

## ***Methods of Consultation and Intervention***

Consultations with clients or patients in most psychiatric or other therapeutic situations are usually conducted in a face to face interview when the normal waking cognitive abilities of both therapist and client are engaged in mutual dialogue. Apart from the initial consultation where base-line data is collected, SRT consultations and therapeutic interventions are very rarely conducted in this way, but may comprise of one or more of the methods listed below:

1. With the *Intuitive* therapist method, the therapist listens with intuition to information that is given to him / her from a source that is beyond the threshold of normal waking consciousness. The therapist may be accessing information from the subliminal mind of the client, from the client's *Higher Self*,<sup>1</sup> from a *spirit guide*<sup>2</sup> that has volunteered to assist, or from a discarnate entity (or entities) that are the cause of the client's distress. Although the therapist is using his / her abilities to communicate at frequencies beyond the threshold of normal waking consciousness it is not always necessary to artificially induce an altered state of consciousness. The fact that communication with discarnate entities takes place and information is received from any of the above sources is an indication that an altered state, or at the very least a change in mental frequency has been achieved. Where the term *intuitive* may be a little weak or misleading this method is often referred to as *channelling* (Neate, 1997). Using this method the therapist will be using acquired natural skills in telepathy (mind to mind), clairvoyance (clear seeing), clairaudience (clear hearing), or clairsentience (clear physical sensation).
2. The *Interactive* method enables the therapist to engage with discarnate entities with the client acting as intermediary. In this method it is the client who will be using abilities in telepathy, clairvoyance, clairaudience and clairsentience. It is common for clients to be unaware that they have these abilities to *interact* consciously, and there is a tendency for them to believe that what they are experiencing are the effects of an over-active imagination or a form of mental illness. Whilst using this form of communication it is important to be able to encourage the client to trust their own intuition and to permit the expression of thoughts and feelings that are not their own without allowing their own conscious analytical mind to interfere.

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<sup>1</sup> See below for a discussion on the 'higher self'.

<sup>2</sup> Help from benevolent spirit guides is referred to below in the work of Carl Wickland and Tom Zinser.

3. *The Direct Interactive method* is where the client and therapist are in a face to face situation and where a communication with the attached entity is effected through the client acting as communication medium whilst in an altered state of consciousness. Using this method enables the entity to speak through the client using the client's voice box and neurological infrastructure. This method is a form of *positive possession*<sup>3</sup> where the client voluntarily permits the discarnate entity to take control of the speech centres.
4. *The Remote Method*. This method is where a remote scanner is not in direct contact with the client, and is used as an instrument of communication between the facilitator (therapist) the client's *higher self*, the disruptive entity(s), and any *spirit guides* that may be present to offer guidance and advice.
5. *Group soul rescue*. This method involves a group of spirit release practitioners who collectively are more able to deal with the case. This is a method in common practice with the Brazilian Spiritist movement.<sup>4</sup>

A session with a client may progress through any one, or a combination of all of the above methods depending on the simplicity or complexity of the aetiology and phenomenology of the case.

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<sup>3</sup> See Chapter 2 for a full description with examples of *positive possession*.

<sup>4</sup> Spiritism is a term introduced by Hippolyte Rivail (1804-1869) under the pen-name of Allan Kardec (1857; 1874) in order to distinguish its philosophy and practices as divergent from Spiritualism and Christian Science which share the same origins (Ellenberger, 1970).