

New NLP ‘Trauma Relief Pattern’

Shamanistic intervention translated into NLP-process

Christine Sweet is a professional singer, vocal coach, vocal therapist, NLP-trainer/-coach and recently became shaman. Just like how she previously applied her newly acquired NLP toolset to her intervention techniques as a vocal coach/therapist, she now translated her newly gained shamanic knowledge back to NLP. At the last NVNLP Autumn Congress, Christine gave a workshop on this subject, which turned out to be a huge success among the participants. The editors of INzicht magazine's theme edition 'NLP & Health', want to know the ins and outs of this 'NLP shaman 2.0'. What followed was an interview with Chris Sweet herself.

Welcome, Christine !

Our readers may know you from your workshops at the NVNLP congresses and from an earlier article in INzicht: 'The voice as a mirror and sounding board of the soul' (edition 14/3). In this article you described how you innovatively applied your newly learned NLP tools (Neuro-Linguistic Programming) in your field as a vocal coach/therapist. So, you made something new your own and instead of going through with it

(e.g. by becoming a full time NLP trainer), you used it to renew and improve what was already available in terms of knowledge and skills. Now, 2 years later, you further developed into a shaman and do something similar: from your newly learned shamanic skills, you develop an NLP innovation in the field of 'Trauma Relief tools', an intervention that didn't exist before. You innovate NLP by bringing a powerful shamanic intervention – that until now could only be performed by a shaman – within reach of NLP practitioners. Before we discuss this NLP news with you as our 'NLP shaman 2.0', let's take a couple steps back to get a bird's-eye view on your timeline and the different directions you went in life.

You first worked as a singer/songwriter, vocal therapist and vocal coach. How did you end up in this branch ?

Christine: 'Music has always been a huge part of my life, it played a central role in my development. As a five-year-old little girl, I was already singing and dancing between the sliding doors. I loved that. When I was a teenager, I learned to play the guitar and took singing lessons. I enjoyed mastering the techniques, especially the singing techniques that were more of a challenge. Singing is so easy, if you just ... 'find out' how to do it exactly. I knew how easy it could be to learn to sing well. Like some sort of forerunner of NLP ; because it's easy once the blockages have been removed. As a result, I was asked to give singing lessons myself and to pass on those 'modeled' or 'sculpted' techniques. And since there is no better and more direct gateway to the authentic human core, with its blockages and resources, than the (sub-modalities of) voice, 'vocal therapy' became a reality as part of my tools for transforming work.'

Where did your interest in NLP and NLP trainings come from?

Christine: 'About 20 years ago, in addition to teaching and coaching in the field of voice, I also worked as an aerobics teacher at a gym. My own trainer gave me the book by Bandler and Grinder (*Using your brain, for a change*) as a gift; he thought it might be something I'd like. I recognized a lot about myself in the book and wanted to learn more. Over the years, I followed every conceivable NLP course, with Ingeborg Borst's Trainer course as the icing on the cake.

With her I also did a lot of individual sessions for (childhood) trauma relief that I myself had not yet been able to solve. You should know that the first 16 years of my life involved quite some challenges. The result was such a liberating and cathartic experience : total peace, balance and healing. Together with Ingeborg I had the idea to translate the beneficial effects of NLP, in combination with 'inner child work', into effective NLP interventions within my vocal therapy practice, but without the use of hypnosis. 'Auditory/tonal' as a gateway to rapid, effective change. I wrote this article for INzicht, together with Ingeborg, about the result and the positive effects of this.'

Where did the need arise to follow a shamanic training course?

Christine: 'Something remarkable had happened that I still have not been able to explain to this day. I'd broken my leg and was home alone, since my lover had just left for Norway for six months. Tim, my colleague and student at the time, was walking across the market in Assen, when suddenly some tiny, old lady came up to him. She told him in broken English that she was from Peru. She'd come purposefully towards him and had then handed him a necklace with a hand-crafted stone, a labradorite, with clay set in leather. It was an amulet with an inscription on the back. She said that the necklace was 'for someone whose loved one was far away'. Tim was a bit surprised, but soon thought of me, because I was just sitting at home by myself, with my boyfriend being abroad. The funny thing is, Tim himself didn't have any specific affinity for 'spiritual stuff', but he came over to bring me the necklace anyway. About a month later he called me up, a little confused. In the evening he had gone for a walk in Groningen and in the middle of the night

Christine Sweet



he had seen something shining in the park. It was a bracelet with a blood stone, but on the back was the same inscription as he had seen on that necklace. I put the necklace away and for a while I was obsessed with the possible meaning of these bizarre events ... But I could make nothing of it, so I let it go.'

A shamanic training course

Christine: 'In the following year, I experienced a number of shamanic Ayahuasca (an ritual that is practiced with a non-addictive, mind-altering brew of a plant, also known as 'vine of the soul'. ed.) sessions and became more and more interested in shamanism, but I didn't act on it yet. Until it just came on my path. It was through a friend of mine, who I had been providing shelter because he temporarily didn't have a home. So for three months, we say each other every day. On one of these days he brought up the name of Joke van Koningshoven, a Dutch shaman, who was giving a workshop. I immediately said: 'I'm going with you', because now I could ask a shaman exactly what it meant to be a shaman and I could a session with her. I was really surprised by the result of that shamanic session with Joke. She told me things that had happened at a certain age in my life, things she'd figured out and there was no way she could've known these things.



Basically, I was impressed and even more interested after my visit. I signed up for the training so that I could experience for myself the work that Joke did. I especially liked Joke because she is so raw and 'down-to-earth Dutch' and there was no exaggerated, touchy-feely, ethereal stuff there. I myself like to stay very concrete, even when it comes to things we can't see with the 'naked eye'. In the last part of the course Joke told us that in South America, it so happens that you become a shaman when you are chosen by a shaman; this goes through the transfer of a necklace. A necklace? Something seemed to fall into place although it didn't answer the what, how and why question ... Maybe it has something to do with the fact that both Tim and I – without knowing all the facts – have our ancestral roots in Peru. But let me tell you what Joke, as a shaman, did for me in that personal session of transforming work, and what she taught me in the training about what I could do and how I could work with others.'

Shamanistic interventions

Christine: 'One of the interventions that a shaman can carry out in the context of 'healing', is an intervention called 'Soul retrieval'. This healing process is based on the old shamanic teaching stating that during our current or past lives, a person can 'lose' parts of his or her soul, thereby getting out of balance and suffering from a variety of complaints.

This can happen 'voluntarily' because of trauma, or because of 'theft' (force majeure). You can imagine the following with the metaphorical word 'losing'. Something happens to you that has an enormous emotional impact on you. If you had all the resources at your disposal at that moment and if 'all options were open', the way you would react to this event, would be your 'primary reaction'. The thing is that this is not always possible and that your actual reaction is determined by the combination of the available resources and circumstances. What happens next is that this suppressed 'primary reaction' solidifies, so to speak, and remains stuck in the event on your timeline. And where this 'solidification' – you can just as easily use the term 'blockade', which is more accessible to Westerners – is located in the mind, the 'Energy flow' is interrupted.

The loss of a soul part can also occur, for example, through severe shock in the event of a traffic accident, in which you get out of your body, and after which the soul cannot sufficiently return to the body.

This is due to the adrenalin-driven 'fight-flight-freeze' reaction of the amygdala, in case of a mortal fear. The big difference of the shamanic technique compared to other forms of trauma treatment, is the focus on the initial primary reaction you have, but that you cannot

have, for example in a context of violence and abuse. If you can't escape or put up a fight, you freeze and/or get out of your body. (In psychology this phenomenon is known as 'learned helplessness'.) This reaction is stored in the amygdala. From a shamanic point of view, the soul part flies out and disappears into the other world, or to the subconscious where often the vast majority of the memory is no longer to be found by the person in question. The spirit animal (your unique, personal metaphorical animal symbol for your 'resource of strength') finds these memories very quickly and can take the person back to a place on the timeline with forgotten memories.



Traditioneel brouwsel Ayuhaska-ceremonie

These can be seemingly insignificant events with a large impact, which can be the key to liberation from limiting beliefs, stuck emotions (unexpressed movements), traumas and depression. The next thing the shaman does, is that he seeks out these blocked 'lost' parts of the soul in a trance, while in a trance, and reconnects them back into the body/mind of the person, so that there can once again be a flow of energy and wholeness.'

What similarities and differences did you notice between Shamanism and NLP?

Christine: 'When I was learning the trance work to glance at and travel into other worlds, I kept observing time and again the similarities with NLP. When I look at the soul retrieval journey, it's very similar. The only difference is, the shaman goes into a trance and in the NLP version of this process, it's the person himself. You work with your spirit animal or with the wisdom of the subconscious mind. You can ask both of them questions. You can use them to travel across the timeline. You operate with a safety anchor and the spirit animal stands for the safety of your own higher self. These are forms of 'parts integration techniques' and in both cases you provide a solution to the blockage that has arisen in the original situation, by 're-imprinting' or releasing the energy. A shaman practices 'extracting'; you extract energy you acquired from other people, from the body. Sometimes it looks like scary animals, you place everything in the water, so it can dissolve. With NLP, you look for limiting beliefs and subconscious programming. Bandler and especially Grinder were also involved in the modeling of shamanism via Carlos Castaneda. I've done a lot of sessions with this technique now. If you do it for someone else, the client has no awareness of the content. You get a form of symptom control and dependence on the shaman. With NLP you have the experience, with the accompanying insights. This gives you freedom and new possibilities.'

NLP-shaman interventions

Christine: 'When I had finished the shamanic training, I did a whole 'soul retrieval journey' for twelve people (volunteers, in response to a call on Facebook) as a study into the effectiveness of this trauma technique. As a shaman you then travel across someone else's timeline. I encounter the traumatic energy that is causing the blockage, and clean up the mess. During this process, the client is passive and awaiting and doesn't have any role in the healing. While doing this, you – as a shaman – solve a problem for the client, the



only issue is that the client is unaware of the what, how and why of the process. After those twelve times, I found it was much better, just like in NLP, to let the person – the one with the memory – do the work.

And this is where the difference lies between the traditional shamanic Soul Retrieval intervention and how I adapted this, in combination with NLP. The client is now allowed to react 'primarily' instead of letting the shaman do this in his place. This transforms the person from a victim to a hero (m/f), (consciously) taking back his or her own power. The stuck and withheld, contained primary fighting competences are released again and bring back the energy of self-power, self-esteem and self-love. This calms down the amygdala. The client may decide for himself what to do with the attacker, and if he is not able to do it, he may ask the spirit animal to act. (Sometimes, for example, the attacker is torn to pieces by the spirit animal.)

Also in the process of changing beliefs, for example in the common case that the subject took the experience on his own person, the spirit animal is available as a support and resource, to whom you can ask questions and also ask for concrete help and action. In this way the person discovers his or her own qualities that were lost in the trauma and – together with the spirit animal – is able to restore these qualities with the aid of the new conviction, and integrate them back into his own body, on the spot where the unpleasant/painful feeling used to be. In other words: this whole process, which I normally do as a shaman traveling inside the other reality, has now been transferred to the client, who can now do his or her own heroic deed, get the post-traumatic stress syndrome under control and dissent from his or her learned helplessness (which is confirmed by the external help request to the shaman, giving insight into how you took this far too personally).

'NLP Soul Retrieval' Based on shamanistic healing techniques

1. Line of questioning and problem definition

Question the PS and DS (Present State, Desired State)

2. Trance induction and body scan

Where do have the feeling in your body?

3. Placement of the 'spirit animal'.

Which animal would give you protection and strength?
(A subconscious search anchor. Close your eyes.

Where in your body do you perceive your strength?

Ask your subconscious mind to form an (animal) image
of this. Behold: your 'spirit animal'!)

4. Time localisation

When did you get this feeling for the first time?

Travel back with the spirit animal to that exact place.

5. Extension

Development of the image into a complete VAKO
representation using 3D sub-modalities; what
conviction have you gained here? Where is your spirit
animal now (safety anchor)?

6. Primary reaction and energy discharge

What would you want to do that you couldn't do back
then?

7. Creating acceptance and insight

Together with your spirit animal, look at the person
of the memory and ask yourself:

- Could it be that this person doesn't know how much
pain he/she caused you; was that the real intention,
do you think?

- Could it be that this person... (e.g. is in a lot of pain
himself) and that this has nothing to do with you as a
person?

- Could it be that you have been carrying some of this
person with you all this time as if it were yours?

Do you want to give this back to this person now?

- What did you believe then about that moment
that is no longer true?

- How does it feel now?

8. Re-imprint

Installing the calm state of the soul part

9. Soul retrieval

Ask the soul part that is loaded with authentic
positive qualities if it wants to come home to the
body.

10. Bring the client back to the here and now

The self-reclaiming of the soul through NLP

Christine: 'For example, one can experience a
symbiotic relationship, for example as a mother and
child, but also as partners or friends and therefore soul
loss can occur. It is not wise to give away your heart in
a relationship. If the relationship ends or is broken off,
it can take a long time before you have your heart back
and in many cases you will consciously have to
recollect it in the 'middle world'; that is the world as we
know it. The difference of my western NLP variant on
shamanism is that you start looking, on the timeline,
with the help of a spirit animal, for the exact moment
you gave it away. And then you take your heart back
with you, in the light of a conscious decision and by
interrupting the connection, in order to take up your
life again and move on.

So you travel with a search anchor over the timeline to
the situation where a part of the soul is still being
stuck in time. In people with trauma, for example, it is
very important that they experience safety in the form
of their spirit animal, which acts as the great protector
and omniscient search anchor. This gives them
strength so that they can approach the
forgotten/suppressed situation or memory, and
observe – in trance – which part of them is lost there,
and which positive qualities of that part are thereby
lost as well. Since the part is stuck in time, the
qualities belonging to it are also unavailable. Every
piece of soul has had positive intentions and therefore
also possesses positive qualities. As a shaman you
have to ask these questions to the soul part, but in the
way 'NLP shaman 2.0' works, people do this
themselves ; in the second person, as if seen from a
distance, they look at themselves and their qualities
and see how they have lost a part of the soul at that
moment, based on the humiliation/pain and such of
that moment. Because they are now in charge, this
offers a wider choice and a learning experience that
they will make their own for the rest of their lives.

A second essential aspect of this shamanic **NLP** Soul
Retrieval technique, is the 3D technique and the
liberation of the primary reaction, in which you, as it
were, overwrite old memories. The 3D technique
implies that you build a three-dimensional memory
image.

The traumatic memory is kept alive by the person
himself; this takes a lot of energy. Technically, you can
only hold a memory for 90 seconds, so if you hold a
new 3D extended memory image for more than 90
seconds, we change the memory as it was stored in the
memory field of the brain by noticing more. This makes
information available, and with it, new, wider
possibilities. Putting the amygdala at ease (the 'fight or
flight' reaction), is achieved by releasing the primary
reaction that existed just before the 'freeze' reaction
took place.'

The second to last question: How can NLP practitioners learn to apply this to themselves and their clients?

Christine: 'In case of serious trauma, it is often easier
to have someone guide you on your first shamanic
journey, just as it is the case for NLP interventions.

After that... you can do it yourself. If NLP'ers have a
good enough feel for shamanic thinking, are familiar
with the metaphorical resource of spirit animals and
have experience with (self-) application of NLP, then
they can work with the text of the step-by-step plan or
'how-to guide' that you promised me to include in this
article. If they don't, one workshop or one guided
session will be enough to teach this profound trauma-
relief technique forever, both for themselves and to
apply on others. It is a healing tool that you – once
mastered – will have at your disposal forever.

The last but one question: did you ever find out who from 'the shamanic world' chose you – and why – through that necklace that was handed over to Tim for you?

Christine: 'No, that's a question up till now, that
doesn't play a role in the grateful acceptance of the
tools. Time will tell ? Or not ... In the meantime, I
apply this effective healing intervention – with
gratitude – and pass on the techniques..."

Now for the last question: Shamans are 'mystical insiders', they choose their 'worthy successors'... How would they feel about you, as an NLP innovator, now introducing their techniques into NLP, to be applied by 'non- initiates'?

Christine: 'There is a difference: this is not about
'becoming or wanting to be a 'short cut' shaman' as
quickly as possible, or claiming to be one –with no
further explication. This is all about :

being allowed to (ecologically) apply a proven highly
effective shamanic technique to heal humanity, of which
the shamans are aware that in today's world there is a
great need for. Because they wouldn't be able to cope
with the demand from a numerical point of view alone,
they encourage them to model their healing techniques,
just as the Ayahuasca ceremony was previously released
for use by others (non-shamans).

And tell me: ... modeling and applying 'that thing that
genuinely works', what fits more within the idea of of
NLP?'.

*For more info and contact:
villakanlptraining.com*



Christine Sweet

€ 80,00 DISCOUNT FOR NVNLP-MEMBERS

Do you want to become proficient in this
shamanic healing technique that Christine
Sweet has made available for NLP'ers and that
you can apply to yourself and your clients – for
the rest of your life ? Take part in the 3-day
workshop 'NLP & Shamanism'.

Date: 15, 16 and 17 May 2015

Location: Drente

Participants: 16*

Costs: € 380,00 all-inclusive

NVNLP-members: only € 300,00

To register:

villaka.zang.muziekstudio@gmail.com

Please specify you phone number for Intake

**In the case of wider interest, more dates*

(and locations) will follow.