

# Pausing Before the Mystery

From Writings of  
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To stop before the mystery, I believe, is the most important source of strength for the therapist. We come to the boundary of death for example and know that we have no power over what's going on there and where it leads. Or the mystery of fate, about correlations/interrelations and ties, that someone takes over, without knowing, and is taken into services for something he doesn't understand. This also is a boundary and I stop before it.

This taking-oneself-back and stopping-at-the-boundary takes a lot of strength, especially in the beginning. The emptiness behind the mystery is difficult to tolerate. We search for explanations to ban the threat of the mystery. It is really strange, that someone, if he gets a diagnosis for his condition, often feels better, even if the diagnosis is wrong, because suddenly he has an explanation for something inexplicable. A lot of religion for example has the purpose to explain the inexplicable or to solve or comprehend a mystery, which really remains hidden and incomprehensible.

The position of stopping before the mystery is the most appropriate. Then something can flow towards us out of the honoring of the mystery.

A lot of solutions or words that come to me during the work, are given to me because I stop before the mystery. Because I remain composed in front of a boundary, something out of the dark comes to light, that helps: a next step, a solution, or whatever. I begin to set up a family constellation without knowing where it will go. I take the first step, then wait, come to a boundary, don't know how it will go on, and suddenly, like lightening, out of a position of pausing, I receive instructions on how to continue.

Often these instructions are so unexpected, that one is afraid, and sometimes they seem dangerous. If in that instance I wonder: 'Can I do this or not?' I question the mystery and it pulls back from me and I remain without strength.

This flabbergasting phenomena which sometimes occurs, has to do with the therapist not wanting to know. Out of the not-wanting-to-know and the willingness to face the mystery and its powers that he doesn't understand, he receives the courage and has the possibility to use it in a helpful way. This is an absolute opposite to the common image of psychotherapy and to psychotherapeutic education.