

Original Paper



Possession

Michael T. Greenwood, MD (MB)

ABSTRACT

The concept of *possession*, which can be difficult for physicians to accept, is a key concept in Five Element acupuncture and one associated with definitive therapeutic protocols. The author contends that the notion of possession, once stripped of its demoniacal images, is actually a common phenomenon that might better be understood as a field effect. This, in turn, might lead to more creative acupuncture strategies.

Key Words: Acupuncture, Possession, Gui, Ghost Points, Sympathetic Resonance, Sacred Geometry

INTRODUCTION

ALTHOUGH THE CONCEPT IS NOT acknowledged by modern Western medicine, other medical, shamanic, and religious traditions have long recognized *possession* as a factor in disease. Scientific medicine has studiously distanced itself from the notion, perhaps because it treads too closely to religion. The issue is certainly fraught with fear and skepticism. The idea that people could be taken over by spirits and lose control of their destiny is a particularly disturbing one.

But as physicians practicing acupuncture, can we really afford to ignore a key energetic concept simply because it seems outdated and fanciful? Herein, I explore the topic further in the hopes of answering some fundamental questions, including: What does possession really mean? Why is it such an important energetic concept in Five Element acupuncture? Is there a more acceptable energetic way of understanding the phenomenon? And, are there any useful general principles behind the currently accepted acupuncture treatment protocols?

POSSESSION IN A WESTERN CONTEXT

A browse through any metaphysical bookstore will turn up many books on the subject of spirits and entities ranging

from the possibly believable to the completely fanciful. Of the more believable, Sagan has explored possession from a medical perspective and suggested strategies of treatment;¹ Fiore has explored the subject from a psychologist's standpoint;² and moving to the more philosophic, Hoeller has classified possession by degree of severity, using classical categories: *circumsessio* (mild), *obsessio* (moderate), and *possessio* (extreme).³

1. *Circumsessio* represents varied situational disturbances. Common examples might include acute back pain arising without obvious precipitating cause, situational anxiety with excessive and circular worrying, or fatigue from overwork dictated by the need to make ends meet.
2. *Obsessio* includes impingements on consciousness that give rise to partial interference with free will and integrity. Here we might find anxieties that become deeper and more fixed in expression. For example, prolonged grief, resentment, or bitterness can leave people with a toxic tint that could be interpreted as a possession. Similarly, trauma or abuse victims can become so obsessed with the particular traumatic event that they cannot move on.
3. *Possessio*, the third degree of possession, and the one that sparks such fear and fascination, occurs when the energy

concerned is of sufficient intensity that it seems to maintain itself as a separate entity, sometimes capable of entirely overwhelming or altering the host personality, and blurring the bounds of self and non-self to the point of causing the host to speak or act like someone entirely different. Examples might be found in conditions variously diagnosed as multiple personality disorder, psychotic states, posttraumatic stress disorder, and major depression.

POSSESSION AS A FIELD EFFECT

Modern physics has revealed that beyond the superficial appearance of structure, the universe is an infinite vibrating energy field organized according to harmoniously resonating intervals.^{4,5} Similarly, beyond its superficial material structure, the human body has an energy field that has maximal intensity in and around the physical body, but which extends outward into space toward infinity, albeit with diminishing intensity the further out one goes.⁶ This field is an infinitely complex informational interference pattern of waves and troughs, rather like the wave patterns on the surface of the ocean⁷ (Figure 1).

Acknowledging that the body is part of a *field* can be a major conceptual leap. However, once the leap is made, it becomes easier to visualize how the field itself might be interpenetrated by any number of different frequencies, all influencing and molding the personality to a greater or lesser degree.

Finston, for example, has likened the personality to a stew of energy states, with each particular frequency relating to a specific attitude or affect. She points out that the personality is not fixed, but changes in unpredictable ways depending on situation and context (P. Finston [medical acupuncturist and author of *Parenting Plus: Raising Children With Special Health Needs*], personal communication, July 2006). This energy stew might be conceptualized as an intermixing of innumerable field frequencies that arise from a combination of genetic and acquired energetic influences known in Chinese Medicine as *Anterior* and *Posterior Heaven*.

In the ideal circumstance of healthy ego development, the adult personality has access to multiple energy frequencies expressed in an integrated way depending on circumstance and context. However, the ideal of a harmonious and integrated personality may well be more fiction than fact. Frequency integration so often goes awry during the progress of ego development that most people reach adulthood significantly fragmented (Figure 2). Full integration is probably quite rare, the norm being a restricted range of ego-acceptable frequencies presented to the world as a persona. Ego-rejected frequencies, those that have been habitually contained or otherwise suppressed, gradually accumulate outside of conscious awareness and later manifest as

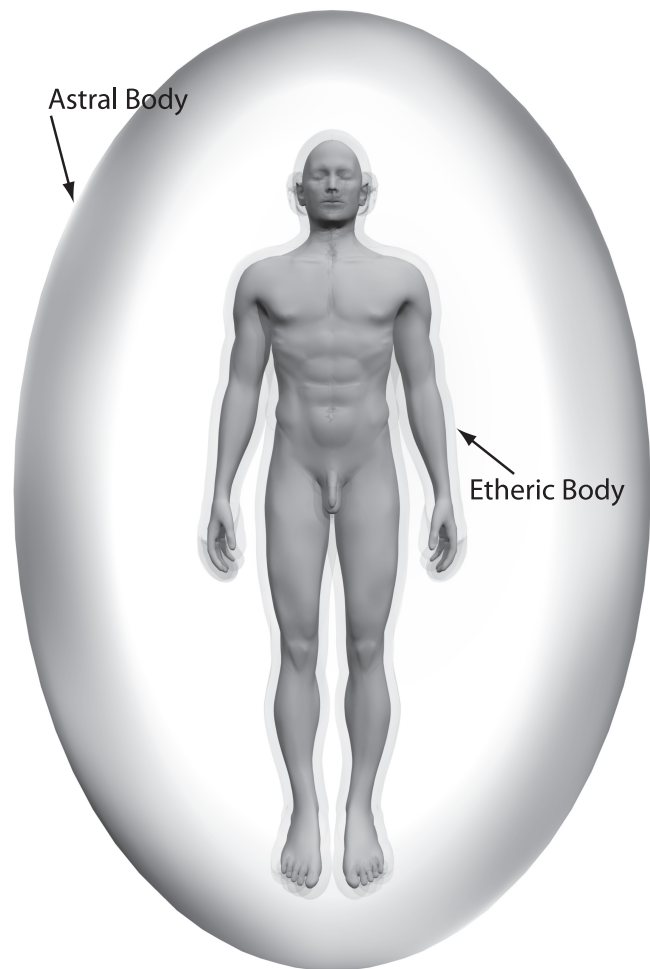


FIG. 1. The body as a field

pathologies, which in turn prompt visits to physicians for symptom management.⁸

If the field model is correct, then somewhere in the energetic developmental process may also lie the secret of understanding possession. It is important to note that the idea of possession is one based on an assumption imprinted very early that certain aspects of the field are *self* and other aspects are *not-self*.

Chinese Medicine posits the existence of a defensive energy, an energetic equivalent, perhaps, of the physical immune system, known as the *Wei Qi*, which circulates outside the channels in the skin and muscles and guards against penetration by noxious energies or *Xie Qi*.⁹ Since there must be a mechanism of differentiating *Xie Qi* from *true* or *Zhen Qi*, the ego must distinguish self from non-self energy frequencies during its development. Perhaps those energetic influences that were present before ego development would be most likely considered part of the self; those that show up during the ego-building years may or may not be assimilated; while influences that arise later, after the ego is fully developed, would probably be considered non-self. In addi-

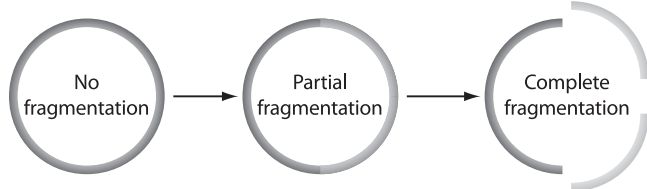


FIG. 2. Field fragmentation

tion, a developed ego may still intentionally surrender to energies during transpersonal development.

Since the field is theoretically infinite, the adult ego must be an arbitrary contraction, an invented construct that filters the field to give rise to a specific personality. If reasonably well integrated, it will be stable yet flexible, and capable of remaining centered even when stressed; but, if not, then the personality could vary significantly from moment-to-moment in apparently chaotic ways. Indeed, an unintegrated ego might be so field-dependent that what it thinks it is at any given time could be just a strategic expression of whatever is the dominant energetic influence at the moment.

Previously, I discussed how energies that were fragmented and split off during ego-building years may appear later in life as multiple personalities or regional pain syndromes.¹⁰ In the case of possession, a more complete energetic fragment, perhaps not present before ego development, penetrates the field either during or after those formative years, becomes affixed to the energy field, and thereafter influences the ego's behavior and choices. To the extent the penetrating energy contains a full complement of frequencies, and the ego is too weak or unable to resist or dispel it, then the possession phenomenon may occur (Figure 3).

Thus, while illnesses like chronic pain and multiple personality disorder may represent energetic fragmentation of original energy (Yuan Qi) arising from Anterior Heaven, the possession phenomenon more likely represents a superpositioning of energetic frequencies originating from Posterior Heaven, arising perhaps from the larger impersonal field, then impinging on the ego's astral and etheric fields after the ego boundaries have been established.

Resonance

One question that arises is how these autonomous or semi-autonomous fields might attach. Here, the notion of attractors, borrowed from chaos theory and fractal geometry, can be quite helpful. Chaos theory is riddled with strange patterns that underlie seemingly random and unpredictable phenomena. For example, likely weather patterns such as snow in Antarctica or heat in the tropics are called *attractors*, since they appear to attract a certain predictable order out of chaos.¹¹ Similarly, strong energy field frequencies such as those involving toxic emotions may serve as attractors, perhaps acting as carrier waves for sympathetic frequencies that attach through harmonic resonance.¹² Tolle es-

pouses a very similar idea when he posits the existence of *pain body*, and suggests that it likes to feed off energies of similar frequency.¹³ The mechanism implies a certain resonating sympathy between 2 interacting fields, such that it should not be assumed that those possessed are necessarily innocent victims. Quite the contrary, field theory suggests there will be a symbiotic relationship between possessor and possessee, a co-dependency with the hallmarks of an addiction.

Internal or External

In Chinese Medicine, a possessing field may be acquired internally or externally, or generated through a combination of the 2. For example, an internal possession may be an imbalanced emotion such as paranoia (Water) or resentment (Wood); an external acquisition could be accidental, as in the case of a motor-vehicle collision; and a combination might arise from an energetic predisposition resonating with an external field of similar frequency, such as in some cases of drug addiction.

Energetic predisposition will in turn depend on constitutional typology and the intensity of various splits in consciousness.⁹ Thus, the possession phenomenon is likely

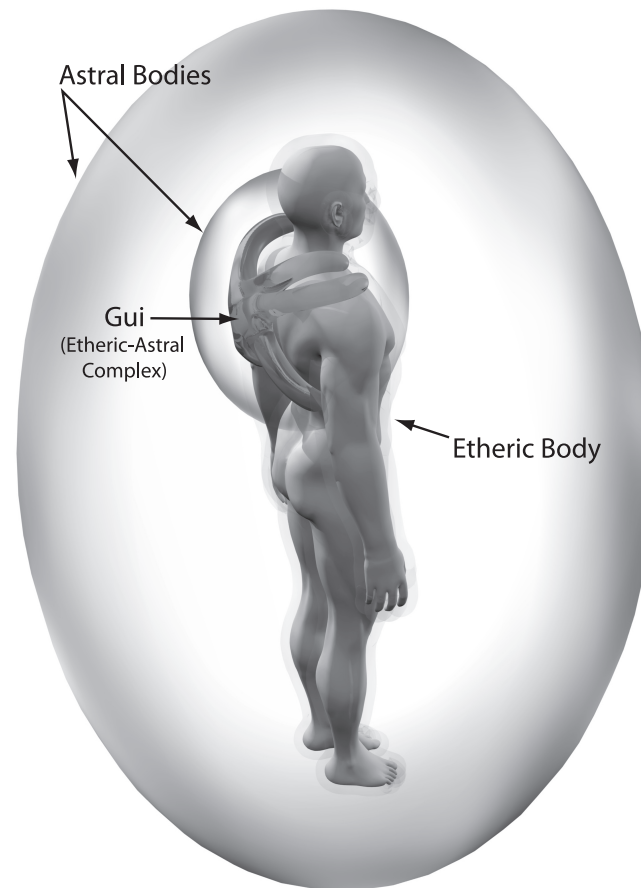


FIG. 3. Field superpositioning with etheric-astral complex

related to the intensity of the penetrating energy, the strength and extent of integration of the individual's basic constitution, and the presence of significant emotional attractors.

Posthumous Field Fragmentation

Though it may initially seem fanciful, field theory can shed light on the difficult notion that possessors might be the spirits of the dead. Sagan, for example, has written that after the death of the physical body, the various field layers deteriorate at different rates; the denser the field, the faster the deterioration.¹ He says that posthumously, the etheric body deteriorates over several days; and although the astral body also deteriorates, certain fragments, particularly those that represent intensely developed emotions or desires, can retain their integrity and continue to exist as a vibrational frequency. Meantime, the more rarefied field beyond the astral, the causal body, can continue indefinitely.

Since the astral body contains desires and emotions, intense desires that were not transmuted or integrated during life may be released into the universal field, where they can wander or drift about as though looking for a vehicle through which to express themselves. According to Sagan, astral fragments can also enclose themselves with a layer of etheric energy, and in so doing, maintain a discrete form that can be seen by clairvoyants. It is probably such etheric-astral complexes that form the basis of discarnate entities known as *Gui* in Chinese Medicine. However, it is not that these complexes are necessarily conscious individuals with malign intent, but rather that specific astral frequencies simply resonate with similar attractor frequencies found in an individual's energy field. Furthermore, the complexes require a source of energy to maintain their integrity, without which they would simply deteriorate into etheric-astral debris. Hence, the tendency to attach to a living source, and the common claim of those possessed that their energy is being drained.

Attraction and resonance lend a logical explanation to why fragments desiring alcohol, for example, might be found in greater numbers in drinking establishments, and why there is often a symbiotic relationship between possessor and possessee.

CHINESE MEDICINE AND POSSESSION

Chinese medicine does not regard the body as having a single soul or spirit. Rather, the different elements have different spirits, each of which are made up of subcategories. The Hun (spirit of Wood) and the Po (spirit of Metal) are aspects of the astral body with opposite functions and vectors. Jarrett says the Hun is related to the process whereby spirit evolves through the manifestation of the physical body. It is made up of 3 spirits (*Jing, Qi, Shen*), arises from the Jing and ascends to the Shen, eventually transcending

the physical body and exiting the body at death through GV 20 (Baihui). In contrast, the Po is related to the process whereby the body is created out of the radiation of spirit (*Shen*). It is the principle that incorporates energy into the material body, is made up of the 7 emotions (fear, anxiety, anger, joy, sorrow, worry, and grief), and exits through the anus at death, returning to the earth.¹⁴

Thus, it is largely unintegrated fragments of the Po, returning to the earth, that become the fragmenting astral body, or in the poetic language of Chinese Medicine, the *Wandering Gui*.

However, the existence of Gui is not the whole story. Chinese Medicine holds that a weakness of Qi, Blood, or a depression of Spirit leads to an energetic vacuity that can subsequently be filled by evil influences. Those influences might initially be commonly known as the evil Qi of Wind, Cold, Summer Heat, or Damp, but could also be negative thought forms, a noxious energy transfer from an ill patient, or something more sinister such as the Gui.

Symptoms, Signs, and Pulse

Classically, the primary sign of possession is loss of *Shen* or spirit (Table 1). The Shen is said to reside in the Heart and is visible through the eyes. If the eyes are bright and lively, then by inference, the spirit is in good shape. Conversely, if the eyes look dead or lifeless or the reverse, supershiny, then similarly, spirit has been affected. Thus, one indicator for possession is a loss of an effective therapeutic patient-practitioner connection. Patients may avert the practitioner's gaze, appear not to appreciate anything said to them, misunderstand or misrepresent observations, and/or skirt around key issues. Often there will be a clear demarcation between the experience of interacting with the actual person and interacting with the possessing energy, which itself can come and go. While the clouding typically manifests as a nonrational remoteness in which it appears as if the person is absent, it is worth noting that it equally may present as excessive cerebral activity and/or manipulative posturing arising from a professorial-type with an excessive Heart-Mind split.

In extreme cases, there may be marked emotional disturbance and a history of destructive behaviors or even suicide attempts. One telltale clue is a distinct time of onset of the

TABLE 1. SIGNS OF POSSESSION

Shen disturbance: vacant eyes
Emotional disturbance
Behavior out-of-character
Self-destructiveness
Extreme drug use
Sudden onset
Qi Wild pulse findings

disturbance, especially during a specific and vulnerable moment. In this regard, common places to acquire unusual energies include drinking establishments, drug dens, operating rooms, funerals, cemeteries, and locations where trauma has occurred such as major battle zones or notorious prisons.

Radley has suggested that the Gui are able to manifest in a lower energetic frequency, feel cold to touch, and can be removed by raising the energetic frequency to a higher level. She adds that sensitive people can feel the presence of Gui and the pulse generally feels covered in all positions, as if it is under cling film (J. Radley [acupuncturist/healer], personal communication, 2006). According to most sources, the pulse may show signs of an extreme variability of rate, rhythm, and intensity, or a superficial pounding with underlying emptiness known as the *Qi Wild*.¹⁵

TREATMENT

Serejski points out that Traditional Chinese Medicine does not deal with possession per se, but that the Five Element model, as taught by Worsley, does have a protocol to deal with it. Worsley himself apparently never revealed his source, nor did he clearly define what he thought a possessing entity might be, perhaps with good reason. But his protocols are well accepted by Five Element practitioners, and his techniques always evoke some sort of mystery and awe among its practitioners.¹⁶

The Internal Dragons

Worsley described 2 different protocols known as the Internal and External Dragons. The *Internal Dragons* are a series of points located on the front of the body (Table 2). By way of explanation, Jarrett has said that in Chinese Medicine, mental disease is often attributed to *Phlegm misting the Heart*, and the Internal Dragons treatment might be understood as clearing away damp accumulations obscuring access to the Heart center. In that respect, Master Point 1

(CV 14.5) is very close to the Mu point for the Heart, ST 25 is good for clearing Heat and promoting digestion, ST 32 helps nourish the Earth energy, and ST 41, the Stomach Fire command point, can help diminish Heat.¹⁷ Mussat, too, says that treatment must involve encouraging movement through the Yang Ming. In contrast, Serejski says the treatment is not an Earth treatment, but does not go on to suggest what it might be.¹⁶

Puhky has said the reason the protocol sedates before tonifying is that first, the practitioner should invite the Gui to leave; and thereafter, by forcibly removing them and closing the door (R. Puhky and C. Moss, personal communication, AAMA Five-Element Training Program).

The External Dragons

The *External Dragons* can be used either when the Internal Dragons have failed to produce any response or perhaps, primarily, when a known external trauma has invaded the Tai Yang (Table 3). For example, a common situation calling directly for the External Dragons is the aftermath of a motor-vehicle crash. In a typical rear-ender, the kinetic energy of the impact enters in the back of the neck at GV 16, reverberating through the back Yang meridians, while any overflow may be absorbed into the Curious Meridian complex, which has the function of absorbing excess energies. In that regard, both the Yang Wei Mo and Yang Qiao Mo have an exit point at GV 16 (Fengfu).¹⁸

Resonance and Sacred Geometry

Although there is general agreement that the Dragon treatments work well, the absence of a coherent explanation for the 2 protocols seems unsatisfactory. For example, even if the Internal Dragons treatment were effective at dispelling Phlegm/Heat misting the Heart, such an explanation does not suffice as an explanation for the External Dragons. Yet both protocols share similarities in terms of numbers and distribution of points. Perhaps there should be a more com-

TABLE 2. THE INTERNAL DRAGONS

<i>Point</i>	<i>PinYin</i>	<i>English</i>	<i>Treatment Protocol</i>
Master Point 1: CV 14.5 (15)	Jiuwei	Wild Pigeon's Tail	Insert all the needles straight, top to bottom, right, then left. Make sure De Qi is achieved.
ST 25	Tianshu	Heaven's axis	Turn all needles in same order 180° counterclockwise.
ST 32	Futu	Hidden Rabbit	Leave in dispersion for 15 minutes.
ST 41	Jiexi	Release Stream	Check the pulse and eyes. If no change, starting at Master point, pull all needles and feel for a grip. If there is none, then needle location was inaccurate. Reinsert needles, elicit De Qi, and try again. If still no change, tonify all the needles by turning needles 180° clockwise, top to bottom, left, then right. Leave 3-4 minutes, then pull the needles in reverse order of insertion and seal the points. If there is still no change, do the External Dragons.

TABLE 3. THE EXTERNAL DRAGONS

<i>Point</i>	<i>PinYin</i>	<i>English</i>	<i>Treatment Protocol</i>
GV 20	Baihui	Hundred Meetings	Insert all the needles straight, top to bottom, right, then left.
BL 10	Tianchu	Heaven's Pillar	Make sure De Qi is achieved.
BL 23	Shenshu	Kidney's hollow	Turn all needles in same order 180° counterclockwise.
BL 61	Pushen	Serve and Consult	Leave in dispersion for 15 minutes. Check the pulse and eyes. If no change, starting at GV 20, pull all needles and feel for a grip. If there is none, then needle location was inaccurate. Reinsert needles, get De Qi, and try again. If still no change, tonify all the needles by turning needles 180° clockwise, top to bottom, left, then right. Leave 3-4 minutes, then pull the needles in reverse order of insertion and seal the points.

prehensive theoretical model that makes sense of both the protocols simultaneously.

One such potential explanation might build on the aforementioned concept of energetic frequencies and harmonic resonance, and the notion of optimizing field frequencies. In sync with that idea, Radley has said that the Gui can be removed by raising the energetic frequency to a higher level (J. Radley [acupuncturist/healer], personal communication, 2006). Interestingly, an emerging science of energy fields involving *sympathetic resonance technology* is rapidly evolving together with, perhaps predictably, the development of associated products and paraphernalia designed to strengthen the body's energy field and ward off evil influences.¹⁹ With regard to acupuncture techniques, Sankey has proposed specific methods of strengthening the energy field through activating harmonic resonance, utilizing acupuncture patterns that construct resonating geometric patterns.²⁰

Two such patterns, which he calls the Yin and Yang *Tuning Fork* patterns, respectively, call for a series of points placed anteriorly and posteriorly in similar geometric design to the dragons (Tables 4 and 5). Sankey says these tuning fork patterns harmonize the individual with a keynote that makes up the personal energetic vibratory rate, and also that they set up an invisible shield of protection to ward off endogenous and/or exogenous energies. When these patterns are installed, frequencies that do not resonate with the keynote tend to be repelled or expelled. Herein may lie a reasonable and coherent explanation for the effectiveness of Dragon protocols.

The Celestial Tuning Fork Yin Pattern (Table 4)

The anterior pattern involves a series of points starting with Yintang (EM) and ending with ST 42. In geometric pattern, it is remarkably similar to the Internal Dragons, although for some reason, the points are inserted left then right, rather than right then left.²⁸ Sankey notes that once the needles are in place, the practitioner should stand at the foot of the table and strike the tuning fork to make it vibrate by lining the arms horizontally and moving the arms rapidly without actually audibly clapping. This action, he says, when combined with appropriate intention, creates a vibration in the biomagnetic field that aligns the patient's inner frequency, wards off inharmonious wave frequencies, and generally strengthens the Wei Qi.

The Celestial Tuning Fork Yang Pattern (Table 5)

The posterior pattern consists of a series of 11 points beginning at GV 20 and finishing with KI 1* (located slight anterior to KI 1).²¹ Although this pattern shares less similarities with the External Dragons than the anterior pattern does with the Internal Dragons, it may, in fact, be a better pattern for shaking off exogenous influences such as the aftermath of a car crash.

As previously mentioned, in a typical rear-end car crash, an energetic vibration often enters the body at GV 16 and reverberates down the Extraordinary and Yang Meridians and the Du Mo, giving rise to paraspinal tension and often leaving significant back pain in its wake. As well, the en-

TABLE 4. THE ANTERIOR TUNING FORK PATTERN (YIN)

<i>Point</i>	<i>PinYin/Location</i>	<i>IDs</i>	<i>Treatment Protocol</i>
GV 24.5	Yintang		Insert GV 24.5, CV 17 and 4 top to bottom
CV 17	Danzhong	CV 15	Insert Celestial 4 and 5 left then right
CV 4	Guanyuan		Insert Celestial 6 and 7 left then right
Celestial 4, 5	Just above and medial to LV 13	ST 25	Insert ST 42 left then right
Celestial 6, 7	Just above midpoint of patella	ST 32	
ST 42	Chongyang	ST 41	Note: Celestial 4 and 5 could be equally well-described as just below and lateral to ST 25

TABLE 5. THE POSTERIOR TUNING FORK PATTERN (YANG)

<i>Point</i>	<i>Location</i>	<i>EDs</i>	<i>Treatment Protocol</i>
GV 20	Baihui	GV 20	Insert GV 20,16,14,11, and 4 top to bottom Insert GB 30, BL 40, KI 1 left then right
GV 16	Fengfu		
GV 14	Dazhui	BL 11	Note: BL 40* is located slightly medial to the Chinese Medicine location. K 1* is located slightly more distal to the Chinese Medicine location.
GV 11	Shendao		
GV 4	Mingmen	BL 23	Dichong is an alternate name for KI 1 (Yongchuan), and has been translated as “Earth’s thoroughfare.”
GB 30	Huantiao		
BL 40*	Wezhong		
KI 1*	Dichong	BL 61	

ergetic force may shimmer up the Extraordinary Meridians and the Du Mo to GB 14 (Yangbai) and Taiyang (EM) and/or GV 20, giving rise to occipitofrontal headaches. As a result, the Celestial Yang pattern, which contains several Du Mo points including GV 16 and GV 20, may actually do a better job of extracting these car crash energy slivers than the standard External Dragons, especially when there is a large Du Mo component.

Alternate Approaches: Strengthening the Water/Fire Axis

Another treatment strategy suggested by Jarrett for possession is the combination of KI 6 (Zhaohai) and KI 27 (Shufu). He uses it to strengthen the Kidney energy and resolve existential terror.¹⁷ KI 6 is the opening point of the Yin Qiao Mo and also strongly tonifies Kidney Yin, while KI 27 is the terminal point on the Kidney Meridian and draws the Yin energy up through the Heart area.

The Ghost Points

No article on possession would be complete without mentioning the mystical Ghost points. In his book *Qian Jin Yao*

Fang (Prescriptions Worth a Thousand Gold, 652 AD), Sun Si-Miao (581–682 AD), a Tang Dynasty physician, suggested 13 Ghost points he considered useful for the treatment of possession.²² The points all contain the word Gui, but all except one are secondary names of otherwise familiar acupoints, and their energetic function range from calming and clearing the mind and dispelling exogenous pathogens to regulating the Qi and Blood. Si-Miao suggested the points be used in the context of a specific order and protocol. He wrote a humorous yet serious *Ode to the Thirteen Ghost Points* as a mnemonic to remind practitioners of the order and specific instructions for each point (Table 6).

Perhaps because of the protocol’s complexity, most modern practitioners regard the Ghost points as a historical curiosity, preferring to use the Dragons, but some have more positive things to say about it (N. Hurn [UK acupuncturist and Native American healer], personal communication, June 2006). A closer look at the points reveals several interesting symmetries that suggest the protocol may, in fact, be an effective resonating treatment. For example, BL 62, GV 26, CV 24, and CV 1 open the GV-CV axis; GV 16, 23, 26 and ST 6 encode a pyramid that might serve to open the head chakras; LU 11, SP 1, LI 11, and HP 8 form a simple Yang Ming triangle balance; while HP 7 calms and nourishes the

TABLE 6. THE GHOST POINTS OF SUN SI-MIAO

<i>Point</i>	<i>Ghost Name</i>	<i>Translation</i>	<i>Common Name</i>
GV 26	Guigong	Ghost palace	Ren Zhong
LU 11	Guixin	Ghost faith or ghost convincing	Shao Shang
SP 1	Guilei	Ghost fortress	Yin Bai
HP 7	Guixin	Ghost heart	Da Ling
BL 62	Guilu	Ghost path or road	Shen Mai
GV 16	Guizhen	Ghost pillow	Feng Fu
ST 6	Guichuang	Ghost’s bed	Jia Che
CV 24	Guishi	Ghost market	Cheng Jiang
HP 8	Guicu	Ghost cave	Lao Gong
GV 23	Guitang	Ghost hall	Shang Xing
♂CV 1	Guicang (Yinxiaofeng)	Ghost store	Hui Yin
♀CV 1	Guicang (Yumentou)	Ghost store	Yu Men
LI 11	Guitui	Ghost leg	Qu Chi
Extra	Guifeng	Ghost seal*	Hai Quan

*Located in the center of the *Frenum linguae* on the underside of the tongue.

Heart and roots the spirit.²³ Thus, the intention behind the protocol might be understood as centering (Yang Ming balance), opening (Head Chakras), and rooting (CV-GV axis) the Shen (HP 7). By intuiting the intention behind such a complex protocol, practitioners may be able to relax dogmatism to design their own protocols to meet the specific needs of individual clients. Interested readers can find a complete listing and a more traditional explanation of the points, together with a translation of the *Ode*, in an article by Ralph Alan Dale.²⁴

Practitioner Protection

When doing treatments that deliberately release negative energies, it is worth remembering that these energies can represent high-intensity solitons that can easily be transferred into an unsuspecting practitioner.²⁵ Because of that, some practitioners advise taking active precautions such as opening the windows and/or saying a prayer before doing depossession protocols. However, it is probably sufficient to simply cultivate a calm, detached yet Heart-centered demeanor for all acupuncture treatments rather than make a special case for depossession, since doing so can introduce a subtle anxiety that itself might act as a frequency attractor. As mentioned elsewhere, the Heart-centered state can be intentionally cultivated through various meditation techniques.⁶ An integrated person, centered in the Heart, will neither generate toxic emotions nor act as a resonating attractor to external energies. Such individuals have a high resistance to disease, a strong protective shield known in Chinese Medicine as the *Zheng Qi*.²⁶ In the words of Yogananda:

*. . . When you are calm, irritating vibrations cannot disturb you. They get at you when you are cranky and nervous, but the minute you become calm and strong in mind again, they cannot touch you.*²⁷

CASE HISTORIES

Acquisition of Gui

A 45-year-old woman with a Wood constitution presented following a car crash some 5 years previously in which she fractured her left femur. Although surgical stabilization was successful, postoperatively she reported severe headaches, became uncharacteristically belligerent and demanding, and began abusing narcotics. When she presented, she was self-injecting meperidine (Demerol), 100 mg, up to 10 vials per day.

Acupuncture included the Internal Dragons and harmonization of the JueYin–Shao Yang axis, with points such as LV 3 (Taichong), GB 40 (Qiuxu), ST 36 (Tsusanli), LI 4 (Hegu), KI 6, and GB 20. However, one day after a heated

exchange regarding her addictive behavior, I left the clinic feeling irritated and somber. That night, I woke up in the early morning hours feeling strangely agitated. Sitting up to meditate, moments later I had the curious sensation of something black moving up my back and out the top of my head. The next day, the patient told me that shortly after the altercation, she decided to stop all her narcotics. She experienced no side effects or withdrawal phenomena.

Leg Pain Following Car Crash

A 34-year-old woman presented with right leg pain following a motor vehicle crash. Treatment involved the External Dragons and, among other things, a Shao Yang–Jue Yin N–N+1 circuit including LV 5 (Ligou), the Luo point on the Jue Yin Liver. After LV 5 was inserted, the patient developed violent myoclonus in the leg, screamed with rage for several minutes, and several people present witnessed a dark shadow exit her foot and leave the room through the open door.

Case of Dehli Belly

A 50-year-old-woman returned from a trip to India with digestive disturbance and diarrhea. She was treated for *Blas-tocystis hominis* with metronidazole, but the diarrhea persisted despite disappearance of the parasite. She developed flatulence, alternating constipation and diarrhea, insomnia, and weight loss, symptoms suggestive of irritable bowel syndrome. An abdominal ultrasound revealed a gallstone. She underwent a cholecystectomy, but nothing changed. Next, she developed pain in the face, shoulders, abdomen, left hip and leg, suggestive of Shao Yang and Yang Ming Energy stagnation.

After a few sessions that focused on tonifying the Spleen and moving stagnant Energy in the Shao Yang, the patient volunteered that she had felt “invaded” by something while in India. The *Yin Tuning Fork* protocol was invoked. During the session, the patient vividly recalled a healing ritual she had in India, after which she experienced vomiting and diarrhea for several hours. At the time, there had been no opportunity to integrate the experience through discussion or counseling. This treatment facilitated closure of her experience in India and afterward, the digestive symptoms gradually settled.

Chest Trauma

A 55-year-old manual worker with a work-related blunt chest injury subsequently developed widespread pain and depression. Acupuncture included the N–N+1 circuits involving the YangMing–TaiYin circuits, but during a session in which I placed my hand on his upper chest near the injury site, the patient started to shiver and his faced contorted. I felt acute anxiety and a strange tingling sensation in my hand and up the arm. A moment later, my body was thrown

backward a couple of feet and when I landed, I shook uncontrollably for several minutes on the ground. I felt a freezing cold wind; others who were present in the room saw a dark shadow rise up out of his chest and circle around the room before disappearing through a wall.

DISCUSSION

The possession phenomenon can evoke a range of reactions from naive acceptance to complete denial. Either or both extremes are probably not helpful, but phenomena involving clouding of consciousness and loss of spirit are common enough, no matter what they might be called.

Another conundrum that bedevils this whole subject might be stated as *who possesses what?* After all, the true nature of the self is always subject to conjecture and cannot ultimately be pinned down in any objective way. Jarrett has discussed how the ego loses touch with original nature to create a false sense of self.²⁸ In other words, the ego itself represents one kind of superpositioning of a certain range of energy frequencies on the self. From a philosophical standpoint, therefore, rational consciousness is a state of possession: the bigger the ego, the more significant the possession.

Perhaps the root of the conundrum of possession lies in the ego's conviction of its innate separateness from other phenomena, and the fundamental philosophical distinction between the small self as ego and the larger self as the Tao. If big self (as ultimate reality) is the real self, then in the grander scheme of things, there can be little room for any restrictive egoic notions of self or non-self, nor ultimately any truth to the idea of possession.

Nevertheless, at the ego level, the issue of possession can be a very real phenomenon. Since the process of healing demands ego surrender to transpersonal energies, it can be a matter of prime importance to what the ego is surrendering. Alienated by the primary existential split, the ego tends to view anything non-egoic as alien, regardless of whether it is divine or demonic. It would be singularly unhelpful to assume an energy is non-self when it may really be a denied portion of the self; as equally, it would be unhelpful to assume an energy to be self when it is actually a malign or foreign entity. However, it may be difficult for the ego to differentiate, which perhaps accounts for the often fierce resistance the ego puts up to seriously engaging its existential angst, even when such an encounter might lead to healing. Greenwell puts it like this:

*If Kundalini awakens and one denies the wider consciousness it brings, it appears that nothing of value can happen . . . Those who are trapped by more rigid patterns, or come from a negative spiritual tradition, where God is associated with punishment or judgment, sometimes fear this activity as an evil force, punishing or possessing them.*²⁹

CONCLUSIONS

Ultimately, a practitioner need not even believe in possession to use some of the above-mentioned protocols, but field theories can go a long way to making their use more scientifically acceptable. Beyond that, there may be a more pressing reason to use resonating treatments early in a course of acupuncture treatments. Because the ego itself is often the most important factor blocking healing, and since the ego possesses everyone, the possession phenomenon is virtually universal. Hence, there is a rationale for trying resonating treatments in almost anyone whose spirit is at all clouded. The worst that might happen is nothing; the potential benefit can be enormous, as people can feel a weight coming off their shoulders and a renewed sense of their old self reemerging out of the chaos of illness.

ACKNOWLEDGEMENT

Graphics were designed by Richard Greenwood, MA (www.richardgreenwood.ca).

REFERENCES

1. Sagan S. *Entity Possession: Freeing the Energy Body of Negative Influences*. Rochester, VT: Destiny Books; 1994, 1997.
2. Fiore E. *The Unquiet Dead: A Psychologist Treats Spirit Possession*. New York, NY: Ballantine Books; 1987.
3. Hoeller SA. Critique: a journal questioning consensus reality. *Exorcism Outer and Inner*. 1988;28:40–45.
4. Seshadri H. *The 'Saience' of Medicine—Where Modern Medicine Meets Spirituality*. Giggles, Taj Connemara Hotel, Chennai, India; 2002.
5. Greenwood MT. Acupuncture and the Chakras. *Medical Acupuncture*. 2006;17(3):27–32.
6. Greenwood MT. Accumulation/Depletion syndrome: the Energetic root of stress and burn-out. *Medical Acupuncture*. 2005;16(3):19–23.
7. Rubik B. Can Western science provide a foundation for acupuncture? *AAMA Review*. 1993;5(1):15–27.
8. Greenwood MT. Splits in Western consciousness from an acupuncture perspective. *Medical Acupuncture*. 1999/2000; 11(2):11–16.
9. Pitchford P. *Healing With Whole Foods*. Berkeley, CA: North Atlantic Books; 2002.
10. Greenwood MT. Psychosomatic compartmentalization—the root of Qi and Blood Stagnation. *Medical Acupuncture*. 2001; 13(1):23–28.
11. Peitgen HO, et al. *Chaos and Fractals: New Frontiers in Science*. New York, NY: Springer-Verlag; 2004.
12. Childre D, Martin H. *The Heartmath Solution*. New York, NY: Harper Collins; 2000.
13. Tolle E. *A New Earth: Awakening to Your Life's Purpose*. New York, NY: Penguin Group; 2005.
14. Jarrett L. *Nourishing Destiny*. Stockbridge, MA: Spirit Path Press; 1998.

15. Hammer L. Towards a unified field theory of chronic disease with regard to the separation of Yin and Yang and "The Qi is Wild." *Oriental Med J*. 1998;6(2&3).
16. Serejski E. *The Gui, or Demons*. <http://www.energetique.net/om/acupuncture/styles/5e/5.1.%20gui%20or%20demons.htm>.
17. Jarrett L. *The Clinical Practice of Chinese Medicine*. Stockbridge, MA: Spirit Path Press; 2003.
18. Helms JM. *Acupuncture Energetics: A Clinical Approach for Physicians*. Berkeley, CA: Medical Acupuncture Publishers; 1995, 1997.
19. <http://www.clarus.com/content.php?location=home>. Accessibility verified October 19, 2007.
20. Sankey M. *Esoteric Acupuncture, Gateway to Expanded Healing*. Inglewood, CA: Mountain Castle Publishing; 1999.
21. Sankey M. *Discern the Whisper, Esoteric Acupuncture Vol 2*. Inglewood, CA: Mountain Castle Publishing; 2003.
22. Wilms S. *Translation of the Qian Jin Yao Fang*. Taos, NM: Paradigm Press.
23. Jarrett LS. Chinese Medicine and the betrayal of intimacy: the theory and treatment of abuse, incest, rape and divorce with acupuncture and herbs, part II. *Am J Acupuncture*. 1995; 23(2):140.
24. Dale RA. Sun Si-Miao's Ode to Thirteen Ghost Acupoints for the Treatment of Mental Disorders. *Am J Acupuncture*. 1992;20(3):267-271.
25. Oschman JL. *Energy Medicine: The Scientific Basis*. Livingstone, Edinburgh: Elsevier/ Harcourt Brace and Company/ Churchill; 2000.
26. Maciocia G. *Foundations of Chinese Medicine*. New York, NY: Churchill Livingstone; 1989.
27. Yogananda P. *The Divine Romance*. Los Angeles, CA: Self-realization Fellowship Publishers; 1996.
28. Jarrett L. Constitutional type & the internal tradition of Chinese Medicine, part I. *Am J Acupuncture*. 1993;21(1):19-32.
29. Greenwell B. *Energies of Transformation: A Guide to the Kundalini Process*. Saratoga, CA: Shakti River Press; 1990.

Address correspondence to:

Michael T. Greenwood, MB (MD), BCHIR, FCFP,
 CAFCI, FAAMA, FRSA
 103-284 Helmcken Road
 Victoria, BC, V9B 1T2
 Canada

E-mail: michaelgreenwood@shaw.ca