Transgenerational Therapy

To Break Free from ancestral memories

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"That which we do not bring to consciousness appears in our lives as fate"
Carl Jung

GENERAL INTRODUCTION

When we work with the client's family tree we can find a lot of information. **What is important in Biodecoding® is to identify the information that is related to the symptom.** It is easier to start with a precise problem (symptom, issue) and search within the family tree for the connections with it – rather than decoding the whole family tree with no precise starting point.

Signs we are dealing with a transgenerational memory

➢ The client's reaction is **disproportionate** to reality
➢ Situations experienced by the person are "**insane**"
➢ A problem **repeats from generation to generation**: "*my mother would also complain about this*".
➢ The client's **predicates**: "since I can remember", "always", and the **metaphoric expressions** s/he uses.
➢ A symptom that "**resists**"
➢ A **transgenerational feeling** (aka third feeling - seen in Level 1 Training). Ex: Droopy feeling: "You know what? I'm so happy"

The biological meaning

The biological purpose of repetition is:
➢ To give a second chance for resolving the problem. That's why as long as the conflict is not resolved, it comes back and even amplifies.
➢ To allow the ancestor to be heard and not be alone
➢ A solution of adaptation: Dark skin in Pied-noirs (Algerian-born French people).

## ANCESTORS AND OUR CONNECTIONS TO THEM

How to find out which ancestors we are connected to?

Order of birth

The order of birth is based on the rule of 3. If we take the symbol of creation:
- ➢ ONE is the masculine (the man)
- ➢ TWO is the feminine (the woman) – when we reach two we create the couple
- ➢ THREE is therefore the realization of the child – three being the number of creativity, the child being the greatest creation.

Within the woman's womb and following the basis of 3, there is the memory of all conceptions including miscarriages, abortions, still-borns. It's as if the third conception symbolizes "creation". The fourth child is connected with the first and everything starts over.

1	2	3
4	5	6
7	8	9
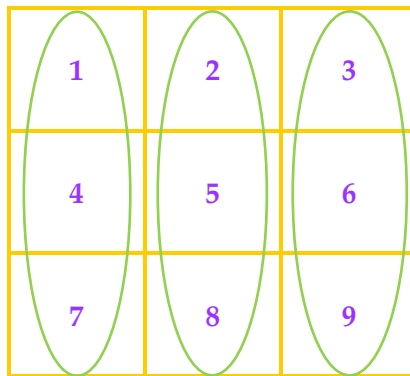
There is a liking, an affinity, and sometimes a resemblance between the first, fourth and seventh child. The same goes with the second, fifth and eighth child, etc.
What is true for **horizontal relationships** (siblings) is also verified at the level of **vertical relationships** (parents/children).
For example, within a family, if the father is the eldest and the mother the second, if they have two children then we witness the inclination of the father to favor the eldest and the mother to favor the second child.
Once again, this is not a set law but a tendency, an inclination. Children of a specific birth rank take on the programs of the parent, uncle or aunt of the same birth rank or the rank with whom it shares an affinity.

Experiment conducted by Marc Fréchet over several months
Mark Fréchet asked a farmer to mark at birth with a distinctive sign the fifth piglet of each litter. He then asked the farmer to breed the number 5 pigs between themselves and observe their descendents. He observed that the 5th piglets coming from their #5 piglets were always favored compared to the other piglets. They were the first fed, they received more milk than the others, they were the strongest and always favored by the mother. He conducted this experiment over ten times with over ten different couples, and he repeatedly verified this phenomenon (he chose the number 5 randomly and it has no significant meaning in his experience)

Names

Bearing the same name as a parent or an ancestor establishes an affinity.

Date of birth and/or conception

A date of birth or of conception close to the date of birth or date of the death of an ancestor establishes a connection.

COMMON CONFLICTS IN FAMILY TREES

Here is a list of the most common conflicts found within family trees.

- **Dishonor:** an ancestor commited a mistake or a wrongdoing which cast shame on the family – fear of judgement → thalamus (locking conflict seen in Level 1 Training)

- **Illegitimate child:** legitimacy issue in the descendants

- **Dramatic death:** can cause issues on the lung alveoli and/or red blood cells of descendants

- **Dangerous father**: can cause issues on the right breast, uterus, prostate, cerebellum.

- **Dangerous mother:** can cause issues in the digestive system, with food, the left breast and cerebellum.

- **Dangerous man:** can cause issues on the cervix, castration, problem with libido

- **Sexual conflicts (cheating, rape, incest):** can affect the reproductive system and skin.
    - **Sadomasochist/sexual**
    - **Sadomasochist/love**
    - **Sadomasochist/money**
    - **Crimes**
    - **Abandonment** (overweight)
    - **Traumatic separation** (skin, mucosa)
    - **Exiles** (kidney collecting tubules – water retention)
    - **Deception by our kin** (liver)
    - **Invisible family loyalty**, which consists of being loyal to the unconscious and implicit expectations of the clan.

DEATH

It's a subject that has always either fascinated or terrified the human being. Here we are going to focus on the after-effects of dramatic deaths. These dramatic deaths refer to unfair deaths such as death…

- of a child

- of a young adult

- Due to an accident

- Due to a crime / homicide

- Because of the war

It's because the dead ancestor has died **unfairly that grieving can't be done**. Therefore, suffering remains and the "package" is passed on. **Since the death of the loved one will be experienced differently by family members, there will be different survival solutions at play.**

The natural program is to die naturally of old age, after our parents and before our children. **If we had the guarantee of dying of old age, we would not be scared of death** and we would accept it as being part of the life process.

Conflicts from unfair death

A dramatic death will usually lead to one or several conflicts such as:

- **Collapse conflict** => kindney collecting tubules

- **Great loss conflict** => gonads

- **Abandonment conflict** => fatty tissue

- **Urgency conflict** => thyroid (hyperthyroidism). Because there are young adults dead in the lineage, the message passed on is that we can die young. It's as if we had little time in front of us therefore

it must be optimized. It can cause **hyperthyroidism** but also **hypothyroidism** because one wants to slow time down, to return to the past, or refuses the stages of life.

➢ **Vision of horror** => retina issue or paranoia (when negative vision): one must always envision the worst in order to avoid it or get ready for it.

➢ **Injustice conflict** => colon and BILIARY DUCTS

➢ **Conflict of the immortals** => to avenge the unfair deaths in the lineage, through risky behaviors or extreme sports I provoke death. CANCERS

➢ **Replacement parent or child** => The individual will carry all the weight of the dead ancestor's suffering. The person is like a living dead. PROTOCOL: I'M LIVING AT …%

➢ **Perfection conflict** => if the death is caused by an accident: belief that mistakes can be fatal. Issues with taking actions, fatigue, pain. PITUITARY, TENDON, CORTICO-ADRENAL GLAND

➢ **Fear of imminent death conflict** => lung alveoli and/or fear of dying disguised in fear of disease. Fear of death for my close ones. The person can also develop a fascination for what happens after death to make sense of death and repair the injustice caused by death. LARYNGEAL LYMPH NODES, RED BLOOD CELLS

➢ **Sadomasochistic love conflict** => love is suffering because those we love die. So the person experiences an impossible love or conflictual relationships to ensure an aspect of pain in love in order to be immunized against suffering.

➢ **Loss of meaning of life conflict =>** bone marrow. What's the point of living if it's to see our loved ones die? The person has an underlying **depression** and is in an unconscious **suicidal** state. He tries to fill up his life, to stay busy the best he can **until death comes**.

➢ **Separations felt as a loss =>** in the family story there are separations linked to death, therefore the message transmitted is SEPARATION = DEATH. The person experiences separation as if the other person were dead.

➢ **Reynaud syndrome =>** I want to hold on to the other one to prevent him/her from dying. It's as if I have touched death (it's cold).

➢ **Tinnitus =>** if the stress around silence is linked to death.

SYMBOLIC THERAPY

Symbolic therapy consists of structuring a symbolic act in order for the client to give the information to his brain to free the memory at the origin of the blockage.

The structuring of this act comes from your own personal creativity and "therapeutic intuition". One way to figure out if the symbolic act that you will propose to your client is pertinent is the client's reaction. If the client wants to do it, then it's appropriate. Otherwise you must adjust the symbolic act.

When you assign a symbolic act to your client, you give him/her a message acting on different levels:

- **It's you who heals yourself!** Because the act is done outside of the therapy session, the client alone with himself.

- **Have you really decided to change?** Because doing a symbolic act shows an engagement. If the person didn't succeed in doing his act, it indicates that there are **locking conflicts** to explore.

- **Trust your subconscious!** Because in the symbolic act we destabilize the conscious part by short-circuiting or bypassing it. By giving a symbolic act, the client will think about it and the unconscious stays connected with the work done during the session.

The symbolic act is based on the language and functioning of the automatic brain, the part that manages survival. Since the language of the automatic brain is symbolic, we are speaking the same language through the symbolic act.

> **We symbolize the problem and we heal it symbolically**
> It heals in reality because the brain does not differentiate real from virtual.

PROTOCOL	BREAKING FREE FROM A TRANSGENERATIONAL TRACK

1) Identify the ancestor at the origin of the problem and the people involved in the story (children, spouse, etc.). Ask the person to imagine all those people at play as if they were here.

2) **Give back to each of them their place** by recognizing their position (father, mother, grand-mother, first child, sister, etc) and their actions at the origin of the suffering.

3) **Allow the ancestor who caused the problem as well as his close relatives** to look at each other in order to establish the link again. "Look at your father, look at your daughter…". If they are unable to look at each other, identify what prevents them from connecting. (Often its guilt or a need for recognition of the suffering). You must verbalize what is the blockage is. We can also ask the person at the origin of the suffering to bow in front of the ones he caused suffering to.

4) **The client recognizes the suffering experienced by all of them**. "*I see your suffering and I'm sorry, it was your destiny and I accept it*." Let the person repeat those words until the emotion subsides. Recognize also the suffering experienced by the one at the origin of the suffering. By accepting their destiny the client regains her own destiny and get out of repetition.

5) **Everybody takes his/her place back**: "You have your destiny and I have mine. I see your suffering and I honor it; it was your fate and I accept it." And the client can bow in front of everyone in the family and free herself from this part of the story that does not belong to her, yet still honors her kin. "All of this is part of your story but it's not my story." Then the client invites everybody to take a position behind her. If she experiences lightness, or pleasant sensations then it's resolved. Otherwise, check if there is still something to be expressed or to reframe.

6) **BRIDGE TO THE FUTURE**: Invite the person to imagine his future in front of him like a path… check if the path gives him the desire to move forward!

PROTOCOL	**An Ancestral Death**

Objective: If the person carries the memory of a dramatic death of an ancestor, it is important to release it and heal the memory by giving it back to the dead and recognizing his/her suffering connected to the death.

1) **Ask the person to imagine the dead ancestor as well as the other persons involved around him/her** (spouse, parents, etc) in the room as if they were there.

2) **Allow the dead ancestor and his loved ones to look at each other** in order to re-establish the link between them. "*Look, it's your dad, look, it's your daughter…*"

3) **The person then recognizes the suffering experienced by all of them**: "*I see your suffering and I am sorry for it. It was your fate and I accept it!*" Make the person repeat these words until the emotion difuses.

4) **Each of the ancestors then takes their place back**. "*Until now I stopped my life in the same way yours was stopped. This has been my unconscious way to recognize your suffering. YOU are dead and I'm alive. It's not my fault and it's not your fault either. I am me, and you are you. You had your fate and I have my fate. It was your fate and I accept it.*"

5) The person then invites everybody to get behind him/her. If the ensuing sensation is pleasant then the situation is healed. If not, check if there are other things left to be said or to be reframed.

PROTOCOL	TRANSGENERATIONAL MEMORIES

Original Version of the protocol

1- **The person visualizes her ancestors** up to her grandparents, in front of her, as if they were in the room. Regarding the ancestors that the **P** doesn't know, invite her to let an image of a character or a silhouette come to her.

2- **The Therapist invites P to express the sensation that bothers her/him** and/or asks **P** find a recent situation where **P** felt this sensation (tightness in the throat, oppression, warmth…)

3- **Enter into the mother's subconscious**, her space: feel the sensation. If it's not the sensation then enter into the father's subconscious, in the father's space : feel the sensation. If the sensation is felt in the father's space, then visualize the father's parents and continue the same way with his parents.

4- Each time you feel the same sensation in an ancestor, enter into this ancestor's parents' space, and continue this way until no more sensation is felt within the generation.

5- **When no sensation is felt, go back to the previous space** where the feeling of the sensation was and then explore => what is the feeling of this ancestor, what happened? Let images, sensations come, even if it seems irrational.

6- **Step out from the ancestor's space**. Reformulate what was expressed above.

7- The **P.** says to the ancestor that s/he is here for him to: listen to him/her, to welcome him/her, to hear what s/he has to say, that s/he can tell him everything and anything s/he needs to say, things that maybe s/he never dared to express that could free him/her. "*I UNDERSTAND YOU; YOU ARE NOT ALONE*"

<u>IF NEEDED</u>:

8- Find a resource: **P** asks the ancestor*: "what do you need to heal that?" (trust, love, forgiveness…)*

9- **P** finds a precise situation where s/he felt the resource that is named, and then re-experiences the situation and connects this resource with a color and fills him/herself up with the color.

10- **P** then transmits the color to the ancestor by holding his/her hands

11- **P** enters again into the ancestor's subconscious/space and verifies that everything is fine (the intial sensation should no longer be there). With this color and new sensation, **P** passes it on to all the descendants up to his own space. At each step, take the time to let the color spread, heal, and let the new sensation settle in.

12- **P** then thanks the ancestors and celebrates the victory.

Simplifiied version of the protocol: "Grandmother's closet"

1- Express the problem

2- Visualize it in a form of an object. (If it's a disease, visualize the organ)

3- Ask P to visualize and feel in front of him/her the presence of his/her own parents, with her 4 grandparents, and her 8 great grandparents and all the unknown ancestors.

4- P stands in front of them. Then guide **P** through the exercice under a slight trance.

5- Throw the object very high in the sky until it disappears from sight. And discover which ancestor it fell next to.

6- Which resource do the people in the scene need?
   A- **P** tells the ancestor that s/he is here for him/her: to welcome and listen to everything that s/he needs to say, that s/he may have never dared to say before, which might free him/her. "*I UNDERSTAND YOU; YOU ARE NOT ALONE*".
   B- **P** enters inside the ancestor's space and feels what his dramatic situation is, his/her deepest secret. Continue until the anwers are coherent with the initial problem to be treated.
   C- **P** steps out from the ancestor's space, expresses and recognizes the ancestor's deep trauma.

7- Transmit a resource
   A- Ask the ancestor what resource s/he needs to overcome, transform and heal all of this.
   B- **P** finds a precise situation where s/he felt this resource, re-experiences the situation and associates the resource to a color which s/he fills himself up with.
   C- P. transmits this color to the ancestor by holding his/her hands.

8- Step into the ancestor's space again: verify

9- Go back to today with this color which heals all the generations: verify

| PROTOCOL | **BREAKING INVISIBLE FAMILY LOYALTIES** |

1) Write down clearly the implicit and explicit rules to respect to get recognition and protection from the clan.

2) Ask **P** to visualize his/her clan which imposes all these rules, and invite **P** to feel how they limit him/her.

3) **P** visualizes his other self torn between the need to be loyal to the clan and the need to be free.

4) **P** visualizes this loyalty like a chain link attached deeply in the cells of this other self and attached to the clan.

5) **P** asks his other self if he wants to break free from this loyalty. If the answer is no, identify the advantages of keeping this loyalty and ask the question again.

6) **P** finds a situation, a moment where he felt like existing/being alive. Associate **P** with this precise moment and anchor with a color.

7) With this color, **P** enters inside his other self and frees him from the inside and merges with him.

8) Once freed, **P** faces his clan and claims his freedom to exist in loyalty only to himself.

9) **P** faces his future with this freedom and when he feels ready, he makes a step forward to bring this freedom to the reality of his life (metaphor of the water drop forming waves that spread out on the surface of the water).

10) Bridge to the future: "*be curious to discover how this new freedom will now continue to manifest in your life.*"