
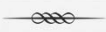


**“Healing Trauma with
Ritual and Ceremony”**
 Connecting Ericksonian Hypnosis and Native
 American Spirituality in Brief Therapy




Brief Therapy
 USA, San Francisco: 06th – December
 09th 2018

Core beliefs



- Core beliefs about ourselves, others and the world (cognitive maps/schemas; internal working models)
- In nonthreatening early environment we develop core beliefs of control, predictability, trust and protection
- Traumatic (childhood) events disrupt, threaten and challenge these core beliefs → powerless, vulnerable, random, distrust, unprotected
- Coping Strategies are developed, in order to protect the ego of the child. Later these strategies become symptoms like depression, anxiety, eating disorders etc. People feel stuck in life.

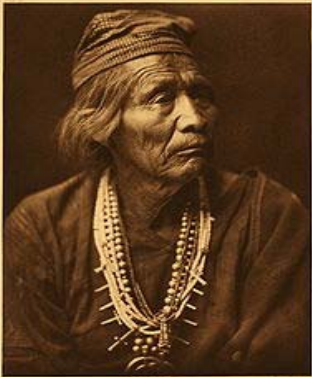
Clinical hypnosis therapy



- In therapy we want to allow new healing experiences in a protected environment
 - controllable for the patient
 - in relational context
- We want to create new perspectives that help people to grow and feel better. We want to help them solve their problems, get out of where they got stuck before.
- Thereby we create new meaning in life and compassion for the inner child.

Hozho
(Navajo)

- ☞ Health
- ☞ Truth
- ☞ Beauty
- ☞ Balance
- ☞ Spirit









Rituals & Ceremony in Clinical Hypnosis Therapy

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- Create a miniature world ("sacred place")
 - that allows people to feel safely protected
- Find features in order to build up resources
- Healing work takes place with putting them in a context in an altered state of consciousness

→ Helps to build up new possibilities

→ Change of meaning can happen by itself

Different Types of Rituals and Ceremonies

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- for protection
- for support
- for transformation
- Ego strengthening rituals and ceremonies...
 - about meaning-making in life:
"Flowering Tree Ceremony"

“Flowering Tree Ceremony“

☞ The “Flowering Tree Ceremony” can be applied like a ritual more than just once or twice because of its universal character.

☞ It can be part of a spiritual practice for your patient in the matter of meaning-making. Before you apply it for your patients, do it for yourself.



“Flowering Tree Ceremony“

☞ Who am I ?

☞ Where have I come from ?

☞ Where am I now ? What am I dreaming about?

☞ Where am I going ? What is the gift that I want to share ?

Case example 1

ca C. T. is a client that came to me at age 47 with sexual abuse recollections from his childhood. Everything came up and made him totally upset, when his parents recently started fighting about money while getting divorced, and his mother tried to get the husband to admit his boundary violations toward his grandchild (my clients son). The father, on the other side, spoke about her being crazy and mentally ill. With this family situation, my client remembers for the first time his own childhood as being chaotic. In his present life he works successfully in his job for an international company and has a physics diploma. With his cognitive skills he was able to manage most of all life situations, he says, but there are some health issues, too. For years he had suffered from asthma and also he spoke about his difficulty to calm down whenever there is a conflict with his colleagues or his wife. He spoke about his rage and his high blood pressure. The latter he has ignored for a long time, thinking that all of the pills he could take, rather make him feel worse than better. He wanted to do trauma therapy and hypnosis. His first purpose was to receive his childhood memories. The first hypnosis sessions showed that there was a lot more underneath the surface. His tree - an old German oak tree - at first a bit odd for him to get connected with, turned out to be an ally that provided strength and stability.

ca In hypnosis we worked on his connection and exchange of energy with his tree. After a few sessions he was ready for the Flowering Tree Ceremony. We did it in hypnosis, first. He was filled with joy and energy in a way that was new for him. He wanted to paint his tree. My suggestion that he can do his ceremony out in nature must "sink in" for some weeks. Then, one day, he told me that he found his tree. We spoke about the ceremonial process. He wanted to think about it, so it took another few weeks until we came back to the topic. He told me that he did it and that he was surprised that it worked. We didn't speak about details of his experience at this point. But it became clear that some meaningful cues presented themselves.

ca A few weeks later, he was ready to talk. He told me about his way to ask questions and how he felt, how he became certain that the answers that he received, were relevant and important. Very surprisingly, he didn't get any answers about the past but very clearly he heard that he was on the right path, now.

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