

AN EXPERIMENT IN DOWSING AND SELF-HEALING

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A process for dowsing for self-healing is given on pages 11-12. The rest of the paper is written to support that page. The first version of this paper was written for the 1987 West Coast Dowsers Conference.

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1.0 THE ROAD TO SELF-HEALING

This paper is an interim progress report on my research in dowsing and self-healing, and owes much to my dowsing guides, Bob Mahany (1916-2007) and Joe Wippich, and to my philosophical guides, Wilfrid Sellars (1912-1989) and John Searle. The first major step (1976-91) was to explore psychic phenomena and build a model of psychic structure (page 13). Second (1991-2012), was to link the psychic structure to dna structure (Lipton 2005) and vibrations infinity-0, and conclude that all psychic healing (pages 11-12) can be driven from the physical body level, by asking dna to heal itself (Woods 1994, Narby 1998).

In the early 1970s, I became interested in self-healing. My primary interests are in keeping myself and others healthy, in understanding how the human psyche works, and building bridges to scientific theories in physics and psychology. A retired computer programmer, I have an MA in Philosophy. Views expressed in this paper are my personal opinions, naturally. The research project has several objectives.

1) Develop a dowsing technology to heal myself and to assist others in self-healing. Water dowzers have a technology with a success rate of at least 95%. At present, I do not know how to measure self-healing success, but even if I could, it would be less than 95% (I suspect).

2) Understand areas of science that are incomplete today, and integrate these areas into a scientific conceptual framework that accounts for dowsing. Dowsing is a proto-science (not a pseudo-science), and there are many reasons to believe that dowsing will become part of mainstream science in the future.

My guess is that in 20 years we will know how emotions drive DNA healing (electric/magnetic energies), and in 50 years, we may know how mind (psychic space/time energies) drives DNA. Body chemistry and dna seem too complex for chemical control, so healing is driven by harmony among vibration rates (Lipton 2005).

In the early 1970s, I spent some time in the Stanford University Medical Library researching how far neurophysiologists had progressed in uniting mind and brain. Not very far, I decided.

Psychologists knew a great deal about human behavior (Bowlby 1969/1973/1980) and neuro-physiologists knew a great deal about brain chemistry and neuronal pathways, but there was little to bridge the two sciences. Much progress has been made since then (Lipton 2005, Backster 2003, Engel 2002, Freeman 2000, Wilson 1998, Deacon 1997, Waal 1996), but large gaps remain (e.g., Searle 2010).

I decided that if I were to understand the human mind during my lifetime, I best look elsewhere. So, I looked into parapsychology. The evidence seemed fragmentary at best. But one area caught my attention: psychic healing (Fuller 1974, Krippner 1976, Meek 1977, Pelletier 1977). If psychic healing works, it is not only more economical for one's pocketbook but also less stressful on the body and psyche than conventional medicine.

In 1976, I met Bob Mahany who had developed a technique of self-healing, tuning into people to help them heal themselves. In 1972, Bob had learned about the "recording wire" (a dowsing rod) from Mrs Francis Nixon (author of *Born to be Magnetic*), and began his work in 1974. Several years later I learned that Bob was "dowsing" (Bird 1979, Graves 1978/1986).

"Dowsing is a synthesis of the spiritual and the rational. Dowsing is different from other spiritual practices because it asks a question from the psychic side and demands an answer through the physical side. That's a kind of joining of heaven and earth." - Nicolas Finck (1998)

Most dowsers seek water, minerals, etc., but Bob had learned to dowse the human body and psyche for emotional traumas which impact a person's health. When a person becomes aware of the trauma, perhaps also meditating on the trauma and the people involved in it, the body seems to heal. The cases of many of Bob's clients sounded much like those of John Bowlby (1969), so dowsing and psychology connected. Over the years, Bob developed many techniques using dowsing to answer two key therapeutic questions:

- Why doesn't this client's body heal itself?
- What does this client need to know to heal her/himself?

Here indeed was a phenomena I could research, while waiting for the scientific world to "reduce mind to body". But the only way to research dowsing and self-healing is to be a "participant-observer", a self-healing dowser. I also learned from Bob a style of dowsing: relaxed, patient, thoughtful, thorough, persistent. To Bob's approach, I have added a theory of grounding, and a theory that dna operates by maximizing the harmony of all vibrations (low energy levels result in dis-ease, aging, etc); plus Joe Wippich's harmonize disharmony by going above disharmony.

The search for self-healing seems to be a search to learn how to deal with (and resolve) disharmony (or disharmonious energies) in the soul, mind, emotions, and physical body. I do not know what is best for others, so I see it as my task to help others get their energies together and unblocked, so they can do what is best for themselves.

How healthy we are seems to be an intersection of two variables with a wide range of values (e.g., think of the range of scientific opinion as to whether high-power electric lines are a health hazard):

- our environment ranges in many ways from very healthy to very unhealthy (metal and non-metal toxins, pesticides, electromagnetic radiation, etc);
- our body/mind/psyche ranges in many ways from very healthy to very unhealthy (disharmonies, illnesses, allergies, emotional traumas, chemical sensitivities, etc).

At the present moment, each of us is at a unique intersection of these two variables of environmental hazards and bodily health, and each of us presents a unique challenge to our own self-healing capabilities.

There are three steps of faith and experience that one takes on the road to self-healing:

(1) The first step is a decision to take as much responsibility for one's health as one can, a relatively safe step, since two-thirds of common ailments clear up on their own, given time and patience. Brody (2000) describes natural self-healing and placebo effects.

But for many people, this decision seems to be a "big deal" because today's conventional wisdom is that you and nature cannot heal yourself, and that at the first sign of illness or discomfort, one is obligated to rush to the doctor, pharmacist, shrink, chiropractor, herbalist, accupressurist, etc. As Bernie Siegal says "Like most doctors, I have to try to remember that I am merely a facilitator of healing, not the healer himself" (*Peace Love and Healing*, p 125).

(2) The second step is to determine just how one is going to stay healthy and how one is going to deal with illness. Dowsers have a great variety of recommendations for dowsing food and everything else. At one extreme are persons who dowse all foods, vitamins, medications; people who monitor the radiations of their TVs, etc. At the other extreme are dowsers who don't do anything in particular.

Once you have decided to be responsible for your health, you will find methods that you are comfortable with, so you can gain confidence that indeed you can maintain your own health in the face of friends and family who insist you should be consulting your doctor (conventional, shaman, or quack). My own choice is to dowse traumas and resolve them, without worrying about food, or procedures like acupuncture. Indeed, if I dowse that I need vitamin C, my goal is to clear the trauma that generated my need for the supplement.

The Perricone diet has helped many people. Andrew Weil <http://www.DrWeil.com> has several books offering many alternative medical techniques for people to take care of themselves. Mat Van Benschoten, O.M.D. advises herbs for chronic fatigue, chemical sensitivity, toxins, etc. <http://www.mmvbs.com>

Brody (2000) offers many helpful suggestions. Buddhism offers many suggestions as to how one can improve one's health through a change of attitude. An excellent psychology for living is offered by *A Course in Miracles* (quite apart from its problematic metaphysics).

(3) The third step is to decide how far to push one's self-healing skills. How much pain, agony, and feeling lousy are you prepared to take before seeing the doctor? How much of a chance are you willing to take that you can completely heal yourself?

We have all heard stories of people who died because stubbornness kept them from seeking medical help. On the other hand, we also know of persons whose bodies were kept alive by medical technology after all "quality of life" was gone. Anyone taking responsibility (or sharing responsibility with his/her health practitioner) faces such questions. These techniques kept me away from doctors for 37 years, until I had a hernia in 2007, and again in 2010. In both cases, it took the surgeon an hour to sew me together, but it took me 6 months to clear the stress and traumas that got my body into trouble, in the first place. Now I have a second chance, to stay away for another 40 years, if I can learn to handle my stress.

Self-healing involves more than the physical body known to Western medicine. There is also a metaphysical structure of psychic centers and healing energies: etheric, astral, chakras, meridians, mind, ego, soul, etc.

How quickly does healing start? Well, while you are chewing your food, your pancreas, liver, and stomach are making chemicals needed to digest exactly the food in your mouth. Healing seems to start to work that quickly, and continues until completed.

We dowers do not diagnose or treat illnesses (since most of us are not health practitioners), but we tell "dowsing stories" (phenomenological accounts, not medical or scientific accounts) for a person's consideration in deciding what they want to do for themselves, and we try to help persons heal themselves (self-healing).

It is much easier to help another person to heal than to work on yourself. Self-healing is like self-analysis: one hides from self-analysis in convoluted ways. Yet the payoff is to heal one's self.

The premise of this "power of mind" approach is that the physical/metaphysical body will heal itself when "the subconscious" (a group of subsystems coordinated by the intent of a conscious mind) knows what traumas and disharmonious energies are blocking self-healing. The process involves a subconscious rapport between the dowser and the self-healing person.

Self-healing is greatly facilitated if the person has reasonable family/community support, diet, and exercise; "reasonable" as described in the studies of Dean Ornish (1990) and Brody (2000). Otherwise, there are many deep traumas to clear and release.

The approach to dowsing taken in this research project involves two modes of operation. First, in dowsing questions and answers, be open to all possibilities, including all the garbage information in the world. Second, put aside the dowsing mode, and analyze the informations to see if the answers form a coherent and sensible body of information. If not, dowse and analyze further for clarification of details. This two-fold approach results in the model of psychic structure developed in this paper.

The basics of self-healing: be responsible for yourself and your self-healing, be in harmony with yourself and all the disharmony in the world, in harmony with your illness/microbes/toxins/all parts of your body. The limits seem to be an inability to release stress, negative emotions, and dysfunctional behavior.

We dowsers each have our own approach to dowsing and self-healing. Some dowsers conclude that entities and possessions are involved in 80% to 90% of their clients, whereas Bob Mahany and I found possessions perhaps 1% of the time. We would agree that 80% to 90% of the problems we deal with do involve the energies/emotions of a second or third person in our clients, but not an entity or a possession.

The difference, I think, is due to methods and concepts.

Many dowsers approach health problems by dowsing auras, and find that a person's aura is shifted (up, down, right, left), or skewed, or has holes in it, or has "abnormal" colored shapes in it, and these distortions correlate with physical/emotional problems mentioned by clients. When distortions (in body or aura) are cleared, the client heals, so it seems natural to conclude that these distortions were foreign entities or possessions.

On the other hand, when Bob Mahany dowsed persons and their auras, he found emotions and links, but he distinguished these from what he occasionally dowsed as a possession. I have followed Bob's practice, and rarely find an entity or a possession.

Many dowsers believe that dowsed information comes from a "universal mind", but I doubt it (else we dowsers would not make mistakes). Dowsed information seems to come from earth energies, or the subconscious minds of living persons or spirits. On the other hand, theosophists talked (circa 1900) of the planetary logos and solar diva, and in the years following, we got Alice Bailey and the cosmic hierarchy, *Urantia*, Uri Geller's intergalactic council of nine, and *Keys of Enoch*. Each of these begins with plausible psychic phenomena, and grows into increasingly more complex science fiction.

CAUTION: I think that in our enthusiasm to share our self-healing experiences, we dowsers sometimes oversell our ability and understanding of self-healing. When an ill person, especially with a life-threatening disease (cancer, etc), is misled and self-healing fails, there may well be bitter feelings against us dowsers.

Note: While dowsing for self-healing is inexpensive, relying on a professional at \$50-\$500 an hour is no cheaper than any other professional service. However, if it takes no more time to self-heal 10 or more persons in a group than it would take for the longest session of the 10 plus individually, then perhaps group self-healing could be done at a reasonable cost per person.

3.0 DOWSING TECHNOLOGIES

Water Dowsing as a Technology

Technology is an art which is reliable, repeatable, and teachable; but not necessarily at 100% (Silicon Valley companies have a viable technology, even if chip yields are not 100%). Water dowsers with a success rate of 95% (Bird 1979, pp 34-40) have a technology (Graves 1978/86 ch 1).

Dr Betz (1995) reports: The good news is that after 10 years of study world-wide, dowsers find water 95% of the time, geologists only 50% of the time. The bad news is that he was unable to devise a protocol for a laboratory dowsing experiment. http://www.scientificexploration.org/journal/jse_09_1_betz.pdf
http://www.scientificexploration.org/journal/jse_09_2_betz.pdf

"Experimenter effect" is a problem for dowsers and others. Cleve Baxter (2003) automated his experiments on communication among plants, yogurt, eggs, human cells, and human intent. The experimenter can affect results just by watching polygraph/EKG/EEG recording as it happens. Tiller (2001) describes experimenter effects on physical events. Subjective experience is a fact of the world (Searle 2007), and science should not hold that "experimenter effect" always indicates faulty work.

Technologies do not always have a scientific explanation. Ceramics, metallurgy, and navigation were technologies centuries before there were sciences of physics, chemistry, or astronomy; 200 years ago there was not much theory of electricity/magnetism/electronics. A major step in the scientific exploration of technologies is to develop experimental protocols with operational definitions of what the experimental steps are, and definitions (statistical or otherwise) of what constitutes a measurement of success.

For their Remote Viewing experiments, Targ and Puthoff (Targ 1998) spent a year developing a protocol, to which their fellow scientists agreed prior to the experimental work; but they were unable to develop protocols for experiments with Uri Geller bending metals. Tiller (2001) put considerable effort into developing protocols for his experimental work. Water dowsers have such protocols, but dowsing for self-healing does not.

Dowsing involves physical energies; but when we realize that it is people (and perhaps animals) that dowse, not instruments or devices, then dowsing seems more biological than physical. Dowsing seems to involve the dowser's entire body: nerves, glands, etc. Dowsers get differing results, if the forehead or abdomen is shielded with lead (Bird 1979).

The dowsing question/answer method also involves mind, not just body. An answer of yes, no, or maybe, requires a conceptual framework by which one evaluates a yes/no answer to a particular question (e.g., water dowsers know much about wells, soils, etc). So dowsing is psychological, not just physical and biological. Successful dowsing may also depend upon a supportive cultural environment (Morgan 1994).

Because dowsing cuts across the sciences, dowsing seems to be part of several technologies:

- physics (water, minerals, earth energies),
- biology (healing the physical body),
- psychology (healing emotions, mind, spirit).

A scientific theory of dowsing (both water and self-healing) requires new science:

- 1) A physical theory of the energies involved, which will come with a "new physics" that unifies thermodynamics, quantum physics, and general relativity theory (Tiller 2001).
- 2) A biological theory of: microbes (Bird 1990); the functions of non-coding (98% of) DNA; and how DNA relates to a soul that survives the death of the body.
- 3) A psychological theory of consciousness, missing from current psychology and neurophysiology. Without a theory, nothing limits speculation as to whether mind created matter (Tiller 1997, 2001) or mind evolved from matter (Wilson 1998, Searle 2007).

Self-Healing as a Proto-Technology.

At first, dowsing for self-healing may seem no more problematic than water dowsing.

- 1) If dowser and client agree on emotions/aches/pains, and both agree that these clear during the session, then we have a case analogous to successful water dowsing.
- 2) One major difference is that there are fatal injuries/accidents, and eventually the body wears out. How do we avoid cases of "the operation was a success, but the patient died"? Also, in the 1970s, Bob Mahaney found that the death of the body did not necessarily release the trauma that caused the illness. Yet it seems there is benefit to the soul in releasing the trauma. Could protocols be devised to judge success/failure in death cases?
- 3) The dowser may give a story of a past life, or of dark unseen energies or spirits. Such stories may contribute to self-healing, but be impossible to verify. The concept of an experimental protocol does not seem to fit such cases, unless we limit the protocol strictly to whether healing occurs, and ignore the dowser's story of the problem.
- 4) Sometimes, I dowse that the client is unwilling to change to heal her/himself, and that self-healing will not be effective. In such cases, I feel that the dowsing is successful but self-healing is not. Do we write protocols to include, or to exclude, such cases?

It may be helpful to split protocols for healing from dowsing: write protocols for testing healing effects regardless of dowsing techniques, and protocols for testing dowsing effects regardless of healing results.

Intuitives and dowsers use many techniques in healing (Targ 1998 ch 10, McKusick 1995, McCoy 1994, Meek 1977, Krippner 1976), involving various energies and states of mind. Perhaps all healers work with all four brain waves, as dowsers do (Stillman 1998). There is some agreement on the general principles of healing, but little scientific agreement. Lipton (2005) is the best account yet of how healing may work.

Hopefully we can turn dowsing and self-healing into a technology while we await the arrival of a future science to explain dowsing phenomena. We can begin such a technology with the placebo response described by Howard Brody (2000).

- a) For spontaneous/natural healing (p 18), the body has an "inner pharmacy" (ch 4), and many people have long and healthy lives without medical treatment (p 45). Placebo effects generally have a success rate of one-third, but this "averages" rates from 10% to 90% (p 52); so a 95% success rate for self-healing seems a reasonable goal.

b) The placebo effect (independent of a placebo, p 9) involves harmony (p 19), expectancy, conditioning, meaningfulness, and patient control; all factors in "power of mind" healing. A good healer (ch 16) provides emotional support for clients who take charge of their healing (ch 15) and create social support (ch 14) for themselves.

c) Brody is aware of the problems of measuring healing. With headaches, the client judges when the headache is gone. With cancer, there are medical lab tests. But for many problems, there may not exist any agreement on subjective judgments, or standard tests. Brody is also aware of questions of time frames. For some problems (headaches), healing may be a matter of minutes. For others (cancer?), healing may be a matter of months.

Given these considerations, it may be impossible to devise protocols for placebo responses or dowsing/self-healing, so we may get along without experimental protocols. Healing can be divided into several steps, and it may be easier to write protocols to measure success/failure for some steps than others.

1) Natural self-healing and placebo effects (Brody 2000), good diet, stress reduction (Pelletier 1977, Lipton 2005), and the evolution of an "outer pharmacy" in which wild animals come to "know" which plants and behaviors are good for which ailments. Engel (2002, p 15) discusses homeostatic mechanisms, suggesting (ch 14) that animals are guided in their self-healing by feelings of discomfort and well-being.

2) Self-healing assisted by traditional/allopathic/alternative/integrative medical practices of one sort or another, beginning with shamanism (Morgan 1994, Narby 1998).

3) Dowsing/power-of-mind healing, in which the blocks to self-healing are cleared by the conscious/subconscious mind (harmony as an extension of feelings of discomfort/well-being).

I would like to think that "power of mind" dowsers can be as successful in helping people heal themselves as our fellow water dowsers are in locating potable water.

If you are interested in living a long life, here are several opinions. First, in the United States, it is difficult to maintain physical and emotional health if your income is poverty level or below. Of course, poverty is culturally relative. A Pueblo native american, seeing our environmental waste, observed "We were here before you (Europeans) came, and we will be here after you are gone" (Diamond 2005).

Aging? Ask your DNA to be completely grounded. Probably, you can make it to age 80 years if you solve (in middle age) the problem of a healthy balance of reasonable diet and reasonable exercise. You may make it to 100, if you learn to release all your stress, and remain stress-free. To make it over 100, you learn to stay grounded. People who lose their sight, or hearing, or physical mobility, have difficulty maintaining social contact and support, and life purpose.

Story: a WWII marine general (named Smith) told a friend two weeks before he died "I'm blind, I can't read, the 49ers are not in the Super Bowl; I don't think I'll make it to 105". You can just feel him floating away, though he was doing ok at his 100th birthday reunion with his old troops.

4.0 THE SCIENCE OF DOWSING and THE DOWSING OF SCIENCE

Science today cannot explain dowsing because physics cannot yet measure the magnetic and space/time energies involved. A future unified science should explain all aspects of dowsing (physical/biological/psychological/social). Four major problems: magnetics, no explanation of chakras and meridians; no unity of quantum physics, general relativity, and thermodynamics; no theory of consciousness (Searle 2007); no theory of survival after death of body. <http://seri-worldwide.org/id71.html>

Physics

Empirical Metaphysics. Dowsing phenomena do not fit into today's physics, so we take a "metaphysical" view. In the history of science, such speculations are known as "empirical metaphysics". William Berkson (1974) recounts how physicists, from Faraday in 1819 to Einstein in 1919, used Fields of Force as a model for guiding scientific investigation, a model lacking empirical support at the time. Such models are metaphysical because they are used by experimental scientists despite incomplete and conflicting evidence.

Some metaphysical models fail: phlogiston theory of heat, Newton's alchemy (Dobbs 1975), Goethe's theory of colors. Faraday's model was successful, for it led to Maxwell's equations, Hertz's waves, today's electronic technology. Today's empirical metaphysics can be found in Searle (2010), Lipton (2005), Baxter (2003), Tiller (2001), Narby (1998), Targ (1998), Arp (1998), Albert (1994), Bird (1990), Motoyama (1981), Mishlove (1975), Puharich (1962), Tromp (1949), Reichenbach (1852).

Magnetics. Chakras and meridians have been known for thousands of year, but no physics theory. In 1864, Maxwell derived the speed of light from the electric and magnetic constants. But with relativity theory in 1905, the speed of light became basic and the magnetic constant derived (Feynman, 1964, p II-18-8). But then Feynman (1964, p II-37-13) goes on to say that we don't understand magnetism. Magnetic energies are probably a function of magnetic monopoles (Tiller 2001, 1997) or Maxwell's magnetic potential. Maxwell's equations are invariant under relativity, so probably electromagnetism is more fundamental to physics than Newton's mechanical energies, which are variant.

Disunity of physics. We need a general theory in which classical physics, quantum physics, thermodynamics, and Maxwell's electromagnetic equations are unified. Such a theory would not cover gravitation, space/time or consciousness. A major problem of current physics is that in quantum theory, space/time are independent variables, but in general relativity theory, space/time are dependent variables. Einstein probably was wrong that the speed of light is a basic constant. Bell's theorem and entanglement imply something goes faster than the speed of light (d'Espagnat 1979, 2006). Bohr was wrong that an electron has only the properties physics says it has (Copenhagen interpretation). Electrons, as Einstein said, exist independently of physics, and physics discovers electrons.

Quantum physics is not mysterious, but some of the metaphysical interpretations are baffling. If quantum events (collapsing the wave equation) require a human observer, then there never has been a quantum event on the sun or moon, nor before humans evolved one hundred million years ago. Quantum physics is so sparse that it prohibits joint probability distributions, so cannot handle conservation laws (EPR paradox). Interesting question: in the 2-split experiment, why does an electron split into two waves? Probably conservation of energy, or least action.

Future of physics. Electric and magnetic energies seem to be finite and quantizable, but probably today's push to "quantize" space/time will fail because space/time is continuous. My dowsing experience leads me to believe that space and time are energies in their own right, not just a coordinate system, as in current physics. Geometry is full of non-quantizable/irrational numbers ($\sqrt{2}$, π , ϕ , etc). Electrical/magnetic forms exhibit finite Fibonacci numbers to reduce surface stress (Li 2005), but growth in space/time may involve transfinite numbers (ϕ , Lawlor 1982, p 67). <http://www.amnh.org/nationalcenter/youngnaturalistawards/2011/aidan.html>

The principles of space and time are the subject of descriptive geometry (Lawlor 1982). If we think of time as two dimensional (past/present/future, and duration/specious present, at right angles; Broad 1959, p 769), then we can construct temporal right triangles and the progressions (arithmetic/geometric/harmonic) described by Lawlor (1982). Probably, general relativity should be recast in five dimensional space-time, with time having two dimensions.

If we write the Pythagorean theorem (for Euclidean geometry) as $a^2 + b^2 - c^2 = 0$, it can be interpreted as a conservation principle (even if we are not sure what is conserved: length? space? energy? etc?). In mathematical physics, + and - indicate conservation principles, divide indicates a ratio, multiply indicates an inverse ratio. Eddington stated that Einstein's 4-dimensional non-Euclidean space/time is embedded in a 10-dimensional Euclidean manifold, so the Pythagorean theorem may hold, despite non-Euclidean mathematical artifacts. Thus, geometric conservation principles may constrain a physics of space/time continuous energy. Shu offers an interesting cosmology of general relativity, <http://www.arxiv.org/abs/1007.1750>. Bern et al, speculate about quantum gravity, <http://www.scientificamerican.com/article.cfm?id=search-for-new-physics>.

What is the relation of discrete energies to continuous energies? Any field theory gives a relationship (quantum field theory, general relativity, Maxwell's equations, Newtonian potential energy, etc). Einstein (1950) says Newtonian energies (mass, etc) relate to space/time as a symmetrical tensor, and Maxwell's equations as skew-symmetric. I propose that a future physics may be constructed by:

- group together the laws/principles that give the relationships among discrete/finite electric/magnetic energies;
- group together the geometric laws/principles that give relationships among continuous space/time energies;
- relate the two types of energies with symmetric, skew-symmetric, etc, relations among them.

Consciousness

Quantum physics went wrong in holding consciousness basic, not a product of biological evolution. Eddington (1928) describes "two tables", the solid table we see/touch, and the table of physics: electrons/protons/empty space. He concludes the first is real, but the second table is a mathematical fiction invented by physicists to account for their observations. Searle (2007) drew the opposite conclusion: that the electrons/protons are real, and that the table we see is a construction of the mind (Freeman 2000, p 90).

Bertrand Russell (1927, p 383) claimed that when a neurophysiologist looks at your brain, what he sees is in his own brain, not your brain. Russell's claim was built upon physics. Electrons, wavelengths, etc, are not colored, so colors cannot be in the external world. Also, colors cannot be in the eyes, optic nerve, or visual cortex because those are just electrons, etc. Thus the brain/mind builds a picture (colors/shapes/etc) of the world, and projects it on the world; and our experience corrects the model over time, just as Buddhists have said for centuries.

Today, it is common knowledge among psychologists and neurophysiologists that the mind/brain does not directly connect with the external world, but builds a model and projects it on the world (Freeman 2000 p90). How far down the evolutionary chain does consciousness go? Probably as far as there is non-coding junk dna. There is a bacterium lacking "junk dna": probably a robot or zombie, no consciousness.

<http://www.sciencemag.org/content/309/5738/1242.abstract?sid=a44e18fe-96b1-40dd-9886-4bb57c38442a>

From my dowsing experience, I have become convinced that space and time are energies in their own right (morphogenic fields, Sheldrake 1981), not just a coordinate system (as in current physics), and that the field of consciousness (Searle 2007 p 5) is temporal/spatial. That is, the stream of consciousness of our experience is a temporal energy, and the content of conscious experience (including emotions) is spatial energy (pictures/maps/etc).

Tiller (2001) describes electronic devices imprinted by human meditation, which affect the pH of water, enzymes (in vitro), fruit fly growth (in vivo), and "conditions" space. Tiller's book is mostly technical physics, with consciousness joined to biology (not physics). Also relevant to the physics of time is the psychology of precognition, which seems not to be a literal foreseeing of the future, but a "remembering of one's own future mind" (Targ 1998, p 127). Precognition and dowsing involve our intentions about the future.

John Searle (2007) does not have a solution to the free will/determinism problem, but I suggest that the brain appears deterministic because it is made of (finite/discrete/quantizable) electromagnetic energy which seems deterministic because it is constrained by conservation (energy, charge, spin, etc) laws. I propose the mind has free will because it is made of (transfinite/continuous/non-quantizable) space/time, constrained only by geometry.

As Searle (2007, p 75-76) points out, quantum physics is of no help with the free will problem, because the mind is no more random than it is deterministic. It is said that the quantum wave equation contains all possibilities; but in practice, the wave equation usually has a 50-50 random probability of only two possibilities. Henry Stapp (UC Berkeley) is so convinced that consciousness is a function of quantum mechanics, that he introduces causality back into quantum physics to explain the causality of human perception and volition. This is ironic, since Bohr and Heisenberg kicked causality out of quantum physics, in order to get consciousness into quantum physics.

"Intentionality" is a technical term used by philosophers for meaning (or aboutness) in analyzing how words or symbols can mean, or be about, something (or entail something, e.g., lightning means thunder). Most philosophers seem to believe that meaning is purely linguistic or semantic (i.e., "es regnet" in German means "it is raining" in English because both play the same role in their respective languages; the viewpoint of functionalism).

Searle (2007, p 6-7) thinks intentionality is a psychological function outside language (extra-linguistic), and that meaning in language presupposes intentionality, which he analyses in terms of "satisfaction". In perception, the term "yellow station-wagon" is satisfied by a yellow station-wagon (if it exists), a "mind-to-world" fit/satisfaction. In volition, "I intend to buy a necktie" is satisfied by my buying a necktie, a "world-to-mind" fit/satisfaction.

Wilfrid Sellars (1981) proposed that the colors we see are in the mind, and are both physical and continuous (non-quantizable). That makes colors a spatial energy, in my sense. Sellars proposed that colors exist as part of an act of perception. I propose that colors, in this sense, have intentionality and the act of perception is temporal. A color in the mind is intentional (pre-linguistic) and is "satisfied by" whatever it is about. I believe Sellars' account of colors can be extended to emotional experience.

There is meaning, or intentionality, in perception, beliefs and language. I believe intentionality starts with perception, and goes from there, into beliefs and language. Hence, for Buddha, to release your suffering, please detach from your dysfunctional misperceptions.

To account for social behavior, Searle (2007, 2010) introduces the concept of a Status Function: X counts as Y in context C. For instance, a piece of paper in my wallet (X) counts as \$1 (Y) in the US economy (C), because we all accept the status function of money (and other social conventions: marriage/president/etc).

In self-healing, Joe Wippich's harmony/disharmony ties back to Searle's satisfaction/dissatisfaction, and dis-ease ties back to a 'self-status-function': dysfunctional emotional response (X) counts as dysfunctional behavior pattern (Y) in that, cells in prolonged defensive/protective mode (Lipton 2005) bring about dis-ease (C). Thus self-healing depends upon releasing disharmony and dysfunctional behavior patterns.

Reincarnation and Past/Future Lives

If body and personality are built by dna, then science has no account of how anything survives death of the body. Kelleher (1999) proposes that dna creates a light body that "ascends"; dna may "condition" space/time (Tiller 2001).

My dowsing experience leads me to believe that dna guides the creation of body and psychic structure (page 13, poles 1-18, rows a-h.), and the psyche survives the death of the body. If the soul is earthbound, an astral body may survive (for awhile, may be fear-driven).

There is scientific evidence for human reincarnation (Stevenson 2000), though reincarnation would mean the dna of two persons in one body (hence problems of multiple personalities/walk-ins/walk-outs/poor health/etc); but run-of-the-mill past-life stories seem problematic, and seem to be a distortion of past/present/future time. Even so, past life stories are at least symbolically true (like a dream), and are important in self-healing. I suspect that reincarnation is a particular kind of walk-in, and that walk-ins are psychically unstable. Problems with dowsed past-life stories:

- 1) When a past life trauma is resolved, it can no longer be dowsed. Did the past change?
- 2) People can resolve traumas with family members within a single life time. We are not so inept as to need 10,000 years experience with the same persons over and over in order to resolve problems, as so often happens in past life stories.
- 3) Past/future lives seem to occur as a "set of lives" related to a present life trauma, all cleared with the trauma.
- 4) Dowsing a person's traumas over a period of time, past lives seem to be overlapping in time, not sequential. Perhaps the lives are concurrent, or perhaps past lives are mirrors of today's life (rather than today's life being a consequence of past karma).

Earth Energies

Dowsing overlaps with Geomancy and Feng Shui, covering a broad range of topics, from geopathic zones to sacred sites (Graves 1978/1986, Swan 1990, <http://www.sedonanomalies.com/>). Earth energies seem to be a composite of physical and biological. Yin and yang seem to be magnetic/physical, but also masculine and feminine (dna), which we then project back onto earth and sky. Shlain (1998, pp 1-44) describes the feminine right/spatial brain and left side of body, and the masculine left brain/temporal and right side of body.

The biological effects of earth energies are another challenging puzzle. Alex Champion (2001) proposes that mazes (Cretan, Chartres, etc) have two basic geometrical patterns: the meander pattern (electrical/magnetic energies?), and the 180 degree circular or spiral pattern (space/time energies?). A three-dimensional earth maze also has a sine wave pattern: the mound above, and the path below, earth level.

Many growth patterns are geometric, so 2-dimensional time seems to be part of the world, and not just a mental feeling of duration. Richard Feather Anderson (1995) writes that there are eight "Patterns of Life", dynamic space/time patterns to guide the energies of change and growth: Spiral, Alternation, Meander, Spheroids, Helix, Close-packing, Branching, Explosion-radial. Probably all of these patterns exist in crop circles. Emotional traumas that unground dna may distort the right angles among spatial polarities, and disharmonize growth processes by distorting the temporal progressions among the Patterns of Life.

The work with geopathic zones raises the question whether these zones are pathological by nature, or because of our limited understanding of the phenomena, or because of "pollution" by disharmonious people, animals, spirits, etc. I am inclined to feel that earth energies in-and-of themselves are neutral between good and bad, healthy and unhealthy (except for problems such as hot sulfurous volcanoes, etc).

What seems to be the case is that disharmonious people can pollute their environment, and the environment then pollutes people who are stressed. Global and local grid lines seem, for the most part, to be negative energies in need of cleansing. Ancient religion ceremonies may have evolved to cleanup the environment, and to help people to heal themselves. Perhaps Stonehenge was built for such ceremonies. Walking a labyrinth may unground people, causing them to confuse ungrounding with spirituality.

Biology

Biologists wonder how altruism evolved. If harmony is at the vibration rate of infinity, then altruism is a healthy norm. Only when the vibe rate drops due to ego/personality dysfunction/etc, does altruism disappear.

The body/psyche is a dissipative system (Prigogine 1980, 1984); that is, it takes in more energy that it radiates out, in order to maintain its structure. That is why a healthy system uses polarity vibrations 0-infinity on poles 1-18 to maintain health (pp 11-13).

Environmental factors account for 70% to 90% of disease risk, including such items as: radiation, stress, life style, infections, drugs, diet, pollution, internal chemical environment of the body, metals, endocrine disrupters, immune modulators, receptor-binding proteins, etc. <http://www.sciencemag.org/content/330/6003/460.summary>

These factors effect the body by way of dna and epigenetics (developmental, heritable, environmental, and behavioral). This epigenetic research seems to be on the right track. From my experience with self-healing, my guess is that researchers will find that most illness stems from stress, and mostly from emotional factors.

DNA is an excellent receiver/transmitter of vibrations of all kinds (including psychic energies) that harmonize all DNA in all cells. Given communication among cells and conscious minds (Baxter 2003), we have an explanation of how dowsing and mental intention can bring about self-healing.

Lipton (2005) describes epigenetic changes due to environmental effects. Also electromagnetic effects are transmitted faster than chemical effects, so vibrational healing (acupuncture, homeopathic, etc) can be more effective than western medicine. The body uses the same chemicals for different effects in different parts of the body, so drugs (hitting all parts of the body) may have serious side-effects. Positive beliefs may heal you, negative beliefs sicken you. His book is the best account yet of how self-healing works. His criticism of Darwin for emphasizing competition is more about "social darwinism" than evolution, and he does not see morality as part of evolution.

There is a story from psychic archeology that indicates souls may be earth-bound for as long as four hundred years (Schwartz 1978, chap 1). If we get a new theory of magnetics, we may also get a device to talk with earth-bound souls, and our culture may be revolutionized.

Ed Stillman (1997, 1998, 1999) reports that dowsers (while dowsing) have an unusual brain pattern: strong coherence on brain right and left sides, across all four types of waves (delta, theta, alpha, beta). People who meditate get into three or four of these brain-wave/brain-states, but are more interested in the experience than dowsers, who are interested in information (yes/no answers) rather than the experience. So meditators may take a few minutes to get into this brain state, whereas dowsers go in and out of the state, to get an answer, in a fraction of a second.

There have been suggestions that alpha/beta are for exploring the external world, theta/delta for exploring the internal world; and that to go primarily alpha/beta results in experiencing one's body as external (out of body), to go primarily theta/delta results in experiencing the world as internal (unified oceanic feeling).

The human body is sensitive to biomagnetic energies, which are a function of earthly linear paramagnetic energies and stellar nonlinear diamagnetic energies. Two thousand years ago the earth was entering the Pisces constellation, and now it is moving on to Aquarius. The sun cycles through the 12 constellations of the Zodiac in about 26,000 years (Shlain 1998, p. 227), which may be a basis for astrology, and for numerology based on birth dates.

In biology, there is a dispute as to whether microbes are monomorphic (single form), or pleomorphic (form changing, Bird 1990, ch 1), which has implications for dowsing and self-healing. Freeman (2000) gives an excellent account of how the brain functions, which seems basically correct. He gives a functional account of human consciousness (ch 6), but he does not account for sensuous qualities (qualia).

Psychology

Science today has no explanation of sensory experience, of how we experience colors, shapes, emotions of love/fear, etc. Searle (2007) explores the issues, and the lack of scientific theory. Consciousness may be a field with conservation of space/time, but no electromagnetic mass/energy (so a feeling of free will).

The brain/mind is plastic. People wore periscopes that turned the visual field upside down (or reversed right/left), but two weeks later vision was normal. When they took off the periscopes, the visual field again was upside down (or reversed right/left), but two weeks later was normal (Dolezal 1982). We need a theory of how that is possible.

Today's psychological theories of perception involve the mind in building models of the world, projecting the model onto the world (Freeman 2000, p. 90), and then correcting the model in light of feedback from the world and people in it. So it seems that our mind constructs our conscious experience (colors, emotions, intuitions, etc).

In The Tibetan Book of the Dead, the point of chanting over the deceased for seven weeks is to assure the soul that whatever heaven or hell it experiences, is of its own making. So our dowsing experiences are created by our minds in response to energies from the world. Dowsing makes sense as another mode of mental creation based upon external energies. It may be that retrotransposon dna "conditions" space (Tiller 2001, ch 6) so that a psychic structure can exist in time/space long after the dna that created it has disintegrated with the death of the body.

We do not have a scientific theory of human sexual energy, which seems to be involved with UFOs/ETs (Vallee 1988). Probably masculine is magnetic/sky (north/east), feminine magnetic/earth (south/west). The left-brain processes temporal information, the right brain spatial information (Shlain 1998 pp 1-44).

Human thinking involves abstractions, created when we sort items of our experience into categories. Wilson (1998, p 153) describes the human "dyadic instinct": the tendency to sort phenomena into two-part classifications, such as day-night, masculine-feminine, black-white. etc. Then we refine these dyadic with refinements, dawn, twilight, etc.

In dowsing, this shows up in distinguishing yin-yang, ego-soul, mind-body, but then not really knowing what yin, yang, ego, soul, mind, and body really are; but only in knowing that one is different from the other. Abstractions, such as numbers, are not outside the mind (Casti 1996).

Narby (1998) explores, in his superb research, how shamen learn which herb heals what, from talking to plants. They see a "cosmic serpent" or a ladder, which Narby thinks is dna. His work suggests ways that a mind may comprehend and cause self-healing by way of dna, and lends support to Walt Woods' (1994) suggestion that

dowsing techniques can repair "broken" dna. If mind affects dna and dna affects evolution, evolution may not be mere random mutation, but partly mind-driven (Narby ch 10).

<http://www.sciencemag.org/content/303/5664/1626.abstract?sid=f2ac7356-7388-4f44-820c-47e875e7028f>

Engel (2002) points out ways in which chimps know how to use local plants for self-medication. One wonders if apes also communicate with the dna of plants to determine which plant is good for which ailment. Who knows, maybe chimps are dowsers.

In theories of dreams, we have Freud's theory that dreams arise from the subconscious, but mainstream neurochemistry claims that dreams are random results of brain chemistry during non-REM and REM sleep. I suspect both are true: that brain chemistry contains the 18 polarities of the psyche/body, so dreams result from both chemistry and the subconscious.

The Social Sciences

Deepak Chopra tells an interesting story of his two-week training to be ordained as a Buddhist monk in 2010. <http://deepakchopra.com/2010/07/a-monks-journey/>

These monks are meditating 20 hours a day, including 4 hours of self-examination. The abbots, of the ashrams he attended, are probably very enlightened meditators, to guide their monks through deep meditation, releasing all personal hangups. I would think this is a continual and challenging effort to the abbot and his monks.

How can it be that the villagers are willing to trade food for blessings from the monks, each day? My guess is that over the generations, the villagers have found that the monks radiate such harmony and healing, that the villagers are happier and healthier, for the daily trade. We stressed-out westerners may have something to learn from them.

Dowsing and self-healing are part of a much larger picture. Morgan (1994) sketches how a pre-industrial people use dowsing and healing in their daily life. She describes how the Australian native people set out on a desert trek each day, and dowse for water and food on their way (a feat we "moderns" find hard to fathom). She also describes various healing techniques of the native culture.

The healing traditions of Shamanism are widely documented (see references in Narby 1998). The shaman tradition combines dowsing, geomancy, and much more. Shamanic drumming seems to release traumas and to stimulate unconditional love and harmony in all parts of the body.

The shaman has the power to control spirits, at least to prevent harm to her/himself and clients, at most to gain help from spirits to heal clients. Merely to hear and speak with spirits, without controlling them, is a sign of madness, not a sign of being a shaman. For the shaman, control of spirits and psychic energies plays the role that predictability and control play for scientists, engineers, and dowsers. Shamens are not always kind to one another; when challenged, one shaman may be stronger than another (Garfield and Forrest 1948, pp 105-109).

Eliade (1951) recounts a healing by an Eskimo shaman, which has recurred for years, and several generations:

There comes a time when the fish and mammals of the sea no longer come to the people's fishing grounds, and starvation looms. The shaman, in trance, journeys to the bottom of the sea to plead with a goddess to release the fish and mammals she has penned up because of her anger at the people. When the shaman awakens from trance, he does not immediately tell of his journey. Instead, he tells the people of the anger of the goddess. The people begin to confess their misdeeds, there is a communal catharsis, then the shaman says the goddess has agreed to release the fish and mammals because the people have repented.

I suppose there are many ways to understand this event. What comes through to me is that human misdeeds may so pollute the environment that the animals cannot live there, and a group meditation can cleanse the earth. Perhaps Stonehenge was built for such ceremonies.

The Frontiers of Science and Religion

Dowsing takes us not only to the frontiers of science, but also to the frontiers of religion. As our knowledge progresses, we may have to shift both religious and scientific views. Traditionally, possession by demons, spirits, etc., has been a spiritual concern. If dowsing is a matter of natural energies, then possession may be a matter of energies and psychological traumas. The ancient Tibetan Buddhist beliefs may be true after all: the soul survives the death of the body, and god(s) are part and parcel of the natural world just as living human beings and disembodied human spirits are (Evans-Wentz 1927). Targ and Katra (1998, 1999) explore the relation of spirituality to healing.

Sometimes science moves slowly. Physicists took 250 years (1600-1850) to figure out that a thermometer measures units of heat per unit volume. It took 100 years to settle the foundations of mathematics: by 1900-10, Frege and Russell had found the basic problems. In 2008-10, Feferman published his constructivist/naturalistic account of the foundations of mathematics. http://math.stanford.edu/~feferman/papers/Conceptual_Structuralism.pdf
<http://math.stanford.edu/~feferman/papers/Continuum-I.pdf>

Biology and psychology are putting human capabilities into an evolutionary perspective. Waal (1996) extends evolutionary theory to account for non-human primate morality and culture. Deacon (1997) extends evolutionary theory to account for human language and social development. The evolution of epigenetic rules (Wilson 1998) may account for differences in cultural behavior (Benedict 1934, ch 5 on the Trobrianders and the Dobu). In the future, political and economic behavior (Diamond 2005, Warburton 2003) may also fall under evolutionary theory.

The capability of humans to learn language and morality is nature, but which language and which morality, is nurture. When capabilities have survival value, they may become genetic (Deacon 1997). Cultures, if stable over generations, become part of the environment to which humans adapt. Some biologists have doubts about Darwinian evolution, but the doubt seems to be mainly about whether mutations are truly random, or have (unknown) causes.

Londa Schiebinger (2004) explores "scientific ignorance". In the 1700s, botanists in the West Indies knew that the peacock flower induced abortion (as did the native peoples), and shared their knowledge of medicinal plants with European naturalists, who published much about herbs and healing, but not this particular fact. The plant, with flaming red and yellow flowers, was well-known to European gardeners, but not its abortion power. Neither the peacock flower nor any other West Indian abortifacient was ever mentioned in any published pharmacopoeia.

Apparently, European (male) scientists had an ideological slant to believe that the human population should expand, and were not interested in anything that might limit human numbers (nor interested in women's rights).

We have the same problems today, "scientific ignorance" of dowsing is certainly holding up all branches of science, from physics to the social sciences. One wonders if for the past eighty years, ideology-based scientific ignorance in physics (e.g., Eddington's mistaken two-tables opinion, Einstein's emphasis on mechanics over electromagnetics, Bohr's insistence on his Copenhagen interpretation of quantum physics), has held up the unification of Relativity Theory and Quantum physics, and kept the Big Bang theory alive.

There were other hold-ups, of course. In psychology, Godel's so-called theorem (a variation of the liar's paradox) held up the theory of mind for 40 years until Quine (1969) announced the "naturalization of epistemology". In the social sciences, G E Moore's so-called "naturalistic fallacy" (Wilson 1998 p 249) held up moral theory for 60 years until Searle (1969 ch 8) showed how to derive "ought" from "is".

5.0 DOWSING AND THE SEARCH FOR TRUTH

Problematical Truth

At the 1991 ASD West Coast Conference, several times I heard the remark "If you don't believe me, dowse it for yourself". This bothered me for several reasons.

First of all, we beginning dowsers all know from our own experience that asking the wrong question, or an imprecise question, may result in dowsing misleading information - misleading in the sense that the response is, at best, only partially true.

We beginning dowsers are also aware that answers from dowsing may only reflect our own, or someone else's, fantasy or projection, or our own subconscious predilections. With experience, we become better and more accurate dowsers.

Secondly, we are aware that verifying what we dowse can be problematical. When an experienced water dowser consistently finds her/his predictions confirmed by well drillers, we have verification. But what of dowsing for health and UFOs? In health problems, all sorts of things are going on in a person, and it is problematic whether dowsing is successful, either in describing a problem accurately, or in helping a person to heal.

When a person recovers, it is problematic what effect dowsing had: was it a placebo effect, a prayer, a harmless adjunct to medical treatment? There are so many variables involved, and so little that we truly understand in such situations. With UFOs, the situation is worse: What is "true" seems dependent upon the conceptual framework of the believer (Vallee 1988).

Thirdly, there seems to be something peculiar about a dowser saying, "If you don't believe me, dowse it for yourself", when the majority of the human community may not believe in dowsing at all. Certainly, it has a peculiar ring in a nation whose scientific community (by and large) claims that dowsing is silly folklore. Having stated the problems as I see them, I shall attempt to sort out some of the issues.

Veridical Perception and Truth

Our FIRST level of what is true seems to grow out of "what we believe from our own eyes". This is the sense in which we claim that our perceptions are true (veridical perception), but hallucinations, mirages, dreams, etc, are not truth. Even in perception, there are problems and mistakes.

For example: I am walking in a field, and I see what I take to be a person waving at me. I walk on, and I realize that what I saw was a small tree moving in the breeze. On the other hand, there is a sense in which we may argue that dreams, etc., while not literally true, are true in some metaphorical or symbolic sense.

Also, we are familiar with the problems of the legal system: how can people who saw the same scene come to such different views of what they "saw"?

I believe it is within the framework of veridical perception that we agree who is, and who is not, a successful dowser of water, minerals, and other phenomena that we can perceive, and that it is within this framework that we discuss and resolve differences of opinion and interpretation of our dowsing work.

Communal "Common Sense" Truth

However, there is a SECOND level at which truth becomes entangled with our personal beliefs, and the beliefs and the conceptual framework of our community. This is the sense of truth in which we say that our forebears truly believed that the earth was flat, but today we truly know that it is round.

This is the realm of the saying "Today's science, tomorrow's common sense, and the next day's nonsense", for human history is strewn with beliefs which were outlandish when first announced, later accepted as common sense, and still later discarded. The most common example, I suppose, is our theory of gravity: from Aristotle to Newton to Einstein.

Today, our scientific community acts as if Relativity Theory and Quantum Mechanics were the end of the story for all time, but any historian of science can cite examples over the past 500 years when scientists felt that way, and were later proven wrong.

We dowzers know that dowsing can lead to truth, no matter what scientists and our 21st century world community believes. Also, we dowzers know that there is wisdom in the beliefs and practices of Feng Shui, Geomancy, and Shamanism, even if practitioners of those ancient arts were ignorant of modern science and technology, and even if we today are puzzled as to how to reconcile those ancient traditions with our modern society.

Historically, religion and science, in their separate ways, have sought to overcome cultural relativity (culturally relative truth) by claiming to have found an absolute method to absolute truth. Given the diversity of religious and scientific "truth" over the centuries, such claims to "absolute truth" become problematic. So today, many theorists in both fields adopt a learning approach and a tolerance for error.

In our own time, we have heard Christian leaders say that, yes, at one time some Christians thought non-white human races were inferior, but today Christians know that was morally wrong; and we have heard scientists state that science is a self-corrective methodology, that all of today's theories are subject to becoming false in the future.

Realism, Conceptual Relativity, and Theoretical Truth

These considerations lead me to a THIRD level of "truth seeking": what are the ground-rules for understanding dowsing claims to truth, in a society that, on the whole, denies the validity of any dowsing claims?

I'll introduce this topic by responding to those who might ask: "What difference does it make, as long as our dowsing techniques work?" - shades of "pragmatic truth". My response is to consider the history of radionics machines:

- At first, skilled specialists built and used these electronic machines.
- Then someone found that the machine worked, even if were not plugged into an electrical outlet.
- Then someone else discovered the machine was not needed, just use the wiring diagram.
- Then Fran Farley found she got the same answers, using a small pine board (no machine at all).
- Nowadays, some dowzers just rub their fingers together, and feelings of rough or smooth skin provide answers.

What is the truth? From the story, I gather that as a practical matter, the machine worked when plugged in, when not plugged in, when represented by a wiring diagram, when reduced to a pine board, and when reduced to the dowsing reaction of rough/smooth skin. This story (from Fran Farley) is typical of human technology: the original technique worked, but was not the whole story, and gave way to new techniques.

The critic would like to know what event causes what reaction. If the key to radionics is in the operator's smooth/rough skin response, then the machine itself does not play a necessary role in the causal chain of events, so the machine is not part of the "ultimate truth" of the matter. What I am getting at is that when we speak of "the truth, the whole truth, and nothing but the truth", we want an account that conforms to the reality of the world, not just something that happens to work.

Understanding reality is a challenge to human minds, partly because our brain has no direct contact with the external world. There is a growing realization among psychologists and others that, as Tibetan Buddhism told us long ago, each of us human beings is trapped in a model of the world, a model that each of us builds mentally and projects onto the world (Freeman 2000). We act according to the model, and revise it when it fails. We use our perception and reasoning to figure out causal connections in the world.

In the case of perception (in the case cited above), my mind sees something in the distance, interprets it as a person waving at me, and when that proves wrong and I decide it is really a tree blowing in the wind, my mind revises my model to project a tree, rather than a person, into my model of the world. But I did not actually "see the world". Rather, my mind/brain built a model of the world, a model I can keep or change, depending upon my personal experience; mind/consciousness evolved within the causal order.

Each of us is trapped in our own private "conceptual relativism". However, all is not lost. If our model includes the concept of a real world and a concept of our causal connection to that world, we can validate our picture of the world: accepting realism (Wilson 1998, Searle 2007), rejecting post-modernism.

My proposal is that, just as we learn "to see" the world, so we also learn to dowse the reality outside ourselves; and just as we can make perceptual mistakes, so we can make dowsing mistakes, and just as we can correct our perceptual mistakes, so we can (with experience) correct our dowsing mistakes. But we are unable to verify all of our beliefs at the same time, so we build "theories" that, if true, would account for our experience of the world. So theories come and go, as we learn more about our world.

Thus dowsing is not self-authenticating (self-proving), but an extension of (fallible) human perception. Dowsing does not make the knowledge claims of an intuitive mysticism that transcend the natural world.

Thus reality, the real world, seems to consist of "layers":

First, there is physical reality (snow on Mount Everest, and the causal order of physics: electrons, etc).

Second, there is the phenomenal (psychological) world of our experience of sensory qualities, emotions, thoughts, meanings, and truth (veridical truth) with respect to this phenomenal world; even though this sensory world may turn out to be "real" only in our minds, and not in the external physical world.

Third, there is the social world we construct (Searle 2010), of marriage and money, which is a socially real world (based on the objects of physical reality, but incorporating social rules and interpretations).

So, in psychology, we are working in the realm of our inter-subjective conceptual systems in which there is truth and error relative to our conceptual framework, even though the whole framework may be "false" in the ultimate reality of physics outside our minds; and the "moral order" evolved out of the causal order.

Thus, the search for truth is a multi-layered process. We begin with our perceptions, verifying what we can and guessing about the rest. Sometimes we become so sure that our speculations account for the world, that we dogmatically assert that our theories are true - only to eat our words, as reality gives us feed-back that we do not yet have the whole truth.

Moral Puzzles in the Search for Truth

So much for "pure reason", or what I ought to believe. What about "practical reason", or what I ought to do? If our knowledge of the external world is subject to change, what am I to do when my actions to improve my knowledge violate the received conventional wisdom?

In the extreme, follow Socrates: If the laws of Athens condemn one to death, and one believes in one's society, then one goes to death, rather than accept banishment from one's society. Less extreme, what are the ethics of research into dowsing, if that research may seem to conflict with the conventional wisdom embedded in the laws of society?

At this point, my concern is not with water/mineral dowsers, for they are a knowledgeable lot who obviously can take care of themselves. Nor am I concerned with UFO dowsers, for they are in a realm beyond my capabilities. I am concerned with dowsing and self-healing.

Ordinarily, we think of medical research on new methods of healing as an area not only restricted to the medical profession (who presumably know what they are researching) but also restricted within the medical profession to established research centers (where researchers presumably know more of the risks than ordinary medical practitioners).

If so, should not research into such far-out areas such as dowsing-for-wellness be restricted to medical research centers?

No, not necessarily. If we think about it, we realize that medical research must be confined within the limits of scientific knowledge. If so, where is the "research" to be carried on that is "outside" science (as X-rays and electrocardiograms were beyond the science of Newton's day)? Dowsing research in self-healing must, of necessity, be "outside" science, until science can account for dowsing phenomena.

Even the briefest of surveys of healing practices reveals that much of what goes on has to do with human consciousness, mind, and emotions. Some not-so-kind critics snipe that it is all "in the heads" of clients. But science is still searching for a theory of mind and consciousness. Searle (2007) explores the issues.

Thus dowsers are involved in issues of wellness that are outside current medical practice and research, but not medical tradition. Although today's medicine is restricted to what is scientifically accepted today, Narby (1998) shows that shamanism may be within the empirical tradition of healing to which dowsing and self-healing may also belong.

What I propose is a "Health Ethic", analogous to Leopold's ecological Land Ethic:

"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." (Leopold 1949).

Just as land is too valuable a resource to be left to short-term economic gain, so health is too valuable a resource to be left to short-term medical technology. So, to paraphrase:

"A thing is right when it tends to preserve and enhance the health and harmony of an individual's life and community. It is wrong when it tends otherwise."

This statement, I propose, as a credo for dowsing and self-healing.

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