

# Body-centric Healing of Extreme Trauma

## Summary

Drawing on the unique experiences of a survivor of extreme abuse, this poster outlines a body-centric healing method. Psychiatry and psychology are increasingly addressing the treatment of dissociative disorders caused by long-term systematic abuse in childhood. Energy oriented approaches offer additional resources where traditional methods are insufficient. The subject in his late 40's, after years of schizoid depression, experienced the release of body memories of devastating cult abuse. He chose isolation and self-care, and has been able to develop successful strategies to navigate the problems arising in the process. It may be worthwhile to draw on these concepts in the design of psychotherapeutic tools.

Dr Rainer Hermann Kurz  
C.Psychologist  
[ichinendaimoku@gmail.com](mailto:ichinendaimoku@gmail.com)

Mr Declan Howard  
Expert by experience  
[fieldmouse@gmx.es](mailto:fieldmouse@gmx.es)



"The yellow man is in a ceremonial full length cloak with his long narrow sword. I thought he was my father. A moreno boy, maybe 10, is tied to a black stone table. He gestures the sword over him, then passes it through his body several times. For a small boy his screams are deep and deafening."

## Background

The essay 'Body-centric Healing of Extreme Trauma' describes and analyses a survivor's approach to dealing with the damage underlying his prior mental health problems. The methods used are those that a shaman, a priest, a spiritual healer, a practitioner of vibrational medicine (Gerber, 1996), or of Taoist energy work (Chia, 1983) would be familiar with. It recounts the reality of an isolated individual's recovery from complex trauma. Journaling was even more austere than O'Brien & Phillips (1995) as writing and sketching was carried out in social isolation. The essay is referenced with published literature (Noblitt & Noblitt, 2014), other survivors' accounts, and deals with autobiographical phenomenological experiences, as well as the effects of cult abuse and trauma based mind control (E, 2013). It builds on classic works concerning the human energy field (Brennan, 1997; Ross, 2009) and collaborative experiences (Kurz & Fecht, 2017).

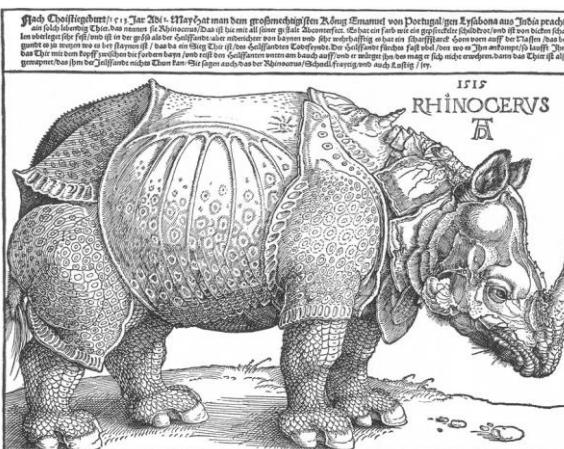
## Aims

- To draw attention to the impact of extreme, chronic and systematic offending during childhood on mental health.
- To support survivor informed techniques for healing.
- To propose the modelling of the human body as an energetic system. This model gives sense to the trauma model. Trauma produces damage and changes in the energy body which in turn produce dysfunction. Healing occurs from repairing this damage.
- To propose that the presence of traumatic amnesia should be considered where problems are treatment resistant.
- To propose that reports of anomalous phenomena are due to extant but culturally marginalised events.

## Body-centric Healing Method

We suggest it can be advantageous and feasible to use the body as an assessment tool in the treatment of complex trauma where somatoform dissociation is present. The patient can self-monitor, map and record the amount and quality of the physical self-awareness s/he has. Increasing awareness is due to progress. Unproductive strategies produce unease and do not increase corporeal consciousness. This monitoring can guide both the patient and therapist in the slow and subtle healing process. A few extracts follow and a download link for the full essay is provided below.

- *Healing: Here I mean healing the damage to the energy body. The energy body governs the functioning of the physical body, and vice-versa. This is a physical/non-physical polarity system, with natural bio-feedback which tends to dynamic equilibrium, i.e. health, when not obstructed. When integrated this results in healing in the physical body, in the mind, and improvements in the person's life and well-being.*
- *Abusers appear to be just sadistic brutes, but they can also be expert occultists. They can actually extract / remove / steal, parts of you and use them for their own ends.*
- *The details are more involved, and I explain them here fully as seven umbrella elements, and seven detailed stages of the process.*
- *If you are walking with awareness of your body, you can also simultaneously look out through your eyes, and be aware of your environment. I suspect this to be the default existential position for people who have not been traumatised, and to which those who have been traumatised can aspire.*



"My false father was doing a magical working. He summoned up a creature from the abyss into a magical circle. It was like a rhino but reptilian. He told me to hold it. I was able to hold it with my mind on my own. They were very impressed."



"I was put on a bed like a rack. It had another part with hard rounded bumps which, like closing a book, bears down on you. It was very painful and scary, so much so that I went unconscious with a lightning bolt sensation, and came to as a new personality who didn't know anything. This boy was taken and given a treatment with drugs, electricity, insults, a hypnotic recording and an anal device like a balled stick with a truncheon handle. The distress made him float into the recording. Slavery, obedience, ecstasy and anal sex were connected together."

## Discussion

Clearly this subject matter does not fall easily within the territory of traditional psychiatry, but is nevertheless offered for those wishing to engage in bridge building, or enlarging the map.

Due to the phenomenological and experiential nature of the fields of healing and psychology, can a valid and effective scientific approach be taken in these fields based upon a solely materialistic world view?

Upright mental health professionals need to become as knowledgeable as the dark arts practitioners of trauma based mind control, and of associated methods necessary for healing.

## References

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<https://lonehorseblog.files.wordpress.com/2018/02/bodytraumahealing218.pdf>  
<http://endritualabuse.org/findings-from-the-2007-extreme-abuse-survey-eas-series/>  
<https://extreme-abuse-survey.org/survey.php?en=b>