

## **Wild or Domesticated**

**An inter-disciplinary conference investigating Mind or Other**

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**Spirit Release Therapy and the Art of Discernment**

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My colleagues from the Afterlife Research Centre in the UK, Jack Hunter and Fiona Bowie, gave excellent introductions to the topic of discernment in their own presentations. I therefore had no need to explain to the gathered audience what spirit mediumship or Spirit Release Therapy (SRT) are. This allowed me more time to present not just one, but two examples of recorded video clips from real-life cases. These two clips demonstrate two different methods of discernment from opposite ends of a continuum of spirit interaction. The first was an example of a person who was totally unaware that she had a harmless earthbound spirit within her own etheric field. In the second example, at the other end of the continuum, we have an example of how a dark force entity (DFE) can influence a person to such an extent that it can incite a person to commit multiple-murder.

In the first clip we see how the earthbound was detected by inviting the subject to enter into an altered state of consciousness that enabled her to scan her own body and discover the attachment. In the second clip we witness a medium being invited to project to a subject at a distance and to scan for anything close to him.

The first example arose during an informal talk in a book shop in Ann Arbor, Michigan, when a therapist asked what it looked like when seeking out possible spirit entities whilst in an altered state of consciousness. Rather than explain to her what it may look like I invited her to experience it for

herself. The subject slipped easily into a state of mind that allowed her to scan her own body. She found herself focussed on her heart chakra and sensed that there was something hidden behind it. Here follows a transcript of the dialogue:

I am represented by the initials TP and the subject is represented by the initial G. The discovered spirit is represented by the initial J.

### **Transcription**

TP: Does anyone have any questions?

G: I have one. When you are visualising eliminating the negative OK? When you're first going into the trance, how do you see it? What does it look like?

TP: Let's find out shall we?

G: Yes

TP: Are you volunteering to find out?

G: OK.

TP: Let me get a chair and sit opposite you.

TP: Now G, I just want you to close your eyes and be aware of your position in the chair and make yourself nice and comfortable, feet on the floor, grounded through those roots...

(Note: I had earlier taught all in the audience how to ground themselves to the Earth).

TP: ....crown chakra open, connecting with the Higher-Self and the Light of all that there is, and allow that Light to pass right the way through, down all your chakras, and I just want you to focus inwards and be aware of your breathing. Pause. Be aware of every breath you take. No need to control it, just be aware of what it is doing. Just sitting in the chair, relaxing, comfortable physically. Not doing very much so you don't have to breathe very much. It's very shallow, very gentle, very tranquil. Just be aware of the comfort you experience from gentle breathing. (Pause).

Note: Without any formal hypnotic induction, the above technique induces the required altered state of consciousness and the subject now has an acute focus of attention in a relaxed physical and emotional state. Some may call this state of mind a trance or a meditative state or an altered state of consciousness.

TP: I want you to use this acute focus of attention, your awareness, to scan the rest of your body, from the top of your head, all the way down your face and your neck, all the way down and imagine that you can see your own etheric body, as if it is like an x-ray picture. Just give me a nod of your head if you understand what I am explaining to you.

G: Nods her head.

TP: OK. Now I want you to imagine that you are sitting where I am, looking at your own etheric body. I want you to scan your body from the top of your forehead, all the way down, and I want you to describe to me, if you can, what you see.

G: I see golden light right here (points to her heart chakra).

TP: And what else do you see?

G: Behind that I see something that looks like a window, a paned window. Like, maybe six panes.

TP: OK. Do you want to look through them and see what's there?

G: I knew that was coming. (Chuckles).

TP: Go on then. Have a look.

G: There is someone peeking through.

TP: Someone peeking through? OK. So let's engage this someone in dialogue shall we? We need to know who this is, what they want, what they are about. Let's ask them if they are willing to talk to us. Can you talk to us?

J: Yes.

TP: OK, then let me ask you your name. Do you have a name? What's your name?

J: Jonathan.

TP: Hello Jonathan. Thank you for talking with us. You are able to express your thoughts and feeling through G. You find yourself attached to G. Yes?

J: Yes.

TP: OK. What we would like to do is understand why you are attached to G and what we can do to help you. Is there anything we can help you with? (Pause). Is that a difficult question to answer?

J: I'm lonely.

TP: You're lonely? Did you say you're lonely?

J: Yes.

TP: Now let me ask you Jonathan, have you ever had your own body and lived an earth life?

J: Yes.

TP: Yes. OK, can you tell me when? (Pause). What year did your earth life end? Do you know?

J: 1989.

TP: 1989. Can you remember what happened to you? How did your earth life end?

J: A motor cycle.

TP: A motor cycle? You were in an accident with a motor cycle?

J: Yes.

TP: Was any one else with you?

J: A girl.

TP: A girl. What happened to the girl? (Pause). Do you remember what happened to the girl?

J: She fell off the bike. She died too.

TP: Right. So where is she now? Do you know?

J: No.

TP: But she's not with you.

J: No.

TP: OK. You're with G aren't you?

J: Yes.

TP: Do you know why you are with G?

J: To protect her.

TP: To protect her? But did you just not tell me you were lonely?

J: Yes I did.

TP: So, what I need to understand, in order for me to help you understand, is what attracted you to G in the first place, and why you didn't go where you're supposed to go when the spirit leaves the body. (Pause). Do you understand what I am saying to you?

J: Mmmmm.

TP: You are what? You are understanding what I'm saying to you?

J: I am.

TP: You are. So, do you know where you really need to be?

J: I do.

TP: OK. Would you like help in getting there?

J: I do.

TP: Good, so who has gone before you? Who would you like to come and show you the way?

J: My mother.

TP: Your mother. OK, look around you and identify the source of the Light. Do you see the Light?

J: I see it.

TP: Good, let's invite your mother to come and collect you, yes? Is she coming?

J: Here she is.

TP: And what does she say to you? Does she say anything to you?

J: She's reaching out her hand to me.

TP: Okay, look into her eyes and what do her eyes say?

J: She's asking me to come with her.

TP: And you want to go with her?

J: Yes.

TP: Okay, now look into her eyes and what do you see in her eyes?

Note: It is important to discern whether the spirit that presents itself is the genuine mother or an impostor. The eyes always show the answer. Negative impostors have dark or red eyes.

J: Love

TP: Wonderful. Then go with mother. Go in peace and love and be free. And G, let me know what you see, what you experience, and let me know when he is gone.

G: He's gone.

TP: Now I am going to invite any other spirits that happen to be around us now, that may have witnessed J go to the Light with his mother. Any other spirits around that feel trapped, earthbound, lonely, confused, to follow J's lead. Are there any such spirits around here G?

G: I don't know.

TP: You're not aware of any?

G: No.

TP: Okay, fine. Now bring all facets of your consciousness focussed squarely on your breathing. Bring all aspects of yourself back into yourself. Be aware of your body sitting in the chair, feet on the floor, and bring yourself back to full conscious awareness, back into the room, and collect your thoughts. And when you are ready you can share your experience with us.

The original recording can be viewed on You-Tube.

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In the discussion that followed G's experience it was acknowledged that anyone can be carrying an attached earthbound (EB) spirit of a deceased person without having any conscious awareness of it.

Most attached earthbounds are benign and cause no harm or detrimental effects to the host, but these harmless trapped spirits are on the lower end of the scale. Any one of us can have these attached spirits, and they attach to us, drawn by compassion, for comfort and protection. However, the principle of 'sympathetic resonance' also means that a person with a negative attitude to life may attract earthbound spirits with a corresponding energetic frequency or 'vibration'. For example, users of drugs or alcohol will attract spirits of the deceased who were drug or alcohol abusers in their own earth life.

In mediumistic spirit communications the medium can either convey what the spirit is saying by acting as a third party in the dialogue with the spirit. In such cases the medium will pass on messages in the third person by saying, for example, 'the spirit says this, or he says that'. This is the method most often used in spiritualist churches and psychic 'readings'. However, when the spirit 'possesses' the medium in what is commonly known as 'trance possession', or 'trance mediumship' the spirit will speak in the first person by saying, for example, 'I will, or I did', etc. In the first clip the subject G acted as a trance medium when the spirit of 'Jonathan' spoke in the first person. An indication of what type of communication is being conducted is by asking the spirit's name. In the third person the spirit's name may be conveyed as, 'he is called Name'. In the first person, the questions may be answered by, 'I am called Name'. A notable difference that can be observed between third and first person communications is that of body language. In the second clip shown to conference the body language of an arrogant entity can be observed in the body and facial expressions of the medium.

In the first clip the investigator was in 'direct' contact with the subject. In the second clip the subject is 'remote', that is in a distant location from the investigator. SRT practitioners can sometimes refer to their methods as 'direct' or 'indirect' (meaning remote).

The second clip shown to the conference is a demonstration of how to detect malign spirits that represents the other extreme end of the continuum of spirit interaction. When the medium detected the spirit entity, he allowed himself to be used as a medium of communication by permitting the spirit to 'possess' him and thereby provide a second demonstration of trance mediumship for educational purposes.

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This recording is of a medium accessing by 'remote' viewing a prisoner accused of multiple-murder in Kalamazoo County, Michigan in February 2016. The request came from the head monk of a Buddhist Temple in Michigan and a spirit release group was formed for the purpose of investigating the case since it had been reported in the local news. The group is comprised of seven participants

whose collective energy provided protection from any negative spirit forces that would try to intervene with the work. Spirit release groups, sometimes referred to as 'soul rescue' groups are formed because of the collective power of the unified energy of all members of the group. The transcription below is taken from a dialogue that took twenty six minutes, but has been edited down to just six minutes for education purposes. The full recording is available on You-Tube.

I am represented by the initials TP, the medium is M, the subject is JD and the entity is E.

### **Transcription**

TP: does anyone know the name of this man?

Some members of the group offered their suggestions of the man's name, incorrectly.

TP: His name is JD, much has already been written about him and he is becoming known as the Kalamazoo Killer. He is 45 years old and married with two children. That is what this case is about and it is an exercise to see whether we can detect anything that has influenced his behaviour. Whether we can do anything constructive with the authorities is another story, but it will be a good exercise in how we do our work. (Pause whilst the medium goes into trance and the group provide protection).

TP: What I would like you to do now M, is wear your cloak of invisibility, allow your guides to take a part of your consciousness and guide you to JD and let me know what you find. Give me your impressions on your initial contact.

M: Right now I am just inside the cell he is staying in. He is kind of like this. (M puts his head in his hands), and I can already see one entity without scanning him. It's very close.

TP: Okay, is it within his energy field or is it apart from him, is it attached or is it shadowing? How would you describe the relationship between this entity and JD?

M: Right next to him but in the same space.

TP: (Addressing the guides). Would it be helpful to engage this entity in dialogue?

M: It's not helpful for removing the entity, but it could be helpful for learning purposes.



There is a pause in the recording where TP asks M to prepare to accommodate the entity in conversation.

TP: Do you have a name?

E: Call me Steve.

TP: That's a human name. Have you ever had a human life?

E: Yes.

TP: You have. Okay Steve. Thank you. And when did you live a human life?

E: Seven hundred life-times ago.

TP: Seven hundred life-times ago. Have you been around the Earth all that time since then?

E: In various forms. (The nature of the various forms was not pursued).

TP: So you come and go. Do you come and go of your own volition or do you respond to directions from someone else?

E: Both.

TP: Both. So, you have free will and you follow directions.

E: I choose to follow directions. (The origin of the directions was not pursued).

TP: Okay, you choose to follow directions. Now you are in the close proximity of a man who we know as JD. Can I ask you why you are close to him? Do you have an objective that we can understand?

E: I really like to kill.

TP: You really like to kill.

E: Yes.

TP: But you are spirit aren't you? You are spirit. Are you able to kill [others] by yourself?

E: Nods with a grin.

TP: You are able to kill. But isn't it necessary for you to exercise your desire to kill through another person to carry out the act for you? Or are you able to do it yourself?

E: Sometimes I can do it myself.

TP: So, how do you do it yourself without the use of another person? How would you do that?

E: I just come in.

TP: You just come in. As what?

E: A shadow.

TP: A shadow. So each time you come into this world as a shadow, you are able to kill just by using your own energy.

E: It takes a lot.

TP: Okay. It would be interesting to learn how you do that because you are non-material. So how does a non-material being cause death of a human being? How do you do that?

E: Shows smugness in facial expression.

TP: You obviously have great power, and you are very proud of the fact that you can exercise this power, and demonstrate your power by killing people and getting enjoyment from it, but I would be very interested to know how you do it.

E: With a smile on the M's face. I'm getting tired of questions.

TP: You get tired of questions. Okay. So, I suppose we had better end the conversation hadn't we.

The entity was removed from the subject and the session ended.

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In regular daily practice it is not generally useful to engage such entities in dialogue simply because they never tell the truth. A practitioner can fall into the trap of becoming fascinated in the dialogue and try to investigate the true nature of the entity, his abilities and his masters. But nothing is as important as removing the intruder and securing the protection and welfare of the unfortunate host. In the eyes of the law the subject was a criminal who committed unmotivated murder and was to be

tried as such. In reality he was a victim of dark forces whose objective is to create mayhem and death in human beings.

The sceptic would argue that this is all in the creative imagination of the medium. But the real test of the validity of this method is in the pragmatic outcome of the intervention. In other words, does it make a difference? It is unfortunate that access to the prisoner was not obtained in order to interview him after the removal of the entity that we concluded was the cause of his behaviour in killing six people without motive. This case was accompanied by another at the same time in Michigan when a father brought his nineteen year-old son to the temple for a consultation. The young man was interviewed and it was verified that he had been hearing voices for some time and was being coerced into committing acts of violence. At his father's request, and with knowledge and understanding from the subject, the spirits that were influencing his behaviour were removed and the family are now trouble free.

These cases are representative of a growing problem in society where more and more people are being influenced by negative spirit intrusions. News reports from Italy are announcing that there has been an exponential rise in requests for exorcisms by the Roman Catholic Church. In the UK the mental health services of the NHS are not able to cope with the demand for psychiatric services when patients report hearing voices and committing suicide. The situation is dire and the BBC recently reported that the system is 'broken'. Mass killings by people hearing voices are on the increase, but both the mental health services and criminal justice systems in USA and Europe appear to be blind to these realities.

In conclusion, it is my deep desire that some scientific institution will take these issues seriously and begin a research programme where the hypothesis can be tested and the results presented to a sceptical public for their own protection and education. In the meantime, a non-funded independent programme of gathering similar cases where people are subjected to auditory hallucinations has begun in the UK. A project protocol is available for viewing at <http://www.tjpalmer.org/hearing-voices-2/hearing-voices-research/>

An appeal for research funding is posted on the same site <https://www.gofundme.com/hearing-voices-research>