

## PSYCHIC METHODS OF DIAGNOSIS AND TREATMENT IN ACUPUNCTURE AND HOMOEOPATHY

*A lecture given by Philip A. M. Rogers, M.R.C.V.S. to the  
International Veterinary Acupuncture Society Seminar, April 23-26,  
1981, in Cincinnati, U.S.A.*

### *INTRODUCTION*

Let it be clearly understood at the outset that acupuncture is a diagnostic and therapeutic system which is mainly *physical*. It does not require paranormal concepts or methods to explain its mechanisms and effects. However, paranormal concepts have fascinated for those professionals who have experienced some of these phenomena at first hand. They add an extra dimension to the study of the healing art.

Most countries have examples of healers who use paranormal methods of diagnosis and/or treatment in human and animal conditions. Frequently these healers have no formal training in medicine or diagnostics. However, the diagnostic accuracy of some of these healers can be incredibly good. Similarly, there is evidence that hand-healing, telepathic broadcast and "radionic broadcasts" can be an effective therapy.

In this paper, we will discuss the more usual methods used in divining (the pendulum, Y stick and other tools). These methods can help in diagnosis and in the choice of acupuncture points and/or homoeopathic remedies for therapy. We will also discuss some of the methods used in psychic therapy.

### *INSTRUMENTS USED IN DIVINATION*

Divination or dowsing is a technique of establishing objective reality by subjective interpretation of learned but involuntary reflex responses. Divining techniques stretch back to pre history in all great cultures. They were known to the North and South American Indians, Esquimaux, Siberians, Tibetans, Chinese, Australian and African tribes, and the Celtic and Jewish peoples. The more common uses in primitive societies were to find water, food (game, fish) and missing persons or property.

Most novice dowsers use some instrument to indicate the presence of a "Yes" or "No" reaction. With experience and increasing self-confidence, some dowsers dispense with these instruments. They train themselves to recognise involuntary muscle twitches of the back, face, eyelids, neck or arm muscles.

Basically, there are two types of dowsing—physical and absent

dowsing. In *physical dowsing*, a search is made for the missing object in the *locality* where it is expected to be found. For example, the diviner may move the instrument over the spine of the patient, seeking the location of a suspected disc prolapse. In *absent dowsing* the diviner uses a *mental* question and answer technique to obtain information about someone or something which could be on the opposite side of the world. To help concentration, the diviner usually requires a "witness" of the object of the search. For instance in diagnosis, the healer may use a blood-spot, a saliva sample or clippings of hair or nails from the patient to help him to concentrate on the absent patient.

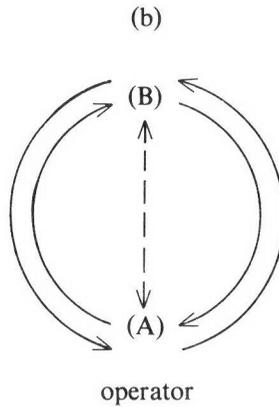
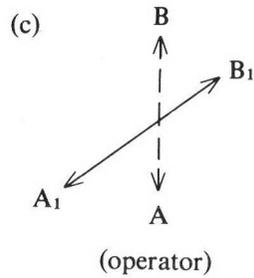
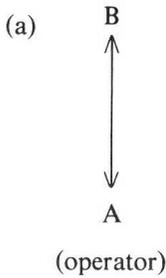
Let us now look at three instruments used in dowsing:

(a) the Y stick (b) the pendulum (c) the rubbing pad.

- (a) *The Y stick*: Basically any Y or V shaped rod, stick or other flexible lever can be used. The materials may be natural wood or whalebone or plastic, fibreglass, metal etc. The type of material is not important but the instrument should be flexible enough to allow a good spring action and prevent it breaking when the hand pressure comes on. A wire coat hanger, straightened out and then bent in two, makes an ideal V stick. The handles are gripped loosely and hand pressure is exerted until the lever is at the brink of instability in the horizontal position. This is the working position for the stick. A "yes" reaction is indicated by a twisting motion from the horizontal into the (down or up) vertical. A "no reaction" is indicated by the stick staying in or near the horizontal.
- (b) *The pendulum*: consists of a weight (15-45 grams) suspended from a thread. The materials are irrelevant. The weight can be plastic, ebony, metal, perspex, wood etc. The thread or cord can be of thread, nylon, silver, gold or brass chain. Some dowsers use a gold wedding ring suspended from a piece of sewing thread. The pendulum is set in motion in a line to and from the operator. A pendulum which receives no further impulses will eventually slow down and stop. However, involuntary muscle tremors keep the pendulum moving. Such movement can be of three types:  
(a) as before (A-B) (b) change from oscillation (swing A-B) to clockwise or anticlockwise rotation (c) change the angle of oscillation (from A-B to A<sub>1</sub>-B<sub>1</sub>)

The operator, through trial and error, learns which is the "yes" reaction and which is the "no" reaction to his questions or his physical search.

- (c) *The rubbing pad*: This is a pad of latex or other rubber material, usually mounted on a frame or "black box". Earlier diviners used to rub blocks of ebony or bakelite. The object is to detect involuntary muscle twitch by a sticking action of the fingers on the rubbing pad. The operator concentrates on the object of his



search and begins to stroke the rubbing pad with rhythmic, firm strokes, such that the fingers are *almost* (but not quite) sticking to the surface. Then, posing the question, the rubbing continues. A “Yes” reaction is indicated by involuntary increase of muscle tension which causes increased friction between the fingers and the rubbing pad. This causes the rubber to crumple and slap back to the base (i.e.) the classic “stick reaction”.

There are many other instruments such as angle-irons, pointer rods etc. which can be used but the y stick, pendulum and rubbing pad are the most common. Some practitioners do not use *physical* instruments but *visualise* (in their mind’s eye, behind closed eyelids) what reaction the instrument would give to their specific question. Others merely run their hand along the patient or point the finger, slowly moving it along the patient. They “know” when they have found their object.

## THE USE OF DIVINATION IN DIAGNOSIS

Diagnosis is the *location* of the diseased systems or organs, the *recognition* of the nature of the illness and the identification of the *causes* of the problem and the *predisposing factors* which allow it to manifest as clinical illness. (Merely putting a clinical *name* or *tag* on the disease is *not* diagnosis.)

Orthodox diagnosis is based on careful clinical examination, together with a knowledge of the environment and psyche of the patient and any clinical or laboratory tests which may be indicated.

Psychic diagnosis can lead to the same *conclusions* as orthodox diagnosis. However, radically different conclusions are reached occasionally because psychic diagnosis consider many causes other than the orthodox, including psychic attack, food allergy, geophysical noxious EMG fields etc.

In psychic diagnosis it is most important for the operator to relax mentally and to become detached or disinterested in the outcome. He must beware of pre-conceived notions and personal "hobby-horses" in diagnosis. Then a systematic search is made through the various systems using the mental question "is there something seriously wrong with the system?". Thus, one searches the main systems (CNS, PNS, respiratory, reproductive, digestive, urinary, musculoskeletal, skin, endocrines etc.). If a "yes reaction" emerges, the location is searched. For instance if the skeletal system gives "yes", one would question the location as: spine?, upper limb?, lower limb? If "yes" to spine?, one would ask: cervical?, thoracic?, lumbar, sacral? If "yes" to lumbar spine: is it at T<sub>12</sub>, L<sub>1</sub>, L<sub>2</sub>, L<sub>3</sub>, L<sub>4</sub>, L<sub>5</sub>, L<sub>5</sub>-S<sub>1</sub>?

Having found the *location* of the problems, their *nature* is questioned systematically, considering possibilities of: inflammation, trauma, poor microcirculation, degeneration, cancer, prolapsed disc. etc. etc. Further information on the *causes and predisposing factors* may be evident on consideration of genetic susceptibility, diet, allergies, stress, environmental factors (climate, geophysical EMG fields), infections, plant or chemical poisons, metabolic disorders etc.

Some operators prefer to diagnose in the presence of the patient. Others may diagnose using a *photograph* of the patient. Still others use merely a *diagram*, for instance of a horse (if one is diagnosing a horse problem) and concentrate on their patient while moving the pendulum or V rod etc. over the diagram.

Of course all of this seems to be none other than mediaeval, superstitious hocus-pocus. I suspect that many self styled "healers" are little better than charlatans and confidence tricksters. However, some genuine healers find these techniques to be very useful. The validity of the technique will depend mainly on *confirmation* by more orthodox methods that the location, nature and cause of the problem is indeed correct.

## *DIVINATION AND ACUPUNCTURE*

Dowsing techniques can help in diagnosing the nature and location and causes of the problem, as discussed above. They may also be used to determine which meridians are out of balance. For instance: is there something seriously wrong with the LU, CO, ST, HE, SI (etc.) meridian? If yes: is the left side affected? right side? Is the Chi (energy) in excess or deficient?

For this type of diagnosis, it is useful to have a symbol of the patient (chart or diagram) showing the 12 main meridians and the VC, VG meridians. One concentrates on each meridian in turn, noting any "yes reactions" for further questioning. When the imbalance of energy is located, one may dowse to locate the best points for therapy. For instance in loin and leg lameness the pendulum may indicate the Bladder and Gallbladder meridians as the best for therapy. Then, counting down the points in the region BL 23-54 one may get positive reactions in BL 23, 25, 32, 51, 54 etc. One may also find Ah-Shi (sensitive, "ouch" points) with the divining technique.

One may also ask how many acupuncture treatments are needed, their duration and the interval between treatments.

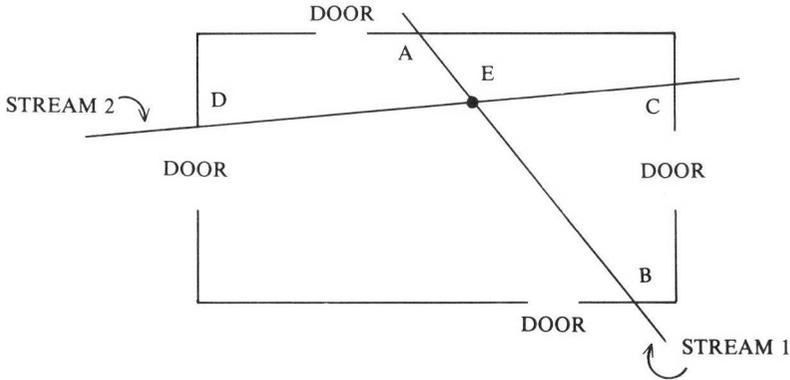
*Case History (1):* horse lame (no further details). An attempt was made by me to diagnose this case using the dowsing method in a restaurant some kilometres distant from the animal. Dr. Westermayer had already seen this animal but did not tell me his findings. Questions asked (using the thumbs as a Y stick): (a) Limb lameness? (yes), (b) forelimb? (yes), Hindlimb? (no), (c) Left fore? (yes), Right fore? (no), (d) Scapula (no), Shoulder joint (no), Humerus area? (no), Elbow area? (yes), (e) Is this a left elbow lameness? (yes), (f) Dislocation? (no), Fracture? (no), Sprain? (yes). Tissues involved: muscles? (yes), ligaments and soft tissues? (yes), bone damage? (no). Duration: less than 1 day? (no), 2 days? (no), 3 days? (no), 4 days? (yes). When the animal was examined clinically it had a lameness of the left fore. On palpation of the elbow area, the muscles were sensitive to pressure. The owner said the horse was lame for about 5 days.

*Treatment indicated:* acupuncture? (yes), other treatment? (no).

Dr. Westermayer treated this case with needles in local points, Ah Shi points and a few distant points on the forearm. The result was excellent.

*Case history (2).* Dr. Walter Greiff had told me in 1977 that many of his non-responsive cases of ketosis in cows were associated with crossing streams underneath the stall. (In Germany, cows may be tied in the same stall for up to 10 months of the year). We visited one such farm, in which he had located the crosspoint some 12 months before. Meanwhile, the farmer had moved the cows to a new cow house. The old house was used as a feed/fertiliser store and there

were no visible clues to the location of the problem stall. I first walked around the house just inside the wall and picked up stream (A) – (B). Further searching revealed another stream (C) – (D). It was a simple matter to find the intersection point (E). I stood there and pointed to the spot. The farmer laughed and nodded his head violently: Ja! Ja!



The possible association between physical location (high tension cables, geophysical electromagnetic points etc.) and disease should always be considered. (Normally animals will avoid such places if they are not forced to stay there. However, many problems in man are associated with the bed, favourite armchair or work area situated directly over these “reaction zones”. Most people are not aware of these effects.)

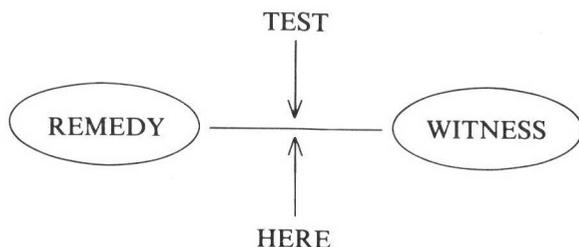
The treatment in these cases is to move the animal to a neutral zone, if possible. Failing this, various methods can be tried to “neutralise” the effects. One such method is to drive an iron bar 1-2 feet long into the ground *upstream* of each of the problem streams directly over each stream before it crossed under the house.

We know that the acupuncture points are electrically sensitive points and that they form a network on the surface of the body. They can be seen as the interface between the external and internal environments. Exposure of the organism to adverse climatic conditions or geophysical fields can influence the metabolism of the body via the electrically sensitive points.

#### *DIVINATION AND HOMOEOPATHY*

The homoeopathic practitioner can also use the dowsing techniques to assist in diagnosis. Having diagnosed the case, there is

the problem of choosing suitable homoeopathic remedies. Here again, the dowsing techniques can help. If the symptom-picture suggests 3 or 4 remedies with similar symptom pictures, one may decide by concentrating on the patient while asking the question: which one of these remedies is best for my patient? Each one is tested separately and the "yes reaction" is taken to indicate the best one. Alternatively a bottle of each remedy is put in a test area near a witness of the patient. The pendulum or divining rod is used to test compatibility or incompatibility.



Having chosen the remedy one may then check the potency, dosage and interval between doses as follows: what is the best way to use this remedy for my patient: (a) low potency? high potency? If low potency, mother tincture? 3X, 6X? 6C, 12C, 30C? If high potency, 60C, 120C, 1M, 10M, CM? Having decided on the potency, one can check the number of doses: 5? 10? 15? 20? 25? etc. (Note: high potency doses are usually given only once or twice). Then decide how many doses per day: 1, 2, 3? and how many days rest between days of medication 1, 2, 3 etc.?

### *DIAGNOSIS BY VISUALISATION*

Those of you who have observed your children will know that they can spend long periods "daydreaming". They "see" things as they wish to see them, usually with their eyes wide open. Most adults have lost the ability to visualise whether they open or close their eyes. However, it is not too difficult to relearn the technique. For instance, look at a matchbox, or pencil, or pipe etc. Close your eyes and try to "see" the object on the back of your eyelids. Can you see its shape, colour, texture? In the beginning the results are poor. Later, visualisation of physical objects is easy. Then one proceeds to visualise people, scenes, etc. (This method can be used very successfully in self-relaxation. You can "play" your favourite 18 holes of golf or "fish" your favourite salmon river very easily with this method!) Having mastered these forms of visualisation, one can

then try to diagnose the more difficult cases by visualising the patient. Then slowly scan the visualised body from head to toe looking for the problem areas. You must adopt a system of “normal” and “abnormal” signs for this. For instance you could make a red flashing light the abnormal signal and a white or blue flasher the normal. Then begin the scan with a white or blue flasher above the head and then move down the body. If the white or blue flasher turns red at any point, visualise deeply into the body at that point to locate the organ involved. Having found the organ visualise a white flasher again. This time adopt the same code (white flasher = OK red flasher = problem) while asking the question: is it inflammation, infection, cancer, trauma, etc., etc.

#### *LOCATION OF ACUPUNCTURE POINTS FOR THERAPY BY “INSTINCT”*

Classic books on acupuncture state that the master can “feel” the points as small holes or depressions in man. Most of our patients, however, have a hair coat which would prevent this. In my experience and having talked to skilled medical acupuncturists (especially those who have some experience of paranormal methods) “know” when they have located the point. Some can also find the Ah Shi points by “instinct”, merely by running the hand across the body. As the hand, or the finger passes over the Ah Shi point, muscle tremor or hot/cold/itch sensation indicates that the point is relevant. Dr. Westermayer may have further comments on how he senses the points. Of course the points can be found by conventional anatomical relationships and Ah Shi points can be located by physical or electrical probing.

#### *CHINESE PULSE DIAGNOSIS: PHYSICAL OR PSYCHIC*

You will have read the classic claims in human text books that the twelve meridians can be assessed at the radial artery. The classic positions are indicated in the table below.

<i>Left Hand</i>		Pulse Position	<i>Right Hand</i>	
Superficial	Deep		Deep	Superficial
SI	HE	Distal	LU	CO
GB	LI	Middle	SP	ST
BL	KI	Proximal	HC	TH

In taking the pulse, the operator compares the quality of the pulse at each of the three positions while applying gentle and then deeper pressure to assess the superficial and deep qualities. It is said that pulse taking can take up to half an hour. This suggests to me that the mechanism is mainly by a type of divination—a comparison of the sensations to: “is there something wrong with the *SI* pulse?” *HE*

pulse? *SI* pulse? *HE* pulse (compare . . . compare . . .). An American author (Callehr) reported his methods of pulse diagnosis and the outcome of treatment in a large number of psychiatric cases in man. The clinical results were very impressive but the *pulses were read on the opposite hands to the classical!*

In dowsing, the techniques used are many and varied. What works for one operator may not work for another. The important thing is to have *confidence* in your own method and to get plenty of practice with it. If you *believe* that the patient must be present to get good diagnostic results with divining, it will be necessary for the patient to be present! If you *believe* that a witness is needed for distant dowsing, you will need a witness! Your belief in yourself (self confidence) is of the utmost importance in dowsing.

### *PSYCHIC HEALING TECHNIQUES*

Four of the most common methods of psychic healing are (a) "hand healing", (b) telepathic healing with or without symbolic aids and visualisation, (c) "radionic broadcast therapy" and (d) symbolic transfer of homeopathic remedies. These methods are often used by many healers who know nothing of acupuncture. However, a knowledge of the Chi energy basis of health and the meridian circuits is an ideal foundation for these methods of psychic healing.

(a) *Hand healing.* In Ireland hand healing is an ancient tradition, especially in the countryside. These healers are usually simple country folk who believe they can cure only one or two conditions. For instance, one may "have the cure" of ringworm, another may cure jaundice, or shingles, or redwater (in cattle). Tradition has it that the "gift" is passed on to one member of the family in each generation.

The patient visits the healer, who lays his hands on or near the affected parts. Usually a simple prayer is said asking for the ailment to be cured. The success rate varies between healers but some are very good.

One such woman has been healing ringworm in this way for years. Some time ago, one of my aunts had a mastectomy, followed by severe radiation therapy for breast cancer. Following the radiation, she developed dreadful secondary infection of the area. The infection was treated by topical antibiotic and parenteral therapy. As there was no success after weeks of therapy, I persuaded the healer (who had never tried to cure such a case before) to treat my aunt. Treatment consisted of laying on of hands (plus a short prayer) on three occasions over a week. By the end of the week the skin infection was completely cleared up and has remained so.

The hand healing technique can also be applied to the acupuncture system. It is known that healers emit increased energy discharges from their hands during the healing session. (This has been shown by

Kirlian photography.) One way to influence the Chi energy system is to concentrate on balancing the energy in the meridians while passing the hands over the meridians especially in the problem areas. In cases where meridian energy is in excess, the healer wills the energy to move to deficient areas. If there is no deficient meridian to take the excess, will the excess to pass to the excreta (urine/faeces). In cases of deficient meridian energy, draw on any excesses which exist to fill the deficiency. If there are no excesses will some energy to come from a number of other meridians to fill the deficiency. (Also advise on tonic diets for extra energy and remember *ST 36* and *BL 38* in chronic debilitating diseases). Remember the Luo (passage) points (*KI 4*, *SP 4*; *HE 5*, *LI 5*, *TH 5*; *CO 6*, *HC 6*; *LU 7*, *SI 7*; *GB 37*; *ST 40*; *BL 58*) when redistributing energy among the meridians, whether using classic needling or psychic transfer.

(b) *Telepathic healing*. There are many variations of this technique. Basically the healer concentrates on the patient using whatever focus of concentration suits the healer's temperament. The healer wills healing energy to permeate the energy body of the patient to overcome the imbalance of life energy, and restore it to normal. The patient may be present or absent. The session may last 30 seconds to 5 minutes or so and is repeated if necessary.

In this technique the focus of concentration in absent healing may be a photograph of the patient, a bloodspot or sample of hair, nails or saliva of the patient. Some healers merely write the patient's name on a piece of paper and concentrate on that. Those who use the acupuncture system may visualise the patient's meridian system and "remove" the red flashing areas, replacing them with blue or white flashing patterns, if these are the healer's norms for healthy energy (see the dowsing methods of diagnosis).

Another focus of concentration is to use the 3-dimensional rubber dolls, such as those depicting the human and equine acupuncture points. Alternatively, the standard acupuncture charts may be used. One may (mentally) visualise needles or bursts of white energy penetrating the acupuncture points relevant to the patient's condition. In very serious cases, where one may wish to apply longer stimulation, one may physically insert needles into the correct acupuncture points (or those located by the dowsing) in the doll, willing the energy to be similarly manipulated in the absent patient. Such practices may upset the religious feelings of some listeners, as they are very similar to the voodoo rituals. If voodoo is seen as black, the healing ritual must be seen as white as the intention is positive and good.

Another type of approach is to visualise the patient at his worst, with all symptoms and lesions exaggerated. Then "scrub out" in your mind's eye and replace it with a positive one in which the patient is bouncing with energy and vitality.

Those of you who have read of Yoga will know of the concept of Prana, Kundalini and the Chakras. (These concepts are quite similar to the Chinese concepts of Chi and the meridians.) One type of telepathic healing visualises the patient with the crown on top of the head Chakra open. The healer then imagines blasts of energy coming from the Cosmic Source of Energy (or the God Force) beaming down toward the patient, penetrating the crown Chakra and flowing all through his energy system until he is ablaze with white light. Then the crown Chakra is closed and sealed shut, retaining the healing energy.

Techniques of telepathic healing are almost as varied as the healers who use these techniques. The main thing is to have compassion for and sympathy with your patient and to wish him everything he needs to regain his health.

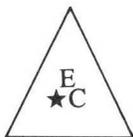
(c) "*Radionic broadcast therapy*". The topic of radionic diagnosis and therapy could take up a whole series of seminars. Suffice it to say that it is still a highly controversial technique despite decades of use. The diagnostic end has been discussed briefly under dowsing. Originally, the operators of this technique believed that the energy emissions in disease could be detected on specific wavelengths on special detector boxes. These boxes consisted of a series of rotatable magnets, dials and antennae of adjustable sizes. They believed that each disease had its own set of "rates" or antenna settings. Certainly these detector boxes (which are expensive) appear to give very good diagnostic results in skilled hands. However, many dowsers have shown that equally good results can be got by simple dowsing. Some have even disconnected the wiring behind the detector boxes and shown that the unknowing radionics operator could work as if nothing had happened. It is the *mind* of the operator which matters. If the operator *believes* he needs an expensive eye-catching detector, then he needs it! If he believes he can get the answers from a bunch of keys (used as a pendulum), he will probably get equally effective results.

Radionics practitioners also believe that their instruments can broadcast healing waveforms. One well known company (Delawarr Laboratories, Oxford, U.K.) recommend that the dials on their broadcast instrument are set to the inverse of the diagnostic rate. For instance, if the values on four diagnostic dials were 60, 10, 80, 20 for disease X, the healing rate on these dials would be set at 40, 90, 20, 80 respectively. (Note:  $60 + 40 = 100$ ;  $10 + 90 = 100$ , etc.)

My belief is that this type of healing is an extension of telepathic healing. In both cases we see a ritual of concentrating on the patient ("tuning in" to the patient), followed by the positive intent to help him by correcting the energy, imbalance in his body and energy body.

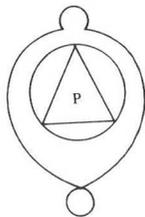
One American who is internationally known for his work in radionics is David Tansley and the history of radionics also traces back to American healers, among whom were Dr. Abrams and Ruth Drown.

(d) *Symbolic transfer of homoeopathic remedies.* This is a method which can be used very simply or in more sophisticated ways. Having chosen the correct homoeopathic remedy, one may put in a symbol ready for "beaming down" to the patient. A circle or equilateral triangle are often used. These shapes have esoteric and religious



significance stretching back thousands of years. The medicine is put into the centre of the symbol on top of or beside the patient's name, which is written inside the symbol. Occasionally a symbol of the medicine (for instance, its name or a geometric shape designed to represent the essence of the medicine) is used instead of the medicine. The healer then wills the essence of the remedy to travel to the patient. A variant of this technique is to put the medicine or its symbol into the well of a radionic broadcast instrument and to broadcast the essence to the patient as if it were a radio-wave.

One healing symbol which I use is shown below. It consists of an equilateral triangle, apex up, in a circle. The circle is surrounded by another ovoid shape, topped by the great omega ( $\Omega$ ) and bottomed



by alpha ( $\alpha$ ) on its end. The patient's name or initial is placed in the centre. The significance which I place on this symbol is as follows. *Triangle* the trinity (Creator, the Saviour, Spirit). *Circle* continuity, infinity, birth and death and rebirth. The triangle is sharp and angled, a Yang (male) symbol. The circle is soft and round (Yin, female) and contains

the Yang. The  $\alpha$  and  $\Omega$  are symbols of the Godhead also, beginning and end of all things. They are joined (surround) the rest of the symbols. The meaning is: "May my Patient in his little journey from God to God be flooded and surrounded by the infinite energy of our Great God. May God protect him". If this idea interests you, make up your own symbol. It won't do any harm and it could do a lot of good. On the other hand, if you show it to the wrong people, you may wind up in the nearest lunatic asylum!

## CONCLUSIONS

Your Society asked me to discuss psychic methods of diagnosis and therapy in relation to acupuncture, not because I am an expert in these methods but because I have studied different approaches to these techniques over several years. Your committee has taken a courageous decision to include these topics in a serious veterinary seminar! I can assure you that these topics would not be discussed in European veterinary seminars. It is a tribute to the American ideal of freedom that they can be discussed here. Having said that, some of

you may have been scandalised by these topics. If so, I apologise to you and I ask your patience. Let me assure you that the orthodox (physical) techniques of acupuncture are adequate for most conditions responsive to acupuncture.

Some of you may have had paranormal experiences or may suspect that you have some psychic healing power. If so, I strongly urge you to read up the techniques of divining, radiesthesia, self-hypnosis and telepathic healing. I have touched only briefly on some of the psychic technology. You must study the methods in much more depth. There are many American and European books on these topics. Please remember that some of these books are of very poor quality. However, the idea is to read widely on the methods and to find one which suits your temperament and abilities. It is most helpful if you contact medical or veterinary colleagues who use psychic methods. You could also join a local dowsing group and subscribe to the dowser's journals. The British Society of Dowsters (Secretary: M. D. Rust, Sycamore Cottage, Hastingleigh, Ashford, Kent, UK) publishes a quarterly journal which covers many facets of the diagnostic and healing techniques.

Psychic methods of diagnosis and healing should *complement* the conventional methods. In the first attempts at these methods, the novice may expect to find serious conflicts between the psychic and orthodox methods. This should not be allowed to discourage further attempts. In cases of such conflict, the operator should rely more on the orthodox conclusions. Later, as he gains more self-confidence and experience, the psychic conclusions may become more important aids to him.

Hallucinations and delusions may be signs of serious mental illness or of exposure to alcohol or psychotropic drugs! Those who attempt to use psychic methods of diagnosis and healing must constantly guard against self-delusion. Let the success of the method in clinical practice be the decider as to whether or not the method is justified as a technique in its own right or as a supplement to conventional techniques.

When all is said and done, it is the *clinical outcome* of the case which matters most. The aim of the healer is to help the patient to regain health. Whether this requires an orthodox or an unorthodox approach (or combination of approaches) must be the decision of the healer.

Many of us here never develop significant psychic abilities in this life despite genuine attempts to learn the techniques. This, per se, should not be a cause of scepticism or derision of these abilities in others. Believe me, these skills do exist in some people and we will never know if they exist in us unless we try to find them.