obstacle that hinders you from approaching your father/mother disappear.”*

- **(Choose)** What exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other) is needed to heal this interruption by diffusing the symbolic “wall”? **(Choose)** This exercise is complete?
- After doing the exercise, say: *“Now, you can go back to the image where you are facing your father/mother. How is this image now?”* (Find out what happened to the obstacle.)
  - If the obstacle disappeared, go on with the visualization: *“Now that nothing hinders you from approaching your father/mother, you can feel how you come close to him/her as fast or as slow as you desire, feeling protected, safe and discovering how he/she welcomes you with love and holds you. You can now lean on him/her, and let him/her take care of you, allow yourself to receive all the care and affection you have longed for...you can stay there and receive all this love, feel nurtured by this love that your father/mother has for you.”* (Let client remain with this image for a while.) Ask: *“Is there anything else that can improve this experience?”* Listen to the answer and **(Choose)** this is complete? If so, tell (client): *“Now you can integrate this image in some part of your being so that whenever you need it, you can feel it again and be nurtured by all this love and care. Where would you like to place it?”* (Client answers, any part in him/her is fine.) *“Fine, keep it”*

*there. That is your secret place where you can find all that love and care. Now, very slowly open your eyes and come back here and now; very well. Breathe in and out and with every exhalation bring your attention here and now; very well.”*

- If there still is something hindering the flow towards the father/mother, (Choose) we need another exercise? (Conscious REM, Tapas Acupressure Technique (TAT®), Emotional Freedom Technique (EFT), Tapping on Energy Centers, etc.) It may be that it is complete. Sometimes it is important that the movement towards a parent is made partially. Follow client lovingly without pressure to reach a certain image. Maybe there was a subtle change, for example, in the way client sees his/her father/mother.
- **(Choose)** This exercise is complete?

## **e. Being in the proper circle**

### **1. The daughter is in the mother’s circle**

The bond that is created with the opposite sex parent is very strong, sometimes even stronger than the bond with the parent of the same sex. The healthy situation is to be in the same gender parent’s circle, and this means giving up the opposite gender parent’s circle. A daughter becomes a woman by placing herself in her mother’s circle.

According to Bert Hellinger, the healthy situation for a woman is that when she is born, she is in her mother’s circle, around 5-7

years old she moves to her father's circle, and when she becomes a woman (12-14 years old) she goes back to her mother's circle. The purpose of this exercise is that the woman places herself emotionally next to her mother, on the side of all the women in her system.

**Instructions:**

- This exercise is for women, so **(Choose)** who will be the daughter in this exercise: (client • client's mother • client's partner • client's daughter • other).
- (Client) uses internal images, "pacmans" or dolls to place the daughter next to her father and facing her mother.
- (Client) plays his/her role and you play the other(s).
- The father tells the daughter: "*You are almost as worthy as your mother*". **(Choose)** This needs to be repeated?
- When the daughter is ready (**(Choose)** and feel it) she moves to her mother's side and says: "*Mother, you are a little bit better than me*". She bows as a sign of humbleness. **(Choose)** This needs to be repeated?
- The healing image is when (client) sees the daughter feels well leaving her father's side and being at her mother's side. Sometimes it isn't possible to reach the healing image, but there is a movement in that direction. For example, the daughter sees her mother with more respect.
- **(Choose)** This exercise is complete?

## 2. The son is in the father's circle

The bond that is created with the opposite sex parent is very strong, sometimes even stronger than the bond with the parent of the same sex. The healthy situation is to be in the same gender parent's circle, and this means giving up the opposite gender parent's circle. A son becomes a man by placing himself in his father's circle.

According to Bert Hellinger, the healthy situation for a man is that when he is born, he is in her mother's circle, and that he moves to his father's circle around 9-13 years old. The purpose of this exercise is that the man places himself emotionally next to his father on the side of all the men in his system.

### Instructions:

- This exercise is for men, so **(Choose)** who will be the son in this exercise: (client • client's father • client's partner • client's son • other).
- (Client) uses internal images, "pacmans" or dolls to place the son next to his mother and facing his father.
- (Client) plays his/her role and you play the other(s).
- The mother tells the son: "*You are almost as worthy as your father*". **(Choose)** This needs to be repeated?
- When the son is ready (**(Choose)** and feel it) he moves to his father's side and says: "*Father, you are a little bit better than me*". He bows as a sign of humbleness. **(Choose)** This needs to be repeated?

- The healing image is when (client) sees the son feels well leaving his mother's side and being at his father's side. Sometimes it isn't possible to reach the healing image, but there is a movement in that direction. For example, the son sees his father with more respect.
- **(Choose)** This exercise is complete?

## f. Healing the parental relationship

### 1. The father acknowledges the mother

Children learn from their parents. If the father despises or devalues the mother, the children can't take her. This leaves the children "half-way through". Furthermore, if the children resemble the mother, they will feel devalued, rejected and will have low self-esteem.

If the parents have a healthy relationship, children will feel nurtured and will develop the best of both parents in themselves. Besides, they will learn coherent patterns, useful for their future relationships. The purpose of this exercise is for the father to acknowledge the mother so the children can feel nurtured by her.

#### Instructions:

- **(Choose)** Who is the child? (client • client's child(ren) • client's (father • mother) • other).
- **(Choose)** the child's age.



- (Client) creates an image with the father, the mother and the child(ren) at the identified age and places himself/herself in the appropriate place.
- Ask: “What image do you see?”
- Play the required role(s).
- It is better to do this exercise with eyes closed while contacting the heart.
- The father tells the mother: *“You are the mother of our child(ren). I chose you to be the mother of our child(ren). I take you and honor you as the mother of our child(ren).”*
- **(Choose)** This needs to be repeated?
- The healing image is when (client) can see, imagine or feel that the father acknowledges and appreciates the mother. Sometimes it isn’t possible to reach the healing image, but there is a movement in that direction. For example, the father sees the mother with respect and thanks her for the child(ren) she gave him.
- **(Choose)** This exercise is complete?

## **2. The father allows the child to take the mother**

Children need to feel they have their father’s permission to take their mother. If the father wants his children to resemble him only, they can’t take their mother. This makes them feel “half-way through”. If the parents have a relationship where they accept each other as valuable human beings, children will feel nurtured and able to take the best from both parents. Besides, they will learn

coherent patterns, useful for their future relationships. The purpose of this exercise is for the father to allow his children to take their mother.

**Instructions:**

- **(Choose)** Who is the child? (client • client's child(ren) • client's (father • mother) • other).
- **(Choose)** the child's age.
- (Client) creates an image with the father, the mother and the child(ren) at the identified age and places himself/herself in the appropriate place.
- Ask: "What image do you see?"
- Play the required role(s).
- It is better to do this exercise with eyes closed while contacting the heart.
- The father tells the child(ren): *"Son/daughter, she is your mother (pointing at the mother), she is the only and true mother for you. I chose her to have you. You can take all I give you and you can take all your mother gives you. If you become like your mother, it is fine."*
- **(Choose)** This needs to be repeated?
- The healing image is when (client) can see, imagine or feel that the father agrees to the child's resemblance to the mother. Sometimes it isn't possible to reach the healing image, but there is a movement in that direction. For example, the father accepts some of the mother's traits.

- **(Choose)** This exercise is complete?

### 3. The mother acknowledges the father

Children learn from their parents. If the mother despises or devalues the father, the children can't take him. This leaves the children "half-way through". Furthermore, if the children resemble the father, they will feel devalued, rejected and will have low self-esteem.

If the parents have a healthy relationship, children will feel nurtured and will develop the best of both parents in themselves. Besides, they will learn coherent patterns, useful for their future relationships. The purpose of this exercise is for the mother to acknowledge the father so the children can feel nurtured by him.

#### Instructions:

- **(Choose)** Who is the child? (client • client's child(ren) • client's (father • mother) • other).
- **(Choose)** the child's age.
- (Client) creates an image with the father, the mother and the child(ren) at the identified age and places himself/herself in the appropriate place.
- Ask "What image do you see?"
- Play the required role(s).
- It is better to do this exercise with eyes closed while contacting the heart.

- The mother tells the father: *“You are the father of our child(ren). I chose you to be the father of our child(ren). I take you and honor you as the father of our child(ren).”*
- **(Choose)** This needs to be repeated?
- The healing image is when (client) can see, imagine or feel that the mother acknowledges and appreciates the father. Sometimes it isn't possible to reach the healing image, but there is a movement in that direction. For example, the mother sees the father with respect and thanks him for the child(ren) he gave her.
- **(Choose)** This exercise is complete?

#### **4. The mother allows the child to take the father**

Children need to feel they have their mother's permission to take their father. If the mother wants her children to resemble her only, they can't take their father. This makes them feel “half-way through”. If the parents have a relationship where they accept each other as valuable human beings, children will feel nurtured and able to take the best from both parents. Besides, they will learn coherent patterns, useful for their future relationships. The purpose of this exercise is for the mother to allow her children to take their father.

#### **Instructions:**

- **(Choose)** Who is the child? (client • client's child(ren) • client's (father • mother) • other).
- **(Choose)** the child's age.

- (Client) creates an image with the father, the mother and the child(ren) at the identified age and places himself/herself in the appropriate place.
- Ask: “What image do you see?”
- Play the required role(s).
- It is better to do this exercise with eyes closed while contacting the heart.
- The mother tells the child: “*Son/daughter, he is your father (pointing at the father), he is the only and true father for you. I chose him to have you. You can take all I give you and you can take all your father gives you. If you become like your father, it is fine.*”
- **(Choose)** This needs to be repeated?
- The healing image is when (client) can see, imagine or feel that the mother agrees with the child’s resemblance to the father. Sometimes it isn’t possible to reach the healing image, but there is a movement in that direction. For example, the mother accepts some of the father’s traits.
- **(Choose)** This exercise is complete?

## 5. Parents free the child from the burden of a difficult relationship

Children repeat their parents' patterns. In order to be in peace, children need to feel that their parents are in peace. If parents do not take on the responsibility for what goes on in their relationship, the children are the ones who carry the burden. The purpose of this exercise is that the child receives the love that existed between his/her parents and to stop carrying the burden of their troubled relationship.

### Instructions:

- **(Choose)** Who is the child? (client • client's child(ren) • client's (father • mother) • other).
- **(Choose)** the child's age.
- (Client) creates an image with the father, the mother and the child(ren) at the identified age and places himself/herself in the appropriate place.
- Ask "What image do you see?"
- Play the required role(s).
- It is better to do this exercise with eyes closed while contacting the heart.
- Both parents tell the child: "*When we had you, we did it with great love, afterwards, things changed. What happened and happens between us has nothing to do with you.*" **(Choose)** This needs to be repeated?

- The mother tells the child: “*Each time I see you, I remember the love I felt for your father.*” **(Choose)** This needs to be repeated?
- The father tells the child: “*Each time I see you, I remember the love I felt for your mother.*” **(Choose)** This needs to be repeated?
- The father tells the mother while the child is witnessing the scene: “*I take what you gave me. It was a lot and I honor it and will take it with me. What I gave you, I gave with joy and you can keep it. For all that went wrong between us, I assume my responsibility and leave you yours. Now I leave you in peace.*” **(Choose)** This needs to be repeated?
- The mother tells the father while the child is witnessing the scene: “*I take what you gave me. It was a lot and I honor it and will take it with me. What I gave you, I gave with joy and you can keep it. For all that went wrong between us, I assume my responsibility and leave you yours. Now I leave you in peace.*” **(Choose)** This needs to be repeated?
- The healing image is when client can see, imagine or feel that his/her parents are in peace and honor what they had. Sometimes it isn’t possible to reach the healing image, but there is a movement in that direction. For example, they both take on their responsibility for what happened between them.
- **(Choose)** This exercise is complete?

## 6. Parents marry or remain together because of the child

If the children perceive that their parents suffer, they can't be completely happy. When parents make their offspring responsible for their decisions, they give them a burden that isn't theirs to carry. The purpose of this exercise is that parents assume responsibility for their decisions so the child(ren) stop(s) carrying the burden of the consequences of his/her/their parents' acts. It may be that client plays the son/daughter or the father/mother, depending on what he/she experienced.

### Instructions:

- Ask: "Who do you think needs this exercise? Who do you believe is the child in this exercise?" It can be the client or one of the client's children. **(Choose)** Who is the child (client • client's child(ren) • other)?
  - (Client) plays the corresponding role (son/daughter or father/mother) and you proxy the others.
  - Using internal images, "pacmans" or dolls, (client) places the son or daughter facing his/her mother and father.
  - The mother tells the child: "*We did it because we assumed responsibility for the consequences of our love.*" **(Choose)** This needs to be repeated?
  - The father tells the child: "*We did it because we assumed responsibility for the consequences of our love.*" **(Choose)** This needs to be repeated?
  - Both parents tell the child: "*This is our choice.*" **(Choose)** This needs to be repeated?
-



- The healing image is when (client) can see, imagine or feel that his/her parents assume responsibility for their choice of being together, and the child stops carrying this responsibility. Sometimes it isn't possible to reach the healing image, but there is a movement in that direction. For example, they stop making the child responsible.
- **(Choose)** This exercise is complete?

### **7. Parents have other partners**

When the father or mother have or had other partners, children can feel identified with one of them. An example of this is when the father gets angry at the child because he sees the mother's first husband in him. In case there is no information regarding parents' former partners, you can use a symbol to represent them and do the exercise as indicated. This exercise releases the identification so the child can relate well with both parents and is seen only as he/she is.

#### **Instructions:**

- **(Choose)** Who is the child in this exercise? (client • client's son or daughter • other).
- **(Choose)** This exercise is for the (mother's • father's) partners? Generally, there is a preference regarding gender, men identify with men and women with women. If a female

experiences the identification, you will have to constellate the father's partners (who are also female) and vice versa.

- **(Choose)** We need to do **a** or **b**?

**a) Mother's partners**

- (Client) uses internal images, "pacmans" or dolls (if there are many partners, it is better to use "pacmans") to place the mother with her former partner(s), the father and the child. (Client) plays the corresponding role and the practitioner plays the rest.
- The mother tells the child: "*This is your father* (pointing at the father); *you have nothing to do with him/any of them* (pointing at the other partner(s))." **(Choose)** This needs to be repeated?
- The child tells (each of) his/her mother's partner(s) while pointing at his/her father: "*He is my father.*" **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

**b) Father's partners**

- (Client) uses internal images, "pacmans" or dolls (if there are many partners, it is better to use "pacmans") to place the father with his partner(s), the mother and the child. (Client) plays the corresponding role and the practitioner plays the rest.

- The father tells the child: “*This is your mother* (pointing at the mother); *you have nothing to do with her/any of them* (pointing at the other partner(s)).” **(Choose)** This needs to be repeated?
- The child tells (each of) his/her father’s partner(s) while pointing at his/her mother: “*She is my mother.*” **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

## **g. Healing the couple relationship**

### **1. The man is integrated into the men’s circle.**

According to Bert Hellinger, to have a balanced couple relationship, the man must be in the men’s circle and the woman in the women’s circle. A man receives energy from the men in his system. He needs to be nurtured in order to have a vital couple relationship and to be able to give to his partner. The purpose of this exercise is to nurture the man (client or client’s partner) so he can heal his relationship.

#### **Instructions:**

- If client is male:
  - a. (Client) places himself using internal images, “pacmans” or dolls, surrounded by the men in his system.
  - b. Tell client: “*Imagine, visualize or feel how you are surrounded by all the men in your system and how this*

*masculine energy reaches you and nurtures the deepest levels of your being.”*

- c. If (client) has or wants a partner, say: *“Now imagine that while remaining in the men’s circle in your system, you walk towards your partner. (Client says): “With you I am a man and I take you as my woman.” (Choose) This needs to be repeated?*
  - d. **(Choose)** This exercise is complete?
- If client is female:
    - a. (Client) places her partner using internal images, “pacmans” or dolls surrounded by all the men in his system. If (client) doesn’t have a partner or if this exercise is necessary for someone else, **(Choose)** the following options: (former partner • future partner • her child(ren)’s father • her father • other). If it is one of these options, **(Choose)** to adapt the message (client) needs to hear.
    - b. Tell (client): *“Imagine, visualize or feel how your (man/\_\_\_\_\_) is surrounded by all the men in his system and this masculine energy reaches him and nurtures the deepest levels of his being. Now imagine he remains in the men’s circle in his system and walks towards you. You hear him say to you: (proxy the man and adapt the message according to what is required) “With you I am a man and I take you as my woman (as my former partner/ as my future partner/ as the father of our child(ren)/give you as your father).” (Choose) This needs to be repeated?*

c. **(Choose)** This exercise is complete?

- In the case of homosexual couples, **(Choose)** who takes the male's place in this exercise.

## 2. The woman is integrated into the women's circle

According to Bert Hellinger, to have a balanced couple relationship, the man must be in the men's circle and the woman in the women's circle. A woman receives energy from the women in her system. She needs to be nurtured in order to have a vital partner relationship and to be able to give to her partner. This purpose of this exercise is to nurture the woman (client or client's partner) so she can heal her relationship.

### Instructions:

- If client is female:
  - a. (Client) places herself using internal images, "pacmans" or dolls surrounded by the women in her system.
  - b. Tell (client): *"Imagine, visualize or feel how you are surrounded by all the women in your system and how this feminine energy reaches you and nurtures the deepest levels of your being."*
  - d. If (client) has or wants a partner, say: *"Now imagine that while remaining in the women's circle in your system you walk towards your partner. (Client says): "With you I am a*

woman and I take you as my man.” **(Choose)** This needs to be repeated?

c. **(Choose)** This exercise is complete?

- If client is male:
  - (Client) places his partner using internal images, “pacmans” or dolls surrounded by all the women in her system. If (client) doesn’t have a partner or if this exercise is necessary for someone else, **(Choose)** the following options: (former partner • future partner • his child(ren)’s mother • his mother • other). If it is one of these options, **(Choose)** to adapt the message (client) needs to hear.
  - Tell (client): *“Imagine, visualize or feel how your (woman/\_\_\_\_\_) is surrounded by all the women in her system and this feminine energy reaches her and nurtures the deepest levels of her being. Now imagine she remains in the women’s circle in her system and walks towards you. You hear her say to you: (proxy the woman and adapt the message according to what is required) “With you I am a woman and I take you as my man (as my former partner/as my future partner/as the mother of my child(ren))/I give you as your mother).”* **(Choose)** This needs to be repeated?
  - **(Choose)** This exercise is complete?
- In the case of homosexual couples, **(Choose)** who takes the female’s place in this exercise.

### 3. Acknowledging the partner

In this exercise, the partner is acknowledged so love can flow in the couple. Only by acknowledging our partner can we receive all the positive things he/she has for us. The couple is the base of all family structures. First, a couple is formed and then come the children. If the partner isn't acknowledged, children won't be acknowledged either, and won't receive the love they need.

#### Instructions:

- If (client) doesn't have a partner **(Choose)** with whom he/she needs to do this exercise and adapt the statements: (former partner • future partner • parents • son/daughter-in-law • other). It may be needed for client's parents. In that case, (client) places him/herself as the child who witnesses the scene and places his/her parents as the couple.
- (Client) plays the corresponding role using internal images, "pacmans" or dolls and the practitioner plays the rest.
- One partner tells the other: *"The way you are is fine for me. I acknowledge your greatness. Now I take you as my partner. You are my companion"*. **(Choose)** This needs to be repeated?
- The other partner responds: *"The way you are is fine for me. I acknowledge your greatness. Now I take you as my partner. You are my companion"*. **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

#### 4. Acknowledging the partner's family

The couple is the base of all family structures. First, a couple is formed and then come the children. Each member of the couple brings all his/her family patterns, these are mingled, and the result of this union can be seen in their children. In this exercise, the family of each of the partners is acknowledged in order to have harmony among the children and in the relationship.

##### Instructions:

- If (client) doesn't have a partner **(Choose)** with whom he/she needs to do this exercise (former partner • future partner • parents • son/daughter in law • other) and adapt the statements. It may be needed for client's parents. In that case, client places him/herself as the child who witnesses the scene and places his/her parents as the couple.
- Using internal images, "pacmans" or dolls, (client) plays the corresponding role and the practitioner plays the rest.
- One partner tells the other: *"In you I acknowledge and appreciate your family. If your family hadn't been so good, I couldn't love you the way I do."* **(Choose)** This needs to be repeated?
- The other partner responds: *"In you I acknowledge and appreciate your family. If your family hadn't been so good, I couldn't love you the way I do."* **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?



## 5. Separation or divorce

So that each member of the couple can go ahead with his/her life, he/she needs to take what the other partner gave him/her, assume the corresponding responsibility and be in peace. The purpose of this exercise is to help the client achieve this. It is important to consider any partner with whom there was a significant relationship, regardless of the time they were together.

### Instructions:

- Ask: "With whom do you believe you need this exercise?" **(Choose)** to confirm the people needed for the exercise. It can be a former relationship (boy/girlfriend or someone client loved even if there was not a formal relationship.) If this exercise doesn't involve client as a member of the couple, it may possibly be for his/her parents as a couple. In that case, client places him/herself as the child who witnesses the scene and places his/her parents as the couple.
- Using internal images, "pacmans" or dolls, (client) plays the corresponding role and the practitioner plays the rest.
- One former partner tells the other: *"I take what you gave me. It was a lot and I will honor it and take it with me. What I gave you, I gave with joy and you may keep it. For all that went wrong between us, I assume my responsibility and leave you yours. Now I leave you in peace"*. **(Choose)** This needs to be repeated?
- The other former partner responds: *"I take what you gave me. It was a lot and I will honor it and take it with me. What I gave you was with joy and you may keep it. For all that went wrong*

*between us, I assume my responsibility and leave you yours. Now I leave you in peace". (Choose) This needs to be repeated?*

- **(Choose)** This exercise is complete?

## **6. Separation with children**

So each member of the couple can go ahead with his/her life, he/she needs to take what the other partner gave him/her, assume the corresponding responsibility and be in peace. The purpose of this exercise is to help the client achieve this. When the couple can't separate peacefully, its members remain tied to each other with their children in the middle, until they have the strength to free themselves.

### **Instructions:**

- Ask: "With whom do you believe you need this exercise?" **(Choose)** to confirm the information. You might have to ask some questions about client's history in case there is more than one partner with whom he/she has children. If client doesn't have children, this exercise could be for his/her parents and client will be the son/daughter. In that case, client places him/herself as the child who witnesses the scene and places his/her parents as the couple.
- Using internal images, "pacmans" or dolls, (client) plays the corresponding role and you play the rest.

- The father tells the mother with the children as witnesses: *“I take what you gave me. It was a lot and I will honor it and take it with me. What I gave you, I gave with joy and you may keep it. For all that went wrong between us, I assume my responsibility and leave you yours. Now I leave you in peace”*. **(Choose)** This needs to be repeated?
- The mother tells the father with the children as witnesses: *“I take what you gave me. It was a lot and I will honor it and take it with me. What I gave you was with joy and you may keep it. For all that went wrong between us, I assume my responsibility and leave you yours. Now I leave you in peace”*. **(Choose)** This needs to be repeated?
- Both parents tell their children: *“When we had you, we made you with great love; afterwards, things changed. What happens between us has nothing to do with you.”* **(Choose)** This needs to be repeated?
- The father tells each child: *“Each time I see you, I remember the love I felt for your mother.”* **(Choose)** This needs to be repeated?
- The mother tells each child: *“Each time I see you, I remember the love I felt for your father.”* **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

## 7. Former partners

For a relationship to succeed, each member has to accept the place he/she occupies in the other member's life. It is only by accepting our corresponding place that can we receive what our partner has to give us. If we want something different, we won't receive what there is and we'll feel dissatisfied and resentful. In this exercise, the client will realize which is his/her place according to his/her partner, and/or the place his/her partner occupies in his/her life, along with the systemic order.

### Instructions:

- **(Choose)** "With whom do you believe you need this exercise?" (client, his/her present partner and former partners
  - client's present partner, his/her former partners and client
  - with some other member of the system and his/her former partners).
- Using internal images, "pacmans" or dolls, (client) places those involved. (Client) plays the corresponding role and practitioner plays the rest. This exercise is done with the corresponding number of partners. It is important to consider any partner with whom there was a significant relationship, regardless of the time the couple was together.
- The present partner (client/client's partner/other) tells the first partner: "*You are the first one, I am the \_\_\_\_\_ (corresponding number). I thank you for making room in \_\_\_\_\_'s (name of the present partner) life so I could arrive.*" He/she does the same with each of the former partners expressing the corresponding "number". For

example, if he/she is the third partner, he/she would tell the second partner: “*You are the second, I am the third. I thank you for making room in \_\_\_\_\_’s (name of the present partner) life so I could arrive.*” **(Choose)** This needs to be repeated?

- The current partner points out each of his/her former partners according to their number in line and says (in this example he/she is the third partner): “*This was my first partner, this was my second partner and you \_\_\_\_\_ (client/client’s partner/other) are my third partner.*” **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

### **8. Former partners with children**

For a relationship to succeed, each member has to accept the place he/she occupies in the other member’s life. It is only by accepting our corresponding place that can we receive what our partner has to give us. If we want something different, we won’t receive what there is and we’ll feel dissatisfied and resentful. In this exercise, the client will realize which is his/her place according to his/her partner, and/or the place his/her partner occupies in his/her life, along with the systemic order. The purpose of this exercise is that each partner accepts and assumes the place and number of partner he/she is and for the children to release any type of burden there is between the couple so they can have a healthy relationship with their parents.

**Instructions:**

- **(Choose)** “With whom do you believe you need this exercise?” (client with his/her present partner and former partners • client’s partner, his/her former partners and client • another member of the family system and his/her former partners).
- Using internal images, “pacmans” or dolls, (client) places his/her present partner, his/her former partners and his/her children. (Client) plays the corresponding role and practitioner plays the rest. This exercise is done with the corresponding number of couples and children. It is important to consider any partner with whom there was a significant relationship, regardless of the time they were together. In each case, adapt the exercise according to the number and gender of the partners and to the number of children.
- The present partner (client/client’s partner/other) tells the first partner: “*You are the first, I am the \_\_\_\_\_ (number of partner). I thank you for making room in \_\_\_\_\_’s (name of the present partner) life so I could arrive.*” He/she does the same with each of the former partners expressing the corresponding “number”. For example, if he/she is the third partner, he/she would tell the second partner: “*You are the second, I am the third. I thank you for making room in \_\_\_\_\_’s (name of the present partner) life so I could arrive.*” **(Choose)** This needs to be repeated?
- The current partner points to each of the former partners according to their number in line (in this example he/she is the

third partner) and says: *“This was my first partner, this was my second partner and you \_\_\_\_\_ (client/client’s partner/other) are my third partner.”* **(Choose)** This needs to be repeated?

- Next is the exercise to free the child(ren). Adapt the exercise so you can include client’s child(ren) and client’s present partner’s child(ren) if it is the case.
- For example, if client had a former partner and one child, and client currently has another partner and no children, the exercise would be as follows:
  - Proxy the current partner and say: *“When I met you, you already had a child. He/she has a place before I do. I take you with your child. In your child I love you and respect you.”* **(Choose)** This needs to be repeated?
  - (Client) tells his/her current partner: *“He/she (points out at her first partner, the father/mother of his/her child) was my first partner, you are the second. He/she is the father/mother of my child and is the one and only. The only father/mother for him/her. I respect you for giving my child a place next to me.”*
  - (Client) tells his/her child: *“He/she (child(ren)’s father/mother) is your father/mother, the one and the only father/mother for you. \_\_\_\_\_ (the present partner) is my new partner and has nothing to do with you. When I look into your eyes, I remember the love I felt for your father/mother. Afterwards, things changed. What there was between him/her (the father/mother and first partner) and*

*me doesn't belong to you. Son/Daughter, I am responsible for what happens in the relationship between \_\_\_\_\_ (client's current partner) and me. You have a place in my heart and in this new family, as my child."*

- **(Choose)** This exercise is complete?

### **9. A partner has a serious problem which affects the other partner**

When one of the partners has a severe problem which seriously affects the other partner, the former should not keep him/her tied. An example of this is when one of them can't have children. In this case, the member who has the problem must free his/her partner from his/her commitment so he/she can decide if he/she wants to share this fate or not. The purpose of this exercise is to free the person who has been tied to another's destiny so both can assume their own fate. You can use it for a couple or any other member of the client's system that has been tied to another member's fate.

#### **Instructions:**

- Ask: With whom do you believe you need this exercise?" **(Choose)** to confirm the information and ask for the necessary details. It is possible that this exercise is for the current partner, a former partner or a family member. You might have to ask about client's history to know if there was someone who lived "tied" to his/her partner, a person who was disabled or had a serious problem.



- Using internal images, “pacmans” or dolls, (client) places the person who is suffering from the limitation and the person who is tied to this same fate.
- The person who is limited tells the other: *“This is my fate and I carry it alone”*. **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

## **h. Tragic death**

A tragic death refers to unexpected death due to illness, an accident or some other event. Losing a loved one is painful and when it happens suddenly and tragically, the mourning process becomes more complex and generates a great weight on all of the system’s members. For example, when a woman dies due to childbirth, the husband may feel guilty for getting her pregnant or may blame the newborn. If the child managed to survive, it is quite probable that he/she will carry guilt for his/her mother’s death along with the pain of losing her. The purpose of this exercise is to release the systemic weight due to a tragic death.

### **Instructions:**

- Ask: “Is there a tragic death in your family system?” **(Choose)** with whom the exercise is needed and ask for the necessary details. Some options are: (death due to childbirth • death due to accident • death that leaves very young orphans • death by illness • early death • painful death • suicide • other).

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- Using internal images, “pacmans” or dolls, (client) imagines or places the dead person, death (or destiny or whoever “took” the dead person) and those who remained grieving due to the loss. If medical negligence was involved, the doctors also need to be represented. The person who caused death by accident or the person who caused a tragic death must also be included. **(Choose)** This is complete? Proxy the dead person and say what (client) needs to hear.
  - (Client) tells the dead person: *“I needed (need) you badly. I felt that I couldn’t handle this by myself.”*
  - (Client) tells (death • fate • God • etc.): *“You decided. I accept.”* If it was suicide, he/she says this to the dead person.
  - (Client) tells the dead person: *“Please see me with love if I go on with my life and I am happy.”*
  - Proxy the dead person and say: *“I see you with love if you continue in life and you are happy. My fate is different from yours. I am dead and you are alive. Please honor me by remaining in life.”*
  - Do (a - g) according to each case:
    - a) If client lost his/her partner, he/she visualizes or represents the partner with “pacmans” and says: *“I needed (need) you badly. Your death hurts a lot”*. Ask: “What else do you need to tell him/her?” Allow (client) to express what he/she needs. Proxy the dead partner and say: *“I see you with love if you continue in life and you are happy. My fate is different from yours. I am dead and you are alive. Please honor me*

*by remaining in life and enjoying it.” (Choose) This needs to be repeated?*

- b)** If client lost his/her partner and they have children, he/she visualizes or represents each child with “pacmans” and says to each one: *“I remove any burden I gave you. The responsibility of your (father/mother’s) death isn’t yours. Now I free you and see you with love if you live your life completely. Please do something very good with your life so your (father/mother’s) suffering and death were not in vain.”* Proxy the dead partner and tell each child: *“I see you with love if you continue in life and you are happy. My fate is different from yours. I am dead and you are alive. Please honor me by remaining in life and enjoying it.” (Choose)* This needs to be repeated?
- c)** If there was medical negligence, he/she visualizes those involved and says: *“I leave you your part of the responsibility. It is your burden, not mine. I assume my responsibility. Now, I leave you in peace.” (Choose)* This needs to be repeated?
- d)** If there was someone who caused death, he/she visualizes him/her/them and says: *“I leave you your part of the responsibility. It is your burden, not mine. I assume my responsibility. Now, I leave you in peace.” (Choose)* This needs to be repeated?
- e)** If client lost his/her partner and remarried, he/she visualizes or uses “pacmans” and says: *“Please see me with love if I go on with my life and I am happy.”* If he/she remarried and

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has children, he/she introduces his/her children and asks for blessings for them. **(Choose)** This needs to be repeated? Proxy the dead partner and say: *“I see you with love if you continue in life and you are happy. My fate is different from yours. I am dead and you are alive. Please honor me by remaining in life and enjoying it.”* **(Choose)** This needs to be repeated?

f) If client lost his mother or father, he/she visualizes or represents the dead parent(s) with “pacmans” and says: *“I needed (or need) you badly. You left and I am still alive. Now I decide to remain in life and to honor you I will do something very good with my life. I will live a useful life in your memory so your suffering and your death were not in vain.”* **(Choose)** This needs to be repeated? Proxy the dead father or mother and say: *“So that my sacrifice is worthy, please remain in life. My death won’t be in vain. I see you with love when you do something good with the life you received through me.”* **(Choose)** This needs to be repeated?

g) If client lost a child, he/she visualizes or represents the child with “pacmans” and says: *“I needed (need) you badly. You left and I am still alive. Now I decide to remain in life and to honor you I will do something very good with my life, I will live a useful life in your memory. Your suffering and your death were not in vain.”* **(Choose)** This needs to be repeated? Proxy the child and say: *“So that my sacrifice is worthy, please remain in life. My death won’t be in vain. I*

*see you with love when you do something good with your life.*” If there are more children you may add: *“To honor me, take good care of my brothers/sisters.”* **(Choose)** This needs to be repeated?

- **(Choose)** This exercise is complete?

## i. **Abortion**

Abortions affect the family system in different ways. One of them is that we generally do not count these beings and confuse the order among siblings. For example, if there was an abortion and then two children, we tend to count the two children only, but according to systemic order, the first would be the aborted child and then the other two. Another way they affect the system is that they burden the next child with death energy. They may also affect the partners by creating a separation or divorce. Generally, when an abortion is spontaneous (miscarriage), the systemic identification is less than in the case of a provoked abortion. The systemic weight an abortion can generate will depend on the circumstances in which it happens and the grief it motivates. The purpose of this exercise is to give the aborted being a place in the system and to assume the corresponding responsibility.

### **Instructions:**

- Ask: “Was there an abortion in your line of siblings or in any of your relationships?” **(Choose)** Who needs the exercise according to the information you have. Another possibility is

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that the abortion you refer to in this exercise is in the line of siblings of one of the parents.

- Do the corresponding letters (a - d) according to client's circumstances, and adapt the exercise if necessary.

**a) If the abortion was provoked by client or his/her partner:**

- Using internal images or “pacmans”, (client) places the partner (parent to the aborted child) facing him/her, and between them, the aborted being.
- (Client) tells the partner: *“I assume responsibility for aborting this being and allow you to assume your part of responsibility.”* Both parents place a hand on this being's head symbolizing a shared responsibility.
- (Client) tells the aborted being: *“I did not want to have you so I sacrificed you. You gave everything. I am sorry. So your sacrifice is worthy, I now do something very good with my life. I honor you and I give you a place in my heart.”*
- (Client) gives the aborted child a place in his/her heart.
- If client has more children, (client) visualizes or adds them with “pacmans” and introduces them to the aborted child and says: *“These are my other children. Please see them with love having a good and happy life. I couldn't give this to you and I am sorry. Now I honor you by doing something very good with my life and giving these children the best I can. Your suffering has not been in vain”*. The children look at the aborted sibling and give him/her his/her place.

- If client has more children, proxy the aborted child and tell his/her siblings: *“I am dead and you are alive. So my death is worthy, please honor me by doing something very good with your lives.”*
- If client has more children, proxy the aborted child and tell client: *“I am dead and you and your children are alive. Please honor me by doing something very good with your life, taking care of your other children and giving them what you couldn’t give me.”*
- If client has no children, proxy the aborted child and tell (client): *“I am dead and you are alive. Please honor me by doing something good with your life, taking care of yourself and doing good things for yourself. My suffering won’t have been in vain.”*
- **(Choose)** Any of these statements need to be repeated?
- **(Choose)** This exercise is complete?
- **(Choose)** if client needs one of the following modalities (1 - 3) as a positive action, **(Choose)** how long?
  1. Visualize the aborted child as if he/she were an imaginary friend (a child or youngster) and show him/her where you live, what you do, what you have, how your life is. Make believe the aborted being accompanies you for a day in all your activities and give him/her a tour of your daily life. Thank him/her for making room in his/her life so you could have what you have in yours.

2. Place a symbol that reminds you of this being, for example a lit candle, a special stone, a plant, and give this symbol your attention as if you gave it to the aborted child.
3. If you have children, care for them lovingly and be aware that none of them is the aborted child, they are different beings. Give each child his/her place. You can imagine the aborted being next to your children, as if included in the family system. This is very healing for all the children.

**b) If it was a miscarriage and client and his/her partner experienced it:**

- Using internal images or “pacmans”, (client) places his/her partner (parent to the aborted child) facing him/her, and between them, the aborted being.
- (Client) tells his/her partner: *“I felt so hurt when we lost our child”*.
- (Client) tells the baby he/she lost: *“I am very sorry I lost you, I wanted to have you.”*
- If client has more children, (client) visualizes or adds them with “pacmans” and introduces them to the aborted child and says: *“These are my other children. Please see them with love having a good and happy life. I couldn’t give this to you and I am sorry. Now I honor you by doing something very good with my life and giving these children the best I can. Your suffering*



*won't have been in vain". The children look at the aborted sibling and give him/her his/her place.*

- Proxy the aborted child and tell his/her siblings: *"I am dead and you are alive. Please honor me by doing something very good with your lives."*
- **(Choose)** Any of these statements need to be repeated?
- **(Choose)** This exercise is complete?

**c) If the abortion was in the line of siblings (or uncles' or grandparents' siblings):**

- Using internal images or "pacmans", (client) places the aborted being in the corresponding line of siblings following the order principles for family systems.
- (Client) tells the child: *"Now I give you your place. You are your mother's \_\_\_\_\_ (number in line) son/daughter and your father's \_\_\_\_\_ (number in line) son/daughter. I am my mother's \_\_\_\_\_ (number in line) son/daughter and my father's \_\_\_\_\_ (number in line) son/daughter."* If it is in the line of uncles or grandparents' siblings, adapt the statements.
- (Client) tells the aborted sibling (or uncle or great uncle): *"Your fate and mine are different. I am alive and you are dead. So your sacrifice was worthy, I do something very good with my life and thus I honor you. Please see me with love as I remain in life."*

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- Using internal images or “pacmans”, (client) places the parents who provoked the abortion and says: *“Whatever happened isn’t my business, it is your decision and I respect it. I honor you and take the life you gave me. I allow you to carry the corresponding responsibility, I am only the little one.”* Guide (client) to place the aborted sibling between both parents. They put one of their hands on the child’s head symbolizing the responsibility they assume.
  - **(Choose)** If (client) needs to do exercise **a** or **b** with his/her parents as the couple who caused or had the abortion. If so, do all the steps in the exercise and guide (client) to visualize them. (Client) will take the place of the son/brother, daughter/sister of the aborted child, and his/her parents will take the couple’s place.
  - Proxy the aborted child and say to all: *“I am dead and you are alive. Please honor me by doing something very good with your lives.”*
  - **(Choose)** Any of these statements need to be repeated?
  - **(Choose)** This exercise is complete?
- d) If there is no information:**
- Using internal images or “pacmans”, (client) places the aborted being and all his/her family members.
  - (Client) and all the family members tell the aborted being: *“Now we give you your place.”*
-

- (Client) tells the aborted being: *“Your fate and mine are different. I am alive and you are dead. So your sacrifice was worthy, I do something very good with my life and thus I honor you. Please see me with love as I remain in life.”*
- Using internal images or “pacmans”, (client) places the parents who provoked the abortion (even if he/she doesn’t know who they are) and says: *“Whatever happened isn’t my business, it is your decision and I respect it. I honor you and take the life you gave me. I allow you to carry the corresponding responsibility, I am only the little one.”* Guide (client) to place the aborted sibling between both parents. They put one of their hands on the child’s head symbolizing the responsibility they assume.
- Proxy the aborted child and say to all: *“I am dead and you are alive. Please honor me by doing something very good with your lives.”*
- **(Choose)** Any of these statements need to be repeated?
- **(Choose)** This exercise is complete?

## j. Permission from our ancestors

When we participate in a Family Constellation's workshop, we may realize that, in order to satisfy our need to belong, we are willing to lose our life. In this exercise, the client receives his/her family system's permission to release limiting patterns and at the same time continue belonging to the system. Being a member of the system and having a higher level of awareness can only be achieved with our ancestors' permission.

### Instructions:

- **(Choose)** We need this exercise to release something specific that came up during the session?
- (Client) imagines or visualizes his/her parents, grandparents, great grandparents and great great grandparents. All of them look at him/her with love, as the "little one" he/she is.
- Proxy the system's members and tell (client): *"We approve and like that you integrate this new way of being in the world. It makes us happy that you are free from the limiting patterns we have carried through many generations. Even if we did it differently, we are happy that you do it in the best way for you and that you achieve what you most want. Please honor us by doing something very good with your life. We hold you and support you from here with our love and blessings."* **(Choose)** if you need to include a specific message concerning the pattern that client is releasing. For example: "We give you our blessings if you have a healthy couple relationship; if in your relationship with \_\_\_\_\_ there is a balance between giving

and taking; if you have money, keep it and use it for whatever benefits you”, etc. or any other pattern.

- **(Choose)** This needs to be repeated?
- (Client) tells his/her ancestors: *“For a long time, I thought it was right to do things the way you did, and in this way demonstrate my love for you. I was wrong. Now I realize that I honor you and demonstrate my love for you by doing something very good with my life, taking what nurtures me. Thank you for holding and supporting me, and for your blessings. What you give me is very good and is enough. The rest, I shall do by myself.”*
- **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

#### k. Giving back a systemic feeling

Predominant feelings in the family system are passed from one generation to the next. Without knowing, we inherit an emotional charge and, unconsciously, we feel we belong to the system when we make this feeling our own. The purpose of this exercise is to free ourselves from the systemic feeling we carry as a result of our loyalty to our system.

##### **Instructions:**

- **(Choose)** To whom (client) needs to give back a systemic feeling? (mother • father • other).

- **(Choose)** Which is the feeling (client) needs to give back?  
**(Choose)** (1-36)

- |                    |                             |
|--------------------|-----------------------------|
| 1. Abandonment     | 19. Guilt                   |
| 2. Anxiety         | 20. Hatred                  |
| 3. Anger           | 21. Impotence               |
| 4. Anguish         | 22. Hopelessness            |
| 5. Apathy          | 23. Jealousy                |
| 6. Betrayal        | 24. Lack of joy             |
| 7. Confusion       | 25. Panic                   |
| 8. Depression      | 26. Rage                    |
| 9. Deprivation     | 27. Rejection               |
| 10. Despair        | 28. Resentment              |
| 11. Disenchantment | 29. Sadness                 |
| 12. Discouragement | 30. Shame                   |
| 13. Annoyance      | 31. Terror                  |
| 14. Envy           | 32. Bitterness              |
| 15. Disillusion    | 33. Lack of forgiveness     |
| 16. Fear           | 34. Humiliation             |
| 17. Frustration    | 35. Vengeance               |
| 18. Mourning       | 36. Judgement/<br>Criticism |

- Ask (client) to feel in what part of his/her body he/she has been carrying this systemic feeling. Ask: “What is the color and consistency of this feeling?”

- (Client) visualizes his father, mother or person with whom he/she is doing this exercise and says: *“I honor you and leave \_\_\_\_\_ (the feeling) with you. Please see me with love if I free myself from this feeling.”* **(Choose)** This needs to be repeated?
- (Client) visualizes all his/her ancestors and the person with whom he/she is doing this exercise. (Client) imagines and feels how the systemic feeling is detached from his/her body and goes back to his/her ancestors.
- (Client) visualizes how his/her ancestors and the person with whom he/she is doing this exercise receive the systemic feeling and tell him/her: (Proxy all of them) *“It is no longer necessary for you to carry \_\_\_\_\_ (the feeling) with you, it can remain with us. It is enough. The price has been paid.”*
- **(Choose)** This needs to be repeated?
- **(Choose)** This exercise is complete?

## I. Releasing an identification

An identification occurs when a member of the system is excluded and another member makes room for him/her by repeating his/her same fate, taking on his/her traits or suffering for the same cause. This is all unconscious and is done for love for the family system. The purpose of this exercise is that the client (or one of the client’s loved ones) can release this identification.

**Instructions:**

- **(Choose)** Who do you imagine needs to release an identification? (client • client's son or daughter • other).
- Ask: "With whom do you believe you/he/she are/is identified?" If client doesn't know, you can go to letter A (page 17) in the Including the Excluded Consciousness Transformation.
- If client is suffering the identification:
  - (Client) visualizes him/herself facing the person he/she is identified with.
  - (Client) tells this person: *"For a long time I thought I was helping you by carrying your fate. Now, I see I did this for the great love I feel for you. I accept that each person is unique and different, and that I can't take your place \_\_\_\_\_ (excluded member with whom there is an identification) or carry that which is only yours. I accept that what I've been doing generates a great weight for you \_\_\_\_\_ (excluded member with whom there is an identification) and that I make you unhappy if I continue doing it. I give you back, humbly and lovingly, the burden that is only yours. I know you have the strength to carry it, and by giving it back to you, I also give you back your dignity."* (Client can imagine that he/she symbolically returns the burden and the other receives it with pleasure.) *"I honor you and I give you back your corresponding place, \_\_\_\_\_ (excluded member with whom there is an identification). I direct my energy and my attention that are now free, towards my own life and fate. Please give me*



*your blessings so I can separate from you. To honor you I will do something very good with my life.”*

- If someone else is experiencing the identification:
  - (Client) visualizes the person who is experiencing the identification (his/her son, for example) facing the person with whom he is identified.
  - (Client) imagines how you proxy his/her son, in this example, who is experiencing the identification.
  - Proxy the client's son and tell the person he is identified with: *“For a long time, I thought I was helping you by carrying your fate. Now I see I did this for the great love I feel for you. I accept that each person is unique and different, and that I can't take your place \_\_\_\_\_ (excluded member with whom there is an identification), or carry that which is only yours. I accept that what I've been doing generates a great weight for you \_\_\_\_\_ (excluded member with whom there is an identification), and that I make you unhappy if I continue doing it. I give you back, humbly and lovingly, the burden that is only yours. I know you have the strength to carry it, and by giving it back to you, I also give you back your dignity.”* (The client can imagine that his son symbolically returns the burden and the other receives it with pleasure.) *“I honor you and I give you back your corresponding place \_\_\_\_\_ (excluded member with whom there is an identification). I direct my energy and my attention that are*

*now free, towards my own life and fate. Please give me your blessings so I can separate from you. To honor you I will do something very good with my life.”*

- **(Choose)** This exercise is complete?

## **m. Giving and taking with balance**

### **1. Releasing the negative burden we acquired in a relationship**

In every relationship there is a need to balance what we give and what we take. When the balance is broken, a need to compensate arises whether for beneficial or for harmful things. The purpose of this exercise is to release the negative burden we took in a relationship.

#### **Instructions:**

- Ask: “With whom do you imagine you need to do this exercise? From whom do you imagine you have taken something negative?” **(Choose)** we need someone else?
- (Client) visualizes the person he/she took something negative from and places him/her at an appropriate distance.
- (Client) imagines, visualizes or feels in his/her body the negative burden he/she took from that relationship. Allow client to describe how and where it is (for example: a heavy, gray cloak covering his/her head that doesn’t let him/her see).

- Ask: Do you want to keep or to release this burden?
- If client wants to keep it ask: “What for do you want to keep it at this time of your life?” Later on, client can transform the burden creatively to keep receiving its positive aspects in the best way for his/her current situation by adding another color or changing its location in his/her body. **(Choose)** What exercise is needed (Conscious REM • Tapas Acupressure Technique (TAT<sup>®</sup>) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)? If client wants to release it, do the next step:
  - ❖ If client wants to release the burden, (client) imagines or visualizes he/she lovingly gives back the burden to the person he/she took it from. That person takes it back and feels complete. (Client) says: *“I took all this from you but I do not want it anymore, so now, I give it back to you. I assume my responsibility and leave you your corresponding responsibility. Now we can be in peace.”* (Client) visualizes how both are complete, feel free and in peace.
- **(Choose)** Anything else is needed? **(Choose)** (Conscious REM • Tapas Acupressure Technique (TAT<sup>®</sup>) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

## 2. Assuming responsibility for the negative we gave

In every relationship there is a need to balance what we give and what we take. When the balance is broken, a need to compensate arises whether for beneficial or for harmful things. The purpose of this exercise is that the client assumes responsibility for the negative he/she gave in a relationship.

### Instructions:

- Ask: “With whom do you need to do this exercise? To whom have you given something negative?” **(Choose)** We need someone else?
  - (Client) visualizes the person he/she gave something negative, placing him/her at an appropriate distance.
  - Ask: “Where do you think this negative burden is stored? Say: “In a symbolic way, imagine or visualize the negative you gave in that relationship. You can imagine it in the other person’s body or in any other area.” Allow client to describe how and where it is.
  - (Client) imagines or visualizes this negative load coming back lovingly towards him/her. (Client) takes it back and feels complete, responsible and humble. He/she tells the person involved: *“I gave you all this and now I want to assume my responsibility. I do not want to be in debt with you, so I take it back. I assume my responsibility and leave you yours. Now we can be in peace.”*
  - (Client) imagines or visualizes how both are complete, feel free and in peace.
-

- Ask client how he/she feels. If he/she is uncomfortable with this burden, it can be transformed creatively into a symbol of responsibility that is adequate for client's current situation. A color can be added, its shape and size can be changed and it can be placed in another part of client's body. Any change is valid and possible. You can give client some ideas, **(Choose)** what client needs. **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** (client) needs to compensate the person involved for the harm he/she caused? Ask: "In what positive way could you compensate \_\_\_\_\_ (identified person) for the harm you caused?" **(Choose)** Anything else is needed? Ask (client) to create a symbol representing the positive compensation. (Client) imagines or visualizes him/herself giving this positive symbol to the person involved. If it is a current relationship client wants to keep, he/she thinks of a positive action that represents compensation. It can be a gift, a dinner invitation, being very affectionate for some time, etc. **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

### 3. Accepting the other as he/she is

In every relationship there is a need to balance what we give and what we take. To have a relationship and be nurtured by it, we need to accept the other as he/she is. The purpose of this exercise is to accept and take the other as he/she is.

#### Instructions:

- Ask: “With whom do you need this exercise?” **(Choose)** We need someone else?
- (Client) visualizes this person.
- (Client) says: *“I accept you and take you as you are. I refrain from wanting to change you. I agree with who you are and what you give me. I take it and it is enough. The rest of my needs, I satisfy on my own.”* **(Choose)** This needs to be repeated? Generally it is repeated until client says it from his/her heart.
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

### 4. Being accepted as we are

In every relationship there is a need to balance what we give and what we take. To have a relationship and nurture the other, he/she needs to accept us as we are. The purpose of this exercise is to be accepted and taken by the other as we are.

**Instructions:**

- Ask: “With whom do you need this exercise?” **(Choose)** We need someone else?
- (Client) visualizes this person.
- Proxy the person with whom (Client) needs this exercise and say: *“I accept you and take you as you are. I refrain from wanting to change you. I agree with who you are and what you give me. I take it and it is enough. The rest of my needs, I satisfy on my own.”* **(Choose)** This needs to be repeated? Generally it is repeated until client feels it in his/her heart.
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

**5. Creating a positive loyalty to have a balanced relationship**

In every relationship there is a need to balance what we give and what we take. However, being loyal to the family system is far more important than having a balanced relationship. So if the family pattern is to have unbalanced relationships, we are loyal by repeating it. In this exercise, a new positive loyalty is created in order to have a balanced relationship and still feel we belong to the system.

**Instructions:**

- Ask: “With whom do you need this exercise?” **(Choose)** We need someone else?

- (Client) imagines or visualizes him/herself facing the person with whom he/she wants a balanced relationship.
- (Client) imagines his/her parents, grandparents, great grandparents, great great grandparents (as many generations as he/she wants) standing behind him/her.
- (Client) imagines all his/her ancestors look at him/her with great love and listens to them say (proxy all the ancestors):  
*“We like it that you are with \_\_\_\_\_ in a relationship where both of you give and take with balance. We like it that you integrate this new way of being in the world. It makes us happy that you are free from the patterns we have carried for many generations. Even if we did it differently, we are pleased that you do it as it suits you and that you achieve what you most desire. You honor us by having balanced relationships, where you give and take in a way that nurtures and benefits you and your partner. From here, we support you with our love and blessings.”*
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

#### n. **Abused children**

Many children have been abused (psychologically, physically or sexually) by their parents, intentionally or due to negligence. In order to heal, they need to accept that this is part of their history



and allow their parents to assume their responsibility. According to Bert Hellinger, if children forgive their parents, besides the abuse they suffered, they will carry their parents' responsibility for their conduct. This is why children must not forgive their parents. When children forgive their parents, an arrogant posture is implied where children are placed above them, carrying all responsibility. The purpose of this exercise is for abusive parents to assume their responsibility, and for abused children to express their sorrow and be free from guilt.

**Instructions:**

- Ask: "Were you abused by your parents? Have you abused your children or someone else?" **(Choose)** We need more details? **(Choose)** This information is complete?
- (Client) plays the corresponding role and you play the other.
- The abused child tells his/her (father • mother • both): *"Dear mother/father, if this is my fate, I accept it. It was ruthless and it isn't my role to forgive you. You will have to carry the burden."* The child must repeat this until it comes from the heart with a calm and peaceful voice. **(Choose)** This is complete?
- The abusive parent tells the child: *"I assume my responsibility. Only I will have to carry the burden. I free you from all weight. You are an innocent child."* The parent must repeat this until it comes from the heart with a calm and peaceful voice. **(Choose)** This is complete?

- **(Choose)** Anything else is needed? **(Choose)** We need (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

## **o. Victims and perpetrators**

### **1. Incest**

According to what is taught in Family Constellations, incest sometimes occurs because a child takes the place of his/her father or mother's partner when the latter is absent or unavailable. Once the child can reconnect to the love he/she feels for his/her mother or father, he/she realizes this was the reason why incest happened. Because of the love for his/her system, the child had no other choice. This makes him/her feel valuable because it connects him/her to his/her innocence and positive qualities. The purpose of this exercise is to heal the child and to lead the mother, father, partner or the abusive family member to assume their responsibility.

#### **Instructions:**

- Ask: "With whom do you need this exercise?" **(Choose)** We need more details? In this exercise, we need to have some information so we can define what role client needs to play. He/she can be the "witness" if the victim or perpetrator is close

to him/her; client can be the perpetrator, the victim or the victim's parent. It is very important that you remain unbiased and ask for the minimum information. Remember that the only purpose of this exercise is to heal the client, so ask the questions lovingly.

- (Client) imagines, visualizes or uses “pacmans”. It is most likely that you will need the father, mother, son or daughter and the perpetrator to be represented.
- (Client) plays his/her role and you play the other(s).
- The parent that **did not** commit incest tells the child: *“I am sorry, I handed you over to (father / mother / family member). But I didn't know. On my behalf, you are free from now on. I give you the protection you need and I take my place again (as a woman and mother /as a man and father).”*
- The abusive parent or family member tells the child: *“I used you. I am sorry. Now I move away from you. I let you go and I assume my guilt. You are innocent.”*
- The child tells the parent or family member who abused him/her: *“I leave you with (mother / father), that is your place. I am nothing but the son/daughter.”*
- The child tells the parent or family member who did not abuse him/her: *“I loved you and did it for you because of this love, but now I move away from you.”*
- **(Choose)** Anything else is needed? **(Choose)** Some statements need to be repeated? **(Choose)** Which one(s)?

- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

## 2. **Recuperating the victim's power before the perpetrator**

In order to stop playing this role, the victim must recuperate his/her power before the perpetrator. The purpose of this exercise is to equate the force between perpetrator and victim.

### **Instructions:**

- Tell client: "It may be a very important event in your life or something you hardly remember." Ask: "Has anyone harmed you or have you harmed anyone? With whom do you imagine you need this exercise? Who was the victim and who was the perpetrator?" **(Choose)** We need details? In this exercise, we need to have some information so we can define what role client needs to play. He/she can be the "witness" if the victim or perpetrator is close to him/her; client can be the perpetrator, the victim or the victim's parent. It is very important that you remain unbiased and ask for the minimum information. Remember that the only purpose of this exercise is to heal the client, so ask the questions lovingly.
- (Client) imagines, visualizes or uses "pacmans". The victim is placed facing the perpetrator making eye contact.
- (Client) plays his/her role and you play the other.

- The victim tells the perpetrator: *“I also wanted it.”* In the beginning, this statement may seem contradictory and it may be hard to repeat; however, it has been used successfully many times. The victim, after saying it a few times, recuperates the power that the perpetrator had over him/her, since he/she connects to a higher and wider level of conscience where he/she can find the meaning of what happened. The victim repeats the statement until he/she can look at the perpetrator in the eye without fear.
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- The victim tells the perpetrator: *“I now give up vengeance and leave you the responsibility. Only you will have to assume the consequences.”* **(Choose)** This needs to be repeated?
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

### **3. The perpetrator takes on his/her responsibility**

Many times the victim's or the perpetrator's family carry his/her responsibility. The purpose of this exercise is that the perpetrator takes on his/her responsibility and the consequences of his/her acts, and that the victim is free from them.

**Instructions:**

- Tell client: “It may be a very important event in your life or something you hardly remember.” Ask: “Has anyone harmed you or have you harmed anyone? With whom do you think we need this exercise? Who was the victim and who was the perpetrator?” **(Choose)** We need details? In this exercise, we need to have some information so we can define what role client needs to play. He/she can be the “witness” if the victim or perpetrator is close to him/her; client can be the perpetrator, the victim or the victim’s parent. It is very important that you remain unbiased and ask for the minimum information. Remember that the only purpose of this exercise is to heal the client, so ask the questions lovingly.
- (Client) imagines, visualizes or uses “pacmans”. The victim is placed facing the perpetrator, making eye contact.
- (Client) plays his/her role and you play the other.
- The perpetrator tells the victim: *“I am sorry. I assume responsibility for all the consequences of my actions. I let you go peacefully”*. **(Choose)** This needs to be repeated?
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

#### **4. Integrating the system's victims and perpetrators**

In every family system there are victims and perpetrators; therefore, these forces are also present in us. If we are aware of them and we integrate and accept them, we can use them to heal. We can only find peace when these two forces are in peace within us. The purpose of this exercise is to include and integrate these two "postures" or forces within ourselves.

##### **Instructions:**

- **(Choose)** Which exercise is needed? (1-3)
  1. (Client) picks a color for the perpetrators (all who have harmed him/her or someone in his/her system) and another color for the victims (those whom client harmed or someone else in his/her system harmed). (Client) inhales the color that represents the perpetrators, exhales, and integrates the color in all his/her body. Now (client) inhales the color representing the victims, exhales, and integrates it in all his/her body. (Client) feels, imagines and visualizes how both colors integrate, mingle and are in peace. Go to the Violence Cycles Consciousness Transformation (page 154) if you need more details on how to do the exercise.
  2. Stand behind client and place your right hand on his/her back. You are now representing the perpetrators in the client's system. (Client) imagines and feels how this energy penetrates his/her body and receives it, integrates it and gives it a special place in his/her heart. When this is complete, put your left hand on client's back, representing

the victims. (Client) imagines and feels how this energy penetrates his/her body and integrates it, giving it a special place in his/her heart. All the attention is focused in his/her heart and in the perpetrator's and victim's energy. Both energies mingle and balance. Now they are in peace, neither is stronger than the other, they both vibrate in harmony.

3. (Client) visualizes or imagines someone who represents the victims and someone who represents the perpetrators. They make visual contact and the perpetrator tells the victim: *"I am sorry"*, bows and honors him/her. The victim lies down symbolizing death. The perpetrator lies down next to the victim. They observe each other peacefully while they remain laying next to each other. After a while they close their eyes and rest peacefully.

- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

**p. Alignment with life**

When we are attracted to the dead, death or a specific person who died, we have no energy to go towards life or towards life enhancing things. The purpose of this exercise is to guide the client (or the member of his/her family who needs it) towards life.



**Instructions:**

- **(Choose)** Who needs this exercise? (client • other).
- Guide (client) (or client representing the person who needs this exercise) and say: *“Close your eyes and very slowly find your center. Far away you can see the dead, death or that which attracts you and makes you feel distant from life. Little by little approach them. Once you are there, stay by their side. Wait until you receive something from them, whatever it is. You can receive all that they’ve got for you, receive it inside you until you feel complete and satisfied. When you feel ready, you can return. Come back from the dead to the living. Take your time and come back to your center. When you feel ready, open your eyes.”*
- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

**q. Letting go of a dead family member**

When someone we love dies, a part of us wants to follow and be with him/her. We can also feel guilty for not having “gone” with him/her, for what we have or what we enjoy. It may be that we are angry because of our loss. The purpose of this exercise is for those who are alive to release their guilt and stop fighting against death. It requires a humble and respectful posture. It must be done

over and over again until the statements are repeated with total awareness that we can't control or have any power over death.

**Instructions:**

- Ask: "Did someone in your family system die who you feel is calling or pulling you? Is there someone who died (family or not) whom you miss a lot? **(Choose)** Who needs this exercise (client • other)?"
- (Client) (or client proxying the person who needs this exercise) tells the dead person: "*You are my \_\_\_\_\_ (the person with whom the exercise is being done) AND YOU ARE DEAD. I respect you and I give you a place in my heart. I bow before your fate, whatever it is, and I assume my own fate, as it comes. I accept that you are dead and that I AM ALIVE. So it is.*"
- **(Choose)** This needs to be repeated?
- (Client) imagines or visualizes him/herself facing death. Ask: "How do you see it?" (allow client to describe death as he/she imagines it).
- (Client) tells death with respect and humbleness: "*I honor you.*" **(Choose)** This needs to be repeated?
- Proxy the dead person and say: "*I see you with love if you continue in life and you are happy. My fate is different from yours. I am dead and you are alive. Please honor me by remaining in life and enjoying it.*" **(Choose)** This needs to be repeated?

- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

**r. The system's secrets**

Secrets are kept because generally they are embarrassing and represent a weight or burden for the family system's members. The purpose of this exercise is to free the client from the weight or burden of a secret.

**Instructions:**

- Guide (client) with a soft and deep voice: *“Close your eyes, breathe deeply and relax. You are now going to travel to the place where your eldest and wisest ancestors live. Maybe they are in the woods or in a log cabin. You can choose the place you desire. They are all sitting around a fire. You approach them slowly, you see them and listen to them. You ask them humbly and with great respect if there is a secret you need to know in order to heal yourself. You observe and listen to what they transmit to you. It is possible that you receive this information unconsciously. You might imagine or see it as a light, a sign, a sensation or a word. Anything is fine, it is what you need from your ancestors to be healed. Take the information they give you, bow and repeat the following: with this, I have enough, I respect it and accept it without judgment.*

*I am only the little one. I leave the responsibility To Whom It May Concern. Now I am in peace.”*

- **(Choose)** We need another exercise (Conscious REM • Tapas Acupressure Technique (TAT®) • Emotional Freedom Technique (EFT) • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

### s. **Addiction to gambling or losing money**

When in a family system there have been difficult situations where possessions or lives have been lost, the descendants (even if they're not aware of this information) can have a non-coherent pattern where they lose all their assets due to burglary, wrong decisions, business failure, gambling, etc. The purpose of this exercise is to free the descendants from this pattern.

#### **Instructions:**

- (Client) says: *“I would rather lose my money than my life”*.
- **(Choose)** To whom (client) needs to say this statement (father • mother • all the ancestors • someone from the list in the Including the Excluded Consciousness Transformation, letter A page 17)?
- (Client) imagines, visualizes or uses “pacmans” and places the member to whom he/she is being loyal by losing money or assets.

- (Client) repeats, *“I would rather lose my money than my life”* out loud until he/she feels that the ancestor who is listening is annoyed. **(Choose)** This is complete?
- Proxy the ancestor and say: *“You can have and keep your money and your life. You honor me by having possessions, money and abundance and by staying in life.”* **(Choose)** This needs to be repeated?
- (Client) repeats: *“I would rather lose my money than my life”*
- (Client) states; *“I have money and stay in life I can have both in spite of what happens in the family system”*.

#### t. **Bulimia**

A person suffering from bulimia will eat excessively and then vomit. It is like going from one extreme to the other; we take a lot and then reject it totally. According to the Family Constellations theory, this happens when, to be loyal to one parent, we *take*, and to be loyal to the other, we *reject*. With this conduct we are being loyal to both our parents. The purpose of this exercise is to try to find peace with the parent we are being loyal to by “rejecting”. By doing so, we will have both parents’ permission to “take”, and can do it moderately. This exercise is effective for any type of addiction or conduct in which we act excessively: drinking, doing, eating, working, and then act in the opposite way.

**Instructions:**

- Ask: “Who has the negative conduct?” **(Choose)** Who needs this exercise? This is the child in this exercise. Generally it is for the client but it could be for the client’s son/daughter.
- (Client) plays the corresponding role and you proxy the others.
- Ask: “Whose permission do you need to be able to take?” **(Choose)** (father • mother • both)?
- Using imagination or “pacmans”, (client) places the (father • mother) from whom he/she needs permission to take; then (client) places the other parent as a witness, and the son/daughter who is addicted.
- The son/daughter says (out loud): “*(Mother/father), from you I take with pleasure. By your side, I like to take and I do it caring lovingly for myself.*” **(Choose)** This is complete?
- The parent from whom client needs permission to take says: “*You may take what you need. There will always be more. It pleases me that you take only what benefits you. You can listen to yourself and when you feel it is enough, you can stop.*” **(Choose)** This is complete?
- **(Choose)** We need another exercise (Conscious REM • TAT®
  - EFT • Tapping on Energy Centers • other)?
- **(Choose)** This exercise is complete?

## u. Anorexia

A person suffering from anorexia consumes him/herself to death. This non coherent pattern generally appears because when we're infants, we feel or perceive that our mother or father will leave; therefore we can disappear and leave instead of them and they will stay. This exercise is effective for any addiction in which we minimize or sacrifice ourselves, disappear, or move aside for another person's sake. The purpose of this exercise is that the client is aware that he/she can make his/her mother or father happier by taking care of life.

### Instructions:

- Ask: "Who has the "disappearance" conduct?" **(Choose)** Who needs this exercise? This is the child in this exercise. Generally, it is for the client but it can be for his/her child. (Client) plays the corresponding role and you play the others.
- **(Choose)** Instead of whom is (client) disappearing (father • mother • both)?
- (Client) imagines or places "pacmans" to represent the father/mother for whom the child wants to "disappear", then (client) places the other parent as a witness, and the child.
- The child says (out loud): "*Mother/Father, I'd rather disappear before you do.*" **(Choose)** This is complete? Generally the child feels that his/her parent isn't happy to hear this.

- The father/mother for whom the child is disappearing says: *“I want you to remain in life. You can’t disappear instead of me.”* **(Choose)** This is complete?
- The child tells his/her father/mother: *“Mother/Father, now I remain in life and take it with pleasure. Now I nurture myself from all the good things there are here for me. Now I appreciate what I have. In this way I really honor you.”* This is complete? Generally the child feels that his/her parent is happy to hear this.

#### v. **Destructive conducts (alcoholism and drug addiction)**

The cause of destructive conducts, as in the case of addiction to alcohol or drugs, is generally that the client hasn’t been able to take his/her mother or father. The purpose of this exercise is that the client (or family member who has the destructive conduct) can take his/her father with his/her mother’s permission and vice versa.

#### **Instructions:**

- Ask: “Who has the destructive conduct?” **(Choose)** Who needs this exercise? This is the child in this exercise. Generally it is for the client but it can be for his/her child.
- (Client) plays the corresponding role and you play the others.
- (Client) imagines or uses “pacmans” to represent both parents facing the child.



- The child tells his/her mother (out loud): *“Mother, I need my father.”* **(Choose)** This needs to be repeated?
- The child tells his/her father (out loud): *“Father, now I take you and I give you a place; by doing so, I let go of my (addiction • destructive conduct).”* **(Choose)** This needs to be repeated?
- The mother tells her child: *“He is your father and it is fine for you to take him. Now I accept this.”* **(Choose)** This needs to be repeated?
- The child tells his/her father: *“Father, I need my mother.”* **(Choose)** This needs to be repeated?
- The child tells his/her mother (out loud): *“Mother, now I take you and I give you a place; by doing so, I let go of my (addiction • destructive conduct).”* **(Choose)** This needs to be repeated?
- The father tells his child: *“She is your mother and it is fine for you to take her. Now I accept this.”* **(Choose)** This needs to be repeated?
- **(Choose)** We need another exercise (Conscious REM • TAT® • EFT • Tapping on Energy Centers • other)? **(Choose)** This is complete?

## w. Adoption

When a couple can't have children and adopts a child, frequently they place themselves in the place of the biological parents and occupy a position that doesn't belong to them. What happens in this case is that the adopted child directs the abandonment

feelings he/she has for his/her biological parents towards his/her adoptive parents. This is a harmful situation for all of those involved. The ideal situation is that the child has as much information as possible about his/her biological parents. The adoptive parents must accept that it was their fate not to have children and, that if they have the privilege of raising and caring for a child, it is because his/her biological parents passed him/her on to them. In many Family Constellations it is observed that when a child is adopted, the couple separates, divorces or ends up emotionally apart. The purpose of this exercise is to create order in the family system for the adopted child, adoptive parents and biological parents.

**Instructions:**

- Ask: “Are you adopted, have you adopted a child or have you given a child for adoption?” **(Choose)** Need more details to define the situation? This exercise can also be for someone very close like the client’s son or daughter.
- (Client) visualizes, imagines or uses “pacmans” to represent the biological parents, the adoptive parents and the adopted child. (Client) plays the corresponding role and you play the rest.
- The adopted child faces his/her biological parents, while his/her adoptive parents stand behind him/her. He/she tells his/her biological parents: *“You didn’t want me. I respect you as my parents. I take the life you gave me and keep it with respect. Now, I leave you to go with my new parents”*.

- The biological parents tell the child: *“We are very sorry. We lost you. We bid you farewell with love so you can now leave with your new parents. From beyond, we will accompany you with love. If you need us, we are here”*.
- The child turns around and faces his/her new, adoptive parents. The adoptive parents tell the biological parents: *“Because you couldn’t have him/her, we can have him/her. Thank you.”* They say this with appreciation, thankfulness and respect. The more they honor and respect the biological parents, the easier the situation will be for their adopted child.
- **(Choose)** This needs to be repeated? **(Choose)** This needs to be repeated?
- **(Choose)** This is complete?

#### **x. Visualization to include the excluded and release the identification**

When a member of the system is excluded, another member identifies with him/her in order to give the excluded member a place in the family system. The purpose of this exercise is to include all of the system’s members and to release the identification. This is a very deep exercise and you will need at least thirty minutes to complete it. If you do not have enough time, you can use the short version in “y”.

#### **Instructions:**

You need to read the following text very slowly and with a deep voice. Give the client’s unconscious mind time to do what is requested. With

this exercise, we want the client to access very low (delta or theta) brain waves to attain a deep and unconscious healing.

*“Choose the most comfortable position. You may want to lie down or be seated, and you can close your eyes, whatever is more comfortable for you. Fine, this is just fine. You can change the words I say so they suit your needs. Every time you breathe in, feel how you are going into yourself, breathe out and again, breathe in going even deeper into yourself. You will probably feel that every time you breathe in, you feel more connected to your body, to your heart...when you connect to your heart, you are immediately connecting with all the information, all the wisdom of your family system.*

*While you keep breathing in and out, you can admire how clearly you can perceive your body, your heart and all the information regarding your family system...feel, observe and listen to all your family system’s information. During this exercise, you can place yourself at the distance you prefer; maybe you want to imagine and see things far away, as if you were watching a movie, maybe you want to see them as if you were on a train and you are looking out the window at the landscape. This exercise is for you and you can change everything you need to get the best results.*

*You may be surprised, because it is so quick and easy for you to become aware of your system’s members. Be aware of all the information there is in this data base, it is your data base, you can access it freely.*

*Now, you will be able to give every member in your system a place, and you will see, imagine and visualize how this slight internal movement generates a huge movement in your entire family system. This brings great healing for all of those involved.*

*Now you can be aware of your siblings...be aware of your parents...be aware of your parents' siblings...be aware of your grandparents on your mother's side...be aware of your grandparents on your father's side. Give each and every one their place, bow respectfully before them; they are happy to be honored and want you to do something really good with your life, and to continue passing life on so that it keeps on flowing. You can pass life on through your children or through your good deeds. You can do something really good with all this positive energy which comes to you from your ancestors.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now you can go even farther in your system's history, and with the purest and highest intention, give all of those who suffered a difficult fate a place in the system. At this time, you do not need to know their story...just honor them, they already paid the price with their pain, you do not need to suffer for them, you can be filled with a great love for them, give them a very special place in your heart, see them as those members who have paid a high price, and now you, and the rest of the family system's members, can live more freely. The price was paid, you can be thankful, as if you were thanking them for a lovely present;*

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*fill yourself with love, and send them this love. Now you can imagine, see and feel how they send you their love and blessings. Bow before them and their fate. Your fate is different from theirs, and this is their desire too.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now you can go a step deeper in this exercise, you will be able to include all of those people who may not be family but belong to your system. Whether you are aware of this information or not, it is stored in your family system's conscience, so now, you can have access to it for you and your system to be healed. You are surprised to see how easily those people who belong to the system are being included. Some are the former partners of a family member, others are people who made room for family members, and others are people whose disgrace became an advantage for a family member. All of them are integrated and take the place that belongs to them, and they are honored by you and by all of your other family members.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now the victims of the family members are included and integrated. Maybe some member harmed or murdered someone. All these victims are included; all the family members honor them and give them their corresponding place in the system. The member of the family system who was the perpetrator pays particular homage to the victims. It is*

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*his/her responsibility, and only this member must carry this burden. Now, nobody needs to represent these victims, they now have a dignified place in the system.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now the perpetrators are included and integrated; all those people who harmed or murdered a member of the family. The perpetrators assume their responsibility and the first thing they do is honor their victims. Visualize, imagine and feel how they bow and feel sorry for what happened. It was their fate and they will have to carry the burden. Now the perpetrators no longer represent a threat, and all of the family members give them their corresponding place, next to the victims.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now all the members of your family system are included. You can see, feel, and imagine them, you can hear them. You can add the details you need for your healing.*

*Now you will be able to discover if there is still an identification that must be released.*

*Bring the Great Soul next to you, she/he is the one who knows what happens in every family system and she/he will help you make this discovery. You can imagine her/him as a light or as a wise being. Any form you want to give her/him is perfect because you are the one who chooses it. Allow her/him to guide you and show you any identification that you need to clear.*

*Now you can see or imagine yourself facing the family member you have been identifying with. Maybe it is someone who was very close to you. Maybe it is someone you never met. It is possible that you only see a shadow. Everything is fine, every picture is acceptable. Now you are ready to release the identification.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now you can accept that you and that person are unique and different. In spite of the love you feel for that person, you can't take his/her place or carry his/her burden. You probably feel grief because you can't do it, but now you are able to accept and understand. Each one has his/her own fate. Yours is different. Now that you understand it, you give him/her back his/her burden, and I suppose you feel happy when you realize how relieved the other person feels. In this moment you can feel humble and filled with love. With these sensations, honor the person, give him/her his/her place and listen to him/her say: "Now you are free to follow your own fate, which is different from mine; I give you*



*my love and my blessings, do something very good and unique with your life.”*

*You are now free, and you can do it.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*It is very comforting and positive to know that our system can function in healthy ways and that all solutions can be found. And I wonder if you are curious as you realize how complete and peaceful you feel. I do not know when you will perceive all of these changes, maybe immediately, or maybe in a couple of hours. Your body knows exactly how much time you need to assimilate this new systemic order.*

*Take a few minutes to love and acknowledge yourself, and to honor, love and acknowledge all of your family system’s members. Now take a minute or two to relax before you come back here and now.”*

#### **y. Visualization to include the excluded and release the identification (short version)**

When a member of the system is excluded, another member identifies with him/her in order to give the excluded member a place in the family system. The purpose of this exercise is to include all of the system’s members and to free the identification. This is a very deep exercise and you will need at least fifteen minutes to complete it.

#### **Instructions:**

- **(Choose)** With whom is (client) feeling identified? If client doesn't know, go to the list in the Including the Excluded Consciousness Transformation (letter "A", page 17).
- **(Choose)** Which letter do we need (a - c) for this exercise (look below).
- With a very slow and deep voice, read the following and add the section needed (a, b or c). Give the client's unconscious mind time to do what is needed. With this exercise, we want the client to access very low (delta or theta) brain waves to attain a deep and unconscious healing.

*"Choose the most comfortable position for you. You may want to lie down or be seated, and you can close your eyes, whatever is more comfortable for you. Fine, this is just fine. You can change the words I say so they suit your needs. Every time you breathe in, you feel how you are going into yourself, breathe out and again, breathe in going even deeper into yourself. You will probably feel that every time you breathe in you feel more connected to your body, to your heart...when you connect to your heart, you are immediately connecting with all the information, all the wisdom of your family system.*

*While you keep breathing in and out, you can admire how clearly you can perceive your body, your heart and all the information regarding your family system...feel, observe and listen to all your family system's information. During this exercise, you can place yourself at the distance you prefer, maybe you want to imagine and see things far away, as if you were watching a movie, maybe you want to see them*

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*as if you were on a train and you are looking out the window at the landscape. This exercise is for you and you may change everything you need to get the best results.*

*You may be surprised, because it is quick and easy for you to become aware of your system's members. Be aware of all the information there is in this data base, it is your data base, you can access it freely.*

*Now, you will be able to give \_\_\_\_\_ (excluded member) a place in your system and you will see, imagine and visualize, how this slight internal movement generates a huge movement in all your family system...this brings great healing for all of those people involved.*

*Now, you can become aware of \_\_\_\_\_ (excluded member). Give \_\_\_\_\_ (excluded member) his/her place, imagine and visualize him/her occupying his/her corresponding place in your family system. Now you can bow respectfully before him/her. \_\_\_\_\_ (excluded member) is happy to be honored and wants you to do something really good with your life, and to continue passing life on so it keeps flowing. You can pass on life through your children or through your good deeds. You can do something really good with all this positive energy which comes to you from your ancestor.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

**a. If the excluded member had a difficult fate:**

*If \_\_\_\_\_ (excluded member) suffered a difficult fate, had a life full of pain, even if you do not know his/her story, just honor him/her, he/she has paid the price with his/her grief, you do not need to suffer for him/her. You can be filled with a great love for \_\_\_\_\_(excluded member), give him/her a very special place in your heart, see him/her as a member who has paid a high price, and now you and the rest of your family system's members can live more freely. The price was paid, you can be as thankful as if you were thanking him/her for a lovely present; fill yourself with love and send him/her this love.*

*Now you can imagine, see and feel how he/she sends you his/her love and blessings. Bow before him/her and his/her fate. Your fate is different from his/hers, and this is his/her desire too.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

**b. If the excluded member was a victim:**

*If \_\_\_\_\_(excluded member) was a victim who was harmed or murdered, then it is necessary that all the family members include and honor him/her and give him/her his/her corresponding place. The perpetrator pays particular homage to the victim. It is his/her responsibility and only this member must carry this burden. Now, nobody has to represent the victim, he/she now has a dignified place in the system.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

**c. *If the excluded member was a perpetrator:***

*If \_\_\_\_\_ (excluded member) was a perpetrator who harmed or murdered someone, you can realize that he/she assumes his/her responsibility and the first thing he/she does is honor his/her victim(s). Visualize, imagine and feel how he/she bows and feels sorry for what happened. It was his/her fate and he/she will have to carry the burden. Now the perpetrator doesn't represent a threat and all of the family members give him/her his/her corresponding place, next to the victim.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*Now, \_\_\_\_\_ (excluded member) is included. You can see, feel and imagine him/her, you can hear him/her. You can add all the details you need for your healing. Now you can accept that you and \_\_\_\_\_ (excluded member) are unique and different people. The difference between you is surprising. In spite of the love you feel for him/her, you can't take his/her place or carry his/her burden. You probably feel grief because you can't do it, but now you are able to accept and understand. Each one has his/her own fate. Yours is different. Now that you understand it, you give him/her back his/her burden, and I suppose you feel happy when you realize how relieved he/she feels. In this moment you can feel humble and filled with love. With these sensations, honor \_\_\_\_\_ (excluded member), give*

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*him/her his/her place and listen to him/her say: "Now you are free to follow your own fate, which is different from mine; I give you my love and my blessings, do something very good and unique with your life." You are now free, and you can do it.*

*And you can feel surprised by how well you are doing this, how well you are feeling, and how easy it is to heal your family system.*

*It is very comforting and positive to know that our system can function in healthy ways and that all solutions can be found. And I wonder if you are curious as you realize how complete and peaceful you feel. I do not know when you will appreciate all of these changes, maybe immediately, or maybe in a couple of hours. Your body knows exactly how much time you need to assimilate this new systemic order.*

*Take a few minutes to love and acknowledge yourself, and to honor, love and acknowledge all of your family system's members. Now take a minute or two to relax before you come back here and now."*

## **z. Accelerated processing techniques**

### **1. Conscious REM (Rapid Eye Movement)**

The objective of this exercise is to help you process information and emotions by connecting the two hemispheres of your brain. Every night while you sleep you have eye movements that occur naturally and that help you digest and integrate what you experienced during the day. However, when a traumatic event occurs, this movement is insufficient and issues are left unresolved. By moving your eyes consciously with the intention of

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processing what was left pending, you can help the process move along more quickly. Imagine a vertical line that divides your head down the middle. Every time your gaze crosses this line, you are connecting one hemisphere to the other. You can move your eyes horizontally, forming a continuous figure eight, or diagonally. The important thing is to cross the line with a slow movement of the eyes while you think about what you want to integrate or dissolve.

**Instructions:**

- **Choose (1-3)** from this list what you want dissolve.
  1. A negative statement from the transformation session you held.
  2. A problem you are having.
  3. An uncomfortable emotion.
- Move your eyes from right to left slowly, breathing deeply as you think about what you need to dissolve. It may help to fix your gaze on two points (two of the corners on the ceiling, two objects on the opposite sides of the room, etc.). Do this until you feel it has been long enough.
- **Choose (1-3)** from this list what you want integrate.
  1. A positive statement from the transformation session you held.
  2. Something you want.
  3. A magnetic intention.

- Move your eyes from right to left slowly, breathing deeply as you think about what you need to integrate. It may help to fix your gaze on two points (two of the corners on the ceiling, two objects on the opposite sides of the room, etc.). Do this until you feel it has been long enough.

## 2. Tapas Acupressure Technique (TAT<sup>®</sup>)

This exercise was created by acupuncturist Tapas Fleming and has been successful in resolving emotional and allergy-related problems. The technique is easy to apply and the manual can be downloaded for free at [www.tatlife.com](http://www.tatlife.com).

### Instructions:

- **Choose (1-6)** what you want to work on now from this list.
  1. A negative statement from the transformation session you held.
  2. A problem you are having.
  3. An uncomfortable emotion.
  4. A situation with a person.
  5. A situation in your life that is bothering you.
  6. Other: What would you like to resolve right now?

### Doing the TAT<sup>®</sup> Pose

1. You are going to use three fingers on one hand: your thumb, ring finger and middle finger.
2. With one hand, lightly touch the tip of the thumb to the area 1/8-inch above the inner corner of your eye.



3. With the fourth finger (the ring finger) of the same hand, lightly touch the tip of the finger to the area 1/8-inch above the inner corner of the other eye.
4. Place the tip of the middle finger at the point midway between, and about 1/2 inch above, eyebrow level.
5. Now place your other hand on the back of your head, with the palm touching the head so that the thumb is resting at the base of the skull just above the hairline. The palm cradles the base of your skull.

If you are doing the TAT pose on someone else, place your little finger of the hand you place on the back of their head, along the hairline. Both hands should be resting gently without exerting any pressure.

- Do each step for about one minute or until you feel it's been long enough and the work has been done. This feeling of it being done may come as a gaze, the sensation of no longer being caught up in the problem, your attention starts to wander and your energy feels freed up, or you may simply feel that the situation has been resolved. For some people this can happen within just a few seconds.
- Steps (after each step you switch the position of your hands so that the front hand moves to the back and the hand from the back moves to the front, and vice versa):
  1. (The problem)= think about what you want to work on.
  2. Say out loud or think to yourself: *In spite of (the problem) I'm okay and can relax now.*

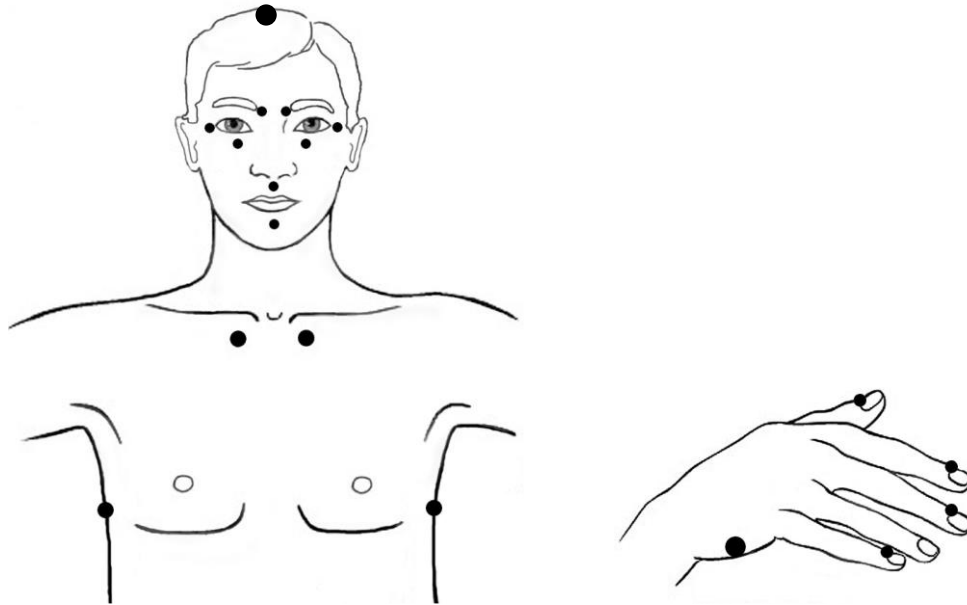
3. Say out loud or think to yourself: *All the places in my mind, body and life where this has been stored are healing now.*  
You may also say a prayer: *God (whatever name you use), thank you for healing all the places in my mind, body and life where this has been stored.*
4. Say out loud or think to yourself: *Whatever's left about this is healing now.*
5. Say out loud or think to yourself: *I choose* (whatever positive outcome you want related to this).
6. *Give thanks* (to God, Mother Nature, the Holy Spirit, Divine love, or whatever you choose) *for the healing received.*

### **3. Emotional Freedom Technique (EFT)**

This exercise combines elements of psychology and acupuncture. It is done by tapping lightly, stimulating the body's energy system to produce emotional balance. It consists of lightly tapping with the tips of your fingers on some meridian points on your body anywhere from 5 to 7 times while you focus on a "target". This "target" is thinking and/or saying out loud what you wish to dissolve or integrate. This exercise is very effective when you are able to hit on the appropriate target.

**Instructions:**

- **Choose (1-6)** from this list the “target” you wish to work on.
  1. A negative statement from the transformation session you held.
  2. A problem you are having.
  3. An uncomfortable emotion.
  4. A situation with a person.
  5. A situation in your life that is bothering you.
  6. Other: What would you like to resolve right now?
- Tap on the karate chop point (along the side of one hand) as you say: “*Even though I have/feel (whatever you have decided to work on), I deeply and completely love and accept myself.*”
- Do this three times.
- Tap on each point, repeating the statement of the problem.
- Do this again now by saying and/or thinking about what you desire or anything else that might have come up for you. Sometimes this exercise helps to make you aware of other related patterns. Keep doing the tapping until you feel at peace.

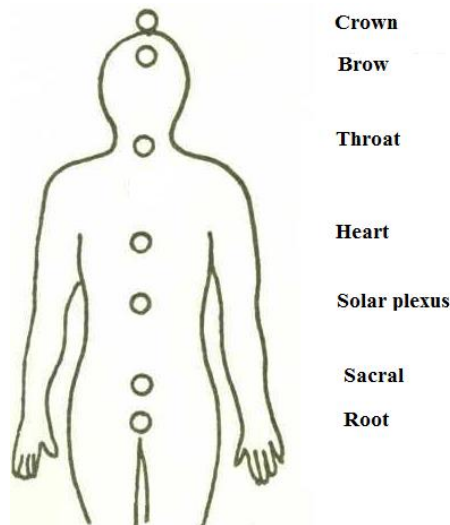


#### 4. Tapping on Energy Centers

This exercise combines elements of psychology and the knowledge of the energetic body. When you stimulate your energy centers with an intention, a transformation is produced. This is another tapping technique in which you stimulate the body's energy system to produce emotional balance. It consists of gently tapping with the tips of some of your fingers on your energy centers anywhere from 5 to 7 times while you focus on a "target". This "target" is thinking and/or saying out loud what you wish to dissolve or integrate. This exercise is very effective when you are able to hit on the appropriate target.

**Instructions:**

- **Choose (1-6)** from this list the “target” you wish to work on.
  1. A negative statement from the transformation session you held.
  2. A problem you are having.
  3. An uncomfortable emotion.
  4. A situation with a person.
  5. A situation in your life that is bothering you.
  6. Other: What would you like to resolve right now?
- Tap on your energy centers in whatever order you wish. You can repeat the same energy centers several times, depending on how you are feeling.
- Tap on each energy centers as you talk about the problem and/or whatever it is you desire, out loud.
- Sometimes this exercise helps to make you aware of other related patterns.
- Keep tapping until you feel a sense of peace.



# Appendix





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## Terminology Used in this Seminar

### **Constellation**

It is a group of symbols or people which represent the order (or disorder) which exists in a family system or organization.

### **Constellate**

The placing, in a determined space, of symbols (“pacmans”, dolls etc.) or persons in order to represent the members of a family system. It is also possible to choose symbols for the different parts of an organization, of a person’s family system or for any other topic which needs to be addressed (money, success, love, sexuality etc.)

### **Emotion Liberation Technique (EFT)**

A technique that combines element of acupuncture and psychology. It consists of tapping or soft touching, in which the human energetic system is stimulated to produce emotional balance. It consists of gently hitting with the tip of the fingers certain meridian points some 5 or 7 times while you “make a target”. A “target” is to think and say in loud voice the issue that needs to be dissolved or fuse. This exercise is very effective when the target is defined.

### **Internal images**

Mental pictures or representations. Their shape or form represents the client’s family system. As we place them in their rightful order, we can generate greater coherence.

### **Muscular verification**

It’s the natural reaction that the body uses to respond, it has access to the unconscious. This verification is done while completely awake, alert and conscious, concentrated in which is being asked. The force or relaxation of the muscles indicates the “**yes/off** “.

**ON** is the excessive flow of energy (being in resonance or a “yes”)

**OFF** is the weak flow of energy (lower the resonance or a “no”)

## **To honor**

To respect someone. To treat the person involved with dignity.

## **Pacmans**

Circular or square shapes which are used to represent the members of a system in a Constellation. The circles are used to represent women, and the squares represent men. They are of different sizes and colors; the cut out triangle represents the direction they are looking in.

## **Rapid Eye Movement (REM)**

Natural eye movement that occurs during our dreaming portion of our sleep, that helps digest and integrate what you live during the day. When traumatic events happen this movement is insufficient and there are unresolved matters. When you move your eyes in a conscious way, with the intention of processing whatever is pending, you can help recuperate what is missing.

## **Tapas Acupressure Technique®**

It is an exercise created by acupuncturist Tapas Fleming to solve emotional and allergic problems. It is very easy to apply and the manual can be downloaded free from [www.tatlif.com](http://www.tatlif.com).

## **To take**

Is to accept the other just as he/she is, unconditionally. To open up to and receive everything that comes to me from the other.