

## “I am the mother of...”

### Energetic healing on the ancestral line: ancestor regression

Jos Olgers



Some years ago one of our students described the following experience: “I lowered myself in my mother’s energy en through her in my grandmother’s. I felt some sort of strong rigidity and pride and at the same time I felt my mouth contract to a small mouth. I did not feel happy and felt chilled and cold inside.

I knew this was not my own energy. I experienced an energy of - not feeling happy in my own body - and wanting to behave differently than I was in fact behaving - . I felt a pride that had to do with being far above the ordinary people. When I concentrated, I saw a stately brick mansion, three stories high. The windows on the first and second floor could be closed with green shutters. The house had a pointed roof and was situated on a canal.

When I “saw” this mansion I noticed myself dressed in a brown, orange dress dotted with little flowers. I felt myself being broad in the hips and small and weedy of breast and shoulders. I felt a kind of alienation of mankind as well as a feeling of chic, smartness. I wanted everybody to know I had made it in the world. I did not want to have anything to do with ordinary people and felt I was a better person than they and way above them.”

During one of our lessons we<sup>1</sup> made our students acquainted with the energy of their parents. We expected them to be a sub personality. Surprisingly some students described, as they had often before, that it felt completely different from being a sub personality: they felt as if they actually *were* that person(ality). That is why we asked them to write down these experiences.

#### **Later in life my grandmother often wore dresses in orange/brown hues with a pattern of little flowers**

This is roughly what I experienced” this student continued. “First I thought my experience had to do with my mother but her physique and the house did not match with her. My mother is tall and lean and used to live in a house on a corner. Goaded by the intensity of my feelings I went to talk to my mother. When I told her the aforementioned in a somewhat toned down version, she did not speak for a minute and then said decisively “you described grandma”. Grandma was a stylish woman, rather rigid, who dressed fashionably. She had her own seamstress and never went shopping for clothes. She thought herself as being above ordinary people. For instance grandpa and grandma were the first people in Groningen to own a car.

<sup>1</sup> Bertien van Woelder en Jos Olgers (both trained in Voice Dialogue) are working with parent-child patterns during an intensive fourday training in their Dutch vocational training centre for “hypnosis- and regression therapy (they are both director of this centre). During this fourday training a structure is created in which students are getting acquainted with their inner parent.

Grandma did live in a house as described above only about the shutters I was wrong. The shutters belonged to the house in which I lived till I was seven years old, so my mother told me.

Another racy detail my grandma *did* wear flowery dresses in orange/brown hues later in life.”

So it seemed our student had been channeling his grandma. We probably talked a bit further with grandma about her function (influence) in our student’s life; and about what you do when speaking with a sub personality.

### **Imagine that our aches, emotions and motives are inherited ...**

After all this and more stories of other students with similar experiences I started thinking about it all.

Imagine we have talked with real grandmothers, fathers and mothers ...

Imagine you can really transport yourself mentally into their world ...

Imagine you can really feel what they feel and felt in their lifetimes ...

Imagine you can really come into contact with their memories ...

Imagine you can reach their old aches, emotions and motives ...

Imagine these aches, emotions and motives are inherited ...

Imagine you would be able to heal your ancestors this way ...

Could you then also be healed as a descendent who knows to be connected with these aches, emotions and motives?



One evening, shortly after one of those four day set of lessons, I talked about it with Bertien<sup>2</sup>. We decided to experiment. With a cup of coffee in a café on the heather I threw (guided) Bertien in (into) a light trance. In this trance she transferred her energy to her ancestors. It was amazingly easy. She could even come into contact with certain family patterns.

It makes you wonder how often people show the same patterns as their parents, grandparents and great-grandparents. I asked myself if we would be able to trace back to the heart of these patterns and heal them. Wouldn't it be great to solve the old family patterns that hold you back.

### **The initial experiences**

This was so challenging that I decided to develop, together with some colleagues, techniques to tackle this and to find answers to the many questions.

Meanwhile Bertien and I were understanding better and better what we were doing on the energetic, physical and genetical level.

A colleague of ours was troubled by sub assertively from her childhood on and we were working with her to overcome this. Her mother and her daughter were also troubled by this. About a month after that session she came to my office, “boldly” sat in my “chair” and told me how well that session had worked out. Not only for her but

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<sup>2</sup> She told me that she had been working with something similar but had never realised the particulars.. Often in her practice she had been working with clients who she made being in the energy of their ancestors.

her mother and her daughter also showed more assertively and they did not even know about the session.

I was so enthusiastic about this that shortly thereafter I published my findings<sup>3</sup>.

I thought it was time to try it out on one of my clients, Johanna. The normal therapy was not very successful so far. Johanna had difficulty being happy and was trying to stay unnoticed when in company. She knew her mother was also suffering from the same “complaint”. Making a separation of energy between her and her mother had proven to have no effect. In the therapy I was being stopped by the pattern that was kept alive by her ancestors as if that pattern came out of a tap that could not be turned off. So I spoke to her about trying ancestral regression, that was what we now called this method of therapy. She agreed for she thought it an exciting challenge of tackling the heart of her problem.

As this was the very first official ancestral regression I decided, with her permission, to tape the whole session and use it eventually later on for publishing. It was an emotional session that gave a good insight in what the problem was for her mother. As a fourteen year old she had promised her sick father to take care of her mother and little sister. Her father died suddenly so they could not say their farewells to him. The promise to her father would therefore last forever after. Johanna’s mother’s feeling of responsibility was great and it always stayed with her and was a burden occasionally. It left her with little time for herself and for pleasure in life. In this session we saw to it that Johanna’s mother said goodbye to her father. We also saw to it that her unshed tears could be shed and that old promises were put in another framework. When finally we returned to Johanna herself she was amazed of how powerful the events had been during that session and the ease she felt afterwards. She felt free. Two months later she told me how much easier it was to communicate with people and to say spontaneously what and how she felt. She had opened up and was able to show herself<sup>4</sup>.



### **The style of conversation**

I think that the essential difference between talking to sub personalities en talking to ancestors is how you talk to the personality (in this case the ancestor).

- When you work with sub personalities the main starting-point will be that the sub personality is a part of your energy management. In your talk you will have to take into account what function of part in the life of your client. You’ll be busy with integrating that part into your client’s life.
- When you work with ancestral regression something in the basis of the talk. You respect your partner (the ancestor) as a person. The ancestor is not your client’s

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<sup>3</sup> Ancestral regression: a discovery - Jos Olgers - TETH (Magazine for Therapeutical and Educational Hypnosis) 2002, edition 18 nr. 2.

<sup>4</sup> A verbatim of this session is included in “Heelheid in wording”, complete manual for hypnosis and regression therapy by Jos Olgers. Publisher Zwerk, ‘t Goy - Houten (NL), 2005, ISBN 90.77478.06 X (chapter 17: ancestral regression).

ego nor a sub personality. Because of this essential difference in the therapist's attitude your client will, so to say, start channeling his ancestor. You don't speak with this ancestor about the main character by its name but talk about your child, your grandchild or your great-grandchild. This way of speaking creates a different consciousness. I myself believe that then that I am really talking to an ancestor. Therefore at the end of the session you thank this ancestor for his help and let him go back to where he came from and let your client consciously step out of his energy. You integrate the ancestor not with his ego because he is no part of the client's ego<sup>5</sup>.

### **A view on the session**

When you want to heal old family patterns on the ancestral line you usually work in the following manner:

1. After the intake you transport the client to an ancestor who carries that same pattern.
2. Through this ancestor you start looking for the very first ancestor who started this pattern. You heal the ancestor's old wounds and start healing his descendants.
3. Finally the client integrates the healing and respectfully thanks his ancestors for services rendered.

### **EPILOGUE**

In the course of time this way of treating has given healing to a lot of clients.

I realize that this article may raise questions about the energetic, shamanic, psychological and genetical aspects of ancestral regression. In "Heelheid in wording" ("Getting whole in the making") the manual<sup>6</sup> I wrote about hypnosis- and regression therapy, one chapter is devoted to ancestral regression. This chapter also describes the views (opinions) about these themes.

Part of this therapy is easy to perform when somebody is trained in working with sub personalities. But it is equally important to be trained in working with convictions and being kept abreast of therapeutically interventions like working with traumas.

I realize that when formerly I used to facilitate someone's "inner parent" was not aware that I was really working with an ancestor. Maybe this article can awaken a Voice Dialogue facilitator to the world he broaches when he talks to an "inner parent" as if it is indeed an inner parent. And foremost: what enormous potential for healing is hidden in these "errors".



Baarn (The Netherlands), 20th June 2007

[www.voicedialogue.info](http://www.voicedialogue.info)

[www.trance-art.nl](http://www.trance-art.nl)

Translation: Marjet Cochijs (Thanks!)

<sup>5</sup> Furthermore it could be possible that similar energy (by the life he led) has become part of your client as a sub personality. In that case you can work with this energy as a sub personality later on, in a follow-up session. This energy (as with the trauma of an ancestor for instance) has been part of the client's personality for a long time.

<sup>6</sup> It would be nice if this article would contribute to "Heelheid in wording" being translated in(to) other languages and would be published in other countries.