

# A Remote Spirit Release Intervention Protocol

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## Introduction

The protocol presented below is an adaptation of Irene Hickman's method (1994) with added components learned from practical experience and the application of principles and techniques offered by Soul-Centered Healing practitioner Dr Tom Zinser (2010).

This protocol is simplified for the benefit of students of remote spirit release techniques and it is anticipated that it will evolve into a more complex model as different cases present a variety of different problems to deal with. Not every case is the same, as not every person is the same, as not every spirit entity is the same. All are unique, but this protocol attempts to address universal principles that do apply to all cases where spirit interference is a possibility.

For the inexperienced, and all student SRT practitioners, it is important to NOT attempt a remote SRT procedure alone. The reasons of this will become apparent as the protocol below is examined and understood. This protocol is designed to be used by a remote scanning pair of practitioners, (a) the **Facilitator** and (b) the **Medium**, sometimes called the **Scanner**. A third and very important member of the remote SRT team is the principal **Spirit Guide** who has stepped forward to assist with the work. It is therefore very important to remember that the remote SRT team has three members and not just the two humans who have chosen to work together. Collectively the remote spirit release team is known as the **Interventionists**.

In the early days of learning within a training group it may be convenient for a third human member who is mediumistic to act as channel for the Spirit guide who is assisting with the procedure. In such cases, the facilitator will coordinate communications between the main medium (medium 1) who is scanning the subject and with the Spirit Guide who is using the second medium (medium 2) who has agreed to accommodate the spirit of the Guide and convey his guidance and information as and when requested and invited. It is important to note that spirit guides never tell us what we should do. They are there to guide us and assist when invited. Even when the spirit guide has very important advice or information to impart, it will not do so unless invited. It is therefore very important to be aware of any indications that the guide would like to interject. Similarly, if a student development group has a greater number of participants, it is important to remember that a contribution or intervention from any participant is to be by invitation only. Unauthorised participation in the process may have potentially unseen and unpredictable outcomes.

The **Facilitator's** job is to work with the main medium as an instrument of communication between the subject's etheric body, any attached spirits, the subject's higher-self (HS) and those spirit guides who have volunteered to assist in the work. The facilitator does not need to be a medium because he / she needs to maintain conscious awareness and focussed attention on the physical environment, to watch the facial expressions and body language of

the medium(s) and to safely return them from their altered state back to conscious awareness and the physical environment. Without the vigilance and skill of the facilitator, a medium who is attempting this protocol alone could become trapped in another dimension or infected with malignant spirit entities or parasites. It is a common error to assume that all SRT practitioners need to be mediumistic. Ideal candidates to work as facilitator are those who do not have mediumistic communication skills, but do have knowledge and practical experience of working with people in altered states of consciousness, i.e. hypnotherapists and psychologists.

The **Medium's** job is to be guided by the facilitator to the subject's etheric body. The medium will need to enter into an altered state of consciousness and permit a part of their conscious awareness to be guided to the subject in a dimension that is beyond time and space. Whilst in the altered state, the medium is able to connect with and communicate with the subject, any attached entities, the subject's HS and the spirit guides who are helping with the task. Some spirit guides actually use the term 'instrument' when referring to the medium. As an 'instrument', the medium's abilities may be employed (engaged) and directed as one would use a camera or an electron microscope by changing the focal length of the lens to visualise the etheric body of the subject. A medium's mind can also be utilised in much the same way as a radio receiver by 'scanning' energy frequencies that are beyond normal conscious awareness and the physical sciences. Mediums may be attracted, that is 'drawn in' unconsciously to the energy frequency of the subject and 'experience' the same as the subject. This is to be avoided and under the careful direction of the facilitator the medium is to remain emotionally and energetically 'detached' from the subject unless expressly requested to do so. If the medium is drawn into the etheric energy of the subject they will experience the emotional and physiological symptoms of the subject which are usually very unpleasant. Without careful direction from the facilitator a medium could be attracted to the energetic frequency of malignant spirit entities, hence the reason for a robust protection protocol before entering the altered state and the vigilance of the facilitator who is monitoring the medium's facial expressions and body language.

## Part I. Preparation

1. Each member of the Interventionist team to establish their individual protection protocol. Be sure that the protection is robust and effective as it will be tested by malignant spirit entities.
2. Request the attendance of the Spirit Guides of the members of the team and challenge their integrity in order to reveal impostors who would try to hijack the work about to be undertaken. Ask the Guide's name, are they from the Light, are they here for the benefit of the patient and the highest good of humanity? A genuine guide will not object to being challenged in this way, whereas an impostor will object or refuse to answer. Experience will establish a sound and

familiar working relationship with your appointed spirit Guide who will become your best friend.

3. The facilitator may give to the medium the identity of the subject/patient/client who needs help. All that is required is the name, age, gender and location of the subject. Some practitioners may ask for a photo or a possession or a piece of hair or some other link to the subject. We find this to be unnecessary. Each person has a unique energetic signature and the Spirit Guide will be able to guide the medium to the correct person's etheric presence (or spirit energy field).
4. Invite the patient's guide and ask its name and origin and how long it has been with the patient.
5. If the guide is discovered to be an impostor, have a volunteer guide with the suitable experience to step in and take control of the patient's development and well-being.
6. Ask the guide's identity and how it would like to be addressed.
7. Request the assistance of the higher-self (HS) of the Patient.
8. Challenge the authenticity of the HS and remove any impostor. When all of these checks and precautions have been satisfied then the procedure may begin.

## Part 2. Connecting with the Subject

9. The facilitator may ask the medium to allow part of his/her consciousness to be taken (guided) to the etheric body or spirit energy field of the subject.
10. The medium gives confirmation that they have a visual representation of the subject. The medium is to remain disconnected energetically from the subject, but to approach with caution and remain undetected within their own etheric field as if in a cloak of invisibility.

## Part 3. Scanning the Outer Etheric Body

11. Inexperienced and student practitioners are inclined to become absorbed by what they see in the spirit realms and forget that they are there in order to achieve an objective. Mediums can often fail to describe what they are seeing, hearing or experiencing. The facilitator needs to engage the attention of the medium and keep them directed towards the objective and demand that they report accurately and clearly what they are witnessing. The medium will need to learn how to speak with clarity and accuracy. This does take concentrated effort and the facilitator may ask the medium to 'speak up' and give a clear running commentary on what they are witnessing.
12. The facilitator must monitor the facial expressions and body language of the medium in order to keep them safe and energetically disconnected from the subject until it is safe to connect more closely.
13. From a safe distance, the facilitator asks the medium to report if the patient is Sovereign. That means, is the subject in sole and legal possession of their own body?

14. Inexperienced mediums may see murky and confusing visual representations around the etheric body of the subject. The facilitator can instruct the medium to see more clearly by changing the focus of their viewing capability. Thus, working as a team they will be able to detect what is interfering with the subject at subtle energetic levels.
15. If the medium reports that the subject is not sovereign it means that there are negative spirit entities attached that do not belong. Ask the Spirit Guide to have them removed. Do not attempt to enter into dialogue or negotiate. That task may be left to the Spirit Guide and his team who are experienced in such tasks.
16. The facilitator asks the medium, 'is the patient grounded?' This is the degree of connection of the subject's 'spirit' within the body and its connection with planet Earth. In order to function to its optimum potential, the spirit needs a full grounded connection with the planet.
17. The medium is to report on the level of grounding and ask the Spirit Guide for assistance in effecting a solid grounding between the subject's spirit and the planet. When grounding is firmly established move on to the next item in the protocol.

#### Part 4. The Inner Etheric Body

18. To scan the inner etheric field, the medium may visualise opening the subject's body by splitting it down the middle and opening it up to look inside in order to reveal any implants, negative energy, booby traps, control mechanisms or any other symbolic representation of anything that will be contributing to the negative outcome of the subject's health. This part of the procedure may take the greatest amount of time to clear, depending on what is discovered. It is within the etheric body that indications and symbolic representations of occult practices may be discovered that suggest occult activity, witchcraft, curses, etc. The origin of such devices needs to be discovered and their effect negated, removed and protection put into place for continued defence against them.
19. The facilitator then asks the medium to inspect the subject's chakras. These are the etheric body's energy centres. Closed chakras indicate emotional, psychic or physical trauma that has caused them to close. Negative energy is removed from damaged and closed chakras by the Spirit Guide and his team and explanations are requested as to the cause of their injury. When all chakras are re-opened to permit the free flow of positive energy through the etheric body we may move on to the next level by changing the energetic frequency of the scanning process.

#### Part 5. Changing Frequencies

20. The facilitator asks the medium to scan across a range of low-level energetic frequencies in order to detect any attached inter-dimensional parasites and when found asks the Spirit Guide to have them removed. There then follows a check list of possibilities to be explored for their influence on the subject's health:

21. Are there any open portals? If yes, have them closed and sealed.
22. How many earthbound spirits of the deceased (EBs) are connected with the subject? Facilitate the release of all earthbound spirits to the Light as expediently as possible. (It takes time to enter into dialogue with individual earthbound spirits).
23. Are there any agreements or contracts with dark forces or any other spirit entity that need to be rescinded and negated?
24. Ask the HS for an assessment of the % integrity of the etheric body (aura)
25. Ask what caused the damaged integrity, i.e. trauma, recreational substances, drugs, alcohol, and prescribed medicines. What proportion to each?
26. Ask the Higher-Self for an estimate of the % connection between the soul essence held within the body and the HS.
27. Where is the missing connection held, i.e. lost, stolen, traded, held by fragmented soul-parts?
28. Ask the Spirit Guides and helpers to help with the repair of a perforated aura and the recovery of lost and stolen soul fragments and traded energy.
29. Is there any past-life energetic resonance that needs to be negated?
30. What is the subject's purpose for experiencing this earth life?

## Part 5. From the Spiritual to the Psychological

31. Are there any self-created thought forms? What is their function and can they be integrated with the core self that created them?
32. Are there any self-created dissociated sub-personalities? How many? At what ages were they created? Ask the HS if they can be reintegrated with the core self?
33. Where is the origin of the patient's vulnerability and how can this be repaired?
34. What advice can the Spirit Guide or Higher-Self give to the subject for continued health and spiritual well-being?
35. What after-care measures need to be implemented?

## Part 6. Safe Closure of the Procedure

36. When all parties to the procedure are satisfied that the session has been completed the Facilitator gives thanks to all who have helped and asks the medium to disengage his/her consciousness and bring all parts of their consciousness back into themselves. The process of recovery from the altered state is the same as returning a patient from a hypnotic trance. It is important to ensure that all parts of the consciousness area re-integrated with the core-self and the medium is properly grounded in the physical body and in the physical world. Failure to resume full waking conscious awareness will result in 'hypnotic hangover' and the medium will be unable to function with clarity and purpose.

## Bibliography

Hickman, I. (1994). [\*Remote Depossession\*](#). Kirksville: Hickman.

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