

EXPLORING THE SHARED NONDUAL  
EXPERIENCE OF MASTER DOWSERS

by

Jennabeth Louise Ward

A Dissertation Submitted to the Faculty of  
the California Institute of Integral Studies  
in Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Philosophy in Humanities with a Concentration in  
Transformative Learning and Change

California Institute of Integral Studies

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## MARYMARIE SATTERLEE IN HER OWN WORDS

Do not assume that your inner self knows everything. In the last fifty years, many words have changed meaning. Many countries have changed boundaries. Sometimes you may have to ask your inner self to research the information for you. If this is the case, explain as much as you can, then ask your inner self if it can please research further information for you. Then wait. Sometimes it takes a while, but the answers do come. I always use “please” and “thank you” when asking my inner self for help.

Some of the best examples of how not to ask a question come from the people who attend my lectures. Your inner self takes things very literally. One man was in a strange city and wanted to know where to go for breakfast. He asked the question, “Where can I get the best breakfast?” He was directed to a private home. The correct question would have included what café or restaurant sells the best breakfast.

Remember to keep your dowsing fun, do good, ask lots of questions and never be afraid to ask more questions. Use a witness, charts or anything that will help you to get accurate answers. Do your research. Ask, “Are you telling me the truth?” Ask, “Do you understand all the words, phrases and sentences of the question?” Write the question down. Remember the “I wonder” technique. I wonder what the answer is? Give thanks for your dowsing abilities. Don’t try to change the world. It’ll change all by itself. Be especially careful when working with Nature. Don’t try to change it, work within it.

People often ask me what I ask for when I dowse. I ask that my inner self always tell me the truth even if I don’t want to hear it. I ask that I not be allowed to do anything that is harmful to anyone or anything. I ask that I be able to work through Universal Love. I know I am a human being and that I make mistakes, but if the love of the Universe works through me, I hopefully will be a better person, I give thanks every day that I am allowed to use this gift we call dowsing.

Sunday, March 1, 2015 2:46 PM

**From:**

"John Wayne Blassingame" <johnwayneb333@gmail.com>

**To:**

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John Wayne Blassingame

From:

"Susan Collins" <susan@dowser.ca>

To:

"Jennabeth Ward"

• PDF

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PDF

Pendulum and L-rod dowsing (c) Susan Collins 2013.pdf

Hi Jennabeth

With this letter I give permission for the attached Dowsing Protocol to be included in your thesis document. I've also included a page on how to dowse with pendulums and L-rods.

I also give permission for the following contact info to be listed:

Susan Collins  
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[susan@dowser.ca](mailto:susan@dowser.ca)  
[www.dowser.ca](http://www.dowser.ca)

Consulting Services <http://www.dowser.ca/consult.html>  
Books and Tools <http://www.dowser.ca/ps.html>  
Workshops <http://www.dowser.ca/course.html>  
Testimonials <http://www.dowser.ca/testimonials.html>

Results are not guaranteed. You are responsible for your own actions.

**Jill & Joey Korn**  
**483 Sugarcreek Dr.**  
**Grovetown, GA 30813**  
**877-369-7464 Joey@dowsers.com**

February 26, 2015

Jennabeth Ward

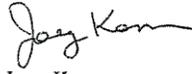
Dear Jennabeth,

Congrats on the completion of your dissertation. You have my permission to include my Simple Blessing Process and other info I gave to you in writing or told you about in our interview and use this information in any way you see appropriate.

Thank you for working so hard to spread the word about dowsing in this way.

May you have fortune in all that you do.

Sincerely,



Joey Korn

---

17 February 2015

To Whom it may Concern:

I, Ed Stillman hereby give my consent and permission to Jennifer Ward to publish my article

"Dawson's Brainwave Characteristics Part Two: Brainwave coherence and Delta Waves" in her PhD dissertation document.

Ed Stillman

17 February 2015

Jennabeth Louise Ward  
California Institute of Integral Studies, 2016  
F. David Peat, Ph.D., Chair

## EXPLORING THE SHARED NONDUAL EXPERIENCE OF MASTER DOWSERS

### ABSTRACT

This inquiry has engaged master dowsers in conversation about their lived experiences with the practice of dowsing, how it has affected and influenced their lives. The history of dowsing, including its folklore, master dowsers throughout history distributed across numerous countries, is offered as contextual background of the lineage to which these individuals belong. Controversies regarding the validity of dowsing and how it functions are discussed. The multitude of tests of dowsers and dowsing are described. Mindfulness practice is explored as a bridge to the dowsing mind state. It is hoped that the information and insight gleaned from this inquiry will support the hypothesis that students will benefit by learning dowsing skills to enhance and expand their mental and emotional capacities.

## ACKNOWLEDGMENTS

My deep appreciation and gratitude is extended to the master dowsers who shared their experiences and understanding of dowsing with me. Without their willingness to actively participate in this process and to make themselves known, this format would not have been realized.

To the numerous synchronicities that were essential ingredients to my inquiry process, beginning with my CIIS cohort that insisted my topic have more personal significance rather than be a perfunctory one. At the 2010 West Coast Dowsing Conference, I met another cohort member Gwen who had changed her research topic from dowsing and suggested I take it up instead, which narrowed the range of topics I was considering. In an instant it seemed my selection was made for me. Similarly, the selection of my committee was accomplished with ease as evidenced by how I was drawn to Guy Burneko upon reading and experiencing an affinity for his work, and to David Peat by the orientation of his class.

My most heartfelt gratitude I offer to my mentor Karen Ashley who kept nudging me to dowse for myself rather than continually asking her, who agreed to be my guinea pig to practice the interviews and contributed an additional question. She suggested master dowsers to be interviewed, made introductions to those I didn't know, and provided their contact information. She was instrumental in connecting me with Dick Rierdan, my dowsing committee representative. Through our collaboration with the

WCC Children's program, my admiration and appreciation for her skills and abilities have deepened.

Accompanying me on this journey were the unwavering support of friends and kindred spirits: Pat, my metaphysical buddy and fellow adventurer; Jeanette, a compassionate ear; Louise and Bob, a home away from home, suggesting a master dowser, and continuing support; Delo and Pauline, longtime friends and early reviewers; Jess, my friend from undergrad days and through life's adventures; James, whose timely intercession can only be described as divine intervention; and to old and new friends along this journey. To all, you have my deepest heartfelt gratitude.

The committee that guided me through the research process could not have been more accommodating and supportive. My affinity for my Chair David Peat's course and writing were indicative of someone who was receptive to my topic. Guy Burneko's contribution was to extend and expand my thinking into new possibilities resulting in a more comprehensive document. Dick Rierdan and I engaged in extended conversations on dowsing and related topics. His coming to my rescue during periods of doubt, frustration, and panic are deeply appreciated.

Finally, I am indebted to the following individuals for their kind permission in granting the reprint of their materials:

Adhi Two Owls, President, Board of Trustees, American Society of Dowsers; American Society of Dowsers; Karen Ashley, Director, West

Coast Dowser Conference; John Wayne Blassingame, Master Dowser;  
Susan Collins, Master Dowser; Joey Korn, Master Dowser; Ed Stillman,  
Master Dowser.

## DEDICATION

This inquiry has been inspired by my interactions with master dowsers who have joined the realm of Sky Dowsers before it began. They were legends in their own time, admired for their ingenuity, and dowsing applications.

Carl Bracy was such an individual, well known and self-identified as a character in the truest sense of the word, always with a raucous joke at hand, said to have a “well of jokes over a thousand feet deep.” With more than 35 years dowsing, he was an ASD Certified Master Dowser, an ASD life member and trustee. He taught advanced dowsing at the West Coast Conference for many years, dowsed for water, sources of geopathic and electromagnetic stress. He was definitive in his explanation of dowsing as stated on his website. He spoke of the increased awareness of contemporary dowsers of the powers of intuition and psychic forces involved in dowsing, a blending of the Superconscious, Faith, and Obedience to the cosmic laws that make dowsing possible. He spoke of his experience of dowsing as dependent deep concentration and an expansion of the mind of which we may not be consciously aware, involving a form of extra sensory perception that transcends time and space. As have other master dowsers, he developed his own dowsing tools.

Clarence Mobley had a quiet, unassuming manner, an ever-faithful attendee at chapter gatherings and dowsing conferences. With his cordial

and gentlemanly manner he brought many new people to dowsing. He was also a civil engineer, Mason, and Edgar Cayce chapter leader. He could be counted on to convey a story of a dowsing adventure.

Slim Spurling was the distinguished looking cowboy from the far west, slender and tall with his long beard, ten-gallon hat and resplendent jewelry. He is noted for distinctive dowsing tools he developed for energy management that are known worldwide. Training himself as a blacksmith and working in alchemy, he created useful and beautiful pieces of art. He designed “Slim’s Light Life” to detect and resolve geopathic stress. This technology “uses subtle energy fields derived from a combination of sacred geometry with quantum physics for unprecedented healing applications (Spurling, 2015).

Harold McCoy was most known for *The Harp Story*. I was pleased to discover the first-hand experience its effect on psychiatrist Elizabeth Lloyd Mayer in her book *Extraordinary Knowing* (2007). *Power of Thought*, expressing his approach to dowsing, *Power of Focused Mind Healing*, was published posthumously in 2011. He was the founder and director of the Ozark Research Institute (ORI) in Fayetteville, Arkansas. ORI’s purpose continues to be “to conduct classes and research into the “Power of Thought” as it pertains to spontaneous remission, miraculous healing, and research into all manner of mind phenomena” (McCoy, 2011, p. 137).

Walt Woods authored *Letter to Robin: A Mini-Course in Pendulum Dowsing* (2001), printed in multiple languages, the *Student Guide and Teacher's Syllabus* (2005/2008), and *Personal Dowsing* (2009), all available free online. His workshops were always instructive and constantly changing as new information he received was incorporated. His influence is noted in the master dowser conversations in this inquiry. In addition to the untold numbers who learned to dowse using *Letter to Robin* (2001), Walt is known for having taught everyone at his local bank to dowse.

Pete Warburton's focus was the body's capacity for self-healing, understanding the human psyche, and building bridges to scientific theories in physics and psychology. He was influenced by Bob Mahany's "power of mind" self-healing process. His West Coast Conference presentations included, "Dowsing and Self-Healing" and "A Theory of Dowsing and Consciousness."

MaryMarie Satterlee, in teaching dowsing contributed to the founding of numerous dowsing chapters and was co-founder of the West Coast Conference. She was a lifetime member of the American Society of Dowsters, had been an ASD Trustee, Director and co-director of the WCC, the Dowsing School Director, and served on the Conference Committee. She is fondly remembered for "Ask MaryMarie," her conference presentation and conversation on the importance of asking the right question (See Appendix F). Her influence will become known by the many

references to her in the master dowser conversations. I am so fortunate to have been able to spend time with Mary Marie before she joined the Sky Dowzers.

Most importantly, I acknowledge with deep appreciation the influence of my mother who maintained the same initials from her maiden name through two marriages, Marie Antoinette Whitby Ward Wright. She was a funny lady who seemed to have no idea how humorous she was. As a lifelong educator, she stressed the significance of education to her children. She was beloved by not only her family but also by decades of students and the family of Carter G. Woodson High School.

## TABLE OF CONTENTS

|   |      |
|---|------|
| ABSTRACT .....  | xii  |
| ACKNOWLEDGMENTS .....                                   | xiii |
| DEDICATION .....  | xvi  |
| CHAPTER 1: THE DOWSING PHENOMENON AND ITS MASTER        |      |
| DOWSERS .....   | 1    |
| Statement of the Problem .....                          | 2    |
| Purpose and Significance of the Study .....             | 4    |
| Personal Relationship to the Topic .....                | 6    |
| Definitions .....                                       | 6    |
| CHAPTER 2: LITERATURE REVIEW .....                      | 10   |
| Background.....   | 10   |
| Dowsing Folklore .....                                  | 16   |
| Names for the Rod .....                                 | 17   |
| Special Time .....                                      | 17   |
| Invocations–Incantations.....                           | 18   |
| Purpose–Functions .....                                 | 19   |
| Special Circumstances.....                              | 19   |
| Concentration–the Dowser Capacity for Deliberate Focus. | 21   |
| Specific Individuals.....                               | 21   |
| Ancient Folktales.....                                  | 22   |
| Clarification .....                                     | 24   |
| Efforts to Understand Dowsing .....                     | 26   |

|  |     |
|--|-----|
| Master Dowsers in History .....                                      | 33  |
| Modern Master Dowsers .....  | 41  |
| Dowsing in the U.S.S.R.....  | 51  |
| The Soviet Archaeological Connection .....                           | 59  |
| Dowsing in the United States .....                                   | 63  |
| Master Dowsers in the United States .....                            | 70  |
| Dowsing Research and Testing Prior to the Twentieth<br>Century ..... | 81  |
| The Psi–Dowsing Connection .....                                     | 86  |
| Twentieth and Twenty-First Century Research .....                    | 88  |
| Mindfulness and Education.....                                       | 106 |
| Synthesis .....  | 115 |
| CHAPTER 3: METHODOLOGY .....   | 128 |
| Research Orientation.....  | 130 |
| Melding Naturalistic and Participative Approaches .....              | 139 |
| Inquiry Design.....  | 142 |
| Sample.....  | 142 |
| Interview Questions.....   | 143 |
| Interview Process.....   | 144 |
| Data Collection and Analysis .....                                   | 149 |
| Transcribing the Conversations.....                                  | 151 |
| Validity Issues and Trustworthiness .....                            | 152 |
| Limits and Delimits of the Study.....                                | 153 |
| CHAPTER 4: INTRODUCING THE MASTER DOWSERS.....                       | 155 |

|  |     |
|--|-----|
| Analysis and Discussion .....  | 163 |
| Function and Relevance Questions .....   | 164 |
| Process and Practice Questions .....   | 164 |
| Goal and Outcome Questions: Answer or no answer .....                                  | 164 |
| Function and Relevance Summary .....   | 230 |
| Gender Issues.....   | 231 |
| First Memories .....   | 234 |
| First Experiences .....  | 235 |
| What Brought You to Dowsing? .....   | 237 |
| Master Dowsers Explain Dowsing.....  | 238 |
| Essentials to Becoming an Effective Dowser .....                                       | 241 |
| Significance of Dowsing to Other Aspects of Master<br>Dowsers' Lives .....             | 242 |
| Process and Practice .....   | 246 |
| Question 2: What do You do When You Dowse?<br>How do You Prepare? .....                | 246 |
| Question 3: How Do You Experience Dowsing? .....                                       | 249 |
| Question 4: What Expectations Do You Have?.....  | 288 |
| Question 6: How Do You Handle Dowsing for Yourself<br>Versus Dowsing for Others? ..... | 300 |
| Question 8: Have Your Dowsing Experiences Changed<br>Over Time? .....                  | 312 |
| Question 11: Have Your Dowsing Tools Changed?.....                                     | 322 |
| Process and Practice Summary.....  | 350 |
| Goal and Outcome Summary .....   | 362 |

|   |     |
|---|-----|
| Summary of Master Dowser Responses.....             | 392 |
| Gender Issues.....                                  | 393 |
| Function and Relevance Questions .....              | 394 |
| First Experiences .....                             | 395 |
| Relation of Dowsing to Other Aspects of Life .....  | 397 |
| Essentials for Becoming a Master Dowser.....        | 398 |
| How Master Dowsers Explain Dowsing.....             | 399 |
| Processes and Practices.....                        | 401 |
| Emotional and Physical Experiences of Dowsing.....  | 405 |
| Expectations of Master Dowsers .....                | 406 |
| Dowsing for Oneself Versus Dowsing for Others ..... | 410 |
| Changing Experiences of Dowsing Over Time.....      | 413 |
| Change of Tools Over Time .....                     | 418 |
| Personal Stance and Tool Changes.....               | 418 |
| Pendulum.....                                       | 421 |
| L-rods.....   | 422 |
| Y-rods .....  | 423 |
| Bobber .....  | 425 |
| Fingers and Deviceless.....                         | 426 |
| Body.....   | 427 |
| Tool Differences .....                              | 428 |
| Preferences.....                                    | 428 |
| Teaching .....                                      | 429 |

|   |     |
|---|-----|
| CHAPTER 5: IMPLICATIONS AND CONCLUSION .....            | 435 |
| Dowser Brainwave Study .....                            | 436 |
| Implications .....                                      | 449 |
| Conclusion .....  | 455 |
| REFERENCES .....  | 460 |
| APPENDIX A: DOWSING TOOLS .....                         | 468 |
| APPENDIX B: LETTER OF INTRODUCTION .....                | 472 |
| APPENDIX C: PARTICIPANTS' BILL OF RIGHTS .....          | 474 |
| APPENDIX D: CONFIDENTIALITY AND CONSENT AGREEMENT ....  | 475 |
| APPENDIX E: MASTER DOWSER CONTACT INFORMATION.....      | 477 |
| APPENDIX F: MARYMARIE SATTERLEE IN HER OWN WORDS .....  | 479 |
| APPENDIX G: SUSAN COLLINS' DOWSING PROTOCOL.....        | 480 |
| APPENDIX H: A SIMPLE BLESSING PROCESS BY JOEY KORN..... | 483 |
| APPENDIX I: JOHN WAYNE BLASSINGAME'S "GUARANTEE" .....  | 485 |
| APPENDIX J: PENDULUMM AND L-ROD DOWSING .....           | 487 |

## LIST OF TABLES AND FIGURES

|   |     |
|---|-----|
| Table 3.1. Grouping of Questions.....             | 150 |
| Figure 5.1. Dowsing and Mind State Analysis ..... | 440 |
| Figure 5.2. Dowsing and Mind State Analysis ..... | 441 |

## CHAPTER 1: THE DOWSING PHENOMENON AND ITS MASTER DOWSERS

This inquiry seeks a greater understanding of master dowsers' experiences and of the dowsing phenomenon. As the term suggests, these individuals have acquired a mastery of their skill and have developed additional applications. They continue the lineage of their progenitors, the *diviners* and *water witches* of old.

Two questions will guide this inquiry: How do dowsers do what they do and come to know what they know? As a form of knowing, how does dowsing function in contemporary culture? Sub-questions expand and explore the experience of dowsing: what is the significance of dowsing in the dowser's life? Has the experience changed with the passage of time? How do these masters define and explain dowsing?

In researching the experiences of master dowsers, this inquiry seeks to reveal their understanding of their experiences, including descriptions of physical sensations felt while dowsing and their sense of how they discern the sources of the information they receive, and whether their skill level is accessible to anyone. The researcher will seek the essence of dowsing by engaging master dowsers in discussions of their experiences. Their published texts, research, and presentations also contribute to this endeavor. Dowsers routinely describe their practice as "tapping into an object's vibration," or "picking up its frequency." These comments suggest a correlation with several scientifically defined *fields*, including electromagnetic, unified, and holographic (Bird, 1993; Bohm,

1980/2005; Bohm & Hilley, 1993; Braden, 2007; Laszlo, 2007; McTaggart, 2002; Rosenblum and Kuttner, 2006; Wade, 1996). Collectively, the dowser engages a *field* of experience not unlike James's theory of "pure experience . . . [the] stuff of which everything is composed" (cited in McDermott, 1967, p.170). James's assertion of the interaction between the knower and the known offers a theoretical framework from which to explore dowsing. In this sense, dowsing and its complement of diverse tools are "intermediaries" (James, 1909, p. 109) between what can be known and how it becomes known. More recently, the Princeton Engineering Anomalies Research (PEAR) of Jahn and Dunn (Jahn, 2001; Jahn & Dunn, 1997; Jahn & Dunn, 2001; Jahn & Dunn, 2007; Jahn & Dunn, 2011; Princeton Engineering Anomalies Research [PEAR] Lab Publications, n.d.) have verified the human-machine interaction and the human ability to affect the machine, as well as to obtain information from settings remote to them.

### **Statement of the Problem**

I posit that use of the dowsing instrument trains the intuition, enabling the nonlocal *action-at-a-distance* of map dowsing, attuning to the interaction and inseparability of human events and consciousness (Laszlo, 2007, p. 10; Peat, 1992; Radin, 2006). In this sense, dowsing is conjunctive between experience and knowing. Dowsers acknowledge that this training takes place over time. The interplay between the mind, body, and spirit endows the practice with insightful capacities honed by

experience. The practice suggests that use of dowsing instruments is critical to how knowledge is defined and assessed. The body—fingers, hands, pulse, eyes—is also a dowsing instrument. Known as deviceless dowsing, this technique is described. Most of the master dowsers indicate the tools are not essential. They often see or sense the information they seek, such as the drill site. The tools function as verification of what they perceive with other senses, such as the body and intuition, akin to the awareness of indigenous peoples.

Intuition or “non-conceptual knowing” guides the Kalahari Bushman who receives an inner impression of water located at a considerable distance. Based on what he knows, he and his family undertake a grueling desert trek, undeterred by questions of projection. His inner impression is taken as valid information by his people, for it is precisely the intelligence of being at one with natural forces that helps the Bushman’s tribe survive. (Palmer, 1998, p. xx)

A similar attunement may guide the water dowser to identify a source of water where none had been found before. The dowser’s connection and experience with nature heightens her or his openness to awareness of and ability to receive this information.

“The Harp That Came Back,” (in Mayer, 2007) speaks to the magical and otherworldly qualities that are the foundation of the Master Dowser’s experience. At the same time, the experience holds a practical and tangible significance for those who engage the Master Dowser. The Harp Story joins the myriad collection of stories, tales, and legends associated with dowsing. Sanctifying the practices that emerge from centuries of folklore, today’s Master Dowser is a contemporary practitioner

whose practices are used in education, investigation, counseling, personal healing and awareness. In concert with Francis Vaughn's (1998) discussion, the practice of dowsing engages the human intuitive faculties found in "physical, emotional, mental, and spiritual" levels of awareness (p. 185). Each of these may be experienced, individually or collectively, by master dowsers. Discussion of the literature of dowsing is offered as a means of exploring the continuum of its history and practices, a viable system that remains in use today.

### **Purpose and Significance of the Study**

This study emanates from my curiosity and interest about dowsing, how it has persisted despite controversy, and refutation. I also desire a better understanding of this practice that has become such an integral aspect of my life. The practice has varied as the myriad of new tools have been developed, yet it nevertheless remains the same, even with its many iterations. This consistency seems to imply practical applications of dowsing for our time. The experience and continuing efforts of master dowsers may be insightful in this regard. I hypothesize and will offer evidence alluding to the potential for dowsing in education. The ability to focus the mind, to expand the use of one's mental capacities, to hone the intuitive ability—all might have appeal and application for students. Educator–philosopher John Dewey (1938) stresses the significance of education in training the mind. How the thought processes are developed, the mental habits of mind that assist or impinge students' learning are

emphasized by Maxwell Maltz (2015). He describes the importance of the unconscious thoughts we have about ourselves and their effects on our self-image. “Most of these beliefs about ourselves have unconsciously been formed from our past experiences, our successes and failures, our humiliations, our triumphs, and the way other people have reacted to us, especially in early childhood” (p. 3). Functioning based on these perceptions, we prove to ourselves our sense of worth or lack of it. “It very seldom occurs to us that our trouble lies in our self-image or our own evaluation of ourselves. . . . [and that] it *can* be changed” (p. 4). Of particular interest are students who may have incorporated limited perceptions of themselves or their mental capacities into their self-images. Despite its presence in the purportedly unproven realm of parapsychology, the constructive effects of dowsing for the brain–mind, for individual perception, as a tool to release student potential will be proposed. As a precursor, mindfulness practice (Kabot-Zinn, 1994), sustained focus on the present moment, is increasingly being employed in K–12 classrooms with beneficial effects. Teachers and parents as well as students are persuaded by the increase in their ability to regulate their emotions and to improve attention and focus (Brown, 2007; Meiklejohn, et. al., 2012; Napoli, Krech, & Holley, 2005).

Although well researched and tested in numerous publications over the decades, dowsers and dowsing have not been the subject of dissertations. This study alters that omission. Additionally, this inquiry

expands the academic conversation to include this ever-controversial subject, and incorporates discussions of intuition, consciousness, extra-sensory perception, and nonduality.

### **Personal Relationship to the Topic**

Having a dowser as a friend, I was reluctant to take up the practice. I preferred to ask her to dowse answers for me, despite her ongoing suggestion that I could learn to do so myself, and despite her gift to me of a pendulum in the shape of an arrowhead. Its disappearance seemed to only reinforce my reluctance. Nevertheless, I subsequently made my first attempt at dowsing. I often enlisted my friend for confirmation, asking her to “blind dowse” or check my answer. Attending dowser chapter meetings and staffing the children’s program at the West Coast Dowser Conference further nurtured my interest. I found fascinating the workshops and presentations of master dowsers I have attended. Their worldview and research suggest broader implications for our time. Describing myself as a dowser now for the past five years or more, I find it most useful in deciding between options. With little information for a decision, body dowsing, which will be described later, has become a mainstay of mine. Most surprisingly, my intuitive abilities have increased as I have continued to dowse.

### **Definitions**

The *Encyclopedia Britannica* (Dowsing, 2015) provides the following definition of dowsing:

In occultism, use of a forked piece of hazel, rowan, or willow wood or of a Y-shaped metal rod or of a pendulum suspended by a nylon or silk thread [Appendix A], in an attempt to detect such hidden substances as water, minerals, treasure, archaeological remains, and even dead bodies. The practice seems to have first come into vogue in the European Middle Ages. (para. 1)

Etymologically, the verb to dowse has origins in the “1690s, a south England dialect word of uncertain origin, said to have been introduced to Devon by German miners in Elizabethan times. Related: Dowsed; dowsing.” (Dowsing, n.d.).

This general definition has expanded to the practice of obtaining or divining answers to questions about the location of underground sources of water, oil, minerals; lost objects or people using the mind, a device, or the body. The West Coast Conference Dowsing website defines a dowser as one who “communicates with the Universe through the use of mind, body, and tools. Tools such as pendulums and L-rods are used to receive answers to questions from beyond one’s three-dimensional senses. [Dowsing is] actively experiencing intuition [and] intuition in motion” (West Coast Dowzers, 2007–2010). Master dowzers have various ways of defining the practice, which are presented throughout this discussion.

Specific types of dowsing include:

- *Field dowsing* – Occurring in, using the land and surrounding environment as the basis for identifying selected objects or sources.
- *Map dowsing* – Use of a formal map, sketch, or lines drawn to identify a hidden source or object.

- *Deviceless dowsing* – Also known as “body dowsing.” This method uses all or a portion of the body as a divining tool. This option is offered when a device is not available or forgotten.
- *Remote Viewing* – The ability to visualize documents, locations, etc., at extreme distances from the objects under investigation.
- *Master Dowser (MD)* – As defined by the German government, these individuals were required to be at least age thirty, possess a minimum of eight years of consecutive dowsing experience including a three-year apprenticeship with a master dowser. In addition, two oral and written proficiency tests were required, as well as affidavits of success in water dowsing and diagnosis for physical healing (Hitching, 1978, p. 65). Criteria for this study include thirty years dowsing experience, including mastery of at least one type of dowsing and one device or equal facility with multiple devices.

Contemporary master dowser practice does not have this level of specificity, although many, not just the ones in this study, have been mentored. For the purpose of this study, the German requirements are updated and expanded, stemming from conversations and discussions with dowsers. Initially, dowsers’ ages and years of experience were designated as the primary criteria that distinguished master dowsers from their colleagues. Based on my interactions, I realized they also exhibit a proficiency and versatility with several devices, as well as dowsing without

utilizing a device. They have carved out or created a specific application developed as part of their expertise and practice. They teach, present, or publish their research or work based on their approaches. Master Dowzers are individuals with extensive experiences and are renowned for their prowess. They are held in high esteem within the community and by those who employ them for their skills.

Personally, dowsing has been an integral component of this inquiry process. With the wealth of sources available, I have been able to select the most appropriate reference. I have noted incorporating dowsing into the participant selection. Interestingly, when the writing process began, I experienced several synchronicities. I stumbled upon a pendulum I had set aside, unused. It seemed too heavy at the time, although the current ones are as heavy or heavier. I remembered that it came from a Walt Woods workshop. Having forgotten about the pendulum and thinking of Walt's instructional booklet *Letter to Robin* (Woods, 2001), I decided to make it my writing totem. Synchronistically, this decision was confirmed when I stumbled upon my notes from a 2006 workshop by this master dowser. The Walt Woods pendulum is only used for decisions relating to this inquiry, such as what to include or delete and in making comparisons. Walt Woods became a Sky Dowser (the term for dowzers' transition to another realm) in 2011 at age 85.

## CHAPTER 2: LITERATURE REVIEW

The proposed inquiry seeks to understand the lived, subjective experience of contemporary master dowsers, as a vehicle for discerning applications and implications of dowsing for our time. There is a rich and extensive literature and research chronicling the controversies and debates associated with dowsing that extends from its earliest observance to the present. This review of the literature highlights critical areas related to the phenomenon: the history of dowsing with all its controversies, including the myriad of folklore traditions; portrayals of master dowsers throughout history, including the former Soviet Union; research and theories on dowsers' abilities and the art of dowsing; contemporary dowsing methodologies; and how dowsing is used in various investigative fields. A synthesis on the implications of dowsing, illustrating its conjunctive features, will address contemporary understandings and perspectives of the phenomenon. Because of my interest in the potential of dowsing for education, the final section of this literature review incorporates an examination of the application of mindfulness practice for K–12 classrooms. The intersection of mindfulness and dowsing will be discussed in the final chapter, Implications and Conclusions.

### **Background**

Today's dowsers are the contemporary counterparts of the ancient diviners of 16th and 17th century Europe and the water witches of the colonial United States. The forked stick with its V-shaped form and

protruding pointer is perhaps the most widely known tool used in the earliest dowsing practices. Ancient illustrations of dowsing practices are remarkably similar over the centuries. Tassell cave paintings of an ancient dowser using a “forked branch” in search of water, watched by an audience of admirers, have been carbon dated at 8000 years; four-thousand-year-old etchings have been found on Egyptian temple walls; an etching of Chinese Emperor Yu is shown holding a “rather bulky turn-pronged device that resembles a dowsing device” (Youngblood, 2016) Among the numerous Biblical uses of dowsing is its use by the prophet Ezekiel in advising King Nebuchadnezzar whether to attack Jerusalem or Rebath.

Peter Underwood’s (1980) history of the divining rod traces back to the earliest times—“the ‘wish-rods’ of the ancient Greeks or Romans whose writings contain numerous allusions to such objects and especially the staff of Hermes, sometimes shown as a forked rod” (p. 14). He cites classical writers’ references to Hermes’s staff, “Touch what you will with it, they say, and it turns to gold.” Cicero writes of “a divine rod [*virgula divina*]” supplying “the necessities of life” (p. 14). Roman historian and governor of Britain Tacitus describes in his ethnography

*Germania* that the Germans practiced arts of divination by means of rods: . . . cut a rod off some fruit-trees into bits, and having distinguished them by various marks, cast them into a white cloth . . . then the priest thrice draws each piece, and explains the oracle according to the marks. Other writers speak of the use of ‘an osier rod,’ i.e., a twig of willow. (as cited in Underwood, 1980, p.14)

Underwood (1980) notes the use of serpents and demons to guard the mines and suggests that “the supernatural power of the serpents on Hermes’s wand had ascendancy over the guardian serpents, while the holy and sacred associations of the rod itself dealt with the demon guardians” (p. 15). Underwood summarizes the time span of divining rod history from 7000 years by Tromp, 3200 years by Burrige, to the classical work by Barrett and Besterman: *The Divining Rod: An Experimental and Psychological Investigation* (1926/1968), and as noted by Methuen as 400–500 years. He attributes this range of differences to the manner in which the need may have been used, similar to other divinatory means used by ancient and indigenous peoples. These omens indicated whether to “embark . . . on war, . . . marry, divorce, conduct business, to wait if the time was unfavorable . . . the divining rod is indeed of very ancient origin (Underwood, 1980, p.16).

Since that time, dowsing has evolved beyond the use of the forked stick to locate sources of water and minerals to a refined tool for connecting an individual’s intuitive capacities with the ability to access information from nonlocal sources. A nonlocal source can be described as a condition or state that manifests through ways that are not routinely observable and quantifiable, yet offers information about the condition that *is* accessible and discernable (Braud and Anderson, 1998; Laszlo, 2007). The dowsing phenomenon may be revealed through discrete manifestations that are only detected through the use of dowsing

instruments and tools, including the human body. Dowsing as a phenomenon is the stuff of “subtle energy,” (Tiller, 1997, p. 293). As an unseen force circulating within the electromagnetic energy field, the dowsing phenomena was recognized and described by Dr. Pierre Thouvenel as “organo-electricity,” by Baron Karl von Reichenbach as “odic force”, by Johann Wilhelm Ritter as “siderism”, and by Johann Karl Bahr as “dynamic activity” (Bird, 1993, pp. 122, 133, 129, 133).

Explanations of dowsing—what moves the rod or pendulum, whether an action of the dowser on the conscious or subconscious level, whether the movement stems from unseen energies or forces—have been proposed and argued for several hundred years. Similarly, tests of dowsers have attempted to analyze the process that occurs with the implement and the dowser—physical reactions, such as bodily changes or electrical discharges, etc. The researchers and the names coined to explain the dowsing “force” (as cited in Bird, 1993) indicate the range of theories and terms contributing to the historical scope of this inquiry.

Engineer Raymond Willey, one of the founders of the American Society of Dowsers, offers a definition of dowsing that speaks to its philosophical and theoretical orientation: “Dowsing is the exercise of a human faculty, which allows one to obtain information in some manner beyond the power and scope and of the standard human physical senses” (as cited in Hitching, 1978, p. 30). This definition reflects the nonlocality that routinely occurs in dowsing. It speaks as well to other forms of

knowing, obtaining information from beyond the physical senses. Most instructive for this inquiry is Willey's assertion of dowsing as a normal "human faculty," one that can be learned and practiced to proficiency. If so, then accruing its benefits exists as a potentiality for students. Even Britannica (Dowsing, 2015), notes the use of a "divining rod" with "assumed supernatural power[s]." The otherworldly nature of dowsing is emphasized by Master Dowser Nicolas Finck's definition:

Dowsing is a synthesis of the spiritual and the rational. Dowsing is different from other practices because it asks a question from the psychic side and demands an answer through the physical side. This is a kind of joining of heaven and earth. (Pete Warburton, personal communication, 1998)

This otherworldliness of dowsing yields practical answers and applications, representing a worldview that is beyond the duality of either-or thinking. It speaks to the paradigm of connectivity—interconnectedness, holism, and the underlying unity of all things.

In a similar manner, Niels Bohr, in his quantum concept of connectivity, asserts that *complementarity* (attributed to William James) extends beyond the subatomic world into the mind and its functioning. He maintained, "The principle that a single explanation cannot exhaust the richness of experience but rather complementary and paradoxical explanations must be present" (Peat, 2002, p. 20). The now-recognized interaction and connection between the observer and the observed seems no different than that between the dowser, his or her instrument, and the object or answer being sought. This connection is one beyond the either-

or duality, one of mutuality, of both–and, two things being equally true rather than mutually exclusive. The qualitative and the quantitative, once considered mutually exclusive, are now considered complementary and informative of each other. Jahn and Dunne (2011) address this issue with their example of “the complementarity of intentionality and resonance” (p. 314). The intentionality that establishes “the meaning of an experience” is not unlike the dowser’s programming of the instrument and the questioning protocol that dowsers use to establish the resonance and receptivity for answers (p. 314).

Dowsers concur with Bohm’s holographic interpretation of the universe. Their practice is consistent with Jahn and Dunne’s reasoning. 19th century dowser Johann Wilhelm Ritter viewed matter as a whole and the pendulum’s reactions as specific to various substances. Philosopher Frederich von Schelling described a “force in nature that could be revealed mechanically, chemically, electrically, magnetically, and also *vitally*” (Bird, 1993, p. 126). Each asserted the power of the pendulum in the hands of an adept practitioner to connect with this force.

There is significant literature and research chronicling the controversies and debates associated with dowsing that extends from its earliest observance to the present. This literature review explores several critical areas related to the phenomenon: the history of dowsing, including the countless folklore traditions; portrayals of master dowsers throughout history, including the former Soviet Union; research and theories on

dowsers' abilities and the art of dowsing; contemporary dowsing methodologies; and how dowsing is used in various investigative fields. A synthesis on the implications of dowsing, illustrating its conjunctive features, will address contemporary understandings and perspectives of the phenomenon, the focus of the final section.

### **Dowsing Folklore**

The Divining Rod, the representative of the magician's wand, perhaps the most ancient magical instrument in the world, which is still in use to discover springs of water, and even, it seems, veins of ore and hidden treasures. (*The Handbook of Folklore*, as cited in Besterman, 1926, p. 113)

Theodore Besterman's statement reflects his extensive research and experience as an author, editor, librarian, bibliographer, and Investigations Officer of the Society for Psychical Research. Prior to establishing the Society's U.S. counterpart, Besterman collaborated with and completed Sir William Barrett's work, *The Divining Rod—An Experimental and Psychological Investigation* (1926/1968). This text is an exhaustive study, considered the standard investigative document of the dowsing phenomenon. Besterman's *Handbook* offers an anthology of dowsing folklore, explorations of the mystical instrument presented in innumerable varieties and forms, incantations and invocations throughout Europe during the seventeenth and eighteenth centuries. The folklore of dowsing contains a myriad of origins stemming from ancient tales that focus on specific names for the rod, times and days for its use.

## **Names for the Rod**

The dowsing rod is known throughout history by many names: “Dalkarl” in Sweden, “Stag Ruta” (Scandinavia), “Finkelrut” (Denmark), “Wickeruthe” (Harzburg, West Prussia), “Wunschelruthe” (divining rod) in Borneo (as cited in Besterman, 1926, p. 1). At that time, rods were given the name of a baptized child, or a given name, such as John or Johanne. The rod was placed near the child during the baptism ceremony and took the same name that the child received (Besterman, 1926, p. 115–116).

## **Special Time**

Within the history of dowsing, specific days or times of day were believed to be more religious and thereby regarded as periods which enhanced and increased the power, authority, and efficacy of the phenomenon—St. John’s Eve, Day, or Night; Good Friday, St. Hans’ Eve’n [St. John’s]; the First Sunday in Advent between twelve and one, noon or midnight; Twelfth Day, during the night of Shrove-Tuesday and before sunrise during the new moon. From 12th century Scandinavia, this description was found:

It is on St. Hans’ Eve’n [St. John’s Eve] that the so-called *Slag Ruta*<sup>1</sup> the mystic implement with which the treasure seeker

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<sup>1</sup> *Slag Ruta*: a square form from 18–24” in diameter & is constructed of four sticks dovetailed into each other at the ends. But these four sticks must consist of as many different kinds of mystic wood, viz.: of a sapling of mountain ash that has implanted itself (the seed having been conveyed by a bird or wafted by the wind) in the mould, or rather vegetable matter, collected in the hollow root of a fallen tree; of a shoot of the aspen-tree, of which wood our Saviour’s cross is believed to have consisted; of mistletoe, with a shaft whereof Balder, the good god, was, as related in the Scandinavian mythology, slain; by his brother Hoder; and of a fourth kind of wood, the name of which has escaped me (Besterman, 1926, p. 116).

discovers wealth hidden underground, must be prepared if it is to be possessed of the needful power (Besterman, 1926, pp. 115–116).

### **Invocations and Incantations**

Words and phrases called forth by the dowser to instill the rod with magical or supernatural powers were considered the universal anointing for the rod, not unlike the sanctification of holy implements. The anointed qualities held strength and merit against demonic forces. The Holy Trinity was frequently invoked to assuage the criticism of the Church and to negate any satanic influence. The power ascribed to the rod came with the invocation of the Holy Trinity. Holy Mass was usually performed and read over the rod. In this sense, the reading accomplished the same purpose as the sacrament of baptism by giving the rod a “new birth” in the human world. Warlow, near Ludwigslust, in Mecklenburg writes:

If a rod is cut before sunrise on Good Friday, and addressed with the words, “*God greet thee, noble rod! In the name of God the Father I sought thee, in the name of God the Son I found thee, in the name of God the Holy Ghost I cut thee,*” such a rod becomes able to find treasure and to cure all illnesses. (Bartsch, as cited in Besterman, 1926, pp. 118–119)

The following chronicle illustrates the variation in dowsing practices throughout history. In the provinces of West Prussia, ceremonies were held anointing dowsing rods and empowering them “to discover treasure, metallic veins, and occasionally springs of water[.] Instructions involved find[ing] a one-year-old hazel-rod the forks of which are of equal length and so growing that the noon sun shines through them” (Besterman, 1926, p. 120). In the Grand Duchy of Oldenburg, instructions included a specific

time—“between eleven and twelve o’clock during the night of St John”, a specific requirement—“from a tree which has had seven shoots in a year.” Following the mass, “at Sula-on-the-Rhine . . . the words ‘Dowsing-rod, I conjure you in the names of God the Father, the Son, and the Holy Ghost.’ [and can then] indicate money and water” (Meier, as cited in Besterman, 1926, p. 120).

### **Purpose and Functions**

The purpose of dowsing throughout history was to locate underground water streams, buried treasure, hidden money, and precious metal veins in rock formations. Other means were applied to determine the rod’s function, power, and readiness. If placed in water, the rod, when it squealed like a pig, was ready to be used to locate treasure. In addition to its functional use, the rod was also endowed in its role as oracle when the sign of the cross was made over it (Besterman, 1926).

### **Special Circumstances**

Among the many stories held within dowsing folklore, a story is told of a robber–nobleman who set the devil to guard his treasure, which the devil set aglow every seven years. To uncover the treasure, diggers were required to act under a veil of silence so as to not invoke Satan’s wrath. In Klutz, . . . while men were digging for treasure, “the night, it suddenly became light as day” (Besterman, 1926, p. 119). Simultaneously, the devil emerged holding a millstone by a thread above the heads of frightened treasure seekers while a team of four horses was driven near

them. This event was followed by an old woman who hobbled, dressed in white, near them calling out, "Schak wol mit furtkamen?" Schak wol mit furtkamen?" This was too much for the diggers who exclaimed, "Du magst den Deuwel mit furtkamen."<sup>2</sup> In the same instant the treasure sunk and disappeared.

Besterman (1926) states that in the Tyrolean Alps of Switzerland, it was believed that dowsing was universal. The town of Innthal and the areas of North Moravia, Czechoslovakia adhered to the practice of selecting and anointing dowsing rods on Good Friday, considered the most "auspicious day for this purpose" (von Alpenburg, as cited in Besterman, p. 125). Each community required the rod to be culled from a white hazel tree. At Innthal, the rod was separated from the tree with three cuts from a new knife, before sunrise on a new moon Sunday in the name of the Trinity. In North Moravia, the rod was cut and wrapped in a white cloth to symbolize its new innocence. Similarly, both areas called for the rod to be baptized in the name of Caspar if its intent was to be used to search for gold, Balthazar to search for silver, and Melchior to search for water. This practice was substantiated by Lebrun : "[R]ods

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<sup>2</sup> "Schak wol mit furtkamen?" could be translated with "I shall be able to travel with someone, shan't I?" (furtkamen = to get ahead, to get along, to get from one place to another). "Du magst den Deuwel mit furtkamen" could be translated with "The hell you will travel with us." Or, in modern American English the conversation could be translated as follows: "One of you guys will give me a ride, right? One of you guys will give me a ride, right?" "The hell you'll get a ride with any of us." In other words the woman (who presumably is Satan in disguise) annoys the diggers so that one of them eventually talks, which was the one thing they were forbidden to do if they wanted to find the treasure. The diggers broke their silence after the devil provoked them to talk. (Scarlett Luger-Klein, Personal Communication, 8/16/12).

actually inscribed with these names have been found” (as cited in Besterman, 1926, p. 125).

### **Concentration: The Dowser Capacity for Deliberate Focus**

When digging for treasure no distractions were permitted, or else the power or spell of the rod would be broken; total attention was demanded to be successful. Yet distractions occurred and appeared to challenge the seeker’s ability to maintain focus. In the previous tale of the diggers and the treasure, the sudden appearance of the old woman and the team of four horses broke the diggers’ concentration allowing the devil to manifest. Other distractions in the story included a barking dog that was too small to bite, but who continued to bark until chased off by one of the diggers. As the humans tried to silence and chase the dog, he disappeared along with the treasure.

### **Specific Individuals**

In addition to being named for a child, dowsing rods were aligned with named individuals. In Jutland-Heath (Denmark), for example, the rod for finding water was to be used by a man born under the astrological sign of Aquarius, the water bearer. In Northern Switzerland, instructions were given that the rod must be cut by “a man born in Libra from a hazel tree, a forked twig which has grown about sunrise,” (Besterman, 1926, p. 124) while employing an invocation to the Holy Trinity. In West Prussia, it was determined the rod could be used by a Protestant, “after it had been

placed on the altar and had a Holy Mass read over it” (Besterman, 1926, p. 120).

The Berlin ethnographer E. Krause (as cited in Besterman, 1926), suggested the dowsing phenomenon was not restricted to rural activities when he encountered an urban belief that described a dowsing rod that grew once every seven years from a hazel tree, found by a child born on Sunday because this was the day that a child is endowed with true faith and innocence. The tree would only be found on St. John’s night. According to Krause, this child is the vehicle by which, “all the treasures of the earth stand open” (p. 122).

### **Ancient Folktales**

In addition to those noted, there is the Danish tale identified by “the figure of a troll holding a sapling” (Thorpe, as cited in Besterman, 1926, p. 117), embossed on the coat of arms of the ancient family Bible. Tradition holds that in time of drought a troll appears and finds water (Thorpe, and Streatfield, as cited in Besterman, 1926, p. 117). Besterman’s research suggests that many legends existed as a result of the successful finds that incorporated the use of the dowsing tool. Few of these tales are recorded and exist mainly through verbal and visual traditions. The “mystical implement . . . move[s] as if alive” when placed over buried treasure. Absolute silence is required when digging, else all will be in vain; “the charm—for that night at least—will be broken (as cited in Besterman, p.116).

In the Carpathian (North Moravia) tale (Besterman, 1926) of a woodcutter and his wife who sought the “wizard’s rod” to free themselves from their impoverished predicament, the husband instructed his wife:

Walk through the whole wood, and at the hour of midnight . . . listen to find which tree begins off a twig, and run as hard as you can to get out of the wood. Then during the next full moon, . . . run round the whole valley, striking every rock you pass with the wizard’s rod. When you chance upon the right rock it will split and form a cave. Going into it you will find endless treasure, and then we are rich folk. All this was told to me by the mountain spirit, to whom [he] once rendered a great service. Often already [he had] spent nights in the woods, but always [had] failed to find the tree. (Besterman, 1926, p. 126)

Once the instructions were given, the couple spent time wandering through the woods at night. One night, a violent storm discouraged the woodcutter’s wife. Her husband went out alone without her, found himself standing in a place where there was no rain, yet the storm raged all around him. The woodcutter stood and waited. As midnight approached, the storm stopped and a nearby tree began to sing. The woodcutter ran to the tree, broke off a twig and hurried home to show his wife. On the next full moon he ran around knocking on rocks, until one burst open. He stopped himself from entering the rock because a strange man stood in front of him. Encouraged by the man’s friendly manner, the woodcutter entered the rock opening and was “almost blinded by heaps of diamonds” (Besterman, 1926, p. 127). Not recognizing diamonds for what they were and thinking them glass; the woodcutter filled his pockets and linings with all the gold his clothes could hold. Foolishly, he threw the rod away and ignored the man’s reference to retain the rod in his possession. When the

woodcutter returned home, he remembered discarding the rod and understood the guardian's gaze. Quickly returning to the area, the woodcutter found "the rock was closed" (Vernaleken, as cited in Besterman, pp. 126–127). This tale emphasizes the importance of the rod as a divine instrument that must be cared for and remains in the dowser's lineage. Dowsers tend to secure pendulums in pouches, and seldom use another's pendulum as they are considered personal possessions; they ask permission when doing so. This characteristic may influence test results of dowsers' abilities and will be discussed in that chapter.

### **Clarification**

By cataloguing the extensive stories found in dowsing folklore, Besterman (1926) distinguishes this data from the numerous theories on the origin of the dowsing rod. He notes the history of the *wishing-rod* emerges from Germany during the 12<sup>th</sup> and 13th Centuries. The practices are referred to in "rhabdomantic and magical practices" (p. 131). Efforts have been made to place the origins of the rod in Scandinavian mythological lore—"with Balder, with Thor, and with Wotan" (Afzelius, Napier, and Grimm, as cited in Besterman, p. 131).

Besterman (1926) asserts that the rod's origins were an assimilation of the lore associated with the rod of Hermes and also known as the forked rod commonly associated with Greek, Cretan, and Mediterranean idols. These powerful deities adorned themselves with a kind of rod as a symbol of power and strength. Besterman suggests that

the dowsing did not, however, exist in classical times as evidenced by its lack of mention in classical mythology and epic writings. The origin of the dowsing rod as a forked stick has as much to do with its universal shape as a hand-like device infused with mystical powers. Besterman (1926) notes mythologist Adalbert Kuhn related the shape of the rod to that of the human body, as well as to a thunderbolt of lightning (as cited in Besterman, p. 132). He surmises that theories attempting to correlate the origin of dowsing to the instrument's use are incorrect in several respects. First, the dowsing rod can be made from many varieties of wood as this discussion indicates. Although hazel and its varieties were a common source for the rod, Kuhn (as cited in Besterman) also notes that ash, mistletoe, birch, rowan, willow, thorn, pear, and fir were also used. Besterman adds that "manufactured articles such as tongs, snuffers, or even . . . a German sausage" were also used. A 19th century abbot, Alberto Fortis, witnessed the use of a pendulum constructed from "a cube of pyrite [and] hanging on a silken string between [the dowser's] thumb and his index finger" (Bird, 1993, p. 123). The design of modern dowsing rods appears to be limited only by their creators' imaginations. The diversity in rod shapes can be found in hoops made of bent green wood or aluminum, straight rods, the Cameron "Aurameter" (p. 55), a T-bar supported by a light coil spring, the Y-rod, the L-shaped rod, the Spanish needles (p. 105): two persons holding four forked rods (two each)

simultaneously, the bobber, and the pendulum, which also has multiple variations (Bird, 1993).

Besterman affirms that the origins of dowsing may not be aligned with the shape of the instrument. Rather, the dowsing practitioner should be investigated as a source for the instrument's shape, as well as the practice itself. Besterman affirms William Pryce's conclusion:

It is impossible to ascertain the date or personality of the discovery, which appears to me of very little consequence to posterity; but perhaps we may not be far off from the truth, if we incline to the opinion of Georgius Agricola [1556], in his excellent Latin treatise *De Re Metallica*, that 'the application of the enchanted or divining rod to metallick matters took its rise from the magicians and the impure fountains of enchantment.' (as cited in Besterman, p. 133)

I agree with Besterman's assertion that the origins of dowsing should be sought among the psychological factors that characterize the practitioner and his or her practice, including their subjective and personal experiences, physical attributes, the mechanical process involved, and as Pryce suggests, the magic of it all. These are the subjects of this inquiry. The history of dowsing and its many controversies reveals the remarkable Master Dowsers who defined a centuries-old practice that continues today.

### **Efforts to Understand Dowsing**

Certain that everything has a rational explanation, we mistrust attitudes based primarily on intuition, faith, and other nonrational modes of knowing. (Oyle, 1979, p. 45)

The art and practice of dowsing evolved over the course of several hundred years, perhaps thousands. Researchers have attempted to

isolate the origins of dowsing, but with few written records, the complex history of dowsing inscribed in archaic forms and through verbal traditions is open to interpretation and speculation. In his exhaustive study, Francis Hitching (1978) references cave paintings in the Sahara Desert, circa 6000 B.C.,

show[ing] a cattle herder holding a forked stick in his hands in the way most dowsers do with the rod pointing upward. . . . surrounded by interested spectators, and the painting has been interpreted as the world's first known portrayal of a dowser. (p. 38)

More recently, Underwood (1980) cites “the earliest potential representation of a dowser at work would appear to be in the first quarter of the 16th Century: an ancient Latin folio by Sebastian Munster, called *Cosmography* (p. 16). He notes that “enthusiastic water diviners” identify Moses as “the first water diviner, since he produced water for the Israelites in the wilderness of Zin [using] his rod (p. 16).

Barrett and Besterman (1926/1968) cite the earliest written reference to dowsing found in the manuscript of a mine surveyor (p. 16). Locating minerals seem to be the first recorded historical use of the rod. A 16th century Basel print illustrates a mining scene including a dowser “holding his *virgula divina* or *glück* (lucky rod)” (Bird, 1993, p. 16). Vogt and Golde (1958) note that scholars attribute the name *virgula divina* (divining rod) to the Roman origin and Greek origin for *rhabdomancy* (from *rhabdas*, or rod), and *manteia* (divination) (p. 520).

What is dowsing? What is the mystery underlying the movement of the rod or pendulum? Why has dowsing drawn such speculation, yet a

lack of acceptance? As a science, can it be replicated and proven? Who are the people who practice it? What do they experience; how are they affected? Similar questions were posed by German scholar, Georgius Agricola, in his 1556 text, *De re metallica*. Known as “the father of mineralogy,” his “treatise on mining and metallurgy – provides an early description of the divining rod in the form of a forked stick” (Underwood, 1980, p.17). His observations provide a detailed description of the divining process:

There are many great contentions between miners concerning the forked twig, for some say that it is of the greatest use in discovering veins, and others deny it. . . . It is said that the moment they place their feet on a vein the twig immediately turns and twists, and so by its action discloses the vein; when they move their feet again and go away from that spot the twig becomes once more immobile.

The truth is, they assert, the movement of the twig is caused by the power of the veins, and sometimes this is so great that the branches of trees growing near a vein are deflected toward it. On the other hand, those who say the twig is of no use to good and serious men, also deny that the motion is due to the power of the veins because the twigs will not move for everybody, but only for those who employ incantations and craft.” (Underwood, 1980, pp. 17–18)

Besterman (1926) cites earlier “allusions” to divining presumably that are not sufficiently explicit. He acknowledges that Robert Fludd’s *Philosophia Moysaica* is credited as the first published English discussion of dowsing; however, he notes that the text was printed in Latin in the Netherlands (Besterman, 1926, p. 114).

As the foregoing suggests, the story of dowsing is revealed through the study of its practitioners, as well as by counterarguments from critics, and verbal assaults. Dowsers have been chronicled and studied; their

stories extend back in time and recorded in the midst of controversy, yet the lineage is passed to our time. The practice of dowsing was born out of necessity, to fill a need, such as: finding a source of water for wells, the location of precious metal strains for drilling, and finding lost objects or people. The name *dowsing* is credited to John Locke in a 1692 letter and his use of *deusing*, “That Four per Cent, is not of the nature of the Deusing-rod or Virgula Divina, able to discover Mines of Gold and Silver, I believe will easily be granted me” (as cited in Barrett & Besterman, 1926, p. 16).

Dowsing came into prominence late in the 16th Century, when the forked stick was first illustrated in a Basel of the device used to locate minerals. So credible were their efforts and to avoid fraud and imposters, the German government licensed dowsers based on their efficiency as compared with their geological counterparts (Hitching, 1978). The prevalence of work locating minerals in the Hartz Mountains led to the following:

In 1518 Martin Luther . . . declared that the use of the divining rod violated the first commandment, ‘Thou shalt have no other gods before me’ (Exodus 20:3). . . . This proclamation was reinforced in 1658 when the divining rod was again attacked on theological grounds by the publication of an academic thesis at Wittenberg. (Underwood, 1980, p. 19)

This “learned dissertation” attributed the rod’s movements to “the [fraudulent] presence of some invisible mineral, or more ominously, to ‘an implicit pact’ with the devil” (Underwood, 1980, p. 19). Similar statements proceeded from these documents. Underwood takes note of “an early

18th century engraving [of] a priest removing a mask from the face of a dowser to reveal a devil!" He asserts that such attitudes have persisted.

Such aspersions were dealt with by the dowsing fraternity in a subtle way. They disassociated themselves from any accusation of collusion with the devil by gradually saturating the ritual and practicality of divining with reputedly holy influences. (Underwood, 1980, p. 19)

This accommodation was the likely impetus for the religiosity of the rods or twigs that ensued. Dowsing continued to be the source of much public commentary and dispute during the period of the Enlightenment (Lynn, 2001). Its first extensive examination also occurred during this time by "Martine de Bertereau, the baroness de Beausoleil, in the *Veritable declaration de la decouverte des mines et mineres de Frand and La restitution de Pluton*" (Lynn, 2001, p. 37). One of the first master dowsers, the Baroness is credited as the first person to apply dowsing systematically to locate mines in 1630. Her husband, a prominent mining expert of the time, sought to preserve France's dominance in mining by making mine detection more reliable. Dowsing was considered a secondary source of identification. The French government used the Baroness's skills to locate sources of water, as her book attested. The Baroness established a protocol that employed a very systematic methodology, not dissimilar from contemporary methodologies

using all the normal senses—observing herbs and plants and the way they grow, testing the water in the streams, smelling the 'vapors' in the misty air at dawn. . . . [then] using sixteen 'scientific' instruments, among which was the forked rod. In two books, she enumerated the successes of her husband and herself in finding gold, silver, copper, lead, iron, and other mines and water veins,

and most of these claims are nowadays accepted. (Hitching, 1978, p. 45)

The couple's success was tainted, however, when it became known that they delved in alchemical mysteries. In Catholic France, this knowledge brought charges of sorcery, imprisonment, and their ultimate deaths in 1645 while serving prison sentences. At that time, all dowzers were confronted with similar accusations because of the Church's repression and reproach in areas that seemingly appeared to invoke incantation and the Satanic, which reinforced Martin Luther's proclamation. To seek answers from a divining rod was to bestow godlike powers upon the rod. Counteracting this stigma, dowzers employed special sanctions to "purify" their rods and protect from, harm the souls of whoever used them (Hitching, 1978, p. 45). This sanctification or Christianization took many forms. The rod was placed in the bed of a baptized infant in Germany while an oath was recited using the child's name and invoking the Virgin Mary. "After this, the rod, held in the hands of the diviner, would presumably dip a certain number of times just as divining rods do when dowzers 'depth' a stream or a vein of ore today" (p. 46). In this manner, sanction of the rod evolved as a practical and commercial device despite its designation as an instrument of the devil.

Surprisingly, many priests were, in fact, themselves dowzers with substantiated successes who stood in contrast to the Church's edicts. In 1658, with the writing of the Edict of Wittenberg, the Church declared the use of divining rods "was the result of a pact between the diviner and the

devil.” This was followed by a supporting treatise, *Magia universalis naturae et artis*, written by the German Jesuit physicist Father Gaspar Schott (Hitching, 1978, p. 46). The Church’s Edict, ironically, did not dispel the matter, but continued the dispute for more than a century within its hierarchy. The practice continued. Schott reinforced the Church’s denouncement of the rod as being controlled by Satanic forces. However, when confronted by evidence to the contrary, Schott reversed his position. One year later, “Schott stated that the divining rod was then used in every town in Germany and that he had frequent opportunity of seeing it employed in the discovery of hidden treasures” (Underwood, 1980, p. 29).

Underwood (1980) cites a contrasting and lesser known event involving the Church, “the first historical reference to dowsing for water,” which involves Saint Teresa of Avila (1515–1582), the ‘saint of the flaming heart’ . . . [renowned as] the greatest woman writer in Spain, author of *The Castle of the Soul* (pp. 25–26). Forming her order of Reformed Carmelites, having selected a site for the order’s house, there was no visible access to water. Subsequently, Friar Antonio happened to have

a twig, ‘which he waved—some say he made the sign of the cross. Teresa reported that he made a movement with the twig and then, spontaneously and without really knowing why he did so, he said, ‘Dig just there. . . .’ Accordingly, the friars . . . found a plentiful supply of water . . . [that] supplied all the needs of the convent—a supply which it is said, never ran dry.’ (Underwood, 1980, pp. 25–26)

The enduring effectiveness and success of dowsing and dowsers, despite criticism and religious sanctions, account for the ongoing research into the

efficacy of the practice. The controversies that surround dowsing are chronicled not only throughout its history but also in its development as a natural science. The chronicling of these interwoven histories can be illustrated through understanding the experiences of master dowsers.

### **Master Dowsers in History**

Historian Michael Lynn (2001) presents a wide-ranging discussion about the practice of dowsing during the Enlightenment. It was the focal point of discussion that engaged the public at all levels—academicians, theologians, doctors, philosophers, astrologers, and other scientists. Jacques Aymar, the “dowsing detective” (Lynn, p. 37) was the source of the controversy and investigation. Along with dowser Barthelemy Bléton in the succeeding century, Aymar’s dowsing became a focus of intrigue and suspicion. Aymar’s dowsing career was a meteoric rise from humble beginnings. His initial “feat of detection made him an instant celebrity that sparked a tremendous controversy” (Lynn, 2001, p. 35). Aymar’s dowsing application, using the divining rod to track murderers, catapulted him to celebrity status. He was the most [in]famous of the *dowsing detective[s]* from an expert group described by Pierre Bayle in his *Dictionnaire Historique et Critique* (as cited in Lynn, 2001), as

dowsers capable of tracking thieves and murderers, discovering forgotten land boundaries, finding buried treasures, identifying the fathers of abandoned children, and determining if a person had committed adultery or, alternatively, retained his or her virginity. (p. 37)

Aymar was born in 1662 in the Dauphiné section of France, an area known for producing dowzers. It is believed that he acquired his skills by observing and imitating other dowzers until he became aware of his abilities while searching for water. Instead, he found the body of a woman who had been “missing for the last four months, buried in a barrel.” At the woman’s home, he “directed his rod at each person there; it moved only toward one of them—the widower—who immediately fled, thus establishing both his guilt and Aymar’s ability to track criminals” (Lynn, 2001, p. 37).

These events established Aymar’s credibility as a detective; thereafter, he was often asked to solve crimes. The officials in Lyon, France, tested his powers by hiding a murder weapon for him to find. He did so twice, “the second time while blindfolded” (Lynn, 2001, p. 38). Once his effectiveness was established, the authorities granted him legal powers to seek out three murderers. Controversy focused on explaining how Aymar accomplished his feats. Scholars hoped to discredit *rabdomancy*, as dowsing was known in France at the time, by connecting the practice to “Christian or pagan rituals” (p. 39). The era also boasted another theory that attributed dowsing to “astral influences,” connecting planetary positions to the rod’s powers, as well as “the ebb and flow of ether on top of and under the earth’s crust” (p. 39). This alignment suggested that dowzers could “literally sense the movement of water, the placement of ores or the passing of a murderer and, with the aid of an

appropriately anointed divining rod, trace the movement of the energy flow” (p. 39). However, astrologers were forced to reexamine their assumptions when Aymar’s brother of the same astrological sign possessed no dowsing abilities.

Underwood (1980) acknowledges Aymar’s as “an astonishing story, authenticated by three circumscribed accounts, numerous letters, and reports written by one of the magistrates and eye-witness testimony of the whole affair” (p. 25). He became nationally known and was successful with other challenges. However, when he went to Paris, he was unable to perform, experienced repeated failures when tested, and “returned to his home a discredited and disappointed man” (p. 25). Still, Aymar’s success opened the possibility for those who followed him, as evidenced by the failure of a 1701 Inquisition decree prohibiting use of the rod. Instead, the popularity of dowsing grew because of its tie to the ability to find water.

Underwood comments that Aymar was most likely clairvoyant in conjunction with his facility with the rod. He suggests

clairvoyant and clairaudient powers, which many people believe everyone possesses to a greater or lesser degree, enhance or assist the ability to use a divining rod; it may even be that the act of dowsing is a physical demonstration of extrasensory perception. (Underwood, 1980, p. 25)

According to Lynn, during the Enlightenment the public acquired greater access to information. The ability to read expanded, and consequently, interest in scientific matters grew. At issue was the transitioning attitude toward “natural philosophy, the growth in popular

science . . . and the ongoing Enlightenment stress on the interconnections between science and utility” (Lynn, 2001, p. 36). Acquiring these new skills, the public assumed “the tools and language of the Enlightenment” (p. 36). Lynn asserts that by engaging with these ideas, there was public insistence that natural philosophy be applicable to all aspects of life.

With its practical applications, dowsing certainly met this criterion. As a process to locate underground springs and water sources, dowsing was critical to farming and urban expansion. Its growing use meshed with the development of public opinion regarding dowsing as a professional trade and the expansion and popularization of scientific thought within the public discourse. An informed public was not reluctant to voice its opinion. The intellectual establishment saw its authority challenged regarding how science functioned in daily life. Interestingly, Lynn (2001) noted that favorable public opinion came to be something that was courted by the scientific community. Public demonstrations of dowsing were viewed and judged, as “more people became capable of expressing their opinions on this subject and had access to the basic understanding of science necessary to have a point of view” (pp. 36–37). Intellectuals were not entirely against dowsing; however, their emphasis was to analyze and explain the phenomenon based on scientific scrutiny.

In this vein, Dr. Pierre Thouvenel, physician to Louis XVI, began studying Barthelemy Bléton, “who like so many dowsers hailed from the Dauphine,” and “published, in 1781 and 1784, meritorious and lengthy

reports of critical tests he conducted” (Bird, 1993, pp. 112–113; Underwood, 1980, p. 29). Bléton’s dowsing technique was different from others, “a straight rod barely bent into a slight arc, . . . placed on the tops of his two outstretched index fingers. . . . would rotate on its axis from thirty to eighty times per minute depending . . . upon the rate of flow [of water]” (Bird, 1993, p. 113).

William Barrett (as cited in Underwood, 1980) described Bléton as “perhaps the most remarkable dowser known in history” (p. 29). This statement was supported by evidence:

Bléton discovered a great number of unsuspected hidden springs under the arid ground of a French province and ‘converted a desert into a fruitful country’. Furthermore, it is evident that the remarkable and far-reaching results achieved by Bléton led to the most searching enquiries, examinations, and interrogations, and the severest tests produced exemplary results so that many of those who were most skeptical of the boy’s abilities, were eventually convinced of his genuine capacity to discover water with the use of his rod. (Underwood, 1980, pp. 29–30)

Hitching (1978) asserts that Bléton was the “forerunner” in the lineage “of master dowsers who, geniuses in their own right became nearly infallible in their ability to find water” (p. 49). He further notes that the dowsers succeed when asked to perform professionally, but have been shown to be less successful during experimental encounters. “Genuine need” seems the determining factor (p. 49). Underwood (1980) concurs, noting that even when tests are controlled they tend to fail. He suggests the failure may rest with the researcher or perhaps may be due

to the test being a contrived situation, which may interfere with the dowsing faculty (p. 72).

Subsequent tests in 1933 at Avignon to prove the claims made by “map dowsers and pendulum users” were complete failures. “It was found to be impossible to produce positive results under test conditions” (Underwood, 1980, p. 72). Accusations against dowsers and dowsing persisted as they immigrated to the New World well into the 20th Century. In the United States, diviners became water witches, an exclusively American designation, owing to an historical association with witch-hunts and the strict edicts of the Puritans (Underwood, 1980).

With Bléton’s death, the dowser Pennet succeeded him as Thouvenel’s research subject. Pennet employed the same type of rod as his predecessor. Thouvenel enlisted the Augustinian abbot Alberto Fortis, who agreed to offer his endorsement as long as he could be persuaded through the execution of dowsing demonstrations. Ultimately, Fortis was convinced and “deeply moved. . . . I confess that this experiment done with all imaginable caution to prevent cheating so convinced me that I reddened when I recalled that I previously mocked something about which I knew nothing” (Bird, 1993, p. 119). Would that contemporary scientists exercised this degree of open-mindedness.

Fortis was later introduced to a pendulum in the form of “a cube of pyrite hanging on a silken string [held] between his thumb and his index finger” (Bird, p. 123) and saw its movement over hidden coins. Through

experimentation, Fortis noticed different movements that occurred while the instrument was suspended over different metals; each movement was complete with its own direction. Fortis was curious about the movement of the pendulum, seemingly in response to “a *physical* body,” such as a hidden water source and metals, as well as an “act of mentation, an effort of the mind, or *psyche*, as the soul was known in Greek” (p. 123).

A fellow cleric informed Fortis of references by Marcellinus in the 1st Century, A.D. “to a tripod, ornately decorated with snakes and other animals, symbolic of divination, from which hung a ring on a thread” (Bird, p. 123). The use of this object to spell out answers to questions continued to the Middle Ages until a bull issued in 1326 by Pope John 22<sup>nd</sup> prohibited “use of a ring to obtain answers in the manner of the Devil.” Here was another papal decree against dowsing, a divination practice that threatened papal authority. Further tests of Pennet’s abilities and the source of the dowsing mechanism will be discussed subsequently.

Johann Wilhelm Ritter, a noted 19th century dowser, was also curious about the pendulum’s distinctive movements. Ritter was a “member of the Bavarian Academy of Sciences [and] today is recognized as the father of electrochemistry, the discoverer of ultraviolet light and the inventor of the dry cell battery” (Bird, 1993, p. 124). At the beginning of the 19th century, Ritter traveled to Italy to study Francesco Campetti’s ability to find underground water and minerals. Supported by the Bavarian government, he observed Fortis’ experiments conducted with the “second

Pennet,” concluding that what he had seen represented “a whole new world in physics. . . . actually seeing for oneself something that cannot equate to hearsay however many times it may be reported” (p. 124). Ritter returned to Munich with Campetti to continue the study of how the dowsing pendulum and rods reacted to different materials. He was interested in testing Thouvenel’s theory of “subterranean electrometry”—underground electricity (p. 124). Ritter failed in his attempts to get the same reaction as Campetti, until the day Campetti put his hand on Ritter’s shoulder. Ritter was then able to dowse. Ritter was the first to demonstrate the power of human transmission through touch as another dowsing dimension.

Ritter witnessed suspended pendulums moving differently over different substances and suggested that each kind of matter contained a distinctive signature detected by the pendulum. Pendulum rotations ranged from elliptical to circular, clockwise to counterclockwise, and backward to forward. Various parts of the body also yielded different rotations, prompting Ritter to believe he had discovered a new attribute of the human body. Akin to magnets, Ritter thought of the human body as *polar* in nature (Bird, p. 126). In this regard, Ritter was influenced by philosopher Frederich von Schelling’s conclusion that rejected the prevailing inclination of science to discover the nature of matter by breaking it into smaller and smaller bits. Rather, he viewed science’s

mission as one of understanding matter as part of the whole universe.

Schelling referred to a

'force' in nature that could be revealed mechanically, chemically, electrically, magnetically, and also *vitally*. The pendulum, he believed, was able through the sensitivity of its operator to detect how this force expressed itself in matter and to confirm the existence of a basic *polarity* throughout the universe from which all organic and inorganic processes were derived. (Bird, 1993, p. 126, 128)

Thus, Schelling and Ritter anticipated the holographic conception of the universe (Bohm & Hilley, 1993; McTaggart, 2002).

Furthermore, Ritter determined the pendulum's movement was also a "*nutaton*, a libratory motion similar to the nodding of a top" (Bird, 1993, p.128). He communicated his conclusion to Hans Christian Ørsted, a professor of physics and chemistry at the University of Copenhagen: "What we have, then, are the celestial movements themselves here repeated in microcosm. Could it be that the whole organism of the universe is reflected in the human body?" (p. 128). Ørsted's thinking appears a precursor of the macrocosm–microcosm cosmology and the metaphysical truism, *As above, so below; as within, so without*.

### **Modern Master Dowzers**

John Mullins was a notable 19th century English dowser who came to the aid of Sir Henry Harben who had failed to locate water on his estate. Wells of 90 feet, 50 feet, and 100 feet, utilizing specialists had produced no results from the Sussex clay. Even running "horizontal tunnels" on the clay had not met with any success. Mullins

surveyed the estate armed with his forked twig and after searching for a long time found that his divining rod reacted violently at a certain spot and he declared that an abundant supply of water was available there at a depth of no more than twenty feet; while another spot close by, would also yield water. (Underwood, 1980, p. 31)

The two wells were dug through sandstone rock, and “a perennial supply of excellent water was discovered at a depth of 15 feet” (p. 31).

An “even more remarkable” case of Mullins involved “a large bacon factory” whose owners wanted to move the facility. “In 1887 the firm of Richardson and Company of Waterford [Ireland] found that they needed a larger supply of water than they possessed” (Underwood, 1980, p. 31).

The owners selected a spot and dug a 62 foot well to no avail. They next engaged a professional firm that conducted geological surveys and recommended a likely spot. A 292 foot bore-hole was sunk without success. Widening the hole yielded some water but not a significant amount. A year later, the firm made another attempt, extending the depth of the original hole,

bor[ing] through ancient and incredibly hard silurian rock no less than 612 feet and still they found no water. They continued boring for 333 feet more—a sum of 945 feet—and a total well-depth of more than 1000 feet, and still they found no water. (Underwood, 1980, p. 32)

Acting on further geological advice, a 52 foot bore-hole was dug at another site, still without success. Given that the rock formations were similar to the unsuccessful borings, “the geologists advised the company that the search was hopeless” (p. 32). It was then that John Mullins was recommended to the owners.

Mullins was not told of the company's drilling history when he arrived in Ireland. He surveyed the location,

walking around and over the factory premises, about 700 feet by 300 feet in area, asking no questions but silently concentrating on the ground, holding his divining rod in his hands.

Suddenly, at a spot only a few yards from the deep bore-hole the twig twisted so violently in his hands that it broke in two pieces. Here, said Mullins, there was plenty of water, at a depth of about 90 feet. He also pointed out two or three other places nearby where his rod twisted as he walked, showing that there was water below ground. (Underwood, 1980, p. 32)

Based on previous experience, Mullins's declarations were hard to accept. However, "a wealth of water [was] found at a depth of just under 90 feet" (p. 33).

Underwood (1980) cites Sir William Barrett's authentication of Mullins's results as well as confirmation by the Irish Geological Survey.

There can be no doubt that John Mullins found water where the scientific authorities of the day were baffled—a well that from that time (1889) until Barrett's report (1911) yielded an unfailing supply of water at a rate varying from 3000–5000 gallons an hour. (Underwood, 1980, p. 33)

Mullins was among the numerous prolific master dowsers operating throughout the United Kingdom during the Nineteenth and Twentieth Centuries. Many of these practitioners had studied the sciences, and they brought a formidable array of expertise from their former professions to the dowsing arts. One such individual was Arthur R. Bailey, M.Sc., and Ph.D., a Fellow of the Institution of Electronic and Radio Engineers and a member of the Institute of Electronic Engineers. Dr. Bailey became the scientific advisor to the British Society of Dowsers, and subsequently, its

president in 1976. Furthermore, through his efforts to prove dowsing's authenticity to other scientists, Bailey applied his expertise to archaeology. He sought out the existing site grid located in Yorkshire, England and walked the site with a pair of angle rods while posing the dowsing question to himself, "Is there something of archaeological interest right here?" (Hitching, 1978, p. 14). By noting "weak," "medium," and "strong" impulses, he charted the site's design. Working with an archaeology research student, they swiftly identified "the shape of burial chambers and long-demolished walls" (pp. 14–15). When Bailey's results were compared to those measured by proton magnetometers and contour maps, the two "corresponded remarkably" (Hitching, 1978, p. 15). In 1969, Bailey presented a lecture to the British Academy at Oxford entitled, "The Use of Dowsing as a Technique in Archaeo-Prospection" to which he encountered hostile responses from the entire body. Bailey acknowledged that he could have accepted being called a "fraud," only if his results and presentation was deemed in error, but not because [dowsing] "didn't fit in with their ideas" (Hitching, 1978, p. 16).

Major General Scott Elliot was a skeptic about dowsing and divining, until "he discovered he could detect underground water whenever he stood over it" (Underwood, 1980, p. 74). He did not believe that map dowsing was possible; that is, until he tested it using a young nephew dowser. Using a map of the tennis court, they obtained strong reactions indicating the presence of underground water. Despite not understanding

how it worked, undeniably, it had worked. From this experience, “map dowsing became the first method that he would always try, and he developed a number of incredible features of map dowsing that work for him” (Underwood, 1980, p. 74). Elliot believed there was “an involuntary contraction” of hand, arm, and shoulder muscles “that cause[s] a dowser’s rod to lift or dip; the actual holding of the rod slightly contracts the muscles so that, with the influence of underground water, the muscles tighten a little more, causing the rod to move” (pp. 74–75). Elliot used a pencil, holding it over the map with slight pressure; moving it over the map.

Where there is underground water, he finds that his fingers tighten on the pencil, he feels a definite ‘pull’ and at that point he lets the hand move wherever it wants to go and before long, he has traced the course of any underground water.” (Underwood, 1980, p. 75)

To estimate “volume, depth, and quality of the hidden water,” he developed a system using different color chalks and larger, more specific maps, refining his accuracy “to within inches” (p. 75).

Major Elliot was Commander of the Order of the British Empire and received the Distinguished Service Order prior to his retirement in 1956. During this time, he began to explore archaeology and dowsing and achieved accomplishments in both endeavors. He was president of the Society of Antiquaries of Scotland (1965–1967) and of the British Society of Dowsers (1966–1975). He trained dowsers by insisting that they learn to do genuine searches. He was known to be officious in his comments regarding less proficient dowsers who engaged in jobs that were shown to be beyond their capabilities. As a result, Elliott brought greater repute and

debate to dowsing. Elliot overcame his own resistance to dowsing by “accepting it as an irrational and incomprehensible gift that nevertheless, somehow works” (Hitching, 1978, p. 27). Addressing the American Society of Dowsers, he defined dowsing as

the ability to use a natural sensitivity which enables us to know (by some means we don't understand) things that we cannot know by the use of the day-to-day brain, by learning, by experience or by the five senses. . . . It is, I believe, a matter of the Mind; and there is very little that cannot be found (or found out) by dowsing means. (Hitching, 1978, p. 27)

Elliot maintained records of his dowsing accomplishments, including an unusual case involving “remanence,” the ability to detect the presence of an object or person in an area when either is no longer there, as if a “trace” has been left behind (p. 27).

Clive Thompson was an architect and vice president of the British Society of Dowsers. In the following story, Thompson described an incident in which his dowsing was “more efficient than a scientific device” (Hitching, 1978, p. 28). The Midlands Electricity Board had to trace an electrical cable before removing the section of rail track with a pneumatic drill. An employee, wearing headphones, used an electric induction detector to identify the path of the cable. Acting independently, Thompson

walked ahead of the MFB official, using a dowsing rod of his own design shaped like a double V, picking up a reaction from the cable and jabbing his heel into the damp ground to mark where it lay beneath the surface. Within minutes he was thirty yards ahead of the official, who was able to do no more than confirm that Thompson's marks were dead on line (which was subsequently confirmed when the cable was dug up). [Because of Thompson's accuracy], the official packed up for the day, saying that it was a

waste of his time being when the dowser could detect and locate the main more quickly (Hitching, 1978, p. 29)

Another notable dowser, Robert Leftwich's covered Britain, America, and other countries, with his exploits. One involved a large American corporation doing industrial mining in the Middle East. Uncharacteristically, he was doubtful of being able to respond to the challenge of dowsing such an enormous area. His agreement with the company was "on a 'no result – no fee' basis" (Underwood, 1980, p. 186) [for] an area in the Middle East with "no obvious geographical indications . . . [of] possible ore-bearing value of the terrain" (p. 186). Unbeknownst to him, the company had "already selected eight likely sites for exploration mining" (p. 186). Leftwich's report indicated seven of the sites; the eighth later proved unsuccessful. Based on this success, Leftwich acquired a reputation and enjoyed much success as a dowser in the Middle East.

As the achievements of Leftwich and Thompson have shown, 20th Century British dowsers found a world more disposed to the legitimacy of this craft. Once they were thoroughly scrutinized, British dowsers such as these were employed in the most challenging settings, where other methods had been unsuccessful. Underwood (1980) describes his acquaintance with Major Charles Aubrey Pogson, whose reputation as a water diviner was well established. He was "generally considered to be one of the great dowsers of all time" (Underwood, 1980, p. 112). Theodore Besterman verified that more evidence was available to support the foregoing claim "than [for] any man alive" (p. 112). Major Pogson's

family history endorses the belief that the skill may be inherited, as his wife (a distant cousin), her grandfather, one daughter, and both Mrs. Pogson's parents all had the ability. "Both Mr. and Mrs. W. N. Pogson, after being introduced to the subject through the chance reading of a pamphlet, afterwards themselves successfully locat[ed] water, oil, and metals in many different locations over a long period" (p. 113).

Major Pogson's first dowsing experience was in helping his father-in-law with some experiments:

He soon discovered that there was a slight but definite movement in the rod when he held it over some metal, although he had no belief whatever in the ability to dowse at that time. This reaction awakened his interest in the subject and he practiced whenever he was able to do so, trying to find underground streams on hillsides, which he found he was able to do, and to trace them to where they emerged as springs. Later, when he obtained a strong reaction, he would arrange for wells to be dug and invariably he was successful in finding a good supply of water. (Underwood, 1980, p. 113)

By 1922, he was conducting water searches for Indian rulers during his British army service (1905–1925). His success prompted the Bombay Government to request his presence to help them locate water. He was tested by the Agricultural and Boring Department in areas where water had not previously been found, Pogson found water, and his services were requested for three years. He became the "official Water Diviner to the Indian government, a post created specifically for him" (Underwood, 1980, p. 114). Comments were published in *The Times and the Indian Journal of Engineering*. In the May 1, 1926 issue, the journal stated, "It is an interesting situation. Out of forty-nine wells which have been sunk

upon spots indicated by Major Pogson, only two have failed to produce water. It is a notable achievement” (p. 114). Pogson’s prowess in divining for water was proven repeatedly during his time with the Indian government, particularly during drought periods and where “ordinary engineering methods proved to be failures” (p. 114). Pogson spoke with complete confidence in his dowsing. His appointment was extended twice and only ended with his retirement due to the cost of his services. One official report on his work states that he surveyed 577 fields for possible well sites and pronounced the presence of water in 220 of them; water was duly located in every one of those he had selected (Underwood, 1980, p. 115).

Other Commonwealth countries also employed dowsers. Evelyn Penrose was an official water and mineral diviner employed by the Government of British Columbia in 1931. She described her experience of the emanations from underground water as “sometimes so powerful that they could pass through twenty storeys of a building and affect a sleeping person” (Underwood, 1980, p. 46). Her “success rate in finding water, copper, silver, lead, gold, and oil was calculated to be above 90 per cent” (Underwood, 1980, p. 197).

Despite the successes of these master dowsers, Hitching (1978) states that in the history of water detection, dowsing is considered a “fringe activity” and still viewed with hostility and skepticism by geologists and government officials (Hitching, 1978, p. 55). He cites a 1976

“drought-stricken summer in Britain . . . [involving] water restrictions” (pp. 55–56). Responding to questioning on the use of dowsers to address the shortage, a water board official responded that while dowsers had been used, they were “only to confirm what ‘experts’ knew already” (Hitching, 1978, p. 56). He added that dowsers were only able to locate small amounts of water insufficient for current needs. Hitching retorts that there was evidence to the contrary:

It is on record that Evelyn Penrose, in an otherwise arid district of Canada, successfully predicted and found a well that produced *324,000 gallons a day*; and in the same area of England from which the water board official mentioned above was speaking, John Mullins once found a well that produced *100,000 gallons an hour*. (Hitching, 1978, p. 56)

Fringe activity or not, when the need exists as it does currently in California, water dowsers will be sought out. Dearen (2014) writes, “With California in the grips of drought, farmers throughout the state are using a mysterious and some say foolhardy tool for locating underground water: dowsers, or water witches” (para. 1). As in the past, government representatives (US Geological Survey, CA Department of Water Resources) and professional geological firms, such as Taber Consultants in Sacramento caution against using water dowsers. “There's no scientific basis to dowsing. If you want to go to a palm reader or a mentalist, then you're the same person who's going to go out and hire a dowser,” said Tom Ballard, a hydrogeologist with Taber Consultants” (Dearen, 2014, para. 11). The U.S. Geological Survey (USGS) continues to assert that

there is no scientific basis for dowsing, and that dowsers' success has been where water would naturally be found.

In contrast, "the nation's fourth-largest wine maker, Bronco Wine Company, says it uses dowsers on its 40,000 acres of California vineyards, and dozens of smaller farmers and homeowners looking for wells on their property also pay for dowsers" (Dearen, 2014). Not only does winemaker Marc Mondavi believe dowsing works, he is a practicing dowser, charging \$500 per site visit and more if a well pumps more than 50 gallons per minute. "He had six jobs scheduled in one weekend. It's kind of bizarre. Scientists don't believe in it, but I do and most of the farmers in the Valley do," Mondavi says. His family has been producing wine in the Napa Valley, since the mid 20th Century. John Franzia of Bronco Wine Company uses different technologies

to find water on its 40,000-acres, but turns to dowsers often and with great success. 'I've used witchers for probably the last 15-to-20 years,' Franzia said. 'Seems like the witchers do the better job than the guys with all the electrical equipment. I believe in them.' (Dearen, 2014, para. 19–20)

### **Dowsing in the U.S.S.R.**

The story of dowsing in the U.S.S.R. is distinctly different from that of its European counterparts. The following events illustrate the effects of cultural and political factors in the understanding and acceptance of the dowsing phenomenon. Consistent with the national collectivist paradigm and its emphasis on group behavior, descriptions of dowsing

accomplishments in the Soviet political and cultural context routinely refer to two or more individuals working together.

Explanation of the phenomenon also carries a decidedly cultural connotation. Emphasizing physical responses, Soviet dowsing was known as the “Biophysical Method” (BPM), and the dowsing response was known as the “Biophysical Effect” (BPE) (Bird, 1993, p. 229). Bird attributes this emphasis to Professor Leonid Vasiliev.

For thirty years, Professor Vasiliev extensively researched human “telepathic communication” (as cited in Bird, 1993, p. 229). Much of his work was performed secretly because of the prohibitions imposed by Joseph Stalin’s regime in which the government declared sanctions against psychology and any manner of psychological research not directly benefiting the State. With the arrival of the relative intellectual flexibility of the Khrushchev regime, however, Vasiliev was able to publish his research, *Mysterious Phenomena of the Human Psyche* (1959), followed by *Biological Radio Communication* (1960). The latter work postulated, “biological organisms were capable of transmitting and receiving information on an unidentified carrier wave” (Bird, 1993, p. 229). The similarity of this theory to other physically-oriented theories suggested interconnections between biology and physics. As a result of this theoretical connection, the “biophysical effect” is attributed to Vasiliev.

As early as the 16th Century, dowsing extended to Russia from Europe; it was used for locating underground sources of ore in the Ural

Mountains. Prior to World War I, dowsing was employed to find water for the construction crews building the Amur railroad (Bird, 1993). Georgii I. Kevkhishvili, a hydrological engineer, archived his work for the Red Army prior to World War II, finding water for drought-stricken encampments. Additionally, Bird (1993) notes that engineers serving as practicing dowsers were not uncommon in the former Soviet Union. During World War II, Evgeny Simonov and Boris Tareyev published the dowsing experiences in *Elektrichestvo*, a leading electrical engineering journal:

We have found it possible to locate a three-phase electrical cable underground. . . .

The direction of the rod's deflection, up or down, makes it possible also to determine the direction in which the power in the cable is moving. A person armed with what has been called the 'magic rod' becomes an unusually sensitive electrophysical device.

The forces in the rod are thousands of times stronger than those operating galvanometers. Though their cause cannot be explained simply as an effect of electrostatic or geomagnetic fields, it is no longer a question of magic as our forebears in the Middle Ages believed. (Bird, 1993, p. 230)

Far from experiencing the hostility and rancor that confronted European dowsers, Soviet dowsers appear to have been acknowledged and respected; their research was also supported. During a 1968 Moscow conference, the "Seminar on the Problem of the Biophysical Effect" was attended by

236 Soviet geologists, geophysicists, hydrologists, biophysicists, medical doctors, physiologists, and psychologists from ninety-eight research institutes and economic planning bodies, . . . [s]ponsored by the Section for Technical Parapsychology and Biointoscopy of the Society for Science and Technology of the Instrument Building Industry. . . . the *volshesnii prut* used in the art of *lozakhodstvo*, as the 'magic rod' and 'dowsing' were known in old Russia. (Bird, 1993, p. 229)

In 1966, Nikolai Sochevanov, a prominent geologist and mineralogist, delivered a paper on his research into the dowsing phenomenon by testing participants' ability to detect water flowing beneath an earthen dam. Just as dowsers elsewhere, Sochevanov devised his own dowsing tool:

a series of U-shaped rods made of different metals designed with special handles so that they would not just dip downward or upward, like the old forked stick, but make one or more *complete revolutions through 360 degrees*. . . . this allowed a degree of quantitative analysis to be applied to the biophysical effect. (Bird, 1993, p. 231)

Professor Bogomolov, in a 1987 issue of *Tekhnika Molodezhi*, affirmed that human sensitivity is greater than certain physical instruments. He likened the body's ability to amplify signals as part of the sequence in which the hand muscles respond by turning the rod, in the same manner as the "needle of an instrument" (Bogomolov as cited in Bird, p. 231).

During the 1960s, discussions emerged on the practice of dowsing in Soviet academic publications, such as *The Prospecting for and Conservation of Mineral Resources* (1967): "four non-dowsing geologists" who worked as a team disclosed the extent of time involved in correctly identifying untapped ore deposits. In contrast, Valery Matveyev in "The Biophysical Effect in Geology" discussed experiments employing the U-shaped rods to locate copper-zinc deposits. Based on his research, Matveyev advocated additional study of the rod's rotation in order to

further refine its use in prospecting. Matveyev writes, “if the most suitable rod were used, it might be possible to zero in on significant commercial deposits and avoid the ‘little stuff’” (Bird, 1993, p. 232).

To that end, a massive testing of dowsing abilities was undertaken throughout the Soviet Union. Bird (1993) reports that by 1968,

tens of thousands of BPM experiments [were] performed. . . . Of 240 dowsers used, 53 . . . exhibited the ability to measure through the rotation of their rods, anomal[ous] . . . ore deposits and geological faults [as well as] underground water sources. . . . Most important, the experiments were reproducible. . . . graphs [could] be drawn of the ‘intensity’ of the rod’s action and compared [with] different operators on a given day or for a simple operator at different times of the year. (p. 232)

The receptivity towards dowsing by Soviet scientists was paralleled by its acceptance by the Soviet government. A doctoral dissertation by geological engineer Boris Bondarev on the use of the biophysical method for geological prospecting was approved and put into practice by a geological commission. The popular Soviet magazine, *Around the World*, reported on Bondarev’s study and speculated on the existence of dowsing in Uzbekistan for hundreds of years. He questioned: how were sources of water located when there were no technological means of doing so. Bondarev writes, “We know that, in those days, there was no drilling based on geological prospecting and the water in those wells stands at depths of 300 meters and more!” (Bird, 1993, p. 234).

The Soviet academic community was no different in suggesting various hypotheses to explain the dowsing phenomenon than their European counterparts. The Soviet debate, however, did not inhibit its

application or impede its acceptance within the country. In response to an inquiry from a Communist Party official as to “the function of dowsing,”

Bondarev wrote,

I sincerely greet you as supporters of the oldest prospecting method in the world. . . . we cannot afford to make errors because science cannot defend us against the large number of skeptics who oppose us. . . . Despite its seeming simplicity, a dowser’s work, in its intricacy, can be compared to that of a jeweler. (Bird, 1993, p. 236)

Critical endorsement of dowsing continued at the second seminar on the biophysical method held in Moscow in 1971. Geologists reported that when compared with the standard approaches to searching for ore, dowsing was far more effective, hitting “‘pay dirt’ far more frequently than those pinpointed by other methods” (Bird, 1993, p. 237). As a result, Soviet geologists established an Interdepartmental Commission on the BPE to facilitate future efforts.

Despite the relative acceptance of dowsing in the Soviet Union, the phenomenon continued to find skeptics amongst the scientific community. Many geologists reacted negatively to the Commission. Those who were opposed petitioned the Ministry of Geology to establish other methodologies for testing and sanctioning BPM practitioners and the functionality of geological dowsing. It was also recommended that instruction and reports of dowsing fieldwork be incorporated into geology students’ coursework and as part of their preparation for the profession.

When Soviet geological dowsers left their supportive community and presented their approaches and applications to the international

community, they experienced disapproval. At the First International Conference on Psychotronic Research in Prague, Czechoslovakia in 1973, a mineralogy professor representing the Interdepartmental Commission, Dr. Bakirov, presented his research and use of dowsing “biophysically’ to locate ore bodies as deep as 3,000 feet underground and to map geological sites from aircraft traveling 200 kilometers per hour. He avowed that dowsing “would prove . . . as effective as standard search methods, and hundreds of times less expensive” (Bird, 1993, p. 238). As a retort to Bikorov, three well-known geologists responded in *The Geology of Ore Deposits* (as cited in Bird, 1993), the official professional publication. They based their attack not on the merits of the physical data presented regarding dowsing; rather, they considered the practice as “a branch of *parapsychology*” and not worth their time. Addressing their comments to the broader profession, the scientists were particularly incensed by the claim of, “[dowsing] adherents that they could ‘tune’ to any type of mineral resource of interest to them” (p. 238). The scientists continued their attack by recounting unsuccessful studies of dowsing and dowsers in European countries dating back to 1900. Bakirov, Sochevanov and others responded to their attackers, “Yes, the Biophysical Method Does Exist!” in the same publication, asking why the critics only considered failures and not the data presented of multiple dowsing successes.

Undeterred, Soviet dowsing geologists persisted in their efforts to research and support the dowsing phenomenon. In 1977, the Production and Scientific Technological Institute for Engineering Research in Construction published essays on hydrogeological research, one of which was "The Biophysical Method in Hydrogeological Prospecting" (as cited in Bird, 1993, p. 239). Its author, Alexander Nikolaevich Ogil'vy, addressed the advantages of dowsing: "the simplicity of the equipment required, the speed and ease of the method's practice, and the scope of hydrogeological problems that could be solved by it" (Bird, 1993, p. 239). Ogil'vy had previously declared in his book, *Geophysical Prospecting Methods* (n.d.) that there is nothing to be considered unusual or "mystical" in the body's connection and response to the earth's electromagnetic fields. This awareness "is merely the newest problem that has appeared to disturb many scientists in our country and abroad" (p. 239). He proposed that rather than being mystical, dowsing might have the potential, with scientific credibility, to solve many of the problems involved with geophysical research. In a similar way, Sochevanov asserted, in a 1978 lecture to the physics section of the Moscow Society for Natural Scientific Investigation, "an hypothesis that an entirely new physical field, distinct from gravity or electromagnetism, might play an important role in the dowsing effect" (p. 239).

## **The Soviet Archaeological Connection**

Adapting the process developed by Scotsman Jim Scott Elliot, a Russian hydrological engineer Alexander Alexandrovich employed dowsing to locate historical monuments at “the Soviet capital’s Ostankinsky Palace” (Bird, 1993, p. 240). Observing him was Aleander Pluzhnikov, who declared, “That same day . . . I became a dowser” (p. 240). Pluzhnikov was so successful in his dowsing efforts that others working in many professions sought his expertise. He was invited by “architect-restorers, . . . Sveshnikof and . . . Ivanov [working to restore] Sixteenth to Nineteenth Century Russian monuments” to join their efforts (p. 240). Pluzhnikov’s tools were “two metal rods” he called the “twin mustaches.” During the restoration, he proceeded “to mark the contours of the building’s foundations underground,” the accuracy of the marks was later confirmed by excavation of the site (p. 240). Pluzhinikov was also involved in the reconstruction of one of the “bloodiest” battlefields from the “War of 1812 fought by defending Russians against Napoleon’s invading armies” (p. 240). The site had been changed from its original topography by deforestation of the land as well as by the toll on the landscape taken by a World War II battle between Russian and German soldiers. “The Application of the Biophysical Method to Research and Restoring Historical and Architectural Monuments,’ published by the Scientific Research Institute of the Russian Republic’s Ministry of Culture,” chronicled Pluzhnikov’s extensive efforts to restore Russian historical

artifacts (p. 240). What a diametrically opposite response as compared to that of the British archaeological society!

While Hitching (1978) acknowledges an enormous amount of dowsing activity in the Soviet Union, his perspective is somewhat less enthusiastic and appears more critical. He does, however, credit Dr. Leonid Vasiliev, who was awarded the Lenin Prize, with continuing ESP research surreptitiously during the Stalin era. Hitching (1978) cites *Psychic Discoveries Behind the Iron Curtain*, written by U.S. journalists Sheila Ostrander and Lynn Schroeder, which presented surprising information on psychic explorations in the Soviet Union. The journalists were impressed by the extensive engagement and activity promoting a coordinated approach. Initially, the authors were given access to information and studies as they compiled data for their book. Over time, however, this access was either denied or lessened. Despite the restrictions, Hitching affirmed the extensive parapsychological research that occurred. Dowsing was assigned significant focus and became widely used in numerous practical applications (Bird, 1993).

A most striking distinction of Soviet dowsing is its lack of individual emphasis. As an example, an interdisciplinary team of scientists required a map of ancient monasteries under the Moscow streets and surrounding area. A group of expert dowsers, able to dowse “from the inside of an automobile . . . sped around Moscow, . . . marking down the places where the rods flicked or their pendulums revolved, and within six weeks had

produced the necessary map [combined with] subsequent site dowsing on foot” (Hitching, 1978, p. 117).

Hitching (1978) contrasts the Western philosophy of dowsing with the Soviet mindset. He notes that it seems unthinkable of Western dowsers working as a team. Western dowsers consider their ability from an individualist perspective—“to work in a team would somehow destroy [the] effectiveness [of the gift]” (p. 118). While Soviet dowsing is publicly acknowledged and considered credible, nevertheless, Hitching raises questions, such as “security” (p.118). The visibility of information on dowsing research has been restricted since 1970. He concludes that either dowsers’ work is being secreted, or they are, once again, responsible for their own funding.

Hitching (1978) also criticizes the Russian Interdepartmental Commission’s request to test the dowsing facility while airborne to “distinguish gross underground anomalies [that might be detected by] scientific measuring devices” (p. 119). He considered this a narrow and limited approach for dowsing research. With the Commission’s emphasis on the biophysical, both in methodology and effect, Hitching attributes the physical orientation to Sochevanov. The scientist’s design of the rod, specifically, the use of a certain grade of wire, counting its rotations, noting the variation in revolutions among individuals and the mode of locomotion, was particularly “mechanistic,” and for Hitching “unnecessarily” so. Interestingly, this orientation was also included in European dowsing

examination and research. Sochevanov sought to standardize dowser training and systematize dowser research. Western dowsers would have completely rejected attempts at standardization because of their orientation to the individual rather than the collective.

Additionally, the political and philosophical Marxist orientation of Soviet dowsers influenced and promoted a materialistic explanation as a source for understanding the dowsing phenomenon. Numerous concepts offered by European researchers expressed similar positions. Yet, for all of materialism's measured protocols, there remain unexplained questions of how dowsing can occur effectively from a moving vehicle (as practiced by U.S. dowser Verne Cameron, as well as by the Moscow team). How can it be done from an airplane (Soviet dowsers), and how can sensations over distances be registered? Hitching (1978) theorizes that the proposed explanations of magnetism, or electrical anomalies, or some kind of radiation, . . . may be leading us up a blind alley according to Occam's Razor, it is the right route to take . . . eliminate all the likely possibilities before trying to invent new ones" (p. 120).

The United States dowser community has contributed to the history of dowsing with additional denotations of the phenomenon. Regional distinctions, scientific investigations, and repeated encounters with government agencies—favorable, as well as unfavorable—have contributed to further understanding of the dowsing phenomenon. Expanding dowsing expertise to military personnel and military

applications—Louis Matacia training Marines to dowse for underground tunnels in Vietnam—aiding drought-stricken communities despite local resistance and hostility, such as Verne Cameron’s reviving Lake Elsinore (California), the dowsing phenomenon continues to grow in use around the globe.

### **Dowsing in the United States**

The 20th century witnessed the prominent rise of dowsing in the United States. European colonization introduced dowsing to many parts of the world including the New World, “Africa parts of Asia, South America, Australia, and New Zealand” (Vogt & Gold, 1958). The Harvard folklorists have tracked worldwide migration patterns and cultural resettlement following the path of European colonization. They surmised that dowsing was likely brought to the United States by settlers “from Cornwall and the mining districts of Germany French and Italian immigrants” did the same, [while] Negroes were thought to have acquired the ability “from the white settlers in the Old South” (p. 522). Similarly,

in the 1930’s a Navajo Indian learned how to witch wells from the leading water diviner in the small Mormon community of Ramah, New Mexico. . . . the Omaha Indians in Thurston County, Nebraska, are practicing water witching—but they learned it from the Soil Conservation Service workers who were working in the area during the 1930s. (Vogt & Gold, 1958, p. 522)

Vogt and Golde (1958) indicate there were few records of dowsing in the U.S. prior to the 1800s, although there was some “newspaper mention” after 1775 “in connection with witches and witchcraft” (p. 522). The authors attribute this association with the term dowsing because the

moniker water witching is more commonly used in this country in contrast to “divining” which is more commonly used elsewhere (p. 522).

To support the connection, Vogt and Golde (1958) suggest that the term witching arises from the prevalence of “witch hazel” to construct the rod (p. 522). “The first learned treatise on water witching” was found in an 1821 article of the *American Journal of Science* (Vogt & Golde, 1958, p. 522), “On the Divining Rod, with reference to the use made of it in exploring the springs of water.” Reverend Ralph Emerson, a noted 19th Century essayist, poet and transcendentalist, noted the rod being used in New York and New Hampshire. He admitted to being “totally s[k]eptical of their efficacy, till convinced by my own senses” (p. 522). Emerson’s statement is contradicted by an anonymous author’s article, “The Divining Rod,” in an 1826 issue of the same journal that reported, “an experiment conducted with a diviner of established reputation in Ohio. The author blindfolded the diviner, who “could not then again find a spot he had previously located . . . conclud[ing] that the ‘pretentions of diviners are worthless’” (unknown author, as cited in Vogt and Golde, 1958, p. 523). Reminiscent of the criticism heaped on Evelyn Penrose regarding her experiences, this statement offers another instance of the unreasonable standards expected of dowsers to establish their credibility.

In their study of dowsing in the United States, Vogt and Golde (1958) noted distinctions between European and American dowsing practices. The European approach is “quasi-scientific” in its explanation

and approach to dowsing and is supported by an extensive history of research into the phenomenon including organizations and journals devoted to the subject (p. 526). Dowsing practice in the U. S. appears to bear a more pragmatic perspective that is seemingly unconcerned with why or how the rod works, only that it does so—"I don't know [why it moves], it just does" with a shrug (p. 526). Vogt and Golde found this the typical mindset among U.S. rural dowsers and their customers. Other diviners offered additional explanations.

Rationales range[d] from supernatural interpretations (. . . power derived from Moses) to quasi-scientific interpretations (the idea that the muscles of the diviner are affected by electromagnetic disturbances emanating from underground water supplies). The most frequent explanation by the diviner is in terms of some kind of attraction between stick and water. . . . 'the stick is thirsty for water.' (Vogt & Golde, 1958, p. 526)

Practitioners and researchers on both continents, however, share the belief that geological veins exist as underground sources of water, and are likened to the veins found in the human body. "These 'veins' may vary in magnitude from 'the size of a pencil' to the breadth of 'underground rivers'" (Vogt & Golde, 1958, p. 526). The vein concept continues to be refuted by many geologists, as well as the "domes of water" as described by the renowned dowser Henry Gross. Gross (1895–1979) asserted that domes "come up from deep underground reservoirs and feed water into veins that branch off [to become] the domes" (p. 526). The geological response is that veins and domes are not consistent with geological facts. Nevertheless, U.S. dowsers continue to work with these features,

describing their abilities to redirect their flow when located in difficult settings, such as under the foundation of a house (Bird, 1993, p. 75).

Another distinction already noted is in the denotation of the practice—dowsing, dowsers, and divining in Europe. Among U.S. dowsers, Vogt and Golde (1958) found “over seventy-eight percent reported *water witching* as the most common name. The English term ‘water dowsing’ [was] second in popularity, and used in only 7% of the counties in New England, New York, and Pennsylvania” (p. 524). “Water divining” is the third most popular term at 6% in the Southeast and “switching” is used by “slightly more than one percent of the counties [surveyed]. . . . twelve other names were used by respondents:

‘water smelling’ (. . . Pennsylvania Dutch territory), ‘channel surveying,’ ‘wishing for water,’ ‘water finding,’ ‘finding water with a stick,’ ‘hunting for water,’ ‘finding a stream,’ ‘locating water,’ ‘water-seeking,’ ‘doodle-bugging’ (. . . usually applied to finding oil wells), ‘water prophesying,’ and ‘peach twig toting.’” The scientific sounding names so popular in European literature such as ‘radiesthesia’ apparently are not known or used by the rural American farmer. (Vogt and Gold, 1958, p. 524)

Subsequently, Barrett and Vogt (1969) identified other phenomena: the urban American dowser and the American Society of Dowsers (ASD). Begun in 1961, the ASD identified more than 1,000 members, as compared with 25,000 non-member U.S. rural dowsers (Barrett & Vogt, 1969). Urban dowsers reflect diverse individual perspectives and are distinguished from their rural counterparts. They tend to be older, better educated white-collar workers. By definition, they reside in metropolitan areas—the majority in California (60 percent in San Francisco-Oakland

and Los Angeles-Hollywood) and New York (63.5 percent in New York City or Long Island). Groups are distinguished by their areas of concern.

As urban dwellers, city dowsers do not share the same need to locate water. Among the interests listed by Barrett and Vogt are the following:

(1) the location of underground resources—water, oil, and minerals; (2) the location of underground objects placed there by man . . . ; (3) the location of lost objects . . . ; (4) medical dowsing—detection of disease, determining which organ is infected, discerning cures, determining digestible and indigestible foods, predicting the sex of fetuses; (5) the prediction of future events . . . , and (6) analysis of personal character—determination of honesty and dishonesty. These six functional categories by no means limit the uses to which dowsing is applied, and most urban dowsers believe their art has unlimited potential. (Barrett & Vogt, 1969, pp. 196–197)

During the Viet Nam War, dowsing was utilized by the U.S. Marines “to locate underground tunnels, mines, booby traps, and the Viet Cong” (Barrett and Vogt, p. 197). Marines were taught the use of L-shaped rods in a mock village used for tactical training at the Quantico, Virginia base by Master Dowser and professional land surveyor Louis Matacia. Labeled “Matacia’s wire rudders,” Matacia considered dowsing as a detection aid that could save Marine lives (Bird, 1993, p. 200). Despite the military’s rejection of Matacia’s proposed pilot training project by the military hierarchy due to “‘low probability of making usable interpretations of the rods in an unfamiliar situation,’ and because confirming criteria cannot be established to inform the operator that the method or the rods themselves are functioning properly or accurately” (p. 207), members of engineering units were *unofficially* using the rods “with marked success in mine

detection and tunnel destruction” (Bird, 1993, p. 207). *New York Times* reporter Hanson Baldwin reported from Camp Pendleton, California “that the history of coat-hanger dowsing by the Marines ‘seemed’ to have originated with Louis Matacia, who was not getting solid recognition for his efforts” (p. 207). The reporter commented further that the rods were being used based on their demonstrated success and without the official endorsement of the Marine Corps. “Marine engineers at Pendleton swore by them, even though they knew no more about *how* and *why* they worked than did academics or intelligence experts” (Bird, 1993, p. 208).

In May 1968, Matacia and six professional dowsers trained field and noncommissioned officers to use the rods, overcoming the officers’ lack of belief with assurance and confidence in their abilities. As a result, this led to a vast amount of information and competency was acquired in a short period of time. Officers who were convinced of the efficacy of a military use for dowsing advocated expansion of the training. It is known that the military hierarchy continued to object to the training stating, “the technique was not a ‘measurable science’ or ‘100 percent reliable.’” The question arises: What military device can be considered 100 percent reliable? Florida engineer Hugh McCotter countered, “Rifles jam, shells and bombs fail to explode, communications get ‘fouled up.’ The history of warfare is [often] full of such failures at critical times” (Bird, pp. 212–213). The Corp’s rationale for rejecting the use of dowsing as expressed by the Commanding General referred to “varying degrees of success, but that in

no case was the Corps 'able to determine a scientific basis for the success or failure of the techniques or instruments employed" (p. 213). Bird (1993) concluded that the Marine Corps' reasoning was specious at best. He believed there was an "unstated" position that "there [was] no known counter to the dowsing skill." Dowsing, it seemed was a double-edged sword. A potential "intelligence-gathering" method, dowsing could be employed by either military combatant (p. 214).

Ironically, dowsing is also a threat to military establishments everywhere for if, to cite but one example, an enemy's submarine fleet could be tracked with so simple a technique, what would become of the vast technological edifice of antisubmarine warfare? (Bird, 1993, p. 214)

This statement foreshadows the use and training by the U.S. and Soviet governments in remote viewing—the ability to visualize locations, documents, etc., at extreme distances from the objects under observation (Bird, 1993; Hitching, 1978). The dowsing phenomenon is no stranger to modern day controversy in its struggle for acceptance. The decades-long confrontation between the American Society of Dowsers and the U. S. Geological Survey will be detailed in the following section.

Given the virtually universal use worldwide over many centuries of the practice by skilled master dowsers, the discussion now turns to the reception and acceptance of dowsing in the United States and how master dowsers have developed their reputations and expertise.

## Master Dowzers in the United States

Henry Gross (1895–1979) was probably the most famous of American dowzers, receiving the most publicity and acclaim. His development as a dowser and his feats were detailed by novelist Kenneth Roberts, who penned three books on Gross: *Henry Gross and His Dowsing Rod* (1951); *The Seventh Sense* (1953), a sequel to the former and response to the controversy it engendered, and *Water Unlimited* (1957). Roberts was so fascinated by Gross' abilities that he became not only his chronicler but also his business partner in the search for water. One of Gross' feats was to dowse, from his residence in Maine, a fresh water source for the island of Bermuda Roberts (1953) attributes Gross's expertise to a "seventh sense," an ability that has been attacked for centuries as nonexistent and unprovable. He notes,

major scientists—Sir J.J. Thomson, father of the modern electronic theory, and Sir William Barrett—have urged the world to put this Seventh Sense to glorious work; but minor scientists balk at admitting the existence of matters that can't be dissected in a laboratory. (Roberts, 1953. p. 3)

Gross and Roberts challenge those they consider "minor scientists." This group was composed primarily of geologists and engineers who "contend that the Seventh Sense cannot exist and therefore should not be investigated and put to use" (Roberts, 1953, p. 5). Unlike in other countries, such as Norway, where one can find a fresco of a dowser on the wall of the city hall in Oslo, acknowledging the presence and significance of dowsing, Roberts expresses dismay that "Only in America

do fearful minor scientists and their satellites swear till all's blue that water dowsing is a hoax and a superstition" (p. 10). Roberts believes that the continued existence of wells dug by early American farmers attest to the presence of working dowsers, many years before geologists had acquired their skills. Roberts challenged scientists' insistence that dowsers' work be testable, repeatable, and quantifiable. These requirements had to be satisfied in order to meet their criteria to consider dowsing as credible, let alone scientific. Scientists were unimpressed by stories of Gross' dowsing feats, preferring instead measurable and quantifiable data.

Other scientists, such as Dutch geologist S.W. Tromp, were more broadminded. He developed tests to measure the dowsing effect based on "dowsing zones' . . . regions in which there exist sharp variations in electric or magnetic fields, which can actually be measured by the appropriate electrical or magnetic instrument—in some cases, by an ordinary magnet" (Roberts, 1953, p. 321). Tromp (as cited in Bird, 1993) theorized in *Psychical Physics, A Scientific Analysis of Dowsing, Radiesthesia, and Kindred Divining Phenomena* that a dowser is able to unconsciously sense "these physical variations that . . . are somehow perceived by his unconscious mind and transmitted to the dowsing rod in the form of unconscious muscular contractions" (p. 321). Tromp focused his efforts on measuring these variations, typified by "a jump in skin potential, as measured between certain points of a dowser's body" (p. 321). He developed the procedures for doing so, such as physical

changes that occurred as a dowser walked over a vein of water. Such changes were found to be minute with the strength of only “a few millivolts. . . . extensive precautions [had] to be taken to reduce experimental errors to a point so low that they [would] not hide the effect to be measured” (p. 322).

Adding to the verification of dowsing feats was a group of electronics engineers led by Harris Gallay, who were interested in extra sensory perception. After reading Tromp’s work, the group wanted to validate Tromp’s procedures for identifying the dowsing effect by inviting Henry Gross to participate. The tests were conducted over the course of a weekend in April 1952 in Rocky Pasture, Maine. The scientists brought in the necessary electrical measuring equipment. Due to rain, Gross’ initial demonstrations were moved inside. He used the rod while posing questions, “such as, ‘In which direction is the nearest vein of running water?’ ‘What is the flow in gallons per minute?’ ‘How deep is the top of the vein?’” (Roberts, 1953, p. 319). Holding the rod, Gross turned it until it pointed downward. To determine the flow, Gross called out numbers until the rod tipped down indicating the correct number. During the experiment, other variations were also pursued. One involved a different person holding one end of the rod. Another involved changing to a Y-shaped copper rod. The latter was determined to be “better suited to the electrical measuring techniques” [being used], “insulating the left handgrip, so that the voltmeter could be connected” from the rod to Gross’s left wrist; . . .

“two electrodes were attached to Henry’s skin in various ways” (p. 320). Throughout the tests, results were noted, but not considered statistically significant by the researchers. Once the weather cleared and tests could be conducted outside, results were more remarkable.

A large vein of water in the Kennebunkport golf course was identified and selected for the test. The Gallay group identified a small area, set up its measuring apparatus, and reported the following:

[R]esults [were] far more favorable and decisive than anything we had been led to expect from the results of the indoor ‘distance dowsing’ tests. . . . Henry, using the same metal dowsing rod, was able to develop 100 millivolt deflections as he passed directly over the vein. This action was repeated several times with consistent results. Other persons were tried as controls, duplicating Henry’s physical actions exactly. The maximum deflection observed with non-dowsers was 10 mv.

In other words, the jump of the meter-needle was so violent, so emphatic, that the usual precautions against small experimental errors were wholly unnecessary. (Roberts, 1953, p. 322)

The tests were conclusive and verifiable through repetition using non-dowsers as controls, “of this one measurement: the generation of electrical pulses of 100 and more millivolts between Henry’s left wrist and the metal divining rod when he passed over a vein of water” (Roberts, 1953, p. 323). Subsequently, Roberts reported that a noted physiologist stated that millivolt changes experienced at the level by Gross and other experienced dowsers, “would be indicative of a highly abnormal emotional state, such as might occur in an epileptic convulsion. . . . [Henry’s results] would appear to indicate an extraordinary deviation from the usual, whatever the cause” (Roberts, 1953, p. 324). No convulsions were

experienced, but Roberts concludes, “[S]omething remarkable happens inside the body of a dowser that characterizes the act of dowsing and cannot be duplicated by non-dowsers” (Roberts, 1953, p. 324). He recognized that the test results prompted the research of additional questions. Roberts called upon the scientific community to recognize the existence of dowsing, regardless of how that existence is interpreted. Without similar examinations by scientists, Roberts asserted they are unqualified to make declarations as to the validity of dowsing.

The story of Verne Cameron and Lake Elsinore is one that extends over a 20-year time span, beginning in 1927 with the construction of “the Railroad Canyon Dam across the San Jacinto River which fed a beautiful six mile long Lake Elsinore some twenty miles due south of Riverside [California]” (Bird, 1993, p. 53). Water behind the dam was diverted and sold to the town of Corona; however, “only a small portion of the river’s normal flow reached the lake” (p. 53). After a few months, the lake’s water level began to fall and continued to do so

at a rate of about 4 1/2 feet, or 50 billion gallons a year. In addition, sulfur gas and other effluvia belched up through the fast-evaporating water killing many fish, . . . By the end of 1951, Lake Elsinore, except for a tiny fetid puddle at its western end was bone dry. (Bird, 1993, pp. 53–54)

Over the next two decades, the barrenness of the lake was sometimes alleviated by extensive rain followed by swarms of mosquitoes and gnats, stagnant water, and the smell of rotting algae. The town of Elsinore, hoping that the State of California would restore the lake, wanted to

donate the land to the State as a park; however, their proposal was rejected.

Verne Cameron, an Elsinore resident, was a former contractor and a longtime dowser. He had developed his own dowsing technique and a device called "The Cameron Aurameter," an extension of the T-bar used by contractors and considered very sensitive by other dowsers.

[Its] longer arm . . . was supported in midair by a light coil spring, the other end of which was held in his teeth. The contractor maintained that the depth of an object underground could be gauged by the amount of 'pull' on the spring. . . . Cameron's instrument seems to embody the quality of action of four dowsing devices. Like a Y-shaped rod it will dip earthward. Like an L-shaped rod it will move sideways. Like a wand it will bob up and down. Like a pendulum it will rotate. (Bird, 1993, p. 55)

Based on his dowsing experience, Cameron estimated that a significant amount of water could be found in the earthquake faults that had originally formed the lake. He believed the water to be accessible by drilling. Cameron estimated that only three wells were needed, and that they would "supply 6,000 gallons of pure fresh water per minute, or 8,640,000 gallons per day. He calculated the flow and determined that it was sufficient to fill the lake within six to eight months" (Bird, 1993, p. 54). State geologists and engineers rebuked his claim. Cameron took the offensive and enlisted the assistance of a local newspaperman to form "The Water for Lake Elsinore Committee." As a result of the committee's action, a sum of \$5700 was collected to defray the costs of drilling the well at a site selected by Cameron. The test hole of 658 feet surpassed Cameron's estimation: "when water was brought in, it rose higher than the

surface of the lake when full. . . . [It was estimated] the well could easily produce 2,500 gallons per minute if properly completed” (p. 54).

Further funding for the project was halted when the town decided to purchase the lake and donate it to the State in an effort to force them to restore it and construct a park. Again, the state was not willing to do so. Furthermore, the folly continued and a proposal was drafted by Elsinore city officials “to persuade property owners to approve the laying of a \$2, 700,000 pipeline to Lake Elsinore through which water purchased from the Metropolitan District, a multibillion dollar corporation was to be pumped” (Bird, 1993, p. 56). As with most of the water in southern California, the most likely source was the Colorado River. The city chose the pipeline despite statements from the U.S. Salinity Bureau indicating that the Colorado River was highly saline,

contain[ing] more than a ton of salt for each acre-foot—enough water to cover one acre of land with a foot of water and equal to 325,000 gallons—and had such high corrosive action that it rapidly ate up pipes and other plumbing features. (p. 56)

Bird also notes that Lake Elsinore was not alone in this decision to purchase water that required transport “rather than develop their own resources from underground’ (p. 56). A temporary solution was determined as the lake was filled “[in] 1964 with 30,000 acre-feet of water,” it soon began to evaporate anew (p. 56). Cameron finally convinced two ranchers (“one of whom was an experienced water engineer and well-driller”) by showing them the lake bottom and the spot he believed would produce 3,000 gallons per minute. His contention was

supported by information that a previous dry well drilled at the lake's bottom had struck water at 1,800 feet revealing a lake basin. The ranchers persuaded the local park board to commit \$5,000 to create a test hole of 1,800 feet. This action was also supported by the California State Park System. The test hole revealed underground water was available. With assistance from a local Congressman, the state furnished the \$25,000 necessary to bring up the water. "The well was reamed out to a diameter of 26 inches and cased. When tested, it easily pumped 5,100 gallons per minute" (p. 56).

During the Elsinore water investigation, the objections of engineers and geologists continued. Until the well was dug, they declared it a "waste of money." Once successful, the same naysayers insisted that the supply would be short-lived, "a pocket of trapped water that would pump dry within two or three days, or at most, a week" (Bird, 1993, pp. 56–57).

When refuted by the well's continuation,

\$200,000 was appropriated for two [additional] wells. Drilled to 1,776 feet, the second well tested [at] 5,600 gallons per minute, the limit of the pump's capacity, with only a 50-foot drawdown, a combination practically unheard of in the drilling industry. The third well was as productive as the second. (Bird, 1993, p. 57)

The wells were eventually dedicated and then California Governor Edmund "Pat" Brown congratulated Verne Cameron. The governor, however, was unable to publicly acknowledge Cameron's contribution because of potential political backlash created by the animosity, envy, and embarrassment expressed by the state's geologists.

When Hitching (1978) met Jack Livingston during his research on dowsing, he described him as “a robust, tough, cigar-chomping Canadian sixty-five years old. Formerly a supervisor in charge of organizing heavy earth-moving equipment in construction sites and dam building in the foothills of the Sierras of California where he now lives,” (p. 23). He considered him

one of dowsing’s archetypes: . . . down-to-earth, [a] rural water finder, the fellow who tells you where to site your well and, whoosh, a few hours later up comes the water. He’s like that, and that’s the way it happens. He started practicing the art at the age of seven in Canada, and the last time he wrote me he added this post-script: ‘Well locations now number 743, still going strong.’ (p. 23)

Growing up in Vancouver, BC, Livingston witnessed his Scottish-born father enlist the services of Master dowser Wigglesworth, an English immigrant. Using a forked willow branch, Wigglesworth roamed the Vancouver Island property until the sudden force of the downward pull almost wrenched the branch from his hands. The dowser instructed the senior Livingston that a well dug in that spot will yield more than sufficient amount of water for his household’s needs. Young Jack was absorbed and fascinated by the dowser and asked how dowsing worked. Wigglesworth gave him instructions and suggested he give it a try. Jack was able to get a response over the spot the dowser had designated. Prophetically, the dowser declared, “You’ve got the real touch, son, . . . someday you’ll make a fine water diviner” (Bird, 1993, p. 28).

Wigglesworth was indeed prescient; Livingston achieved success to which hundreds of Californians can agree. He kept a notebook of the

wells he located, including their flow and depth. During a 25-year period, “only about a dozen have failed to come up to expectations or have been substantially at variance with his forecasts” (Hitching, 1978, p. 24).

Livingston’s “most satisfying” case occurred in 1965 when he rescued the town of Pine Grove, in California’s “Mother Lode” region, from its water shortage. Previously, the water officials had hired “an engineer and a geologist, who said there would be a stratum of water-bearing rock at about 150 feet below a nearby hill. So a borehole was sunk through to 157 feet, at which point it struck bedrock and was still dry” (pp. 24–25).

Hearing of the Pine Grove situation, Livingston offered his dowsing services.

Within a couple of hours, he found a spot more or less central in the town’s public park: Livingston predicted that 150 gallons per minute would be found at 130–140 feet and more even further down. Livingston writes, “I knew it was a good one. When you’re on to a lot of water, your rod feels like a big fish is striking; if there isn’t much, the rod will twitch like it was a little minnow” (Hitching, 1978, p. 25). Livingston described the drilling:

[Drilling began] with a crowd of local people round, all watching the drill and getting the drillers to shout out the depth. At one-thirty feet there was still nothing. Then at one-thirty-six feet, we hit. It blew clear over the drill rig, and half the folk got soaking wet and stood there laughing and cheering. They’ve never gone short of water to this day. Last I heard, they drilled to two hundred feet, and were getting nearly three hundred gallons a minute. It was a spectacular well, that one. (Hitching, 1978, p. 25)

Livingston returned to Pine Grove 13 years later during a drought. The community’s water source remained undiminished. At the time, Pine

Grove was one of 250 towns not rationing water. Asked by water officials about the likelihood that the well would continue, Livingston responded with conviction: “*I’ve never known any one of over 1,000 wells I’ve located to go dry yet. . . . watched a lot of ‘em pretty close . . . and they’re showing no signs of diminishing. That’s because I only locate on live water*” (Bird, 1993, p. 30).

Livingston developed his theory of “live water” during his years of experience in the “Mother Lode.” He was introduced to the concept by an elder dowser, Vic Porter—“a well-driller by trade,” whose father and grandfather had also dowsed for the Southern Pacific Railway’s construction of track from the desert to the coast (Bird, p. 30).

Porter . . . first suggested to Jack that there was plenty of water in the *very tops* of hills and mountains. It surged up into them from deep inside the earth to form enormous “domes” from which branched long “veins” in a manner akin to the tentacles extending from an octopus (Bird, 1993, p. 30)

Over the course of his long career, Livingston estimated that he located more than 2,000 wells. He confessed to certain “overpower[ing] loneliness” that comes with the responsibility of being confident in his findings:

It’s not easy to go out on a man’s property and tell him he has to drill maybe 400 feet in solid rock when you know his bill may come to \$10,000. You’re all alone out there with *no one but your conscience and perhaps your superconscious to guide you* [emphasis added]. It takes intestinal fortitude—a lot of guts—to do our thing in these earthquake-twisted mountains. (Bird, 1993, pp. 33–34)

This discussion of the literature of dowsing has been a means of exploring the continuum of its history and practices. Dowsing is a viable method that remains in use today. As noted, research into the phenomenon and theorizing about its origin or source has continued unabated. This aspect of the phenomenon requires a concerted examination.

### **Dowsing Research and Testing Prior to the Twentieth Century**

Historically, dowsing and its practitioners have been subjected to examination in varying attempts to explain away or discredit the phenomenon and its origin. Aymar and Bléton were each subjected to testing that would meet the contemporary criteria of double-blind studies: neither knew the nature of the tests *nor* that they were being tested. Pernet was able to identify hidden metals by their different movements as indicated by his pendulum. At a public demonstration of his abilities, an observer commented that he was engaged in “trickery” due to a “hidden magnet”; he undressed to his under shorts and had his garments inspected to prove there was nothing to be found (Bird, 1993, p. 120). These men and women were successful at their craft. When not successful, the conditions, falsified circumstances, or outright trickery impeded their efforts to respond to a presumed need. Individuals who did not believe or refused to accept the validity of dowsing took measures to undermine the tests and discredit the dowser; when the dowser was successful, they questioned the test’s soundness.

An example of the extent of such testing is Henry Gross, whose abilities were examined with electrical equipment in the mid 20th Century, including electrodes attached to his skin to measure any changes in electrical impulses while dowsing. Over the decades, researchers have developed all manner of measuring devices and systems to analyze the dowser's ability or the phenomenon itself. They include the Baroness de Bertereau, "the earliest female dowser on record and one of the most illustrious of either sex" who developed a specific methodology employing the normal powers of observation and "sixteen scientific instruments," including the forked stick to locate various ores and sources of water (Bird, 1993, p. 93; Hitching, 1978, p. 45). Ritter investigated Thouvenel's theory of "subterranean electrometry," based on the presence of underground electricity and discovered that it is possible to transmit dowsing ability by human touch. Tromp's treatise (as cited in Bird, 1993, p. 142) consisted of 534 pages, "an encyclopedic survey of electromagnetic activity within living organisms" that he considered an "organic field" (Bird, 1993, p. 142).

Notable for the extent of his work chronicling research on dowsing is Carlo Amoretti (as cited in Bird, 1993), who compiled *Rhabdomancy or Animal Electrometry*. The son of a dowser, Amoretti was also conservator of the Ambrosian Library in Milan, Italy, and a natural science journal editor. He identified a variety of dowsing rods, including those of Switzerland and the Soviet Union (as cited in Bird, 1993, p. 120). Upon

hearing of Pennet's abilities and Thouvenel's theory, he recommended Pennet be sent to Father Stella for evaluation.

Father Stella was an Italian researcher who had developed a machine to "electrify objects and even human beings;" Amoretti wanted to know if this machine "could detect anything electrically peculiar about the dowser" (Bird, 1993, p. 121). Stella was curious as to whether the rod might move regardless of its being in contact with Pennet's body. The test included electricity being injected into Pennet's body and him touching wire hoops that held glass rods. Pennet was able to move the rod with his touch,

sometimes raise itself a quarter of a turn and more, and apparently defying the laws of gravity, remain suspended in the air. . . . over a dowsing zone [Pennet experienced] . . . a racing pulse, an excess of body heat, twitching muscles, and dilated pupils as verified on numerous occasions by physicians in attendance. (Bird, 1993, pp. 121–122)

Others who tried were unable to duplicate Pennet's feats, became frustrated, and broke the glass rods in their attempts to do so. These experiments, in support of Thouvenel's work, revived the discussion of dowsing as having a connection to a "natural energy in the body . . . the 'animal magnetism' of Franz Anton Mesmer, and the 'animal electricity' . . . Luigi Galvani had already anticipated. Thouvenel's . . . 'organo-electricity' . . . [was] the focus of . . . dowsing researchers in the nineteenth century" (Bird, 1993, p. 122).

Chemist Michel-Eugene Chevreul's curiosity about the pendulum's movement over different elements and compounds followed the work of

French physician and professor Antoine Gerboin, who was secretly researching the pendulum. Gerboin's studies resulted in the treatise, *Experimental Research on a New Mode of Electrical Action* (1808), a record of 253 experiments with an "exploratory pendulum" (as cited in Bird, 1993, p. 130). Gerboin concluded that for some there was an "expansive quality" that enhanced their pendulum facility, while others experienced a "deterrent' quality"; hence, their dowsing was more susceptible to "the shape or form of objects" (p. 130).

Chevreur's studies of pendulum movement variations over the period of a decade led him to conclude in a letter to Andre-Marie Ampère (the founder of "electrodynamics, now electromagnetism): "The more these effects seemed extraordinary, the more I felt the need of verifying whether they were truly foreign to any muscular movement of my arm as had been affirmed to me in the most positive terms" (as cited in Bird, 1993, p. 130). Observing himself entering a mildly hypnotic state when he fixed his gaze on the pendulum's movement, he concluded there must be "an intimate liaison established between the execution of certain movements and a mental act relating to it, even if the thought is not yet the intent to command the muscular organs" (p. 131).

By incorporating thought as an agent in the pendulum's movements, Chevreul came extremely close to a definition or explanation of *psychokinesis*—the ability to affect material objects without touching them and even to change their physical structure. Chevreul was hesitant

to make this extension of his thinking in order to propose such a futuristic concept. Since that time, numerous 20th Century theoreticians and studies have demonstrated “the power of thought” (Besant, 1901; Jahn & Dunne, 2001; McCoy, 2011; Radin, 1997).

An extended sequence of similar research and researchers following each other’s lead continued. Ritter’s research (1808, as cited in Bird, 1993, pp. 123–128), followed Chevreul’s. Simultaneously, de Brioche (as cited in Bird, 1993, p. 132), of the French civil service, developed a “magnetoscope” that identified magnetic emanations. Baron Karl von Reichenbach (Bird, 1993, p. 132), an Austrian chemist, was also attracted to Ritter’s work. He agreed with Gerboin’s theory that there were individuals who possessed enhanced sensing abilities emanating from substances even in darkness. Experiencing this data affirmed for Ritter the existence of polarized fields. “Plants, animals, and human beings, [seemed to be] surrounded by multihued ‘auras’ of energy depending on the state of their well-being and their age” (Ritter, as cited in Bird, 1993, p. 133). Reichenbach coined the emissions *od* or *odic force* after the Norse god Odin; Ritter’s term was *siderism* (p. 133). Both researchers agreed on the force’s ability to project its affect detectable by individuals with extra sensitivities and by others using a pendulum.

Dutch chemist Johann Karl Bähr (as cited in Bird, 1993) attributed the dowsing force to “dynamic activity,” a subtle energy detectable by sensitives, “akin to animals knowing whether certain foods are edible or

not” (p. 133). Bähr associated the origin of the emanations from matter with Immanuel Kant’s proposal—“not fixed but ‘movable in space’, [according to their] ‘inner values’ [as expressed in the] ‘outer manifestations’ of the pendulum” (Bird, 1993, pp. 133–134). In his treatise, *The Dynamic Circle* (as cited in Bird, 1993), Bähr contended that by using the pendulum even non-sensitives could determine the internal composition of matter, suggesting that his own profession—analytic chemistry, developing during the early to mid 19th century, might be unnecessary (Bird, 1993).

The thesis of Bähr’s classification system for matter emphasized subjectivity as its basis of analysis instead of scientific objectivity. Bähr avers that dowsing is a form of knowing more fundamental than that of the five senses (Bird, 1993, p. 134). This insight portends a tenet that has become the cornerstone, not only of a dowsing ethos, but also of psychic experiences and research. The extensive history of the ganzfeld studies conducted over a 25-year period by researchers Robert Jahn and Brenda Dunne of the Princeton Engineering Anomalies Research (PEAR) project is testament to the reality of information transfer occurring beyond the physical senses (Dunne & Jahn, 2005; Jahn, 2001; Jahn & Dunne, 1986, 1997, 2001, 2005, 2007, 2011; Jahn, Dunne, & Nelson, 1987).

### **The Psi-Dowsing Connection**

Psi, or the paranormal, refers to the unexplained anomalies that tend not to conform to the analytic measurements of traditional science.

These are the awareness of and experiences with the psychic phenomena that have amazed and been studied for millennia, those “damned facts.”

Perhaps the most curious thing is not so much whether the paranormal exists, but why, for most of us, it happens so unpredictably and so seldom. . . . Most good dowsers today say they ought to be able to find anything, anywhere—not just water, but minerals, missing people, information about the past—and that they have all learned to use their talent more or less at will. (Hitching, 1978, p. ix)

As a representative of the paranormal, the history of dowsing is reflected in the extensive range of experiments that have been chronicled here and elsewhere, attempting to detect what moved the rods or the pendulum, whether the dowser exhibited subtle muscular movements, whether subtle energies or other forces were the source of the movement; each is an attempt to explain the unknown. Similar attempts have been made to explain psychic phenomena—the hidden forces of telepathy, psychokinesis, clairvoyance, distant healing, and, more recently, remote viewing—have been extensively sought for decades (Radin, 1997). Scientific analysis applied to these studies calls the results into question. Traditional scientists’ insistence on replicability has been an ongoing issue and has been used to refute attempts to validate the phenomena. Skeptics of psychic phenomena and its research not only assert a lack of validity; they also vehemently question the credibility of the phenomenon. Those who acknowledge its existence question whether dowsing is worthy of scientific exploration. Researcher Dean Radin (1997) has performed meta-analyses of thousands of experiments of *psi*, as it is known. He

declares that, contrary to common belief, thousands of studies have been replicated and have verified the existence of psychic phenomena.

The shared aspect among the studies is that they measure the same feature of psi—the ability to perceive objects or information from a distance employing abilities other than the five senses (Radin, 1997). Even astrophysicist skeptic Carl Sagan changed his stance, stating that the wealth of studies warranted more serious consideration of psi by the scientific community (Radin, 1997). Perception at a distance; obtaining information from non-ordinary sources is also the essence of the practice of dowsing. Dowsing a location at a distance using only a map or a hand-drawn sketch illustrates the application of this technique.

As noted, dowsing has undergone extensive testing and research. The following section offers an update of more recent research of the dowsing phenomenon.

### **Twentieth and Twenty-First Century Research**

Declarations discrediting dowsing and double blind studies designed to either establish its credibility or its lack thereof continued. An instance of the latter is the test designed by Armand Viré in 1913 at the request of the 2<sup>nd</sup> Congress on Experimental Psychology utilizing his knowledge of Parisian underground caverns. Maps outlining their location had not been published, were unknown, and certainly unknown to any dowser. As someone who thought dowsing “wholly cockeyed and unjustifiable” (Bird, 1993, p. 11), Viré’s intent was to resolve the dowsing

dispute once and for all. Viré did not reveal to the Congress' representative, a geographer, the nature of the test, only that he had summoned interested dowzers to a specific gate the following morning.

The test area was covered by an extensive lawn, split by macadamized roads which revealed no trace of excavations ranging from 1.25 to 4 meters in height lying below it at depths between 16 to 20 meters. . . . [The dowser a] retired gendarme, . . . marked sixteen points on the ground. . . . he told us that he sensed a solid mass within the confines of the outlined figures and voids outside them. My map immediately confirmed the correctness of his data. He had found columns put in place by the quarry workers to obviate cave-ins. . . . All the dowzers also correctly maintained that the depths of the underground voids were in the 16 to 20 meter range. (Viré, 1948, as cited in Bird, 1993, pp. 11–12)

Additional tests by a professional dowser revealed a cavern unknown to Viré, as well as identifying when water flowed and was halted in underground water pipes. Viré was forthright in acknowledging the force of the evidence challenging his assumptions: "The dowsing ability was real and that there was just cause to take dowzers seriously and study the possibilities and the limitations of a phenomenon which they had so clearly revealed to us" (Viré, as cited in Bird, 1993, p. 13). Other notable French scientists shared Viré's opinion, highlighted by Nobel Laureate Charles Richet's declaration: "We must accept dowsing as fact. It is useless to work up experiments merely to prove its existence. It exists. What is needed is its development" (Viré, as cited in Bird, 1993, p. 14).

A notable contrast to Viré's position is the work of Harvard anthropologists Hyman and Vogt, *Water Witching U.S.A.* (1979), in which they declare, "water witching is not an empirically reliable technique for

locating shallow underground water, but rather a form of magical divination” (p. 221). Based on their application of scientific criteria, they conclude, “Therefore, dowsing is a pseudo-science where the ultimate cause [of the rod moving] is psychological rather than physical” (Beck, 1981, pp. 282–284).

Despite such a critique, the 20th Century is noted for the diffusion of dowsing throughout Europe by such noted dowzers as Bailey, Beck, Elliot, Thompson, Leftwich, and Lewis, whose work expanded with the British Empire to India and Canada earning official appointments for Pogson and Penrose, Use of dowsing extended to the Soviet Union with applications for military encampments and detecting archaeological sites among other uses. Russian dowzers of note were Vasiliev, Kevkhishvili, Simonov, Sochevanov, Bogomolov, Matveyev, Bondarev, Bakirov, Ogil'vy, Alexandrovich, and Pluzhnikov (Bird, 1993).

Twentieth and 21st century dowzers continue to expand applications of the phenomenon, conducting and publishing their own research, as well as submitting to traditional scientific examination. In some respects, nothing has changed; researchers still challenge results that substantiate dowsing; geologists and other scientists maintain this is not a scientific method for locating underground streams. Similar to earlier challenges aired in newspapers, these discussions continue as critiques and counter-arguments in academic journals as well as in online websites. On the other hand, there are the beliefs and acknowledged experiences of

psychic phenomena in the culture. Within the scientific community, unexplainable phenomena have received some acknowledgment. Radin (1997) describes the shift as the stage transition from outright skepticism to “reluctantly conced[ing] that the idea is possible but not very interesting and the acclaimed effects are extremely weak” (p. 1).

The application of dowsing is shrouded in mystery; government agencies, law enforcement entities, and corporations which utilize dowsing do so secretly, enlisting the dowser’s commitment not to maintain their anonymity. When dowsing use was made known, an inevitable controversy ensued as evidenced by the USGS saga.

This striking historical debate occurred between the U.S. Geological Survey (USGS) and the American Society of Dowsers during the 1960s and 70s (Bird, 1993). These interactions were extensions of a disagreement that began in the earlier part of the century in response to inquiries about the use of dowsing to locate underground water. The USGS published Water Supply Paper, No. 416, *The Divining Rod: A History of Water Witching* (1916/2013). According to Bird (1993), the document discredited dowsing as a water locator, “label[ing] dowsing a ‘curious superstition’ that was ‘practically useless” (p. 41). Despite the USGS position, dowsing remained an inexpensive option that was utilized, as evidenced by the USGS later reprints of the pamphlet in response to continuing inquiries about the use of dowsing. Consistent in its stance, the brochure stated that despite the volume of material purporting to affirm

dowsing as a water locator, “as far as scientists are concerned, [water witching] is wholly discredited” (p. 41). This response aroused the ire of American Society of Dowsers’ secretary Raymond Willey, who challenged the statement. USGS Director Pecora’s response was a letter that referenced the 1916 publication. Responding, Willey submitted a 24-page report explaining “the ‘why’ and ‘how’ of dowsing,” requesting that the USGS reconsider its position. Receiving no response from Pecora, Willey demanded that since the USGS statements on the validity of dowsing were “completely unsubstantiated and inadequate,” they should “*be withdrawn*” (p. 43). Pecora refused any further interaction, offering a final statement reaffirming USGS as engaged in earth science in conjunction with hydrologists worldwide. He refers to USGS’ examination in the past and concluded,

Some years ago, our Survey scientists concluded that dowsing is not the best method for determining where water is, or is not, located in an unexplored area. Their reports, like other technical writings, are permanent parts of the scientific record. We have seen no evidence in recent years to invalidate their conclusions. (as cited in Bird, 1993, p. 44)

Pecora’s choice of words emphasizes his and the profession’s view of dowsing. Hydrologists are skilled technicians, earth scientists who consider dowsing as performed by “laymen [*sic*] who lack such capability” (Bird, 1993, p. 44). Rather than explore or reexamine the issue, the USGS maintained their position. Pecora did, however, remove the brochure from circulation “until it could be rewritten in a ‘more objective’ style” (Bird, 1993, p. 44), a statement that suggests there may have been

some acknowledgment of the agency's lack of objectivity. Still, the Bureau continually encountered questions about the validity of dowsing. Its own staff in various regions inquired about the availability of the brochure that explained the agency's position. More interesting and upsetting for bureau officials was the knowledge that Bureau of Land Management and National Park Service employees *had* employed the services of "water witches" (Bird, p. 44). Recognizing the need by their fellow federal agencies, the brochure was circulated to employees with few revisions. No agreement could be reached as to whether or to what extent a complete revision should be attempted.

Akin to the old saw of a bad penny, dowsing for water sources was thrust into prominence with a *Reader's Digest* 1976 article, "The Forked Stick Phenomenon" (Bird, 1993, p. 45). Enter Jay Lehr, president of the water drillers association (NWWA) that demanded that the USGS communicate with the magazine about "promoting [such] a dubious water-seeking technique" (Bird, 1993, p. 45). Certainly, water drillers were challenged by dowsers' less expensive method, which if widely adopted, could affect their income. Finally, in 1977, the USGS produced a new brochure, "Water Dowsing" (p. 45). Note the political acumen in the name change and shift in emphasis from *witching* to *dowsing*. Willey remained dissatisfied, charging the then-current USGS secretary McKelvey with not acting in good faith. He contended that dowsers had much to offer in terms of water and mineral location in the energy crisis of that time.

Resisting this challenge, McKelvey insisted the new document was “objective, noncritical and accurate,” (Bird, 1993, p. 45).

Having read this document, I can attest to the fact that there is an attempt at objectivity, given the presumed bias. Dowsing is defined respectfully, providing the facts and including map dowsing, its use in finding lost items and suspected criminals. The history of dowsing is chronicled including its dispersal across Europe and to the U.S. At issue is the “scientific acceptance” of dowsing based on purported claims that water can “*only*” be found at the site indicated by the rod or pendulum (U.S. Department of the Interior, Geological Survey, 2013). The USGS contradicts this, declaring, “No single technique suffices to locate favorable water well sites” (p. 4). Rather, water is easily located given natural indicators, such as the condition of the soil and rocks in an area. The brochure acknowledges that dowsers do locate water, but it questions the potability (its suitability for consumption) and quantity (sufficient depth and duration) of those locations. Citing extensive publications on water dowsing, the publication concludes, “the expense of further tests of water dowsing is not justified” (p. 4). The conclusion by the USGS is made without, seemingly, conducting any investigations itself. Hence, although the statement may be based on additional research on dowsing, it does not indicate that any actual testing occurred. The USGS’s declaration that no further testing was warranted seems vaguely reminiscent of other such claims that all that needs to be known on a certain subject is known, e.g.,

Lord Kelvin who declared at the end of the 19th Century that there was “nothing new” to be discovered in physics, only “more and more precise measurement” (Rosenblum and Kuttner, 2006, p. 39).

A more recent academic conversation has focused on the Schuenen experiments, conducted over two years in Munich, Germany by Betz, Kulzer, König, Tritschler, and Wagner (1996). From 500 dowzers who were evaluated, 43 of the more successful were chosen for the study; 843 experiments were conducted over the two-year period, 1987–1988.

The tests were set in a barn to limit environmental influences and to assist dowzers’ accuracy. Dowzers were involved in the tests development, which were conducted in double-blind fashion (Both dowzers and monitors were shielded from position changes for each trial). To avoid criticism of being hostile to dowsing, the research design permitted the dowser his or her choice of dowsing tool, and stopped a trial if the person complained of a loss of concentration. As a precaution against fraud or cheating, the site was investigated by a magician to look for attempts at deception and to have an observer present for each dowser’s trial. The test for dowzers was to walk a 10m course and identify the location of pipes with flowing water on the ground floor. Positioning of the pipes was accomplished by random computer selection (Betz, 1995, p. 160; Enright, 1995, p. 362).

The study concluded that despite the failure of the majority of individual dowzers to accurately determine pipe positions, a small number

(three-sixths of the 43 tested, from the original group of 500) of dowzers performed at a level above what could be expected by chance. This was considered to demonstrate “the existence of the investigated dowsing phenomenon” (Betz, 1995b, p. 162). Despite the acknowledged accommodations made to dowzers and the mechanisms instituted to establish scientific validity, neurobiologist J.T. Enright challenged the study’s conclusions, the lack of reproducibility, and its data analysis. Enright (1995) criticized the “statistical procedure[s of the] Final Report as special, unconventional, and customized” (p. 364). Enright chose to conduct his own analysis of the data. Based on his analysis, Enright concluded that the data does not support “the dowsing hypothesis” (p. 365). He asserts that had the researchers utilized standard statistical methodology, they would have been unable to state the same conclusion. Similarly, he questions the statistical significance attributed to the more successful dowzers’ scores. Enright indicates that the researchers’ attributions are dependent on the chosen method of analysis, and that this decision was made *following*—not prior to—the data collection. Rather, the data analysis is referenced as “exploratory” (p. 365), a critical violation of a scientific tenet. Enright identifies issues related to the claim of statistical significance for the more accurate dowzers. While the “best” individuals were accurate to within 1m (14 of 26 positions) and the “second best” within 0.5m (11 of 26), Enright notes that these same dowzers were less than successful in other tests of their abilities. Equally

significant, success could vary from one individual to another. Hence, reproducibility of an individual dowser's success did not occur.

Enright's (1995) exchange with Betz harkens back to the verbal salvos between the USGS and the ASD. Enright refers to this historical connection citing the 1916 USGS pamphlet noting the 500 studies of dowsing, which may have contributed to their conclusion that no further studies of the phenomenon need be conducted. Enright puts forth a similar conclusion decades later following this extensive \$250,000 Schuenen study.

Unlike prior dowsing controversies, Enright responds to false statements he alleges Betz made regarding a relationship between them. Enright states that Betz, et al., extended their claims for the Schuenen study by publishing them in an alternative publication. Betz claims that Enright retracted his criticism of the study following electronic messages between them. Enright, however, offers a different account, stating he sent an electronic mail to Betz asking for additional data in July (1995); receiving no response he wrote again in August (1995) and again, received reply.

Extensive studies of dowsing have been conducted by the German company, Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), focusing on water dowsing. Their experiments, conducted in some of the world's more arid areas, attest to the accuracy and facility of expert dowsers. Researcher Hans-Dieter Betz (1995b) states,

It was possible to locate a large number of relatively small underground aquifers in thinly populated areas and to drill wells at the sites where water is needed: the yields were low but sufficient for hand-pump operation throughout the year. *Finding or locating a sufficient number of relatively small fracture zones using conventional techniques would have required a far greater work input* [emphasis added]. (Betz, 1995b, p. 159)

This declaration includes a wide variety of sites with different topologies throughout the world—Sweden’s karst water channels, as well as in the Congo and Gotland, Sri Lanka, wells on Verde Island, drilling points in the Sinai and sites for deep drilling in Namibia, the “Philippines, the Dominican Republic, . . . Niger, Yemen, . . . Kenya, [and] Egypt . . .” (Betz, 1995a, p. 4). Betz notes that the GTZ results are in concert with those of “a Swedish geological institution and universities in Munich” (Betz, 1995b, p. 159). Rather than placing dowzers in competition with geologists, in these instances, the individuals and their skills have been utilized collaboratively. Unlike their professional counterparts that question the validity of dowsing, GTZ utilizes expert dowzers despite the uncertainty and inability of professional geologists to explain the phenomenon and how it functions.

Having utilized and studied the phenomenon, GTZ established criteria for incorporating dowsing to enhance the accuracy in locating drilling sites. Schroter and other expert dowzers were tested individually for accuracy and consistency; “experiments were designed in a ‘fool-proof’ manner and even the most critical skeptics could not detect flaws in the arrangement,” (Betz, 1995b, p. 162). Their results significantly enhanced the drilling effectiveness (Betz, 1995b). Betz cited recent experiments that

entailed the verification of drilling sites by a geologist/dowser, or two dowsers and a geologist's measurements. GTZ experimented using two of these individuals to identify a site for drilling separately, with no knowledge of the other's measurements. Their comparison showed them to be almost identical; their accuracy confirmed them as drilling sites. Utilizing this process, the sites produced a greater yield. Subsequent to these experiments, this dual identification and confirmation yielded consistently successful results, so much so that the pairing became standard procedure by GTZ (Betz, 1995b, p.165).

Betz (1995b) acknowledges the confusion and disagreement about dowsing that has persisted for generations, and endeavors to apply the most appropriate scientific techniques to clarify and establish its credibility as a water-prospecting methodology. One aspect of understanding the phenomenon was to test dowser receptivity. Experiments to establish whether dowsers possessed "location-dependent reactions" indicated "very high statistically . . . certainty that such reactions exist; they defy any clarification by traditional classical means and, as a consequence, speak in favor of the existence of the long debated dowsing phenomenon" (p. 160).

The Munich–Schuenen experiment was of double-blind design. A barn was chosen as site of the first: on the ground floor, movable pipes were installed; above them, test individuals walked the preset 10m course while dowsing the locations of the pipes below them. Pipe locations were

changed for each individual using a random number generator; each tester repeated the course a minimum of ten times. Forty-three dowzers were tested in 900 separate tests as part of a series of 107 tests. Individual success rates were low and insignificant, due to the small size of the objects they were asked to identify. As noted, the tests were of no practical significance; when the tests were more relevant, dowzers' results improved markedly,

three times higher, . . . twice as high as what could be expected from pure chance expectation. *In its entirety, the obtained results could only be produced by a chance with a probability of 1:1000; as a consequence, the data obviously supports the existence of the investigated dowsing phenomenon* [emphasis added]. (Betz, 1995b, pp. 161–162)

This study is extremely valuable for its comprehensiveness and attention to detail, more so than any previous study. It is distinguished by its focus—to establish the credibility of dowsing by emphasizing the “existence” of the phenomenon, not its underlying “cause” (p. 165).

Betz (1995b) recommends directions for future studies, incorporating the “earth sciences and physiology” (p. 165), which GTZ has initiated. GTZ policy asserts the definite advantages and applications of dowsing in arid regions of the world. The corporation’s water projects yielded 80% success rates, “which according to responsible experts, could not be reached by means of classical methods” (Betz, 1995a, p. 4). As have their predecessors, GTZ stresses the importance of determining the mechanism by which dowsing functions. Once determined, the researcher proposes that the dowsing function can be replicated by

“technical methods” (Betz, 1995b, p. 165). Interestingly, the company’s ultimate goal is to be able to replace the dowser with a “detector” instrument, simulating the dowsing function (Betz, 1995a, p. 4). Is the goal of mechanization simply cost-saving, eliminating the human element?

A contrasting experiment is that of McCarney, Fisher, Spink, Flint, and van Haselen (2002) of the Royal London Homeopathic Hospital. This double-blind study asked if homeopaths, also experienced dowsers, could detect a specific homeopathic medicine by dowsing. Not only double-blind, the study was also a “randomized . . . placebo-controlled trial” (p. 189). The homeopathic remedy selected was a 12c potency of *Bryonia*, “because it is ‘ultramolecular.’ . . . a dilution of  $10^{-24}$ , so it [was deemed] unlikely to contain any molecule of the starting material” (p. 189). The dowser–homeopaths were sent sets of bottles containing either *Bryonia* or a placebo. They were to identify the bottle containing the *Bryonia*, but *only* by dowsing. Responding to dowsers’ concern that they might not perform well in an experimental setting, the sets were mailed to participants who could perform the tests at their leisure. They were given a specific question to pose to “each pair of bottles, ‘which bottle in the two bottle set contains *Bryonia* in 12c potency?’ “While this question allowed the participant to venture a guess, a secondary question asked their confidence level on the accuracy of their choice. Despite the high confidence level by participants (63.5%), the number of correct responses

ranged from 34.6% to 61.5%, 48.1% overall (McCarney, et al., 2002, Results, para. 2).

What the study does not address is whether or not the results are greater than could be expected by chance. In meta-analyses, Radin (1997) examined study data that was deemed unsuccessful, but when considered within a range of similar studies, the results were remarkably different. Are the results indeed as “wholly negative” (McCarney, et al., p. 189) as the researcher’s state? What is the meaning of this description; what were the researchers’ criteria for success or expectations that seem not to have been met? Was too much expected of these results? Was there a set standard or percentage to be met? The analysis does not address these issues.

Researchers acknowledged the results might have been affected by an experimental situation. Indeed, “high confidence rate was slightly more associated within an incorrect response” (McCarney, et al., p. 191). This finding supports Metcalfe and Wiebe’s (1987) discussion of their studies of insight involving intuition by students in the process of solving algebra problems. They found that participants’ performance exceeded their stated expectations of success. Also notable is the accuracy of “normative” estimates versus the participants’ predictions of their performance. It seems likely that dowsers’ desire to perform well or their overestimation of their abilities were significant factors in the results. Master Dowzers stated repeatedly that dowsing fails when there is no

specific need. An experiment designed to test accuracy *only* does not meet the need criteria.

Retired Stanford University physicist William Tiller (1997)

emphasizes the importance of mental clarity, based on his research with subtle energies:

It is extremely important to try to remove any mental bias during a measurement because it is relatively easy to let voluntary muscle control slip in if we are looking for a preconceived result. Conversely, if we approach a measurement with a detached mental state, we can obtain clear and unambiguous readings. (Tiller, 1997, p. 162)

The McCarney, et al. (2002) research was an experimental design; the decisions made had no impact on client treatment as none was involved. In terms of dowsing criteria that the effort be put forth to fulfill a specific need, did the goal of the experiment satisfy this criterion? Given this requirement of the dowsing practice, individual dowsing expertise may have been a critical factor. Researchers also noted the small sample size (n = 6), while commenting: “the absence of proof of effect does not mean that there [are] no effects” (p. 191).

Ervin Laszlo (2007) describes a contemporary remote-dowsing study by Jeffrey Keen, engineer and Dowsing Research Group member of the British Society of Dowzers. Keen sought to demonstrate that dowzers are able to obtain information projected over extended distances, specifically, to consciously create “lines, figures, and shapes . . . [to] affect the mind and body of distant persons” uninformed of their creation (p. 55). Conducted over a ten-year period, dowzers were able to identify exact

shapes and their positions. Position accuracy was not affected by distance: whether the experimenter stood on the ground, in an underground cave, flew in a plane, or was inside an electro-magnetically shielded Faraday cage. Time did not seem to be a factor either; the fields were created faster than measurements could be taken, even over large distances. “The fields remained present and stable at all times after their creation. In one case they endured for more than three years. But they could be canceled if the person who created them wanted it” (Laszlo, 2004, p. 56).

Keen’s conclusion is that the experiment is an illustration of “dowsable fields,” part of the *Information Field* that pervades the universe” (Laszlo, 2007, p. 56). He asserts there is a brain field interaction in which the dowsed objects are perceived as “holograms” (p. 56). Keen maintains that these perceptions exemplify “nonlocal interaction[s] between the brain and the field” (p. 56).

Keen does not indicate whether dowsers were responding to a specific need. If this was not the case, how can their success be explained? Perhaps the dowsers’ consciousness and expertise was of a higher state enabling their success, and similarly with Schroter, preceded by Aymar, Bléton, Pennet, Gross, Willey and the many other master dowsers. In addition to the mental clarity suggested by Tiller above, an earlier study of brain patterns demonstrates the high level of functioning exhibited by these individuals.

Psychiatrist and neurologist Edith Jurka (1983) measured the “Brain Patterns Characteristic of Dowzers” at the 1982 American Society of Dowzers conference. The measuring device was the “mind mirror” developed by British scientist, Dr. C. Maxwell Cade and electronics engineer Geoffrey Blundell. Cade was curious as to the exact functioning of the brain in terms of different levels of consciousness. Cade’s mind mirror

consis[ted] of two electroencephalographs boxed together in one instrument; one for the left hemisphere and one for the right. Each . . . perform[ed] instant brain frequency analysis of 14 different frequency ranges, from 0.75 Hz to 38 Hz, with most of the ranges below 12.5 Hz, . . . the area of greatest interest. (Jurka, 1983, p.7)

Cade measured the brain patterns of 3000 healers, psychics, intuitives, yogis, meditators of short and long duration that comprised *The Awakened Mind—Biofeedback and the Development of Higher States of Awareness* (1979) with Nona Coxhead (as cited in Jurka, 1983, p. 8). Based on the research, Dr. Cade determined there was a 5<sup>th</sup> State of consciousness that incorporated aspects of beta, theta, and alpha states.

Jurka’s (1983) measurements of seven expert dowzers showed a similar 5th State pattern. An unusual feature of the dowser readings was that the heightened state was present in “normal conversation . . . [with] little change when they started dowsing or creating mental imagery. Most of the time their beta and delta voltages were so high that they went beyond the capacity of the instrument to measure” (p. 9). In fact, these dowzers not only maintained the 5th State pattern, they also sustained

delta frequencies normally associated with yogis.

The heightened state of awareness of these master dowsers offers some indication as to what distinguishes them and contributes to their success. Functioning at the consciousness level of yogis, whose intention is to unite with the All, master dowsers seem to have achieved a similar state of awareness.

Expanding the scientific paradigm has been intimated or advocated by James (1909), Barrett and Besterman (1926), Jahn and Dunne (2001), and Radin (1997) for more than a century. Besterman (1926) stated his belief “that the dowser is really able to discover hidden things of all kinds by means other than normal” (p. 113). Roberts’ (1953) experiments and observations of Henry Gross and other dowsers prompted him to entreat the scientific community to assume the existence of the dowsing phenomenon as a working hypothesis. Radin (1997) states that psi phenomena and research hint towards an expansion of the parameters of science, a broader, more inclusive framework. Jahn and Dunne (2001) have extended their research to modeling the mind–matter, conscious and unconscious interactions. This thesis is continued in a discussion of efforts that advance this essential synthesis.

### **Mindfulness and Education**

This inquiry has sought to discover—from the experiences and expertise of master dowsers—some implications for mind expansion and mind enhancing practices for students, particularly those who heretofore

have accepted limiting views of themselves, as well as of their ability to learn. Master dowsers have developed their intuition and disciplined their minds through the practice of dowsing. The question can be posed: Can this enhanced mental functioning and these abilities be taught and put into practice by students?

Having worked with students as a tutor or writing coach at ages and academic levels ranging from elementary grades to college, I am aware of the influence of personal attitudes, experiences, and beliefs on one's ability to learn. The high school dropout rate continues to increase—7,000 students every school day, 1.2 million per year; it is now acknowledged that these figures have been misreported for some time (Alliance for Excellent Education, 2013). More than half of these are students of color. “The graduation rate among students of color is as much as twenty-five percentage points below their white peers” (Alliance for Excellent Education, 2010). Another study noted that of students attending, their ability to express themselves and preparedness for the workforce are not as proficient as might be expected. “[A] recent Washington Post article citing research that only 31% of college students are now able to read and extrapolate from a complex book. . . . [W]hat might be the state of reading in another 20 years?” (Rogers, 2007, p. 26).

A report of the National Endowment for the Arts addresses the decrease in a particular form of reading, a decrease it considers a national crisis:

From 1982–2002, literary reading declined among whites, African Americans, and Hispanic Americans most strongly dropping by 10%. By age, the three youngest groups saw the steepest decline. The rate of decline for the youngest adults, 18–24, was 55% greater than for the total adult population. (Naisbitt, 2007, p. 24)

The form of reading that has increased is the proliferation of the graphic novel. College students have accounted for a good part of this increase because of their surreptitious reading of these abbreviated versions rather than the assigned, longer, original texts (Naisbitt, 2007).

The extensive presence and use of technology is having a deleterious effect on students' ability to learn, even at elite universities. On college campuses and in classrooms across the country, multi-tasking—engaging in multiple media simultaneously—is pervasive. The 2010 PBS Frontline documentary, *Digital Nation*, offered an assessment of the society's involvement with technology. The producers begin at the Massachusetts Institute of Technology (MIT) speaking to “digital natives,” students whose entire lives have been filled with technology. A student named Alex, speaking for his cohort:

confess[ed] to having increasingly limited attention spans that make it difficult for them to read books or learn in conventional ways. *'Honestly, I can't sit somewhere for two hours straight and focus on anything,'* [emphasis added]. . . . Maybe it's some technology dependence I've developed over the course of the years, but at this point I don't think I can go back to just focusing on one thing. (Dretzin and Rushkoff, 2010)

Professors expressed the frustration of conducting class while students were online. While students insist they are able to manage multiple tasks, MIT clinical psychologist Sherry Turkle insists students “have done

themselves a disservice by drinking the Kool-Aid and believing that a multitasking leaning environment will serve their best purposes. . . . some things are not amenable to being thought about in conjunction with 15 other things” (Dretzin and Rushkoff, 2010).

This opinion is also held by Stanford professor Clifford Nass and substantiated by his research on the subject. He states that our brains are not equipped to do many things at the same time. We may be able to manage two things simultaneously, but no more. Testing multi-taskers, he discovered that despite, their beliefs about themselves, they are not able to multi-task as well as they think they can. He states, “They're terrible at keeping information in their heads nicely and neatly organized; and they're terrible at switching from one task to another” (Dretzin and Rushkoff, 2010). More disconcerting is that multitasking is increasing in younger children affecting their ability to reason analytically. Yet, all persist in believing they are successful at being able to handle more and more tasks.

The workplace has come to require multitasking. Answers to electronic mail are expected within a certain amount of time. This requires employees to be on alert and prepared to stop other tasks and address the email. Professor Nass notes the ill effects on thinking processes of multitasking: the result is an inability to ignore distractions or what is irrelevant. “They get distracted constantly”; they have problems “switching from one task to another” (Dretzin and Rushkoff, 2010). The problem is

also being detected in students' writing. Rather than a sustained writing period, student writing reflects being broken into paragraphs and loss of the sense of flow. Switching from writing a paper, to going on Facebook, to checking email, to e-chatting results in disjointed writing. Nass emphasizes that switching tasks takes time. He calls this the "task switch cost"—the time during which the brain stops doing one task and prepares to begin another (Dretzin and Rushkoff, 2010).

Another brain-related factor Professor Nass offers is that the brain is designed to function on interrelationships. Switching between non-related tasks forces the brain to strive to make connections where there may be none. Nass notes that long-term memory is being affected by this penchant for switching. Contrary to students' insistence that they do not have the time to do one thing at a time, Nass asserts, "that turns out to be false. That is today, they would actually be quicker if they did one thing, then the next thing, then the next. It may not be as fun, but they'd be more efficient" (Dretzin & Rushkoff, 2010).

The increased use of social media by younger and younger students portends an even shorter attention span. Rather than reading books, they are texting, chatting, and updating their Facebook page. This level of constant stimulation "provokes excitement — a dopamine squirt — that researchers say can be addictive. In its absence, people feel bored" (Richtel, 2010, para. 9). In his *New York Times* article, "Hooked on Gadgets, and Paying a Price," Matt Richtel reports that the effect of this

level of activity stirs “a primitive impulse to respond to immediate opportunities and threats. . . . And scientists are discovering that even after the multitasking ends, fractured thinking and lack of focus persist. In other words, this is also your brain *off* computers” (Richtel, 2010, para. 12).

In the same article, brain scientist Nora Volkow (as cited in Richtel, 2010), director of the National Institute of Drug Abuse, asserts, “The technology is rewiring our brains. . . . compar[ing] the lure of digital stimulation less to that of drugs and alcohol than to food and sex, which are essential but counterproductive in excess” (para. 10). Still, the addictive aspects of technology seem overwhelming. The demands placed on the brain by multitasking are beyond what it has evolved to do. Adam Gazzaley, a neuroscientist at the University of California, San Francisco stresses, “We know already there are consequences” (Richtel, 2010, para. 15). Gazzaley’s statement refers to the threefold information consumption increase between 1960 and 2008. In addition, there is a “constant shifting of attention between email and other programs, “nearly 37 times an hour, new research shows” (Richtel, 2010, para. 13). Where brain development was once considered completed during childhood, it is now known that it continues to develop, as evidenced by ongoing learning.

Given the extent and pervasiveness of technological stimulation, a balancing effort seems essential. Activities and practices that teach the ability to focus internally and to slow the mind are being shown to

compensate for these excesses. Applications of mindfulness are increasing in popularity and efficacy, offering a countervailing practice to the chaos of daily life. Mindfulness Based Stress Reduction was developed in 1970 by Jon Kabat-Zinn, Saki Santorrelli, and others at the University of Massachusetts Medical Center. Following exposure on the Bill Moyers series in 1993, mindfulness-based studies have been replicated throughout the United States and internationally (MBSR, 2000–2015).

Counseling psychologist Daniel Rechtschaffen has founded the Mindful Education Institute and the organization Mindful Children, a vehicle for collaboration with schools and organizations. The organization leads trainings and implements mindfulness-based curriculum (Rechtschaffen, 2010). He cites the effectiveness of mindfulness training in K–12 education:

Research shows that mindfulness decreases stress, attention deficit issues, depression, anxiety, and hostility in children, while benefiting their health, well-being, social relations, and academic performance. Children can easily learn these techniques, and when learned young, they become lifelong tools. (Rechtschaffen, 2010)

I participated in a mindfulness workshop for teachers: teachers' awareness of their own emotions, self-acceptance, consciousness of the present moment, etc. (Rechtschaffen, personal communication, September, 2010). A key lesson of mindfulness is that of most importance are the words we say to ourselves. Mindfulness invites the individual to assume a different relationship to her or himself. With mindfulness, we

learn to be with ourselves, something that the hectic activity of society inhibits. The hectic pace encourages an attitude of “It’s okay,” rather than “This shouldn’t be.” Students of mindfulness were advised to “allow the practice to pull you in” (Personal communication, September, 2010).

Mindfulness training is also the focus of the Hawn Foundation through the MindUp program (Hawn, 2011–2014). It was developed by actress and parent Goldie Hawn to assist children in their ability to handle their emotions, learn self-reflexivity, and practice “mindful breathing.” The curriculum focuses on fostering social and emotional learning skills.

The Mindfulness in Education Teacher Training is a five-day training for teachers to become mindfulness educators—to develop their mindfulness practice, to train other teachers, and to advocate for mindful schools (<https://www.eomega.org/workshops/mindfulness-in-education-teacher-training-0#-workshop-description-block>). Another effort, the Mind Body Awareness Project, focuses on developing “mind, body and life skills for at-risk youth” ([www.mbaproject.org](http://www.mbaproject.org)). “As a non-profit organization, we have developed a unique mental training program consisting of mindfulness meditation and emotional intelligence exercises designed to strengthen youth’s minds, relieve their toxic stress, and build their ability to make better decisions” (“Education resources: K–12, 2000–2015).

Another organization, which operates from a global perspective, Mindfulness Without Borders, works cross culturally with the emphasis on each moment as an opportunity “for peace and sustainable change”

(Education resources: K–12, 2000–2015). This organization seeks to initiate dialogues from which individuals may become aware of and develop the inner strength to manage the chaos in their lives, and to foster leadership skills among youth, educators, and professionals to address their life challenges.

These instances of attention being paid to achieving a sense of calm, clearing the mind and emotions, creating a state of openness and inner awareness, are all directed to improving and enhancing one's relationship to her/himself, and to one's environment. Dowsing is a similar mindful practice, requiring a quiet, focused mind. Mindfulness can facilitate achieving the quiet mind necessary for dowsing. With dowsing, the powers of the mind are enhanced and expanded, tapping into previously unknown (re)sources. I envision dowsing as a vehicle for demonstrating to students that they are capable of more than they know. Master dowsers acknowledge that continued practice can improve intuition and decision-making abilities. Acquisition of these skills has the potential to increase students' confidence in ways that can manifest in untold areas. Such learning may also release preconceptions regarding their ability to learn, their assumptions of themselves as poor learners, and their potentialities. Dowsing has much to offer towards the expansion of mindfulness practices.

## Synthesis

Dowsing is a way to get in touch with your intuitive side.  
I like to think of it as a mother's intuition with a read-out device.  
(Walt Woods, personal communication, n.d.)

Lawrence LeShan (1974) has studied the similarities and interconnections between the world of *the medium, the mystic, and the physicist*. He cites Bertrand Russell's disbelief in the mystic worldview, yet Russell acknowledged a characteristic mystics share that "There is a better way of gaining information than through the senses" (LeShan, 1974, p. 43). Russell's ability to incorporate a perspective unlike his own is akin to the stance of psychologist and American Society for Psychical Research (ASPR) founder William James, who, like Russell was extremely curious about anomalous phenomena, those unexplainable by conventional means. Because there was no explanation, he believed it essential that an explanation be sought. In 1882, James joined other prominent scientists and philosophers—Marie and Pierre Curie, British physicist Sir Oliver Lodge were among them—to establish the Society for Psychical Research (SPR) in London "to investigate that large body of debatable phenomena. . . . without prejudice or prepossession of any kind and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems" (Mayer, 2007, p. 73). As noted, James was instrumental in founding the United States counterpart of the British Society in 1885. These intellectuals allowed themselves to be guided by their desire to understand, and to know, irrespective of the

criticism of colleagues. Completely aware that the acceptance of SPR's findings was dependent on the credibility of its members, James and his peers risked reputations by their SPR participation. James criticized the scientific community's unwillingness to consider investigating psychic phenomena as a worthy endeavor: "But I believe there is no source of deception in the investigation of nature which can compare with a fixed belief that certain kinds of phenomenon are impossible" (James, as cited in McDermott, 1967, p. 787). He assumes this open-minded stance *despite* being personally unconvinced of the existence of psychic phenomena.

James's axiology, as a self-proclaimed "genuine inquirer," expressed as honest skepticism, yet reflects his willingness to entertain the possibility of expanded awareness and knowledge from unexpected sources (James, 1947, p. 794). In fact, he asserts that the repeated occurrence of all varieties of psychic reports—despite science's efforts to discredit and discount such experiences—speaks to some inexplicable phenomena that conventional science considers impossible, unlikely, and beyond the bounds of reason and proof. He asserts that the resurgence of encounters and theories about such phenomena, "coming up afresh after each time orthodox criticism has buried it, and each time seeming solidier and harder to abolish, you may be sure that there is truth in it" (James, as cited in McDermott, 1967, p. 789). Because of his questioning mind, James was open to the mystical approach to reality and intuitive

ways of knowing. The perpetuation of dowsing, without regard to the many assaults on its validity, certainly qualifies as such a phenomenon (Laszlo, 2007).

As Newtonian science defined the reality of its world, so quantum physics has redefined that world to one of multiple possibilities and probabilities. Quantum theory developed from unanswered questions of the Newtonian world. Similarly, parapsychology, as the name suggests, has developed alongside psychology to address “the damned facts: the facts that do not fit in” (Charles Fort, as quoted in LeShan, 1974, p. 5)—those unexplained anomalies (Jahn & Dunne, 1987; Radin, 2006). Despite these *facts* seeming to occur beyond the tenets of science, science accommodates their existence. It purports to address the unexplainable, the exceptional: “But if we have learned one thing from science, it is that the atypical case, the unusual incident, is the one that—if looked at seriously—teaches us about all the others” (LeShan, 1974, p. 5). What parapsychology and psi phenomena have to teach us have been ignored, except by a few relatively few stalwart and defiant researchers.

Accessing such information requires an expansion of our conceptual and mental capacities, moving beyond the Cartesian duality of the either–or mentality to one of both–and, a paradigm shift that incorporates multiple possibilities and levels of thinking as being valid (Max-Neef, 2005; Montuori, 2005; Nicolescu, 2002; Tiller, 1997). Bachelard (1940/1968) proposes that the necessary expansion requires a

willingness to say *No* to previous experience in order to open to experiences and information that challenge those experiences and to overstep one's own principles. [As such,] "*The Philosophy of No* is the only *open-ended* philosophy" (p. 7). Yet how open-ended can it be when the philosophy continues to dismiss subjective experience as a factor (Jahn & Dunne, 1997, 2009, 2011)? Likewise, Gebser (1985) presents evidence of the transition to a new consciousness based on past and continuing mutations. This *aperspective consciousness* is developing even as our current age is declining. It reflects our expansion into the fourth dimension of time and heralds the coming of the *new*:

The *aperspective consciousness* structure is a consciousness of the whole, an integral consciousness encompassing all time and embracing man's distant past and his approaching future as a living present. The new spiritual attitude can take root only through an insightful process of intensive awareness. The attitude must emerge from its present concealment and latency and become effective, and thereby prepare the transparency of the world and man in which spirituality can manifest itself. (p. 6)

The Cartesian mindset based on Newtonian physics is well entrenched, an ordered world of cause and effect, with elements reduced to their simplest component, and the belief that everything can be explained once reduced to its essence. By contrast, the quantum world replaces this simplified version of reality for a more complex one in which light can be both particle and wave depending upon how each is perceived or observed (Peat, 2002; Rosenblum & Kuttner, 2006). The observer is intertwined with her observation; the connectedness identified on the microscopic level is also found on the macroscopic level, moving

awareness beyond perceptions of multiplicity and the illusion of separateness to an underlying wholeness and unity (Bateson, 1979; Bohm, 1980; Laszlo, 2007; Tiller, 1997). The adage, *as above, so below; as within, so without* is coming into conscious realization.

To explain the “damned facts” requires an expanded conceptual model of human abilities and capacities of what humans can know or what can be known. Paranormal phenomena, psychic research, and psychic phenomena offer experiences that knowledge and information can be obtained from sources other than the conventional five senses. An awareness of this potential begins with acknowledging the responses to concepts, such as intuition, the hunch, the gut feeling, or the “I’ve got it”—the “Eureka” moment. All reflect different aspects of the same experience or aspect of reality—the subjective and intuitive. This aspect of our nature and our experience of reality has been relegated to the outer reaches of consciousness with the Cartesian subject–object split and the segmentation of the different aspects of knowledge into their respective disciplines. Prior to this division, Boyle, Hooke, and Newton were among the scientists, also practicing hermeticists, who retained lifelong interests in the metaphysical dimensions of physical phenomena.

It has been argued that it was only their need to insulate scientific inquiry from the prevailing theological dogma that engendered progressively more objective interpretation of this ‘scientific method,’ . . . which in the hands of their successors has led to the exclusion of virtually all subjective material. (Jahn & Dunne, 1997, p. 203)

This separation, while responsible for incredible scientific advancement and technological accomplishment, has also defined the subjective aspect of duality as beyond the scope of science, relegating the study of the psyche to the discipline of psychology, and the spiritual to the religious domain. These divisions and exclusive boundaries have solidified into multiple dualities—subject–object, either–or, cause–effect, positive–negative, the enduring black–white perspective—which have become entrenched in our psyches, the culture, the society, and the Western worldview: the scientific paradigm.

A common attitude toward the subjective is to deem it non-rational because of its subtlety, or difficulties in testing and replicating—hence, unverifiable. What is becoming more credible and acceptable is the recognition that rather than non-rational or subjectively insignificant, dowsing and other psychic phenomena represent forms of knowing that extend beyond duality to encompass the interaction of the subjective *with* the objective, the rational *and* the nonrational. Social and transpersonal psychologist Rosemarie Anderson (1999) offers a definitive statement:

The act of knowing is both objective and subjective, not only what we see but how we come to understand it. We are a part of what we know, intimately embraced in the physical, psychological, and spiritual senses, as well as in our objective and subjective realities. Following upon quantum physics and its clear signals about the connected nature of interpretation and knowledge, the knower and the known are inseparable in science, too. (Anderson, 1999, p. 1)

Anderson's view is not hers alone; it can be found in other disciplines. As early as 1979, Irving Oyle, M.D. (*The New American Medicine Show*),

asserted the disturbing effect of the scientific model on medical care and the importance of bringing body and mind together to enhance the body's innate healing capacity. Re-establishing

the connection between ourselves and our experience—our bodies, our minds, and our environment . . . produce[s] healing: a return to a state of health and wholeness . . . the reconnection between ourselves and our experience, the observer and that which is observed. (Oyle, 1979, p. xix)

This awareness has contributed greatly to the proliferation and utilization of holistic health practices and alternative therapies, initially among the general population, then slowly and begrudgingly by the medical profession.

Similarly, Jahn and Dunne, during their thirty years of consciousness anomalies research at the PEAR laboratory, have assembled vast amounts of data—more than 50,000 experiments indicating the Cartesian subject–object dualism is no longer feasible. This substantial dataset has influenced them to advocate for the reintegration of “the long-estranged siblings of science and spirit, of analysis and aesthetics, of intellect and intuition, and of many other subjective and objective aspects of human experience [that] can be productively reunited” (Jahn & Dunne, 2007, pp. 195–196). Their research documents the interaction and intertwining of human consciousness with the physical, over distances, apart from time. Their (Jahn & Dunne, 2001) Modular Model of Mind/Matter Manifestations (M<sup>5</sup>) illustrates the mind–matter reality: “an alternate [route] is indicated wherein unconscious mind and

intangible physical mechanisms are invoked to achieve anomalous acquisition of mental information about, or anomalous mental influence upon, otherwise inaccessible material processes” (p. 443). The M<sup>5</sup> model offers a theoretical and functional framework for interpreting the dowsing phenomenon as it incorporates “the capacity of consciousness to affect both subjective and objective elements of information [in] a ‘[p]hysics of [c]onsciousness’” (Jahn & Dunne, 1997, p. 206)

In the physical sciences, physicists Rosenblum and Kuttner (2006) address physics’ encounter with consciousness, and by extension, with human subjectivity. This is the *Quantum Enigma*, which they believe physicists prefer to deny or simply ignore. The authors suspect that acknowledging consciousness would expose the discipline to charges of being “pseudo-scientific nonsense,” as well as to the “unphysical” (p. 3). Yet Rosenblum and Kuttner (2006) do acknowledge that

the existence of quantum phenomena expands the scale of what is conceived and thus increases the *subjective* likelihood of paraaphenomena. . . . The very unlikelihood of paraphenomena within present physical theory means that its confirmation, no matter how weak an effect, would force a radical change in our worldview. (p. 197)

Movement toward this sea change strongly suggests the paradigm defining reality is already shifting. Object and subject are no longer distinct; they are conjoined. Oyle (1979) noted, “We tend to filter out and ignore sensory information which seems unreasonable and unscientific. But the basic beliefs, opinions, and ‘scientific facts’ of our society are changing with mind-boggling speed—and so is our reality” (p. xvi).

Among these developments is the noetic—Greek for “intuitive knowing” (Harman, 1998). “Noetic” science is a Greek concept revealing the intertwining of mind and matter, the objective, material world of science and the subjective, intuitive experience:

A noetic emphasis in the human sciences. . .is the second stage of a two stage process. The first stage, . . . that knowledge of the objective sense-perceived world should not be based on religious or traditional authority, nor the guarded property of an elite priesthood, but should be empirically based and publicly verifiable, open and free to all. The goal of the second stage, just begun, is creation of a similar body of knowledge, empirically based and publicly validated, about the realm of subjective experience. (Harman, 1998)

Science has functioned as the most established, legitimate, verifiable, and authoritative forms of knowledge against which all others are compared. Noetic science seeks to unite the objective with the subjective, the inner world of experience that tends to be rationally dismissed. Inner experience is holistic, inclusive, focusing more on values and “understanding than prediction and more with joining than control” (Harman, 1998). The noetic emphasis reflects cultural shifts and an expansion of consciousness that encompasses faith in healing in various forms—prayer over distances, employing alternative therapies—stemming from a perspective of spirituality as well as altered states of consciousness.

David Lorimer (2002) reviews Wallace’s exploration into science’s *Taboo of Subjectivity* (2000), emphasizing its “epistemic authority” that “resist[s] a noetic revolution that puts consciousness and subjectivity back

into science” (2002, p. 89). Inclusion of the subjective experience “as the complement to third-person research” (p. 89) meshes with noetics’ utilization of third-person, as well as first- and second-person perspectives to merge the inner and outer worlds of knowledge.

What about the possibility of subtle energies of the imperceptible “vacuum” that physicist William Tiller (1997, p. 303) describes as the source of this movement? What about the possible interaction of intuitive abilities with invisible, unknown energies? If, indeed, the mind is engaged, could not this utilization be intentionally designed to assist others?

Lawrence LeShan (1974) has delved into the psychological aspects of science’s rejection of parapsychological research and its supporting data. He asks “why?” and explores various psychological underpinnings for this resistance. He notes W. F. Prince’s examination of psychic research critiques and his discussion of “The Enchanted Boundary” crossed by rational, trained individuals when they encounter the paranormal. Their responses are to “behave in irrational ways. They attack and criticize parapsychology in ways that they would never dream of using in their own fields of competence” (Prince, as cited in LeShan, 1974, p. 204).

Certainly at issue is that mainstream science is unwilling to release any of its power or authority fearing loss of control of what is and is not science. More profound, however, is the effect of the question of scientific authority on the scientific psyche. LeShan (1974) suggests Festinger’s

(1962) concept of *cognitive dissonance* is a factor to consider as it addresses how individuals handle conflict situations. Dissonance is created when what is familiar and established is challenged, “an inharmonious, inconsistent, discrepant relation between two things” (LeShan, 1974, p. 208). The natural response to cognitive dissonance is to reduce the tension of the dissonance; the stronger the tension, the more acute the desire for its release. Festinger (1962) equates the emotion with the intensity of the desire to satisfy hunger.

LeShan applies the concept to the scientific rejection of the paranormal:

Here we see an approach in which the conflict between perceptual and cognitive expectancies on the one hand and the perception of psi phenomena on the other is seen as creating, in itself, a drive state to get rid of itself. Certainly psi phenomena provide a major discord with usual and accepted ways of being-in-the-world. The techniques by which an individual removes the dissonance, perhaps can usefully be conceived of in terms of the psychoanalytic concepts of “*rationalization*,” “*defensive denial*,” “*lacunae of memory*,” [emphasis added] “*resistance*,” etc. (LeShan, 1974, p. 209)

Given the extreme emotions this dispute arouses, efforts to maintain the established order rather than to slip into emotional chaos is understandable. Tyrell (1938) attributes the difficulty of the acceptance of the paranormal to its distinguishing features that set it apart from the established worldview. The paranormal represents being drawn into a nether world and away from the known. “Thinking and scientific people . . . fear that the dissonant facts, if admitted, will disrupt the scheme of the known and the familiar” (p. 117, as cited in LeShan, 1974, p. 205).

It seems the scientific community is being hoisted on its own petard, so to speak. Reliance on the physical and rational has obstructed the willingness on the part of many to consider other possibilities. Jung commented on society's "irresistible tendency to account for everything on physical grounds" (as cited in LeShan, 1974, p. 206). With so much invested in the physical, structured universe, alternate views or challenges threaten that worldview to its core. To respond with derisive attacks seems justified.

Poincaré has pointed out that modern man uses the concepts of cause-and-effect and of determinism in the same way as ancient man used the Gods: to bring a sense of order to the universe. (LeShan, 1974, p. 214)

Whether an exercise of power, a resistance to change, an exercise in groupthink or circumventing challenges to the accepted paradigm, scientific orthodoxy remains well entrenched. And yet, anomalies exist; the paranormal is experienced, and parapsychologists persevere.

Based on the foregoing, an exploration into the world and worldview of master dowsers seems fitting. They appear to move between two worlds, the ephemeral and the practical, the seen and the unseen. For some master dowsers, dowsing can be explained; for others, no explanation is needed. All that matters is that *it works* and can be trusted to produce results. Not only do these dowsers benefit from remuneration, they express a spiritual growth that makes an immeasurable contribution to their lives. Their comments, experiences,

and research, as well as. descriptions of their practices of dowsing  
comprise this study.

## CHAPTER 3: METHODOLOGY

This inquiry seeks to examine the work of master dowzers—how they do what they do and come to know what they know. I anticipate that the insights gleaned may be utilized in teaching others—teachers as well as students—to dowse. A similar praxis is mindfulness, an inner attentive practice becoming more prevalent in schools to notable effect. Each practice nurtures inner awareness and focuses on the present moment. Mindfulness participants report feeling calmer, and less likely to anger; they also exhibit more compassion and consideration of others (Brown, 2007).

Dowsing cultivates the intuitive faculties, the “gut” reaction we experience and tend to ignore or that gets “schooled” out of us. My hypothesis is that learning to dowse may enhance students’ perceptions of themselves and their abilities, as well as perhaps challenging teachers’ assumptions or perceptions of students and their abilities. What potential might be unleashed if individuals became aware that they know more than they know, or that their minds are more capable than they have thought or been told? Still, Jung called attention to the “shadow” or “ego-inflation,” a potential pitfall accompanying the enhancement of the ego, which might express as arrogance that attends a newfound ability (as cited in Canter, 2011). There is little doubt that we are influenced by our subjectivity and our culturally-conditioned “filters” with their extensive histories of influence. Getting beyond these filters may pose as great a challenge as the opening

created by their diminution or removal (Jahn and Dunne, 2011, p. 294). Additionally, Jean Gebser (1985) comments on the “destructive effect . . . of hypersubjectivation—the overemphasis of the Ego [which]—leads to the limits of Ego-capacity where the ego, reverting to its psychic conditionality rather than mastering the psyche, is itself ruled and condemned by it” (p. 154). He declares, “All remedies proposed to combat this danger turn out to be unsuitable” (p. 154). Jung has stated that individuals “lack the necessary humor,” or the tendency to be self-critical when needed. In terms of dowsing, ego-inflation would likely result in obtaining answers that could not be trusted. Perhaps this explains the necessity of the dowsing tool being attuned to the individual and why the preliminary permission (“Can I-May I-Should I?) may not always be granted. Permission to dowse is not automatic, as will be shown subsequently. Issues of the ego, attachment to an outcome, and other issues affecting accurate dowsing are addressed in a prescribed etiquette:

Dowsing Etiquette: Draw a cloak of sacredness around you when you dowse. Calm your mind before you seek the answer. Focus on being clear, centered and neutral. Ask for protection and guidance. Always ask permission: Can I? May I? Should I? Am I ready? . . . and always heed the answer. Respect the privacy of others, honor their space and enter only by invitation. Dowse with positive intent, from the heart. Dowsing for need creates successful results. Dowse for things for which you can’t easily get answers any other way; avoid frivolous questions. Trust your dowsing the first time; heed your answer. Respect your limits; stop when you are tired. Stay grounded; clear and balance yourself, and drink water. Remember to thank your dowsing system when you finish. Remain humble. (Dowsers West Coast, 2010–2014)

## Research Orientation

A naturalistic perspective was selected for its congruence with the topic, the research design, and my personal orientation. As an alternative paradigm, it represents a broader conception of qualitative research. As noted by Lincoln and Guba (1985) and Heron (1981), the naturalistic perspective supports delving into a research question in search of a deeper understanding that assumes “intelligent self-direction” for researcher and participants with agreed-upon intentions, as well as employing a process stemming from “shared values” (Lincoln & Guba, 1985, pp. 30, 31). Its axioms endorse “multiple, constructed, holistic realities, the interactivity and inseparability of knower and known, idiographic hypotheses, the absence of cause and effect relationships, and acknowledging that research is “value[s]-bound” (Lincoln & Guba, 1985, p. 37). In naturalistic inquiry, data collection and analysis influence one another, the two occurring simultaneously, including the participants.

Based on these characteristics and the preceding discussion of dowsing—belonging to an expanded consciousness, one open to intuitive insights, body signals and indicators, a sense of connectedness that extends beyond the normal senses—a naturalistic methodology seems fitting. Both naturalistic inquiry and dowsing represent different kinds of knowing and being—an “expanded epistemology,” as well as ontology (Lincoln & Guba, 1985, p. 31). Lincoln and Guba cite Heron, who emphasizes this expansion as crucial in research involving humans and

necessary in the postpositivist paradigm. Heron's perspective underscores the *process* of an inquiry that employs interdependent knowledge that is propositional (the product of scientific research), yet practical, as well as experiential (p. 31). Dowsing exhibits these propositional qualities. Master dowsers are oriented to the practical issue—responding to a need. Dowsing is nothing if not experiential; this inquiry stems from their practices and experiences. Master dowsers have incorporated research into their practices, as they continue to evolve and explore different techniques and tools for use in dowsing. They are also involved in standard scientific research, as will be shown in presentation of the brain wave study of dowsers.

The naturalistic paradigm inquiry represents a shift from the single reality, objectivist, and cause-and-effect perspective of the traditional positivist paradigm. It extends the use of qualitative methodology, because its open-ended approach incorporates the tacit knowledge of intuition, emotion, and the researcher, as well as the respondents' subjectivity (Erlandson, Harris, Skipper, & Allen, 1993). It extends the boundaries of science beyond the reductionist either–or thinking to the inclusiveness of both–and, the nonduality that encompasses interconnectedness. In a similar vein, action research as exemplified in participative and cooperative relationships further extends qualitative research. Emphasizing “research *with*, rather than *on* practitioners, who in many instances become co-researchers themselves,. . . it bypasses the

traditional separation between research and application” (Reason & Bradbury, 2006, p. xxv). Master dowsers, as active participants, have been fully engaged in this inquiry—checking on its progress, proofing and editing their transcripts, providing additional material, as well as indicating their interest in their fellow participants’ comments.

This shift from the traditional research model is also consistent with that occurring in the social sciences. Inconsistencies within traditional research—its underlying assumptions, “causality, generalization, objectivity, bias,” etc.,—have been questioned (Erlandson et al., 1993, p. xii). Kuhn (1970) ascribed attributes to a paradigm that prescribes a worldview: “the rules, the direction, and the criteria by which ‘normal science’ is carried out” (Erlandson, et al, 1993, p. 7). Further, Kuhn (1970) noted that despite the formal framework, anomalies within the structure inevitably occur. Persistent anomalies contribute to a “paradigm crisis . . . that better explains the anomalies and enables a new phase of normal science to be initiated” (Erlandson, et al., 1993, p. 7). Decades of challenges to the authenticity of dowsing represent such an anomaly and an example of such a crisis. Additionally, Reason and Bradbury (2006) stress that the Western paradigm, “may be in revolutionary transition [as it] has been part of intellectual currency for quite a while” (Reason & Bradbury, 2006, p. 4).

Lincoln and Guba (1985) present the progression from the positivist to the post-positivist paradigm, distinguished by the transition to

incorporating anomalies previously neglected, acknowledging rather than evading human subjectivity for researchers *and* the objects of research. These shifting paradigms challenge positivist assumptions, are more inclusive, acknowledge subjectivity and its influence on the researcher as well as those researched; and consequently, recognize the interaction between the researcher and the subject. Other forms of knowing as well as challenges to the prevailing assumptions tend to be thought “heresy” (p. 9). Having heretical tendencies myself prompted by a long-standing questioning of the impartiality of the observer, and of the fallacy of objectivity in research, I find Lincoln and Guba’s progression to the post-positivist paradigm a rational one, which reflects their own philosophical progression from earlier versions of qualitative theory. Similarly, I previously struggled with accepting a theoretical orthodoxy that intuitively seemed flawed. Discovering the shifting paradigm was a welcome relief and confirmation of my thinking.

No better example of heresy can be offered than the extensive database of research compiled by Jahn and Dunne of the Princeton Engineering Anomalies Research (PEAR) Institute. Their 30-plus year legacy of experimentation and exploration into reality and human consciousness via anomalies observed during human–machine interactions is at the forefront of contributions to paradigmatic shifting. Their experiments substantiated a redefinition of consciousness as the exchange of information between humans and the environment, the

interaction of the two constituting the reality we experience and that responds in kind.

An assortment of experiments in human/machine interaction . . . have demonstrated the ability of volunteers to affect the performance of various random physical systems in accordance with their pre-stated intentions . . . along with the results of remote perception studies that have provided evidence that individuals are capable of acquiring information about geographical locations remote in distance and time without resort to the usual sensory inputs. (Jahn & Dunne, 2011, p. xiii)

From these studies, the researchers propose a model of consciousness that encompasses its interactions with the environment in complementarity. Employing science, as the “appli[cation] to any process of comprehension of any topic or form of experience” and “the capacity of consciousness to affect both subjective and objective elements of information,” Jahn and Dunne (1997) have developed a “physics of [c]onsciousness” expressed in the “Modular Model of Mind/Matter Manifestations (M5)” (p. 208).

Naturalistic research approaches also present a heretical framework, reflecting the progression and extension beyond the positivist research paradigm, based on an objective reality and definitive conclusions that can be verified and replicated. The naturalistic incorporates multiple realities rather than a single one. The naturalist approach also reflects the broadened and changing research paradigm that affords more acceptance and credibility to the qualitative. Positivist and naturalist research are contrasted in several important respects: the former allows only surface or superficial meanings, based on presumed

objective conclusions; the latter searches for deeper, subtler meaning that may be inferential. The positivist seeks to predict; the naturalist seeks to understand. "Where positivism is deterministic and bent on certainty, the new [naturalistic, postpositive] paradigm is probabilistic and speculative" (Lincoln & Guba, 1985, p. 30).

In a similar vein, three decades of PEAR studies challenge the "prevailing scientific paradigm" with deeper and broader explorations into consciousness and its interpenetration into reality. Their studies of "consciousness-related anomalies" have revealed parallels within quantum mechanics. Based on their work, Jahn and Dunne (2011) contend that presumed physical events, such as the "wave/particle duality" might better be regarded as impositions by the experiencing consciousness, rather than as intrinsic characteristics of the physical events, *per se*" (p. 264). One such example is the conceptualization of consciousness as the wave-like eigen-function and its environment as complementary to the quantum mechanical wave function (Jahn & Dunne, 2011, p. 265).

A naturalistic inquiry incorporates the multiple perspectives that seem necessary for this research effort. It assumes an interaction between the research participants and the researcher, collaborative rather than hierarchical. Moreover, the proposed researcher–participant interaction offers a more active form of engagement based on our mutual agreement. This approach is akin to Heron's (1981) action research and

its assumptions. Mutual inquirer–participant interactions have already been noted. Modeling Heron, the intentions of the researcher and the participants will be clarified, such that the perspective of each is stated and addressed. Akin to Lincoln and Guba, Heron speaks to an “extended epistemology . . . involv[ing] a subtle, developing interdependence between propositional knowledge, practical knowledge, and experiential knowledge” (Heron, as cited in Lincoln & Guba, 1985, p. 31) that stems from a shared mutuality. Additionally, Braud and Anderson (1998) suggest “epistemological extensions” of standard research methods they consider essential in order to be able to examine the transpersonal (p. xv). In a similar manner, physicists Rosenblum and Kuttner (2006) acknowledge the need to go beyond the traditional disciplines to study consciousness, *and* that the physical world cannot be separated from the subjective.

Philosopher and epistemologist Gaston Bachelard’s (1968) perspective is *The Philosophy of No: A Philosophy of the New Scientific Mind*. Bachelard’s *No* is inclusive, not exclusive. He addresses what is lacking in the philosophy of science, such as recognition of the subjective as well as objective conditions, how their combined results might be generalized, and how a dialectic that examined contradictions might yield “new principles” (p. 5). He asserts “every correct objective experience must always entail the correction of a subjective error” (p. 8). As errors are not easily removed, Bachelard advises “the scientific mind should aim

at total subjective reform,” since a “conversion” is necessary for “real progress in scientific thought” (p. 8). He notes the influence of “deeply embedded” assumptions, “truths of the past” that need to be “unearthed,” since they impede “the path [to] understanding” or contribute to assessing “that path to be straight when, in reality, it has bifurcations and crossroads and indeterminacies” (p. xi). Most importantly, *The Philosophy of No* emphasizes the importance of experience—say[ing] no to the old in order to accept the new, but not a no of “rejection.” Rather, the no is “conciliatory,” encompassing “all experience and all thought” and opening “all the shades of meaning of contemporary [scientific] philosophy (1968, pp. 9, 13).

Gebser (1985) sought to understand the human experience of reality, specifically, “the unfoldment of consciousness,” which he elucidated in *The Ever-Present Origin*. He proposes that human consciousness developed in terms of four mutations that represented the evolution of consciousness in five stages: Archaic, Magical, Mythical, Mental, and Integral; each being subsumed, yet “interconnected” into the subsequent stage. Each represents a completely different experience of reality. Gebser’s thesis is that humans are experiencing another structural transition in consciousness, the Integral, which will incorporate previous stages and transition human experience beyond the customary three dimensions. This transition is “the nascence of a new world and a new consciousness . . . based not [on] ideas or speculations but on insights

into mankind's mutations from its primordial beginnings up to the present" (Gebser, 1985, p. 1). The fourth dimension being incorporated "into previously spatial conceptions" is time, which is "form[ing] the initial basis for manifesting the 'new'" (p. 2). The new consciousness represents an "aperspectival' age, as evidenced by shifts of conceptions in "modern physics, but also by developments in the visual arts and literature" (p. 2). Gebser's thinking foreshadows Jahn and Dunne's (2011) conclusions based on the PEAR experiments.

Gebser's (1985) "consciousness of the whole" encompasses the human past, present, and future. The "integral consciousness" requires a "new spiritual attitude [that] can take root only through an insightful process of intensive awareness" (p. 6). Because of their efforts, Jahn and Dunne's postulates of individuals' interactions with the environment and the mutual exchange of information reflect the new consciousness Gebser proposes. PEAR researchers often described the intuitive insights and sense of knowing they experienced. Similarly, the two-way flow of information with Source exemplifies the spiritual attitude of an Integral consciousness.

This inquiry is supported by the stated axioms of the naturalistic paradigm: an ontology of multiple, holistic perspectives and realities; an epistemology in which the knower and the subject known are interactive; an axiology that is congruent with the research paradigm, employing methodologies that contribute to the intention facilitating the study (Lincoln

& Guba, 1985, pp. 37–38). Although the naturalistic approach has guided the initial stages and implementation of this inquiry, the participative and cooperative components of action research have come to the fore as the study progressed.

### **Melding Naturalistic and Participative Approaches**

My experience of the research process, my engagement with the participants, and theirs with the process—appreciation of the nature of the inquiry, offering any assistance needed, referral to other master dowzers, comments, corrections, and providing additional materials—prompted inclusion and merging of the naturalistic with the participative and cooperative tenets of action research. Similarities between action research and dowsing are striking. Each functions in response to a need. Action research can focus on an individual practitioner’s reflections, as well as on broader issues affecting “the lives of people in organizations and communities” (Reason & Bradbury, 2006, p. xxii). Dowzers and master dowzers (MDs) also engage in reflections on their practice as will be revealed in their responses. Several MDs stated that they teach their clients to dowse, giving them the experience of feeling the response of the rods (the usual tool) in identifying the drill site. Doing so, they contribute to an understanding and increased awareness of dowsing. Action research establishes “collaborative relationships” and “communicative spaces” where dialogue can occur; dowser conferences represent similar forums. In terms of this inquiry, master dowser engagement has been

crucial to its completion, from the interview–conversation, to reviewing and correcting transcripts, and in providing additional material, such as the replication of the Dowser Brainwave Study (Stillman, 1983).

Action research (Heron, 1981) utilizes different ways of knowing, reflected in the wide range of studies and efforts to reach and serve wider audiences. Dowzers represent a community of practice that continues a lineage of centuries, now addressing contemporary concerns, such as lost items, noxious energies, health concerns, and earth energies, as well as the traditional search for water, oil, and missing persons. Action research utilizes different ways of knowing, as evidenced by the range of its applications and efforts to extend its approaches to ever more potential constituents. Both action research and dowsing are “value oriented,” desiring to assist humans, individually and in the communities in which they are engaged (Heron, 1981, p. xxii). As indicated, my interest is in the expansion of the practice of dowsing to education. Action research is “a living emergent process [that] changes and develops as those engaged deepen their understanding of the issues” (p. xxiii). This inquiry asks and offers the opportunity for master dowzers to reflect on their practice, influences, and development.

Most important is the participatory worldview action researchers seek to promulgate. Reason and Bradbury (2006) assert that if nothing else, “[A]ction research is participative research, and all participative research must be action research” (p. 2). This declaration stems from the

primary purpose of action research . . . to produce practical knowledge that is useful to people in their everyday lives. . . . working towards practical outcomes, and also about creating new forms of understanding, since action reflection and understanding is blind, just as theory without action is meaningless. (Reason & Bradbury, p. 1)

I suggest that dowsers represent action researchers in their efforts to explore and expand applications for dowsing. A community of practitioners, dowsers and master dowsers' scope of work has expanded in recent decades. Master Dowser Feather Anderson observed that West Coast Dowsing Conference topics and presentations have broadened in scope since he began attending in the 1980s. I have a similar aspiration for the application of dowsing to education.

From a theoretical perspective, the “participatory view competes with both the positivism of modern times and with the deconstructive postmodern alternative” (Reason & Bradbury, 2006, p. 7); the authors consider it “a more adequate and creative paradigm for our times” (p. 7). In addition, they assert the participatory view incorporates positivist and constructionist views:

it follows positivism in arguing that there is a ‘real’ reality, a primeval givenness of being (of which we partake) and draws on the constructionist perspective in acknowledging that as soon as we attempt to articulate this we enter a world of human language and cultural expression. (Reason & Bradbury, 2006, p. 7).

Utilizing naturalistic and participative approaches and worldviews, with extended epistemologies, employing multiple ways of knowing, and an awareness of personal and cultural perspectives, we delve into the world of dowsing as perceived by master dowsers.

## **Inquiry Design**

### **Sample**

I identified and contacted prospective master dowsers as to their availability during the 30<sup>th</sup> West Coast Dowsing Conference on the University of California, Santa Cruz campus, July 3–8, 2014. Using the conference program list of presenters, the selection process involved my own dowsing the question, “Is this person a master dowser?” I had previously identified individuals based on knowing their work or specialty, by attending their workshops, or through personal conversations. Still, I used my pendulum to confirm my inclinations. My dowsing mentor and West Coast Dowsing Conference Director Karen Ashley made recommendations based on her knowledge of the practitioners and their skills. In addition, master dowsers recommended individuals they considered masters of their craft. Although interviews were not conducted, the conference provided the atmosphere for initiating my inquiry. Engaging potential participants activated their interest and thinking about the process. The conference represents the dowsing culture and its worldview. It also reflects on the range of approaches to dowsing that include different systems and applications. The broad spectrum of master dowsers’ interests will be evident in the discussion of findings, reflecting varying views that fit into the broader framework and philosophy of interconnectivity.

Participating master dowsers represent a convenience sample among West Coast Dowsing Conference attendees. Master Dowser is not a designated title, although exceptional expertise is recognized within the dowsing community. During a lunch at the conference, a dowser asked, “What’s a master dowser anyway?” Two individuals, Pearl Nicolino and Gary Plapp of the participating master dowsers, identify themselves as such on their business cards. Another participant stated that he considered the master designation to be associated with the ego; consistent with that thinking, he declined to do so.

The MD sample for this inquiry is not definitive; however, it is representative. Although the sample size is ample (19 participants), certainly other individuals are also master dowsers. I was constrained, however, by the volume of data involved in terms of the number of questions and the number of participants. Certainly, this data set may be expanded by further research involving additional master dowsers. While the questions are the focus of the research, additional and related questions arose during our conversations, and are included.

### **Interview Questions**

1. What brought you to dowsing? Describe your first dowsing memory.
2. What do you do when you dowse?
3. How do you experience dowsing? Do you have emotional reactions or physical sensations? Do these vary?

4. What expectations do you have? How do these expectations benefit you?
5. Do you always get what you expect? What do you do if you don't?
6. How do you handle dowsing for yourself versus dowsing for others?
7. How does dowsing relate to other aspects of your life? What is its significance in your life?
8. Have your dowsing experiences changed over time?
9. What do you think is essential to becoming an effective dowser?
10. How would you explain dowsing?
11. Have your dowsing tools changed? Do you have a preference? How do the tools differ?
12. Discussion: Dowsing and Education

### **Interview Process**

I distributed the interview questions to the participants for their review and reflection prior to our conversation. They also received a letter introducing the study, the Participant's Bill of Rights, and the consent form (Appendices A, B, and C). I was strongly motivated to identify these individuals and acknowledge their expertise, without anonymity; I offered this option on the consent form and was pleased that each of the participants consented to the use of their name. Whether because they are practicing professionals who advertise their services, or because they

are willing to have their work known, I appreciate their consent. Because of their willingness, readers will be privy to personal reflections and experiences of the actual individuals performing as master dowzers. I anticipate that readers will share my amazement and marvel at the scope of their expertise.

*“The Harp That Came Back”* (in Mayer, 2007) chronicles a contemporary dowsing legend and attests to the prowess of master dowzers. It conveys the extraordinary experience of Berkeley, California psychiatrist Elizabeth Lloyd Mayer. Dr. Mayer tells of her first encounter with dowsing, an experience that initiated a journey chronicling her personal search, revealing similar and unusual occurrences experienced by her colleagues. Dr. Mayer’s research culminated in the text, *Extraordinary Knowing* (2007). The Harp Story begins with the theft of Dr. Mayer’s daughter’s antique harp following a concert performance. A two-month search by the police, musical instrument dealers, the American Harp Society, and a national television broadcasting company were all unsuccessful in locating the valuable instrument. A close friend suggested, “If you really want that harp back, you should be willing to try anything; try calling a dowser” (p. 2). In desperation, Dr. Mayer took her friend’s advice, asking her to identify an expert dowser. The friend contacted the American Society of Dowzers and was referred to Harold McCoy (1932–2010) of Fayetteville, Arkansas, who was serving as the organization’s president at the time. Mr. McCoy took on the investigation

by posing, or dowsing, an initial question as they spoke: he asked if the harp was still in Oakland and received an affirmative response.

The question is part of an established procedure in dowsing, and is outlined. It begins with preparing oneself, clearing the mind to focus on the question being asked. Every dowser programs her or his pendulum to their respective yes and no positions. Based on the programmed pendulum or other device, a series of questions must be posed. First, one asks for permission to ask the question—*Can I?* Next, *May I* ask the question? or am I capable of asking this question? Lastly, *Should I*, asks whether or not it is appropriate to ask the question. Master Dowser Walt Woods' (2001) instructional course is accessible online, *Letter to Robin – A Mini-Course in Pendulum Dowsing*, as well as a student guide and a teacher's syllabus.

This is the process Master Dowser McCoy engaged in order to inform Dr. Mayer that the harp was still in Oakland. With affirmative answers to the procedural questions, he then asked her to “Send me a street map of Oakland and I’ll locate that harp for you” (Mayer, 2007, p. 2). Two days later he called and told her not only in what area of Oakland the harp could be found, and also the street and house address. Dr. Mayer took this information to the police, who said they could not proceed without probable cause. She decided to make flyers offering a reward for the return of the harp. The flyers were placed within a two-block radius of the house identified by McCoy. Three days later, she received a call from a

neighbor indicating that he had seen the harp and could return it to her. Following a series of phone calls over a two-week period, a meeting was set between the neighbor and Dr. Mayer. The harp was returned to Dr. Mayer at 10:00 p.m. in a Safeway parking lot. What is not known is how the individual obtained the harp, nor whether he, in fact, was the original thief.

From a rational and linear perspective, the sequence appears illogical and nonsensical. Two compelling questions emerge. First, how could McCoy locate an object thousands of miles away? The answer is that Harold McCoy utilized *map dowsing*, an integral aspect of his practice, to locate the harp. Second, how was he able to hone in to determine the exact location among thousands of other possibilities in this highly dense urban environment? There are numerous answers to this question, among them: McCoy accessed information from William James's field of *pure experience* to identify the harp's location. Pure experience reflects a "relation" (McDermott, 1967, p. 170) to a knowing or connection between things and people. This *relation* [ship] is defined by "the subject or bearer of the knowledge, the knower, . . . [and] the other becomes the object known" (p. 170). The harp, in this sense, is both the knowledge sought and the bearer of knowledge, the harp knowledge. This knowledge is embodied as an object(ive) entity of harpness constituting the lineage of harpness. The harp knows itself as a handmade harp and is known as that object held in private ownership to

one person. The harp is both knower—of what it is and to whom it belongs, and as the object, the harp exists among the collectivity of all harps. In this sense, the harp is both subject and object.

Dr. Mayer, acting as surrogate for her daughter who is the harp's owner, had both an emotional–mental and physical connection to the harp–object. This connection was strengthened by her daughter's emotional attachment to the harp and Mayer's desire to see the harp returned to her. There was a continuity of experience between Mayer, her daughter, and the harp. In James' typology, this is a "type 3" (James, 1912, p. 199) experience—"the known is a possible experience either of that subject or another, to which the said conjunction transitions would lead, if sufficiently prolonged" (p. 199).

The experience of the harp's return belongs primarily to Dr. Mayer, as the knower because of her active engagement in the recovery process. McCoy's dowsing serves as the "conjunctive experience" (James, 1912, p. 201), connecting and weaving the events that eventually lead to the harp's recovery (the known). With focused intention and the object being held "in mind" (p. 107), his rod pointed to the harp's location on the Oakland map. McCoy's dowsing verifies James's contention of a knowing between experiences. James states, "Whenever such transitions are felt, the first experience *knows* the last one" (1909, p.105). Ownership of the harp *knows* the theft of the harp. Holding the object *in mind*, with his intention and pendulum, McCoy "supervenes" (McDermott, 1967, p. 193), or moves

beyond time and space. In this instance, James anticipates the nonlocality of quantum theory when events occur beyond normal time. In *The Harp Story*, the theft is the starting point, its return to Dr. Mayer, is the terminus. The dowser and his pendulum “function” (McDermott, 1967, p. 172) as agents to engage the interconnectedness of subject and object and thoughts and things. James identifies this as the “shared ‘reality’” (James, 1909, p. 114) allowing the lost object to be found. In this sense, William James offers insight and prescience to help us understand the seemingly inexplicable phenomenon of dowsing. James’s sagacity extends into the quantum world, for the knower–known relationship correlates to that of the particle and the wave. As particle becomes wave and wave, particle, so knower becomes known.

“*The Harp That Came Back*” (I Mayer, 2007) speaks to the magical and otherworldly qualities that are the foundation of the Master Dowser’s experience. At the same time, the experience holds a practical and tangible significance for those who engage the Master Dowser. The *story* joins the myriad collection of stories, tales, and legends associated with dowsing. Honoring the practices that emerged from centuries of folklore, today’s Master Dowser is a contemporary practitioner whose praxis is used in education, investigation, and personal healing–awareness.

### **Data Collection and Analysis**

Conversations occurred face-to-face and varied in length from 30 minutes to more than an hour. Several required two sessions for

completion. Participants were engaged in the interview process. These were indeed conversations with the usual back and forth. Participants asked for clarification and reframed questions. Although there was an order to the questions, one MD changed the order based on his preference. Participants suggested additional information, such as their conference presentations, their publications or websites, as well as additional reflections after reviewing their transcripts. Master Dowser Ed Stillman was very forthcoming. He told me he wanted to contribute to making my dissertation a good one. He contributed articles he and others had published (with their permission) and the replicated 1983 Dowser Brainwave Study he conducted (Stillman, 1998).

As noted, I distributed the questions framing our conversations prior to the sessions. Participants provided detailed responses including significant experiences and memories. For the purposes of analysis and discussion, the questions have been grouped into the following categories:

Table 1

*Grouping of Questions*

| Function/Relevance | Process/Practice | Goal/Outcome |
|--------------------|------------------|--------------|
| #1                 | #2               | #4 / #4      |
| #7                 | #3               | #5 / #5      |
| #9                 | #4               |              |
| #10                | #6               |              |
|                    | #8               |              |
|                    | #11              | #12 / #12    |

*Note.* Table constructed by author.

Item 12 is an additional discussion topic for the participants based on my interest in the application of dowsing to education. I sought master dowser opinions on the dowsing potential or application in schools, teaching dowsing to students and teachers. Their input is presented in the Implications section of the final chapter.

### **Transcribing the Conversations**

I am responsible for transcription of the interviews. Although the task was tedious, I experienced the interviews a second time—an encounter I found quite enjoyable. Re-experiencing and re-engaging the conversation, I experienced insights; additional questions came to mind, which I inserted into the text for the participant's consideration and response. This process allowed me to make connections and to identify similar or differing comments and perspectives among the participants. These comments were color coded to represent different categories, as well as themes. Additionally, new questions developed and were posed to other MDs for their reactions and comments. The questions became dynamic in terms of how they gave rise to slightly different questions about a practice or process in a certain situation. Once transcribed, the conversations were sent to the participants for their review. They made clarifications and corrections, corrected spelling, added names, and inserted additional information, as well as responding to questions I posed during the transcription.

## Validity Issues and Trustworthiness

While objective “truth” is the goal of scientific research, the legal system, and the “free market,” this is rarely, if ever accomplished.

Valid inquiry, . . . must demonstrate its truth value, provide the basis for applying it, and allow for external judgments to be made about the consistency of its procedures and the neutrality of its findings or decisions. Guba and Lincoln have referred to these combined qualities as “trustworthiness,” and have . . . described how trustworthiness can be assessed and strengthened in studies that follow the naturalistic paradigm. (Erlandson, et al., 1993, p. 29)

Because naturalistic inquiry does not adhere to a single objective reality, it cannot address credibility and internal validity in the same manner as traditional research. Instead, the issue becomes one of whether the realities constructed from the data and attributed to the participants are compatible with those they hold for themselves. The relationship is one of *credibility* (Erlandson, et al, 1993, p. 30). Credibility is established between the researcher and the participants, in terms of their assessment of the accuracy and truth of the data, whether it “rings true” for each of them (p. 30). Erlandson et al., describe a credible study as presenting a “mosaic image, often imprecise in terms of defining boundaries and specific relationships but very rich in providing depth of meaning and richness of understanding” (p. 30).

In terms of instruments, the researcher herself is the primary research tool. Recognizing the illusion of objectivity and acknowledging subjectivity, the naturalistic inquirer becomes the human computer (an instrument unsurpassed for the flexible acquisition and analysis of diverse

and simultaneous data) provides advantages that far outweigh the supposed disadvantages, even if the case for objectivity in research could be sustained (Erlandson, et al., 1993, p. 39). As the data collecting instrument, the researcher is observing, analyzing, and interacting with the data as well as the respondents, inferring meaning, and revising as part of the ongoing process. This process subsumes an awareness of the interconnectedness between the knower, known and knowing, as expressed in Michael Polanyi's (1999) *tacit knowledge*—knowing more than we can tell, “knowledge that cannot be formalized into words” [yet] has a sweeping presence in the world, [and] . . . is also a central feature of our knowledge of that world” (Sen, 2009, p. x). Both Polanyi and the naturalistic approach recognize the significance of tacit knowledge. Polanyi emphasizes the relevance of “informed guesses, hunches and imaginings . . . motivated by what he describes as 'passions'” (Smith, 2003), which may have meaning for the data analysis. From the interactions of the researcher and the participants, the genuineness of their statements, their corrections and additional contributions to the study, credibility was established and sincere relationships have developed.

### **Limits and Delimits of the Study**

Despite the volume of data acquired, it may seem ludicrous to think in terms of more, given the challenges of managing the existing data set. Yet, it is narrowly focused on the participants' responses to the research questions. With more time, I would like to have incorporated descriptions

of the participants in their milieu, whether a website, their conference presentations, or publications. For example, Rob Thompson was interviewed by a *San Francisco Chronicle* reporter and filmed mapping before proceeding to a field site using his L-rods. Additionally, I had intended to compile a bibliography of the master dowsers' publications and presentations; however, listing their websites will have to suffice. On the other hand, the number of questions undoubtedly contributed to the excess amount of data. As noted, this sample of master dowsers is not inclusive; rather, it was selectively drawn using the methods previously stated.

## CHAPTER 4: INTRODUCING THE MASTER DOWSERS

Participating Master Dowsers reflect the initial criteria of this study. In their practice, they exemplify the focus of this inquiry: describing how they do what they do and come to know what they know. They exhibit a participatory worldview by acknowledging and addressing their individual subjectivities. Their practices stem from an extended epistemology, utilizing different forms of knowing. From their descriptions and experiences, the reader will gain a sense of master dowsers' expression of Polanyi's tacit knowledge: "a type of embodied know-how that is the foundation of all cognitive action" (Reason & Bradbury, 2006, p. 9). It allows a 10-year-old to locate water on his first attempt, or enables the dowser to sense where the water is without using tools. This is the engaged practice of a master dowser: a participative worldview that functions to provide a service or fulfill a need. Biographical sketches are abstracted from the 2014 West Coast Dowser Conference program (Dowsers West Coast, 2014). Their websites and other contact information follows can be found in Appendix E.

Adhi Moonian Two Owls, PhD is a trained shaman, artist, designer, dowser and healer. She has studied at the Kansas City Art Institute and initiated self-directed studies in earth, physical, and natural sciences. A former Trustee of the American Society of Dowsers, she teaches nationally and internationally. She integrates use of new technologies with her shamanism and dowsing, utilizing Smartphones, tablets, etc., to

enhance the dowser's ability to find water and minerals, fix toxic energies, how to send healing energies.

Alan Handelsman, a certified hypnotherapist for 12 years, has worked with healing energies since 1991. He studied energy work to cure himself of stage fright and depression. He utilizes dowsing in his work with clients on performance and personal issues, giving workshops and trainings worldwide to dowsers and others. He has developed a Resonance Tuner™ that is used in 50 states and 39 other countries.

Bette Epstein has been a professional dowser since she founded the North Central Tejas chapter of ASD in 1984. She is the director of Heartsong Hypnotherapy Center. Her specialties are grief therapy and laughter therapist; she is a writer, humorist, and a fifth-generation water dowser.

Carolyn Stillman has been a dowser since 1986, when her husband Ed "dragged" her to the West Coast Conference, and she discovered the many positive aspects of dowsing. She was chosen Dowser of the Year in 2011 by the American Society of Dowsers. She has been the director of the last five Southwest Dowsing Conferences, as well as a leader in the Verde Valley chapter for 19 years. She uses dowsing to help clear noxious energies during home consultations and in many areas of her life. She also uses dowsing and Feng Shui aspects in drawing house plans for herself and others.

Ed Stillman has been dowsing for more than 25 years. He has dowsed approximately 250 water well locations in Arizona over the last 23 years. For the last 11 years, he and his associate Jack Baxter have combined their dowsing talents to do some of the most advanced water dowsing in Arizona. Ed is a lifetime member of ASD and served as its Scientific Advisor for seven years. He led the Dowsters' Brainwave Study that studied dowsters' brainwave characteristics while the dowser was actually dowsing. Ed served as the ASD national Education Advisor for five years, developing the curriculum for the one-day basic Dowsing School. He has taught the all-day Basic Dowsing School at ASD conferences for the last 19 years. He has published articles in the American, Canadian, and British Society of Dowsters journals. In 1999, Ed received the ASD "Dowser of the Year" Award.

(Richard) Feather Anderson is internationally recognized as a pioneer in the revival of geomancy and Feng Shui. He started the WCC Labyrinth Project, and teaches sacred geometry courses for the Globe Institute's sound healing program. Trees were his first metaphysical teachers. He conducts earth acupuncture—earth healing programs, using "French coils" around tree trunks to increase their life force, which enables them to bear more fruit, to resist diseases and harmful insects.

Gary Plapp has been a master dowser for more than 40 years, as well as a dowsing instructor, speaker, writer, inventor, workshop leader, tour guide, and Earth-energy researcher. He is also an intuitive channel

and reader of 25 years. He conducts water-mineral dowsing and earth energy – environmental corrections for homes and businesses. He also conducts archaeological dowsing at sacred sites around the world including Africa, Europe, Latin America and the US. Gary has been an aerospace-research electrical engineer for 40 years, most recently at NASA – Ames Research Center. He is the founder and president of the Los Lunas 'Willow Benders' Dowsing Chapter.”

Gladys McCoy is a co-founder and director of the Ozark Research Institute, a certified hypnotherapist and past-life regressionist who also teaches dowsing. She has been a water dowser for more than 40 years. She conducts blind and remote dowsing over the phone to assist clients with life decisions. She was recognized as Dowser of the Year in 1996. She uses Unconditional Love Therapy to help others in healing physical, mental, emotional, and spiritual issues.

Joey Korn describes himself as a modern-day mystic and a global leader in the world of dowsing, specializing in spiritual space clearing and personal energy clearing. He integrates the ancient teachings of Kabbalah, and contemporary quantum physics into a system of practical understanding and energy work. His latest book based on current understandings is *Dowsing: A Path to Enlightenment* (2011).

John Wayne Blassingame’s background in engineering and the US Navy’s Seabees prepared him for his more than 40 years in dowsing that includes dowsing for water-well sites, for electromagnetic and geopathic

problems in homes and businesses, minerals, and for personal needs. He is a designer and developer of labyrinths and one of the most sought-after consultants in these fields in the US and Canada. John is the founder of the San Jose, CA ASD chapter. He is co-founder of the West Coast Dowsing Conference and president of the Danville, Vermont ASD chapter. Grateful for the ability to roam that dowsing has afforded him, he has traveled to more than 15 states and Canada locating water-well sites, diverting water streams out of basements, neutralizing harmful electromagnetic fields in homes and businesses, and dowsing for the best location for a labyrinth. He has taught his 12-year-old daughter to dowse. She teaches his clients how to use the L-rods when she accompanies him on dowsing jobs.

MaryMarie Satterlee is a co-founder of the West Coast Conference in 1980 and a permanent member of the conference committee. She held a conference talk “Ask the Right Question Correctly” that set the standard among dowsers. This is considered the most important aspect of getting started in dowsing, “for if the right question does not state what you really mean and want to know, the answer may well be about something quite different from what you were interested in” (WCC Conference program, 2014). From 1985–1997, MaryMarie was an ASD trustee. She was also elected to the Executive Board, and served as Secretary for two years. She chaired the ASD conference in Danville, Vermont in 1988 and 1989. She was awarded the Dowser of the Year Award in 1989 and was elected

to the Executive Board again in 2003, serving as Southwest Regional Vice President for two years. She was a Trustee Emeritus.

President of the San Jose chapter for six years, she founded the Verde Valley chapter in Sedona and was its first president when she moved there. She then served as Secretary, Treasurer, and President of the Phoenix Life Force chapter and as a member of the Southwest Conference Committee. MaryMarie was a Basic Dowsing School co-director for both the Southwest and the West Coast Dowsing conferences. She was a member of the Ozark Research Institute. She has participated in more than 80 dowsing conferences through the years. I was fortunate to interview her before she joined the Sky Dowsers in October 2014. She was 93.

Marge Hefty first encountered dowsing when she married Homer Hefty and located buried utilities in remodeling their home. In 1984, they helped start the Tucson Chapter of the American Society of Dowsers. With instruction from chapter member, Cameron St. John (one of the top six dowsers in the United States, at that time) Homer and I turned to well dowsing in the Southwest. This led to working with color, checking positive and negative energies in the environment. During the last 20 years, map dowsing has been a vital addition to assist in water location and harmful negative energies.

She is currently on the Tucson ASD Council. Marge has been teaching basic dowsing and advanced dowsing classes for many years.

Also, during the past 20 years taught at many conferences in the southwestern states from Arkansas to California. One very interesting journey was to Tel Aviv. She spent two weeks with a metaphysical group teaching them how to fine-tune their personal dowsing. In 2014, she received the Legend Award for dowsers practicing after age 80; Marge is 83.

Nicolas Finck says he finally “got the rods working for him” in 1980, and it has transformed and enriched the way he sees the world. He feels that dowsing is an entirely natural body-mind-spirit interaction which occurs within us anyway, and for which we can train. This is the realm where questions and answers are in a constant dance. He believes that getting them to join and give a dependable response is what learning to dowse is all about. Dowsing is an ancient art serving a modern world, and he says, perhaps the most important element is asking the right question.

Pearl Nicolino is a master dowser who has been involved in holistic health for more than 50 years. She has been a medical assistant, chiropractic assistant, kinesiologist, numerologist, artist, musician, teacher, speaker, and WCC conference Fun Night coordinator. What she says she has learned is non-resistance to change. That is the KEY for her. She received the Legend Award in 2013, awarded to dowsers still practicing beyond age 80. She teaches art and plays the banjo and ukulele. She leads a jazz group, the Pine Nuts Trio, and recently has learned to play the guitar.

Ralph Squire is 85 and has been dowsing for 39 years. He is a past Trustee of ASD, and President of the Subtle Energy Research Institute (SERI). He has been a plain-clothes agent for Army Counter-intelligence and a farm manager. Ralph studied horticulture at UC Davis. He lives at his RV Park in Columbia, California and is also a spelunker.

Rob Thompson is a third-generation dowser professional dowser of more than 30 years. He co-owned one of the largest drilling companies in northern California for 10 years. He holds an engineering contractor's license and is the owner of Thompson Builders, Inc. He was interviewed for an 8/23/14 *San Francisco Chronicle* article, "California drought: Water witches in demand as wells run dry" (Gutierrez, 2014). Rob has helped more than 1,000 individuals and companies find water on their properties. His uncle, Wayne Thompson, was also a well-known dowser who went all over the United States using a willow stick to find wells." (Thompson Well Location, 2014)

Sharron Hope is a spiritual consultant who specializes in working with beneficial and detrimental energies, water, personal and psychic dowsing. She uses dowsing tools, charts, maps, and intuition to get specific information for herself and her clients. She began dowsing in 1977, taking Walt Woods' classes and attending ASD meetings in California. She has a BA in Psychology, an MA in Education, and has taken graduate studies in Hydrogeology. She is a lifetime member of

ASD, President of the Gold Country Dowzers (Oroville, CA), and Chairperson of the ASD Education Committee.

Susan Collins was President of the Canadian Society of Dowzers from 2003 to 2006 and named Dowser of the Year in 2006. She is a full-time Personal Management consultant and a professional dowser with a global practice. She has taught thousands of people to dowse at international conferences in North America, Great Britain, and the Middle East. She has authored a series of successful books and DVDs on dowsing techniques.

Susan McNeil Spuhler is an industrial engineer and has been dowsing for 23 years, successfully finding wells for clients throughout the northeastern United States and California. She also finds lost items and clears geopathic stress from property. Susan is President of the Boston Dowzers, a life member of ASD, and a past ASD trustee.

### **Analysis and Discussion**

What follows is the categorization of the 12 interview questions. Participants received the list of questions in advance of our conversations and referred to them throughout. Their verbatim comments are listed alphabetically by their first or preferred name. Questions are introduced with my Initial J, as the interviewer, or a statement framing the response that follows. The conversations occurred from July through September 2014 in one or two sessions ranging from 30 minutes to two hours.

### **Function and Relevance Questions**

1. What brought you to dowsing? Describe your first dowsing memory.
7. How does dowsing relate to other aspects of your life? What is its significance in your life?
9. What do you think is essential to becoming an effective dowser?
10. How would you explain dowsing?

### **Process and Practice Questions**

2. What do you do when you dowse?
3. How do you experience dowsing? Do you have emotional reactions or physical sensations? Do these vary?
4. What expectations do you have? How do these expectations benefit you?
5. How do you handle dowsing for yourself versus dowsing for others?
8. Have your dowsing experiences changed over time?
11. Have your dowsing tools changed? Do you have a preference? How do the tools differ?

### **Goal and Outcome Questions: Answer or no Answer**

4. What expectations do you have? How do these expectations benefit you?
6. Do you always get what you expect? What do you do if you don't?

12. What do you consider your greatest successes with dowsing?

What do you consider a failure? How have each of these affected you and your dowsing?

### **Function and Relevance**

Adhi's path to dowsing is somewhat unusual. Her opinion of dowsing was a questioning one. "I saw a lot of people getting dubious or what I call a wide spectrum of answers, so I poo-pooed dowsing; I didn't believe it worked." Her personal introduction came through studying biogeometry with Dr. Robert Gilberg in 2001, during which she learned about scientific radiesthesia, a European form of dowsing, which appealed to her scientific, analytic orientation. For Adhi, radiesthesia offered a grounding in dowsing. She teaches dowsing as a "scientific method":

Adhi: It's based on the electro-magnetic spectrum and how you hold the string correlates to different wave lengths. So you don't ask questions, you look for waves. It's either there or it's not. For me, it's a very practical way of dowsing. To me, it has worked. Also, it gets rid of what I call the questioning quagmire that often happens.

Adhi was "amazed" and "wowed" by her first dowsing memory, when she used the Y-stick.

Adhi: I didn't think that really worked, and I remember being given this branch and told to walk in this direction. I remember I walked over the water vein, the stick—I couldn't keep it vertical; it just kept pulling down, down, down. I couldn't get it to go back up and that just kinda sold me. There's something there. I didn't understand it so much, but I just knew that for another day to discover what that's all about. Clearly, something was happening.

J: How does dowsing relate to other aspects of your life?

Adhi: I teach it, and I think that's important. I spend four weeks at my friend's enchantment camp; I teach dowsing and shamanism, and things like that. It's a tool in my mind that helps individuals understand the world around them. What I use it for is to help me understand the world around me. I approach it in a way of navigating my life; it's a tool that helps me navigate my life. It's woven in there, when I make art I sometimes use it; or when I'm designing a product I sometimes use it; when I'm lost in the car and need to figure out where I need to go. It's part of my toolkit of life; that's how it fits in.

J: What do you think is essential to becoming an effective dowser?

Adhi: One of the things that makes dowsing effective is not getting all personally caught up in it. Right, that's part of not having expectations. Also, being able to admit when you've made a mistake, being able to say, "Well, my dowsing was wrong." Also, and maybe this comes from my training in other areas: Human beings by nature, we fail at 80% of the things we try; that's the statistic. It also teaches us about what to work on, what to fix and adjust. I think that's part of it, accepting that human-ness when we make this kind of . . . , when we do this kind of work. A certain amount of success and failure and that's okay.

Being really honest about the results you get. I think that's the other key piece of that. And collecting data. A lot of times we don't understand trends until we have a lot of information, and then we can see how it moves and ebbs and flows. So I think that's the other thing, just collecting data when we do our work, writing down, even if it's just carrying a little notepad saying, "I dowsed a well today, and this is what I got." So that we have something to refer back to; that's really, really important.

J: How would you explain dowsing?

Adhi: When I teach kids, which I think is, we're all sort of big kids in some ways [laughter]. I talk about how we have five senses or six senses, five I think, and they help us navigate the world around us. Everything we see we can experience in this world, but there's all this stuff that we can't experience, and we can't see. That's the unseen world. We need tools to help us do that, and dowsing is a tool that helps us understand this unseen world. We can use the pendulum to connect to guides, if we believe that there are guides out there. They can be animals or people, or relatives, or angels, or whatever we want to call them. If we don't want to call them any

of those things, we can call them radiation and gravity, and strong reactions, or weak reactions, whatever we want to call them. Dowsing helps us understand our connection to them. All the different techniques, and there's a plethora of different techniques. Ultimately, it's trying to help us understand the unseen world, so that we can create this relationship between what we see and what we don't see, what we can experience directly. That's how I would define dowsing.

Alan is a hypnotherapist; his introduction to dowsing was from a psychological perspective:

Alan: I was looking for ways to get better--depression and stage fright mostly. I ended up in a place called 3-in-Concepts. They taught very gentle, subtle muscle testing. That was how I got into it. Then I met Harold McCoy. I said I'm not a dowser, but I told him I'd muscle test. He said, "That's good enough, or that's it." It was sort of after the fact that I realized that I was asking questions in a way that dowsers do.

Alan's first dowsing memory involved hypnotherapy. He was seeing a psychologist who used muscle testing when posing questions.

My arm would stay strong and then go weak. He'd say, "Think of this; think of that," the usual running meridians I think he did. It was the first time that I can remember where I realized that there was more going on than we know or that we've been told was going on. That's probably the first thing.

The first time Alan applied dowsing to himself was in the Three-in-One class or one involving muscle testing, "learn[ing] how to sense it, learn[ing] how to feel it." He noted it was "a gentle way," requiring "a little bit more finesse," and taking "a little bit longer to learn." Practicing on his wife, he failed to get a response. He was upset and returned to the class. Alan said,

There's something you're not telling me, because I did what you told me to do and it didn't work. They were so pleased that I was that upset, [laughs] because it meant that I cared about what I was

doing. They had a good laugh, and we did it. I think eventually I was able to get the feeling and explain it well enough to my wife; we were getting some results; I guess I was off and running.

J: How does dowsing relate to other aspects of your life? What's its significance for you?

Alan: Well, taken as a whole, if I lump hypnotherapy, muscle testing, and all the stuff that I've done, obviously doing it for a living, it's a big part. I don't call myself a professional dowser, I call myself a hypnotherapist. I don't care. And if someone hates hypnosis, I'll call myself something else. I don't care. I have a couple of ministers' license, not licenses, but cards. I don't care.

So I would say it's a huge part of my life in that pretty much every day I'll go inside and do some work, even if it's just maintenance.

J: Do you start your day that way?

Alan: Sometimes, yes, often. At the conference, no, I've got to get up and make sure I get to breakfast on time and all that. But if I have time in the morning I'll get up, go over to the couch, and sometimes it's a meditation; sometimes I sleep some more. But if I have issues, my initial reaction is to close my eyes and go inside.

J: What about at the end of the day, at bedtime?

Alan: I rarely have too much trouble going to sleep. I don't sit and review my day, unless there's some turmoil, and then I might do that. But little things: I can go and sit in one position for great periods of time, because I'm lazy and sort of a professional at doing that. It serves me well at airplanes, and if I have to wait somewhere. I can sort of close down a little bit. Like I said last night [keynote address], in little ordinary ways I use it, so it's not always, "Oh, I'm going to go into a great trance and learn the ultimate truth of the universe. [It's] I'm here another hour on this plane. Okay, I'm shutting down. Again, it's the ordinary things, and I don't even think about it, or say, "I'm going to do dowsing or hypnosis. I just do what I do."

J: What do you think is essential to becoming an effective dowser?

Alan: Willingness, if I had to use one word.

J: Willingness to?

Alan: To do it, to accept what you're told as at least a good starting point. If someone says, "You can dowse at a distance," and you say, "Oh, that's impossible. I don't understand that. That's impossible." That's not being willing to say, "Okay, if that's true, then this is possible; let's do it and see what happens." I did that with that with my resonance tuning long distance. I said, 'If it works for the reason I think it does, it should work long distance.' First time I tried it, it didn't. . . . [with] amazing persistence, a year later I tried it again, and I added one new wrinkle, and it worked. So a willingness to do it, to accept some basic premises, not as truth necessarily, but as possibilities. There's that, and I think possibly, I don't know, for me, for hypnosis, a willingness to look inside. Other than that, what occurs to me is the same qualities and abilities to do anything else. Some people are going to be successful no matter what they do, and other people not so much. So again, I don't know if there's anything real special about dowsing, other than being able to accept that there's more going on than you were told.

J: How would you explain dowsing?

Alan: Personally, if we define dowsing as my experience of growth and personal development, two years ago when I was here [at the West Coast conference], I noticed a big difference from two years before that. I was here; I was doing the same stuff, but I felt different; I felt more at ease; I felt more comfortable, and all of that.

Bette has a family history of dowsing with a famous dowsing grandfather in Kentucky. Her childhood was filled with stories of his exploits and memories of him responding to many requests. Obviously, he was a master dowser, however, he was patriarchal and believed dowsing was only for men. "Women shouldn't smoke, or drink, or cut their hair, or dance." He refused to pass on his knowledge to Bette or her mother who had to "hide and watch." When he died, Bette's mother cut her hair and became a dowser. Of course, her first dowsing memory is of her grandfather.

Some lady came to the house. She had lost her wedding band in the garden; we went over to her house. He always kept a peach

tree limb on the porch on a nail. Grandpa took it and walked down to the garden; it went down, and there was her ring. I thought that old man magical! . . . I had this experience when I was six.

A more striking memory occurred one Sunday afternoon:

Bette: It was a Sunday and we were on the front porch. This big black car drove up and a man came up to the porch and told the story to my grandma and grandpa who were there on the porch. He said that he was driving this couple over from Hopkinsville where there was a home for the mentally challenged. They called in an insane asylum back then. This couple had come, he said, I'll let them tell you their story. They came up and they told grandpa that their 12-year-old son was living there, but he had run away, and no one had been able to find him or any sign of him. And they were pretty shot [emotionally spent] So grandpa took his peach tree with him and he went off down. . . . He used it for yes and no, up and down, up and down. He went down where the yard ended and the trees started. I could see it going up and down, up and down. I would start to ask grandma questions, and she go, "sssh." It came back up and she told me I had to leave. Of course, I went behind the door, and he told this couple that their boy was down in some brambles. They were British and used words like "yonder" and brambles and stuff. [Grandpa told them] he was naked; for some reason he'd taken off all his clothes. He was living along the edges of the barren river, and that he was fine, except he had a lot of scratches. He had found water and was eating berries or whatever, but that it was so grown up down there, they'd have to take horses to get to him, but that he was alive. And so, that all came true! He didn't charge anybody anything, but he'd take your goat or your pig [laughing] or whatever . . . usually chickens, like we didn't have enough. I think they gave him real money. But he never, we didn't talk about that. They had a limousine and a driver. Grandpa was generous, but he probably wasn't foolish. I don't know; I never heard the end of that story about money.

Well, when I decided that I was going to be a dowser, [her daughter Cassie] was one-and-a-half and still being breastfed. I kept wanting to go to one of these conferences so I could learn to be a professional. Somehow I got in touch with Mary Marie and she kept saying, "No honey, you can't bring that baby out here. You can't bring that baby out here." So I called Danville and they said, "No you can't bring that baby out here. "

So I guess she was exactly a year and a half old and Mary Marie offered to come to Dallas and teach a class if I could pay her airfare and expenses and \$500 for a weekend. And so she did; Cassie was a year-and-a-half old then; she was very precocious.

She had little dowsing rods, and class was over. Somebody said, "Where's the baby?" She was in the bathroom asleep with her head in the toilet, rods on the floor! That was my/her first personal experience with dowsing.

J: How does dowsing relate to other aspects of your life? What's its significance in your life?

Bette: Well, I'm a hypnotherapist, and I have a school. I teach hypnotherapy as a career. It's a 500-hr course. You come and live there for 300 of those hours off and on, 200 hours of homework. Over the years, I've gotten students who I shouldn't have taken, because they didn't have the integrity or the intelligence or the compassion to do the work. I teach more of about be a good person course than be a good hypnotist. I've had to kick people out of my class many times because I can see that, "you can't do this work, and I'll give you your money back." I tell them how much money I determine they get back when I decide they can't do the work. It's always, you know, fair. But five times over the years, somebody in the class has turned on me and tried to shut me down. Like, three years ago, these two students in my class complained to the Texas Workforce Commission that I wasn't approved by them. I couldn't be approved by them [as a post-secondary school]. I couldn't be because I don't have the criterion. I don't ask for[about] your education, I just ask for what I want in my students. I don't care if you've got three PhDs. If you're not compassionate to people, think you're superior, then you don't belong in here. [thought that would be referring to your degrees.] No, it's the student. I let anybody who I think is capable and can do this work well and make me proud can come take my class. But if I can see that you're an egotistical shit, you can't take my class. And I'll tell them, "You can't take my class." Because I'm not a licenser. There's no license involved, and they were successful. So for two years, I didn't work.

They finally gave it back to me. "Oh, by the way. . ." It was hell. So from now on, I use dowsing to select [my] students, to pick vacations. Should I go with these two or not? A lot of family things. We have a lot of family gatherings, and I'll pick a date that works. And you use it for everything. Speaking of those supplements, I've decided that everybody, physicians and the supplement people don't consider your size when they're prescribing. So I've asked my physician and that guy I was telling you about, "When you give me this, do you give the same amount to my 300-lb brother?" They say, "Yeah." I say, "Well, that doesn't make any sense." My medical doctor says your body will adjust to what it needs. Well then, how can you commit suicide? I just put them on the counter

top and say, "Do I need this today?" If I get a yes, "Do I need a whole one, half?" After doing that with pharmaceuticals for a week, if the doctor talked me into taking something, and I find that one of them might be giving me side effects that are injurious to my mental or physical health, I'll call him. Often, he'll say to cut it in half. But nobody thinks about your body weight. You gotta watch out for that.

J: What do you think is essential to becoming an effective dowser?

Bette: Not thinking. That's the most important thing. I know if it's that important to me, it must be that important to a newbie, because if I start to think, I screwed up a really good job. I got paid for it because she kept having me come back. [I screwed up] because I kept thinking. It was this woman; her mother had died in her 90s; her dad was still alive. They were obviously very wealthy people. One of the main streets was named after them. And the mother's \$240,000 ring was missing. She drew it, even had a photograph of it. Dad's senile; mom's in the house, there. I was charging her \$1000 a day. She said, "What do you want?" When she told me it was a \$240,000 ring, I thought [humph]. And I thought I'd find it in a flash, you know. So I worked one whole day. The dowsing rod kept saying, "It's no longer in this house." But they wanted it so badly, they kept saying, "You gotta find it. You gotta find it. It's here. Keep looking." I even brought in my friend Carol and turned it over to her for a whole day. I said, "I'm having no luck with this, but they keep asking me to come back."

Finally, I said, "I quit. It's not here." It turned out that the lady who'd been brought in by hospice. [She stole it.] She stole it. The dead lady had been wearing it, had been her wedding ring, and she was wearing it on a big safety pin attached to her bra. So the maid that hospice had brought in, I guess she was a nurse saw that ring there. She's the only one bathing her, so she took it, but she got busted 'cause she tried to sell it. But this woman paid me, and I spent a lot of time out there, even though I, I mean, I took things out of cabinets, under beds, cushions off the couch. But when I get a "No," I should just say "No, it's not here."

And then sometimes, like this same woman called me 'cause she lost another ring. It wasn't worth that much money, but she lost it, and she wanted it back very badly. We couldn't find it. She had a – If this were her bedroom, the head of her bed was there. There was a doorway going back into the toilet area and right around the corner was a long bunch of skinny drawers, and they were filled with purses. When I would ask her to go back to the last time she found it, she said, "It was in my alligator purse that my mother gave me. [It was in] 1946." I said, "Let's go look for it." "No, I don't think

it's there." Anyway, I hypnotized her, told her that night she would get a message telling her where it was. I said, "You know where it is [formulate that]. All you have to do is trust it. That night, she kept having the same dream over and over again, that she was reaching around the corner. So finally, she got out of bed, went around the corner, took all the purses out. They were all in separate bags; I never heard of that before. People who buy \$1000 bags do I guess. It was between the purse and a bag. So that was just another one of those, "Don't think about it!" I tried not to think, but she kept pointing me there.

J: How do you not think?

Bette: I just worked real hard at it. When I'm dowsing a map, I turn it over so I can't see what's over here. I turn it over, then I flip it around. So what was the barn when I looked at it might be the road when I've turned it over. I fold it into thirty quadrants, put it down and I'll say, I point to each one and say, "Is the water here? Is the oil here?" When I get a "yes," I'll say, "Okay, where in this little square?" And that way I can't think. I'm just going blind with it.

J: How would you explain dowsing?

Bette: No one really knows how it works and if some smart person tries to explain it to you, put your fingers into your ears and start humming. Everyone has a theory and dowsing has been around before printed theories, so it is all up for personal opinion.

Anyone who believes he can dowse can practice until he becomes proficient at it. Many people dowse as naturally as breathing, without practice. Although dowsing is most commonly associated with finding water but it is much more than that. In addition to "finding," dowsing is a direct route to your higher consciousness, to your body's voice, to your soul mate, to true North!

Many dowsers use only their pulse of their bodily reactions to access answers. The most difficult obstacle to overcome in becoming an excellent dowser is to turn off your thinking, analyzing and guessing brain. Just let it happen. Trust that everything on the planet knows where everything else is, and let that information come to you.

J: What brought you to dowsing?

Carolyn: Actually, my husband brought me kicking and screaming!

J: Was it that hard?

Carolyn: I wasn't sure. I had seen someone dowse when I was a kid.

J: Where was that?

Carolyn: Actually, in Cottonwood here, near Cottonwood at a ranch my folks had. The uncle of a cousin, I don't know who he was exactly, came and was dowsing for us, shown us how to do it. So I'd seen it as a kid. I knew about people that dowsed. I knew that that was okay to dowse for water. But – Ed - We had some land in Flagstaff that we needed to develop. We needed to find water in order to develop the land. So Ed said, "I'll try dowsing it. We went and cut a willow stick and walked the land. He'll tell you the same thing probably. Sure enough, he found water, and we drilled and hit water. So that sort of sold me. Then he found the American Society of Dowzers.

J: Oh, he did that beforehand? Wow!]

Carolyn: He did that beforehand. He'd heard about dowsing. The man at NAU, the hydrologist said, "You might try dowsing. It often works." So Ed said, "I'm intuitive. Let me try it."

J: That's surprising!

Carolyn: He walked up to a known well, got nothing, walked around the other side and the stick went down. So we started traversing it; we had 24 acres, and he found a spot where the stick went down. So he said, "Let's try here. " We did and hit water.

J: Did he dowse the depth as well?

Carolyn: No, he didn't know how to do that. Then he found, through a friend, the American Society of Dowzers, the West Coast Conference and went. He came back and was so excited about it. He said the next year he was going to give a talk. Would I come and help him? I went and helped him a little bit, then sat in the car the rest of the day [laughs]. I didn't want to be any part of it. The next year he said, "Well I'm going for five days. That's my vacation. If you want a vacation, you'll have to come." I took books, I was going to walk in the redwoods; I took my knitting; I was going to sit in the redwoods and do all this other stuff. Then I thought I'd go to one lecture, went to another lecture and thought, "Wow, this is really interesting!" And at that point I was hooked. That's how I got to dowsing.

J: That's funny, literally kicking and screaming.

Carolyn: Yes, kicking and screaming. I thought I don't want to be a part of those kooks! Now I'm as big a kook as any of them.  
[laughter]

J: So your uncle dowsing is your first dowsing memory; what's your first dowsing memory [of your own dowsing]?

Carolyn: I don't remember. I just started playing around—I started trying to teach myself by looking at containers in my refrigerator before I opened them. I would ask, "Is this food edible? Is it spoiled? I would get a yes or no and then I'd open the container and verify what I was getting. Then, we had an automatic garage door opener. I would stand in the kitchen and say, "Is the power off to that or is it on?" I would dowse and then go verify. I didn't know any other way to verify. Essentially, that's how I taught myself to dowse, after I'd been to the basic dowsing school.

J: Ed didn't teach you directly.

Carolyn: No, I went, I guess it was the next year after I'd been there the first time, I went to the basic dowsing school.

J: Was he teaching it then?]

Carolyn: No, he wasn't teaching at that point. Tony Gehringer was teaching it. . . . Jeanne Gehringer's his daughter.

J: How does dowsing relate to other aspects of your life? What's its significance for you?

Carolyn: Yeah. I'm just really glad that I have this skill because I think it adds a whole different dimension. It takes a lot of responsibility off of me in some ways, because I can dowse, should I do this, or should I do that. If I get a yes or a no, then I go that way. Then I don't have to stew about it; I don't have to think about it anymore. It's a good skill to have.

J: Has it made you more intuitive or were you intuitive to begin with?

Carolyn: I think so; I think so. I think I was fairly intuitive to start with, but it has definitely made me better. Yeah.

J: One of my definitions is that it trains the intuition.

Carolyn: Oh, definitely.

J: The application for young people to trust their gut more because it knows.

Carolyn: Exactly!

J: What do you think is essential to becoming an effective dowser?

Carolyn: I think that just being really open to the fact that there's a lot more out there that we don't understand, and we probably never will understand in our feeble little brains. If you're open to the bigger picture, then you can dowse much better than if you are more closed in and don't expect that you're going to get something wonderful from the universe or whatever.

J: Cosmic joke . . .

Carolyn: Right, exactly.

J: How would you explain dowsing?

Carolyn: I often explain dowsing by saying to people, "You know how when you meet a new person you're really drawn to them, or you want to back away, that's your intuition. That is the level at which dowsing occurs." Everybody seems to understand that concept of this doesn't feel right or this feels really good. I think it's that intuitive level and so many times it's been talked out, we've been told it's not appropriate. And so we've forgotten how to listen to that intuitive side that we all have. If dowsing opens the door to that knowledge, then that's what dowsing is. Dowsing is getting in touch with that other sense that we can't really define, as to what's going on.

J: So you think anyone can learn to dowse?

Carolyn: I think so, given enough practice, and enough motivation, and enough openness. I'm sure there's some people that would never accept this, but if they're open to new experiences and new thoughts, and new ways of looking at things, then I think they can dowse.

J: Ed: What brought you to dowsing?

Ed: Well, we had property in Flagstaff we inherited. We wanted to find water on it, so being an engineer I decided, "Well, I'd find out

first from the hydrologist.” I hired the hydrologist at Arizona Northern University. I said, “Will you be my consult and mentor and teach me about how you find-locate water in the northern Arizona area?” He said, “Yeah, I’ll do that for you.” He taught me some hydrology, what to look for, taught me a lot of things. At the last session we had he said, “I’ve got something you need to look at.” He walked over and pulled out a hydrology text. Way in the back on just about the last page of the text, there was about that much (a few inches) on dowsing!

J: You’re kidding!

Ed: Nope. It says, “Dowsing often works.” He says, “What you need to do is go find a willow tree, cut a willow branch, and teach yourself how to dowse.” He said, “I don’t know how to dowse, but you can teach yourself.”

J: What is your first dowsing memory?

Ed: Carolyn and I were at that point staying in a bed and breakfast that had a huge willow tree. I borrowed the clippers, the branch cutter from the owner, went out there and cut a couple of nice-shaped willow branches that I knew that dowsers used. We went out to a well-known well site, with the well cap sticking up and the pipe coming out of it. I started walking toward the well from one side holding the rod. I didn’t know how to even hold them or anything. Nothing happened. I thought, “Well, that’s interesting. What would happen if I came in from the other side?” I walked around away from it and came in on the other side. That willow branch just about tore itself out of my hands! Then I came in from the other angle and the other angle; when I got kind of close to it, it pulled really good, came around the other way and it pulled pretty good. Then I looked at it, thought “Hmm. Something is wrong here, because what I’ve just determined is where that water’s flowing, and that well is not drilled into the aquifer. So left it alone and I continued to teach myself how to dowse, finally got my first jobs, located water with my own – In fact, we located some shallow wells, 140 ft. wells on the property that we owned. The driller came, and the first one he drilled into a stream at about 140 ft. you could hear the water running into the well. He drilled thru the aquifer; here’s the water flowing (motioning); he drilled down through it, and now the water’s going this way (motioning) down and just pooling down in the bottom of the well, and this dynamic head came up. That worked out very well. That well, for decades, gave us information about the state of the drought in that area, because we could put our ear on the cover (Every well has a cover

on it. ). We'd put our ear on the cover and listen to how much flow it had. If the rain hadn't been there, boy, that flow cut back really good, not much water flowing in there. If the rains came, we'd go up to Flagstaff, put our ear on that thing, and you could just hear that water running and running. It was a really good well.

J: How does dowsing relate to other aspects of your life? What is its significance in your life?

Ed: Okay, how does dowsing relate to other aspects of your life? I wouldn't be without it. What is its significance in my life? Supremely important. I can't believe, I've used dowsing in ways that I still don't want to discuss very much. So yes, it's supremely important, and I think Carolyn probably told you the same thing that she wouldn't be without it.

J: What do you think is essential to become an effective dowser?

Ed: I recommend people go to dowsing school because at national they do a two-day dowsing school. At the West Coast Conference and the Southwest, we do a one-day because the conferences are generally shorter. Not only was I the scientific advisor but I was also the education advisor following that for ASD. My project there was to develop the curriculum for the one-day school. We teach things in basic dowsing school like dowsing the life force of foods on a scale of minus 5 to plus 5. When it gets to zero, it goes out in the garbage; it has no life force. You can dowse foods in the grocery store; packaged foods are terrible. You can compare store-bought apples with organic apples. I got a little burb in the West Coast Dowser blog, "Dowser Ed Stillman in his basic dowsing school class compared not only a regular apple with pesticides on it, an organic apple, but an apple that he plucked out of the basket in the cafeteria at UC Santa Cruz. That apple was better than an organic apple! It was! I had the whole class do it.

J: I wonder if it was because it was more freshly picked.

Ed: More freshly picked, and they must have just, either the farmer delivered a bin of those. It was in a regular old bin, and I just plucked one out saying, "Gee, I wonder how this apple is?"

J: What do they do more in the two-day class?

Ed: They go much further into everything. What I did for Dick Tippett [the successor he trained] in basic dowsing school in WCC '14 is I put together all of my charts; they're in both Word and pdf so

that he could turn them into a Power Point. Well, he didn't do that; he ran out of time. You took the class in '11, 2011?

J: No, '12. Was that your last year?

Ed: No '12 was West Coast Conference. The even years are West Coast?

J: Yes, that's when I took it.

Ed: Okay, that's the last one I did at West Coast Conference.

J: Yeah.

Ed: I did '13 and retired after this. So you should have that handout.

J: Okay.

Ed: You should have that whole handout, and it's got- I'll be happy to send it to you again, because I modified it for '14, and. . . it took me three weeks of hard work to prepare all this stuff for Dick. I wanted him to do a good job!

J: There were more people there, about 50.

Ed: There were 60 people; that's the biggest turnout they've ever had. He had 10 teachers. One of the problems was the teachers contradicted each other. One teacher got up and said, "Well, I don't do it that way." I never would have allowed that in my class. One day I want to go through everything the way I know it works, including dowsing the life force of foods, dowsing how you get the professionalism in your life; you know I went through all that for you folks in WCC 2012.

J: I have to go back and look at that.

Ed: In '13, I did more with nutraceuticals and pharmaceuticals. Those charts are in what I sent Dick for WCC '14.

J: Did you hear the latest report on NPR a week or so ago: a study with mice and people who took artificial sweeteners? It increased their blood sugar levels.]

Ed: No kidding, oh my God. [

J: That's like a Duh!

Ed: Oh! Oh!

J: Even for people who were not diabetic, the next day their blood sugar levels had gone up.

Ed: Wow! I gotta see what's in my protein powder. Yeah! Let's keep going. Did you note when we started?

J: 2:30?

Ed: That's when Carolyn left. . . . I want to get through your whole list and then do my extra stuff for you.

My dowsing experiences have changed with time as I've learned new things. Going to basic dowsing school is a really good way. In one day, we cover an amazing amount of material; I give the handouts. I've got the handouts of the articles again; one if my articles is in there; I wanted to make sure you had that. The one on dowsing the quality of gasoline you buy; I'm going to hand you that package.

J: How would you explain dowsing? How does dowsing work?

Ed: My answer, sense of intuition. Everybody's born with a sense of intuition. Intuition is defined as the immediate knowing or learning of something without the conscious use of reasoning. The dowser asks questions in their mind; this is my own stuff now. The dowser asks questions in their mind, in the form of mental, or visual, or word symbols; receive the answers via an indicator, such as a Y-rod, L-rod, pendulum, or bobber, or by an inner sense feeling without using a dowsing instrument. Mary Marie coined the term decades ago, "deviceless dowsing" and that's what this is, where you can do it without, just feeling your body, sensing of electromagnetic fields. Everybody is born with the ability to sense very small variations in geoterrestrial and radiated electromagnetic fields.

We ask three important permission questions after asking the question; you have to ask your question first, and then do you May I/ Should I/Can I? on that question so your inner self knows that that is the question you want to have adjudicated, if you will by the three questions, and before dowsing, May I/Can I/Should I? If we don't have proper permission, we don't do the dowsing task.

Well, I didn't know what the dowsing mind state was in those days. You get your mind off in another direction, you're not dowsing anymore! You've gotten completely out of dowsing mind state. Dowsing mind state is defined very carefully in those two documents right there.

Feather: What brought me to dowsing? Early experiences:

The first one I had was kind of interesting because I didn't realize I was dowsing until I got to a dowser's meeting. My first experience was when I was a teenager, maybe even preteen, 12, 13, probably a patrol leader in Boy Scouts. I was looking at maps, pouring over maps, choosing places to take the patrol on hikes. I would stare at the map, because I just loved maps I thought. I would just get into it and start fantasizing and imagining what the places [looked like]. This was looking at Topo map, the USGS Topo maps of the national forest, or the state park, or whatever it was; this place where we did most of our hiking. I would look at the map and then there would be this place, I would say, "Ooh, I think there's some little waterfalls there. That'll interest the kids;" and "Ooh, right over there, I think there's a little Ferndale, which will get me excited, because I just love ferns." Things like that. That was in the early '60's I guess.

J: Don't topographical maps have water?

Feather: They do, but there was no little cataract symbol marked. I'm not even sure the stream was marked, because it wasn't a year-round stream. We went there and sure enough there were two little cascades up this little gully. Right beyond it was a little wet spot and all these ferns!

J: Did you surprise yourself?

Feather: I didn't know, well know, I just sort of took it in stride. It's like, "I'm good at reading maps."

It wasn't until I got to my first dowser's meeting; this was probably in 1984, something like that. San Jose was the only chapter in the area. One of my geomancy students said, "Hey there's this group of people that do the kinds of things that you do. You ought to connect with them." I didn't have a car; he drove me down to San Jose from Berkeley. Their format [was] they had a speaker and would break up into classes afterwards. Somebody was doing one on map dowsing. It was one of those old time map dowsers, water dowser-map dowsers. He's got some maps in front of him and he says, [Feather imitates his drawl, reminds me of John Wayne; I chuckle] "All I do is I just stare at the map and then after a while I start to get these images and impressions." I'm listening to this guy and I'm saying, "Oh my god, that's what I was doing as a Boy Scout. I can't believe it!" He goes on and says, "Just look over here; it sorta feels like that's a good place to drill a water well, Over here this feels like this is. . ." Oh my god, I had no idea that I was doing dowsing in Boy Scouts, that that's what that was. Then he

proceeded to give us techniques about how to do it, which is not the way I was doing it, but that part about, he just stares at the map, and it sort of feeds him information, or he just intuitively gets things or something from it. When he said “images,” that’s exactly what happens. I look at these lines, the contour lines, and I get all sorts of pictures of what that place is going to look like.

J: Did he show you the pendulum?

Feather: Yeah, they showed pendulum dowsing. I think he was doing the thing with the ruler, where you go down one edge of the map if you’re looking for something; you know, go down one edge of the map, then do a sweep with the ruler, and then go along, sort of the X/Y grid way of doing it, which is not the way I do it now.

Now I just find a spot; I dowse for where’s the best spot to dowse from on the map, like a neutral spot. I put the pendulum over that and ask the pendulum to point directly to the spot, until I just move the pendulum along . . .

J: Are you still looking for water?

Feather: Whatever I’m looking for. When I’m map dowsing, I’m usually [looking for] what I call “geomantic site planning,” so I’m looking for where should the house go, the outhouse, the compost pile, the goat shed, and the driveway. . . The client sends me a list of all the things they want to locate. Then I ask is there anything I should know about to really understand this property and this spirit of place? I do those and I put little question marks. I have no idea [what they mean]. The land is telling me through the map, “Go to this spot. There’s something you need to know about there; the clients need to know about.” I go there, then I start the other mode of sensing the energies of that spot, and I come up with something. I just start with little question marks in a circle on the map [that say], “I gotta go here and find out what’s going on.”

J: Is this Feng Shui at all, because you’re getting the placement of these things?

Feather: Yeah, Feng Shui and geomancy are interchangeable for me , because I’m doing Western geomancy and Chinese Feng Shui together.

Before that incident with the discovering I’d been doing map dowsing, I actually had been taught dowsing by Dannen Perry who is the founder of the Earth Stewards network.

J: I haven’t heard that name.

Feather: He did the Peaceful Warrior programs and whole bunch of things. He's very well known; he passed away a long time ago. In 1979, I met him and started doing some of his Celtic geomancy, earth mysteries workshops. That's the person who formally taught me dowsing. He was teaching what we were practicing on was water. He took the kids that were there down to the beach and buried stuff like silver dollars or something and had them find it. I wasn't interested in water or missing objects, so I really get interested in dowsing; it really didn't work for me. The first time it really worked was a couple years later. In 1980, I helped form a collective household in Berkeley, and we put in a standing stone circle in the backyard. We were doing the Full Moon and New Moon ceremonies and rituals in the backyard with a bunch of friends. One night after a particularly, really vibrant full moon, I woke up in the morning with this curiosity: I wonder if the energy that we raised last night is still there. Somehow, I just sort of had this thought that maybe because [not] just doing it in the backyard, it's in the stone circle; maybe it's holding the energy. I went out and dowsed it; I was using the L-rods at that point. I walked from outside the circle across. When I got to the boundary of the stone circle, the rods swung out and slapped my shoulders. I said, "Oh my god! That's a reaction!" [laughing] I did it again and it just kept WHAM! [got the same reaction]. And then, it slowed down, afterwards. That first reaction was that kind of the thing where God's [the gods] trying to get your attention, you know. This actually works. Are you convinced now?

J: They let you know. How does dowsing relate to other aspects of your life? What's its significance in your life?

Feather: It's really increased my intuitive abilities, and it has expanded it from something I do when I'm dowsing to something that's 24/7. That's when I'm selling dowsing or I'm teaching it saying, "You might want to learn how to do this." That's kind of what I'm offering; this is a way to expand your intuitive abilities, and to make it something you have access to all the time. I think that's one of the greatest gifts of dowsing.

J: It would be so great to get more teachers and kids doing it.

Feather: Yeah. It's part of the natural human state. When we were in earlier cultures, earlier time periods, hunter-gatherer existence, all that more kind of natural human state, people were using instinct, and intuition, and their observation skills, and their knowledge together. Now we're kind of working with a tiny little slice of human abilities in the way we live and move through our

lives. Dowsing really helps you become more of a whole person again.

J: One of other dowzers said we used to know a lot more than we do now. [[chuckle]

Feather: That's what I call being adulterated [chuckling]. It gets trained out of us from six years old on.

J: What do you think is essential to becoming an effective dowser?

Feather: Getting out of the way. What that means for each person is different. Everybody has different kinds of blocks. For me, it was the self-doubt. I don't know what it would be for other people. And the expectations thing we talked about; there's a bunch of things that are in your way, of accessing this inner knowing, trusting that it's there. Some people have all sorts of cultural programming, taboos, "Oh, it's the work of the devil," yada yada. Whatever it is, we all have blocks; we all carry some sort of blocks. That's a big part [; it] becomes a factor. The other thing is practice, practice, practice, which everybody says.

J: How would you explain dowsing?

Feather: I think of it in two different ways: a process that enhances our innate intuitive abilities and a process that allows us to access information beyond what we consciously know, which is actually Nicolas', borrowed that from Nicolas Finck, or the two of us came up with it; I don't remember. We were teaching dowsing in the '80's [when] we came up with that.

J: Gary: What brought you to dowsing?

Gary: Metaphysical studies, research, spiritual growth, meditation. Started dowsing when I was age 14. Friend of mine had a game named Swami Knows All, a fish weight and a nylon string. I asked the Swami questions and it worked. I got into professional dowsing about 1970 working with Bill Koch as part of a class; I was into meditation, TM, and all kinds of different disciplines at the time. I worked with him, took some classes and got hooked.

J: What's your first memory of dowsing, your first dowsing experience?

Gary: That it worked, you know class work. I was getting answers that made sense.

J: Who taught you?

Gary: Bill Koch who I mentioned.

J: Okay, but you said you started at 14.

Gary: Age 14, a friend taught me a game called Swami Knows All. It was just a game. I didn't know what I was doing, but I was getting good answers. I started my professional dowsing in 1970 with Bill Koch who was a master dowser.

J: Was that at a conference here or where was that?

Gary: No, it was in Santa Barbara; he taught a class in Santa Barbara where I lived. And so, I got hooked.

J: How does dowsing affect different aspects of your life? What's its significance in your life?

Gary: I use it almost daily, just to make decisions about appointments, people, relationships foods, scientific dowsing. Right now detrimental energies are a big part, identifying detrimental energies, trying to find the truth out of different situations. It's a way to get in touch with Divine Source and know that you connected to that, and then access it, get answers that you need for your personal growth and to help others.

J: What do you think is essential to being an effective dowser?

Gary: Asking the right question, being clear of any negative influences or destructive influences, being clear, have a high degree of intent, ability to focus, avoid distractions, and just be very, very clear in your intent and very clear in your questions. And validate that you are able to communicate with your subjective mind to get understanding of what it is you're seeking. I think half the battle for dowsing is making sure the question is what you're seeking, make sure it's simple enough, make sure it's easy to understand, and direct in what you're seeking. And be open to all possibilities. Don't try to dowse with a closed mind.

J: How would you explain dowsing?

Gary: Dowsing is just a natural extension of our senses. It's something that everybody has. The only people that I haven't been able to teach dowsing is some engineers that are so locked into the physical reality or perceived reality that they can't imagine anything

outside of that. So people who [are] kind of stuck in the box are kind of limited, but that's their own filters that are limiting them on that. That's why I say children are at the opposite extreme; they're completely open to all these things. So it's just a natural extension of our senses; it's awareness. We all have it, a connection to Divine Source energies, and within this is what we call the Akashic records, vaults of information that we can access. It's all part of the matrix of our existing perceived reality that we can work with. We all are connected to it and have access to it. In dowsing, people don't really - you don't really have to understand, how electricity works to turn on a light switch. It's the same thing with dowsing; you don't have to understand all the details of how it works and what's going on. If you're getting results, and you're consistent, it works! [it's] serving a purpose.

J: Gladys: What brought you to dowsing?

Gladys: What brought me to dowsing was my husband, Harold McCoy.

J: How so?

Gladys: Well, when we got out of the military, we had brought a piece of property in the rural part of northwest Arkansas. It was just plain property; it didn't have a house on it, didn't have anything. So we had to have water. I knew about dowsing, and I knew about dowsing for wells because in California in Walnut Creek where we lived when I was a kid, we had a dowsed well. The dowser did come out and dowse our well. It was a pump well.

J: So you had seen it, seen him do it?

Gladys: Oh yeah, as a child I'd seen it. But I'd never seen Harold McCoy do it in all the years we'd been married and in the military, it was over 16 years. He retired, and he went out there and dowsed our well, and brought the well driller out. It came in just like he said. I didn't know he even knew how to do it. We had, I forget how many gallons per minute, but today, the well is still active; it's been almost 50 years now

J: Wow!

Gladys: We're still using the well; three families have used that well.

J: My goodness!

Gladys: It's never had any issues, except replacing pumps and things like that.

Then he heard about the American Society of Dowsers and MaryMarie Satterlee was teaching a class down in Dallas, Texas. I think that was back in '83. He went down there to Bette Epstein's to a class with MaryMarie. Then he brought MaryMarie to Arkansas, and she taught a class in Arkansas. We gathered people from Oklahoma, Louisiana, Kansas, Arkansas, all the surrounding states for this conference, or this talk-class that we were [having]. I went to the class as the hostess, like I always did; I was the hostess. We started the dowsing chapter from that in northwest Arkansas. But MaryMarie Satterlee, up until that point I thought it was pretty funny.

J: That dowsing was funny?

Gladys: That dowsing was funny. I could never put a pair of rods in my hand without laughing about it. But Mary put them in my hands that day and said, "Do it!" I was afraid not to [laughter]. That is really how I started dowsing. It was from Mary's hands. I still didn't participate, and I didn't do a lot of it. I never tried to influence that at all. I tried to just not be a part of it. I did go to the dowsing meetings. I was, like I said, the good hostess, but I didn't pretend like I knew any of that stuff, how to dowse or anything.

Then one day, I just realized that I was teaching people how to dowse when we'd go out to do a well. We always tried to teach when we went. Tony Gehringer asked me to teach a class here in California. I said. "Tony I've never had a dowsing class except a very short one with Mary Marie." He said, "That's all right, you know how to do this." And so, I started helping teach the dowsing in California at that point. The first time I came here to Santa Cruz to the dowsing conference, I was much like Karen. We were Newbies, and these people were scary to me, some of these people were scary, because, like I said, I didn't understand some of this stuff. They just opened their arms and took us in, and it was the people that got me into dowsing. It wasn't the actual act of dowsing that got me into it, or the need to be of service to mankind. It was the people; I loved them. They were just so special to me.

J: But they were just out on the fringe in terms of what they were doing.

Gladys: They were. But they loved you, and you knew they loved you and cared about you. They were so open to accepting people. I felt it here in Santa Cruz probably more than any place else we went. Dowsing went from there; it just excelled. After I started

teaching dowsing, I started going to all the classes, and I started learning about some of these things. It wasn't scary to me after I knew the people and understood them, started learning some of the things that they knew and my whole concept changed.

J: How does dowsing relate to other aspects of your life; what's its significance in your life?

Gladys: Dowsing has actually made me, I think, brought me closer to my God, and to who I am. It's really, it makes me more confident. I've been more confident of who I was and what I could accomplish in life. It's just been a total blessing in my life. It really truly has. I don't know; I don't know how to explain that.

J: That does, that does explain it. What do you think is essential to becoming an effective dowser?

Gladys: Practice. You have to practice, and you have to be confident about it. It's scary to go out and dowse somebody a well site and know they're going to put the money that they're going to put on the line, because you said it was there. But, if I go out there and I tell them that's where it's at, and I walk away and the driller comes in, and they don't hit water, I still don't take the responsibility for that. And I'm not saying the driller's wrong. Something happened; I don't know what it was. The day I said the water was there, it was there. I just know it was. And I won't dowse a well unless they're ready to get out there and drill very shortly afterwards. [. . .] You have to be ready within three months, or I won't even bother to go out and do it, because in three months something could change. The earth could move just a little bit and change where the water was. I don't worry about it, what's going to happen. I don't take the responsibility; I really don't even take the glory for it. I take my money, and I go home [chuckle]. That's what I do. When I do energy clearings for people, for their houses, I just know it's taken care of. I know it's going to make a difference if they will allow it to happen. Everybody has their own responsibility. They have to get the well driller out there if I do a well. If I'm clearing a house, it's their responsibility that they maintain that's energy that's in there, the positive energy that's in there after the negative energy is taken out.

J: How would you explain dowsing?

Gladys: Explain dowsing. It is a way of tuning in to your subconscious, to your intuition, getting your mind quiet so you can

listen and get those messages from that small still voice that we have within us.

J: That's wonderful!

Gladys: The dowsing instrument is nothing more than an extension of you. It moves; it makes it easy for you to believe, because most of us don't trust our intuition. If that rod moves, we trust it. See it; believe it. After a while, you do it enough with the rods and see it enough, then you start trusting it. Again, it's that knowing, deep within you. You have it, and there's no doubt that it's working, and it's truth. I think that's what it is. . . . We need to all learn how to dowse, so that we can get in touch with that and with that peaceful part of us. . . . Kids have it until about age seven, and then it gets schooled out of us.

J: True, true.

J: Joey: What brought you to dowsing? What is your first dowsing memory?

Joey: When I was a little kid I saw dowsing on old TV shows.

J: Really!

Joey: Yeah, even *Gunsmoke* has an episode where there's a dowser. Grandpa on *The Real McCoys* (1957-1963) was a dowser on one episode. So, I wanted to learn how to dowse as a kid. But they had propagated this myth that you had to have a certain stick from a certain tree, and you had to be born with the gift. Well, I had the certain tree. It was a willow tree. That's the one that some people think that you use, a willow tree. There's nut trees, fruit trees, or whatever. But anyway, I cut the branch off, made the y-shaped branch. Couldn't do it, wasn't able to do it, didn't know how. That myth, there's a myth that you have to be born with the gift, and if you're not born with the gift you can't do it. So I just figured, I'm not the one with the gift. I tried it again through the years, several times, just couldn't do it. And then, as I was growing up, when I was, in 1986, I was 23.

In '86, I had been well on my path since '74, studying everything I could, really wanting to learn everything I could about staying on my spiritual path. Our septic tank stopped up at our family lake house. Two professionals in the business, a sewer repair company, came out. They had a rod, but they weren't dowsing with it. It was a T-hind rod; they were poking it in the ground to get an audible knock on the lid of the septic tank. They

looked for two hours and couldn't find it. So I [made] a call; I looked up in the Yellow Pages and found the county water and sewer system. This man answered and said, (Comment: I know this is a long story to this, but it's part of my life.). He said, "You know we don't deal with individual sewer systems, we deal with community systems. But, tell me how to get to your house, and I'll come out and find your septic tank." He was out there in 30 minutes, came in his old pickup truck. He was like the typical old-time dowser, you know, old man. Now I'm the old man. He just went in the back of his pickup truck, opened up his tool kit, pulled out the bent-up coat hangers, L-shaped coat hangers. He had straightened it out and made it L-shaped. He starts dowsing, didn't tell me anything; he starts dowsing, says, "Let's go find that septic tank, starts dowsing alongside the side of my house. I wish I'd brought my rods to show you, and nothing happened. I thought, "Wow, he's dowsing."

You knew? Oh Yeah. Then he turned at the end of my house, and the rods just opened up at about the middle of the end of my house. He said, "I'll have your septic tank in just a minute. [Joey motions, like this, you know. ] He walks away from the house and they open up again. He said, "There's your septic tank right there. " I said, "No way!" Those sewer guys looked all over here. See all those holes in the ground, right where he was pointing. He said, "It's there." He got his shovel and started digging; it was just much deeper than the other guys had thought because of erosion. We lived on a slant, and it was right there. I thought: If he can do it, I can do it. Once he taught me how to dowse, then I started, I made my own rods out of coat hangers, and I started dowsing for everything.

But immediately I guess the difference with me and other people, I didn't have a teacher beyond that.

J: He taught you right then and there?

Joey: Yeah, he taught me right away. I said, "Can you teach me to do that?" He said, "Yeah!" And he taught me. Then he left. I immediately started dowsing around thinking what else can I find. See, whenever I learn something I knew from somebody else, I immediately take it farther. That's just my nature; when I look back at it, it's always been that way. I'd walk around and say, "What can I get reactions to?" I realized it was to electrical line. One time I did; I was outside, and I was dowsing. The rods opened and I turned around going the other way, and they crossed. I asked, "What is that?" I looked up and I'm right under an f line.

We had a long warehouse for our auto parts business. I was the boss, so I could go dowsing if I wanted. I went down this long central aisle. Every so many feet, say eight or twelve feet or

whatever, I'd get a reaction not knowing what it was. Finally, I looked up; it was the steel beams in the building. Some people think dowsing's only for water or minerals, or whatever. I think right away, "What else can I dowse?" I've been a passionate dowser ever since.

J: How does dowsing relate to other aspects of your life? What is its significance in your life?

Joey: It is . . . It is my life. . . . [for] the best dowser, it's just part of ordinary life. It's just fully accepted; it's part of my life.

J: What do you think is essential to becoming an effective dowser?

Joey: Passion and practice. Doing it, and trying new things. So many dowsers, even long-term dowsers, learn a certain thing, do a certain thing, and they don't change! There are some dowsers through the years who speak at these conferences; they give the same talk all the time, basically. I can't get stuck like that because I have the sense of wonder and curiosity. I know there's a whole lot more to learn out there. I don't think I'll ever finish it. If I do, [it's] time for me to go.

J: As you say, they'll come up with something different. There's always something different.

Joey: That's the point.

J: There's always something new.

Joey: When I say "go", I mean die.

J: I know.

Joey: If I can't learn it, it's because I've done enough, and it's time for somebody else to take over.

J: I got that. How would you explain dowsing?

Joey: Dowsing. We are the dowser Albert Einstein said. I can give you the whole statement that I found online. . . . Among other things, he said that the dowsing rod is a simple instrument. . . . I'll give you the statement, it's better [to do that].

J: Einstein's talking about dowsing?

Joey: Yes, he said he believes in dowsing; he's supposed to be a dowser. Now. It's a quote on the Internet; you never know if that's true. But I've heard for years that he was a dowser, and he believed in dowsing. I'll give you the whole quote; that'll be good for your thesis, your paper. He basically said, it's a reaction to changes in the human nervous system or consciousness that we do not understand at this time. He says, it's very real. I think that we have this innate ability. Everything we're dowsing is ultimately energy, whether we're thinking it's energy or not. We think we're finding physical water. We're really getting, a reaction to the energy field of the water, in my opinion. Our body changes with these energies, and we can learn to tune into these energies by focusing on the various kinds of energies, and we get the response within us. So the response is within us, and we then use tools; all they are is needles on the gauge. They accentuate and indicate for us. They accentuate minute little changes, so they seem like an external response, but the real response is in here [pointing to himself]; that's the way I see it. I don't think there's any power in the tools themselves. All the power; all the magic is within us.

J: John Wayne: What brought you to dowsing?

John Wayne: I actually learned it in the Navy; it was a need. There you go; need instead of greed. We had a definite need to find underground pipes out in a little town called Hawthorne, Nevada, which is kind of the hell hole of the world as far as a Navy man is concerned because [it's] right out in the desert, nothing there but a bunch of Marines with a Navy ammunition depot. But anyway, we were on a two-week training cruise with the outfit I was in, the RMCB2, Mobile Construction Battalion 2. My job, I had just made Chief Petty Officer, was to go out and tap into pipes that were underground, bring up risers so that they could connect a sprinkler system in order to build a nine-hole golf course for the Marines for recreation purposes.

They gave me a sheet of paper, about 8 ½ by 11 by the way and said, "You just go out there and find those pipes, put the extensions up, the risers, do whatever you can to get this finished. I said, "Fine, where do I start?" They said, "We're not sure. [laughing] It's somewhere past the main gate.

J: So they asked you to do this, and you knew how to dowse or not?

John Wayne: No, no, I didn't know anything about dowsing. I had all kinds of equipment though. It was in the 60's; it was after the Korean War and there was a lot of leftover equipment out there that

nobody was using, brand new equipment by the way. I had about 40 guys; we had five back hoes, about six or eight dump trucks; we had road graders. You name it, we had it, and just to play with you know, and to work with. They said, "Well, it's over in that general direction." They pointed southwest. I said, "Okay, I guess all we can do is go out there and start digging holes." So that's what we did for two days. If you'd been on the sidelines or overhead, it looked like a bunch of gophers down there digging. Nothing in two days! We had rocks and rattlesnakes, and other things, but not any pipes. That night I was drinking beer with friends in a military pub and this old chief came up to me and said, "You're sure making a fool out of yourself in front of your troops." I said, "Well, I need some help!" He said, "Tomorrow morning, you have some welding rods for me, and I'll go find those pipes for you." I said, "I don't need to do any welding yet. We've got to find the pipes first." He says, "Never mind, just bring me the welding rods."

First thing in the morning, he was out there. He took a welding rod, bent it over into an L-shape, and he took off across the desert. Well, first, he waved it around and pointed it in a certain direction. Well I didn't know what he was doing. He took off in the direction this thing pointed. He said, "Bring the back hoe over here and dig right here." In more than 5 feet deep, I don't know why they buried it so deep, six or eight inch pipe, and he hit it right off the bat. I said, "You must have known where it was, come on!" He said, "No, this is the first time I've ever been here." He was waiting to get discharged. "I said, "Okay, let's see [if you] can find another one." He marched off, and we found the second one. I said, "Give me those things. I bet I can do that, too." So I walked across there and found I had the same sensitivity that he did. That's what started me off in dowsing.

J: How does dowsing relate to other aspects of your life? What's its significance?

John Wayne: It's been the most beneficial thing that could ever happened to me. It's kept me young, along with the labyrinth has had a lot to do with it, the energy of the labyrinths that I've built for people. I've had great results with working with kids that have dyslexic problems or things of that nature with labyrinths. I have three different labyrinths at my place out in Santa Fe, and I realized that if I could get kids walking that labyrinth [with] a dyslexic problem. It's like a left and right brain imbalance; it's like a chiropractic adjustment of the brain; it goes back where it's supposed to be, and the kid gets over dyslexic problems, just from walking the labyrinth.

J: Once and for all? It cures it?

John Wayne: Yeah, yeah!

J: You should market that one.

John Wayne: No, if they need me, they'll come to me. If I'm supposed to, it's not something I could publicize; I don't know why. I've dowsed that and dowsed that. A lot of things are that way when it comes to dowsing for me. I get customers that call and look at the website on the American Society of Dowzers; my bio is there; I get a lot from there, but a lot from word of mouth, other customers. Boy, when you get a good water well for somebody, they tell everybody in the world. A lot of times, now it's because their energy is in it, too. They taught me how to dowse, and I'm the one who found it, and he's the one that taught me how to do it. In our area where I live, everybody knows everybody. Lot of times, everybody is related to everybody [laughs].

J: Oh no!

John Wayne: That's a problem. Now, what was your original question? I got off the track.

J: Dowsing's relation and significance to other aspects of your life.

John Wayne: Well, my wife has no animosity or resentment that sometimes I take much longer than I expect, late for dinner; she's very accepting. I get calls during dinner; I get calls when we're out, just the two of us, things of that nature; she's very accepting on that. In fact, she realizes that my mood, I'm not very moody, but when I do dowsing, my [mood] is up [at] the top all the time' I'm very rejuvenated when [I] do that. That's one of the things that's kept me young, too.

J: You *are* very young.

John Wayne: Yeah, Katie's an old spirit, and I think I'm a new one.

J: She is, she is! When she said she wanted to be a vet, she seemed so definite, the kind of vet she wanted to be.

John Wayne: It could change tomorrow. Two weeks ago, she wanted to be an archaeologist.

J: Okay.

John Wayne: Then there was a botanist. But she does come back to wanting to be a vet, every time around the circle, about every third time. Not long ago, she wanted to be—a bad job, something that was dirty—digging ditches or something. . . .

J: Just getting down and dirty, huh?

John Wayne: Yeah.

J: What do you think is essential to becoming an effective dowser?

John Wayne: Liking, enjoying doing it. If you don't like it, get away from it. If it doesn't really fulfill a need for you as far as feeling good about what you're doing, then don't do it. It's enjoyment; you have to enjoy it.

J: From what you've said, not coming into it for the money but doing it to help people.

John Wayne: Right, either way. If you're enjoying it and you're just doing it to help people, then do it. That's how I got started, and that's still how I feel. If I'm doing a service, for instance, locating a water well for people, that deserves some monetary compensation.

J: What do you think going into dowsing to make money?

John Wayne: At best, for 99% of the people, all it can be is an avocation. It can't be an occupation; it's just not out there. At this stage of the game, it may . . . If we were in some other country where they license you and all that, but there's so much skepticism in this country, you'd have a hard time earning a living at it, in most places. Right now, in California where there's a drought, people could get started that way, but that's not going to last [because of the nature] of the need.

J: How would you explain dowsing?

John Wayne: I think I've already answered that one. I don't try to explain it anymore, although I was asked that in an interview on WCAX and I just said, "It's [the] ability to use your intuition to come to some kind of resolution that you couldn't do otherwise. It's a means to tune into your intuition.

J: Marge: What brought you to dowsing?

Marge: I'd say it was Homer; he was interested in in and knew about it, when we got married. I always felt that a husband and wife should do something together. He couldn't belong to Beta Sigma Phi with me (a woman's sorority). You don't have to be a college graduate; you don't have to graduate from anything. It was just women improving themselves. I also sang in the choir, which made me away from home choir night, and Sunday morning we'd go to church together. I figured that when he got interested in dowsing I should do that, too. Pretty much, that was his thing, and I'd stay in the background. So, that's what I did.

We used dowsing when we were working on this house and adding the other room, remodeling.

J: How did you use it? Was it Feng Shui, how to place the room, spacing?

Marge: No, we used it to find the septic and the leeching field, the water main, the gas. It was mainly because this part of the house is wood, and it used to be over there, so they jacked it up moved it together. It was an interesting few years.

J: I'll bet. [laughter]

Marge: That was when we first got married. We went back to Vermont in 1984 and went to the village of Danville. They were having their dowsing conference; it was in September at that time. The village green was all these people walking around with rods. We knew what they were doing. We stopped, went in, walked around the bookstore and picked up an application; when we came back, we filled it out and joined the national. Oscar Branson, who lived here in Tucson at the time, was a Trustee. He started the Phoenix chapter, then he since he was tired of the drive to phoenix after several years, he started the Tucson chapter. Oscar had ASD national to send him a list of all the Arizona people; he contacted the ones in southern Arizona. We had enough people at that first meeting that we signed the paper work; we had 10 people, and we were a chapter when started. That was probably during the summer sometime; our first meeting was October of '85. I think that very first chapter meeting; I can still remember it. There were 56 people in attendance

J: Wow!

Marge: Because there was another group that Homer and I belonged to, Mind, Matter and Metaphysics. We told them that we were starting this up and a lot of people came. We worked; we got our chapter going.

J: That was a large group.

Marge: Yeah, it was amazing! I'd love to have that many at a chapter meeting now [laughing].

J: They all joined and stayed with it?

Marge: That was one thing we did; we never made them join. Don't tell ASD that. We recommended that after three meetings that if they didn't join, they wouldn't be getting invitations; we sent out postcards; we wouldn't send out postcards anymore. But we never stuck to it. Who wants to keep track of all that?

J: When you saw your husband dowse, was that your first dowsing memory?

Marge: No, I would say that I remember reading about Johnny Appleseed in history in school, and I know that they talked about dowsing at that time.

J: Did they really? It's in the Johnny Appleseed story?

Marge: No, not that I know of particularly, but it would have been that generation that would have been moving west and would talk about how they found water. I don't know if you saw it or not, but in the movie *Dances with Wolves*. That guy, after he had his leg surgery from the war, he was sent out to this old fort; I don't know where it was supposed to be, Kansas or Nebraska or someplace. He was standing there on the hill and had his hand out like this [gesture]. He was trying to figure out which way to go to find this fort, and he did it [with] hand dowsing.

J: I'll have to go look at that scene now.

Marge: Then he walks, basically, to this grass hut. What do they call it? Sod, they made the buildings out of sod.

J: Where did you first experience dowsing?

Marge: When I first experienced dowsing, we were just messing around with it with the L-rods trying to find the septic tank. I noticed it when I walked toward the car, before I got to the car, the rods would go out. One day, I was just walking around didn't have anything I was focusing on, I looked up, and I was underneath the electric power lines. That tickled me. Once we started the chapter here, Cameron St. John was at one time somebody told me one of the six top dowers in the United States. He lived in New York

before he came out here. Homer would take him out on a dowsing job; we were looking for water, and so we'd make a picnic out of it. I think he gave me some of my first instructions in finding water.

J: Homer had been doing it long before you guys got married?

Marge: To a certain degree, he read about somebody, can't think of the guy's name right now; he was one of the guys that did map dowsing and found water in Bermuda, which doesn't have any wells.

J: I remember that. Henry, shoot, it'll come to me. [*Henry Gross and his Dowsing Rod*]

Marge: Homer read that when he was in service, so he started dowsing for things. When he got out of service, he moved to Tucson and he was working at San Manuel copper mine. Rex Fassett who was a surveyor for the mine had get-togethers on Sundays and practiced. Rex's family would invite Homer because Homer was a bachelor. They would take a silver dollar and bury it in the horseshoe pit; one would bury it, and the other one would find it. Then they'd bury it at the other end, and the other one would find it. So he had been playing with it for a while; that's where he got started.

We got married in '64, and I kinda went along with him; it was fun. Then Oscar Branson encouraged us to attend the West Coast Conference and I found, I think the thing that amazed me most or got my attention anyway the most, that when we would have meals, there would be tables of eight and ten people. You might be, depending on where you sat, you might be sitting with two or three instructors, because at that time they had between 40 and 50 dowsing teachers come and instruct the classes. Many of these were master dowsers. After that we both signed up as teachers, Homer worked on a geomancy talk about earth energies.

My first attempt was the color in your name. It's a combination of auras, and chakras, and numerology, and how you could use that to make your day go better. That's where I got into it. I think about 1990-91. I gave my first lecture [to] myself. It's been ever since.

J: How would you define geomancy?

Marge: Earth energies. [working with earth energies] "Geo" is earth; "mancy" is energies, so that's, which is Feng Shui, auras, colors; everything is all melded together.

J: Yes, everything is connected.

J: How does dowsing relate to other aspects of your life? What's its significance in your life?

Marge: I would say that I do a lot of reading, of course, right now my health, at 83, you don't get out and walk far. Ask MaryMarie [laughing], at least I'm still driving and pretty much taking care of myself. . . . I would say I get phone calls just about every day from dowzers, and so it keeps [me] current. I'm working with a lady trying to find, she packed some items; one of them was a revolver; she's trying to find that. She made a move from one house to another clear across states. You get involved with these people, and they call you back and tell you what they've found so far. I told her; It's like lost keys. This one place I checked out where she'd been and the last time she'd had them. "Well, when you come in your front door," I said, "is there some piece of furniture on your left?" She said, "Yeah, there's a sofa there." I said, "Check it out." She called me back; she said she not only found her keys, but she found two other sets she had lost. [It was the receptacle for keys, a black hole.] It's stuff like that. You giggle about it. Basically, it's taken over my life. I just won that award up there, the Legend Award. That was from national this year. I said, "Well, what is the Legend Award?" He says, "People that are over 80 and are still active with dowsing." I would say at least 50% of the calls I get are dowsing calls; 35% are robo calls, politics or they're selling you something.

J: What do you think is essential to becoming an effective dowser?

Marge: You've got to be interested in it. To me, it opened up whole new doors. You don't find people that have the dedication that much anymore. Course, didn't have any kids, so I'm not involved with family the way a lot of people would have been. Kids, grandkids, soccer games, piano lessons, all that stuff I didn't have to worry about.

J: Do you think most anybody can dowse?

Marge: Yes, I would say 99 out of 100 people. They just don't have the interest in it. I had the interest. ONE of the things I got interested in was the colors. Then I started making jewelry. Every once in a while, someone will come up to me at one of the conferences and say, "I still have your necklace that I bought." I don't do that anymore.

J: The jewelry making?

Marge: Yeah, I had a necklace BREAK this spring; I'm going to say it's been on my dresser for four months, and I haven't put it back together.

J: How do you explain dowsing?

Marge: Well to me, it's an extension, in picking up on some of my natural senses. So many of the things, I would say 35,000 years ago, people used dowsing to find game, to find water. It was a natural thing. The aborigines I think in Australia are an example; they just sense where water is. I know John Wayne Blassingame's first wife could see it; she could see it! He told a story once about, they stopped on their way back from somewhere; he dowsed this piece of property for a person; she stayed in the car while he walked around the property. I guess they found the place. She said, "Why did you do that? The water was right there." She could see it. He says, "Well, it's basically the dog and pony show. They don't think it's worth anything if they don't see the rods cross, or bobber drop down. Sometimes, you use the rods, dog and pony show or not, but it builds your own confidence. For me, it was a proof, because I got more comfortable with doing it.

J: MaryMarie: What brought you to dowsing?

MaryMarie: I read a book by Isabel Hickey). It was called *It is All Right*. You can talk to your subconscious is what she said. Told you how to make a pendulum and what to do. I was at my daughter's in Des Moines, Iowa at that point; she lives in Phoenix now but she was still living in Des Moines. I came home to San Jose California [chuckles]. Nobody is living where they were back then. I said, "I wonder if that works." She gave the directions. I didn't have anything else, so I put my ring on a string and that's what I used for a pendulum. I said, "I'm going to try this." And I did, and it worked. I just broke out in shivers all over my body. I tried it again to see if I made a mistake or something and it worked again. I thought, "Well, this is going to be a good tool." That's all I did at that point. But I was hooked!

J: Your first memory of dowsing? You hadn't seen anyone do it before; you just read Isabel Hickey's book?

MaryMarie: Well, when I was little like eight or nine years old, my brother and my dad would go out with the sticks and dowse. They didn't call it dowsing. They didn't know what it was. They would get responses you know. I thought that was real interesting, but nobody ever did anything with it.

J: They weren't looking for water wells?

MaryMarie: Where we lived, we were always looking for water. Yeah, they found a vein, but they didn't tap it or anything. I don't know why. Maybe because of the cost.

J: How does dowsing relate to other aspects of your life?

MaryMarie: You know, when you do it for a long time, it becomes like breathing; you don't even realize you're doing it sometimes. It really affects everything I do. . . . I've been here two years and haven't been doing any dowsing at all. I find I'm kind of losing it.

J: No practice?

MaryMarie: That's right.

J: You have to find some things to dowse around here.

MaryMarie: I don't think so in this household. It's not a religious thing; dowsing is not a religious thing, unless you consider your whole life a religious thing. This household is very, very religious; they are very much church people. I'm not saying this in any way to be derogatory.

J: No.

MaryMarie: I'm just saying that this is the way they are. So I keep kind of shy here; I am teaching Maria/Maggie (assisted living house manager, her daughter to dowse.

J: Oh, are you!

MaryMarie: As far as religion is concerned, we just leave it completely out. She can do with it whatever she chooses to do.

J: But she's open to learning.

MaryMarie: Yes! That gives me something to do. Nobody else is interested, so I don't push [chuckle].

One thought about pushing, when my husband Milford was alive, that's my latest husband. He would go right up to people, put his hand on their shoulder, take a pinch [out of his mouth] and say, "Do you know what this is?" [laughter]

J: Talk about intrusive!

MaryMarie: You know, but he lived dowsing, and he was pretty good at it. Oh, most people laugh; they're kind of embarrassed. They say, "Get that thing away from me." Whatever their personality is, that's the reaction that you get. If you're grumpy and grouchy, you'll be grumpy and grouchy about this, if they're not a dowser. If they're a dowser, somehow or other, when you're dowsing you're not grumpy. It's interesting, and they'll talk to you for hours about it, and you won't hear a grumpy word. But if you approach somebody who is not interested like Milford did, you get a reaction alright, but it's not necessarily the one you want.

J: It doesn't encourage people to say, let me find out more about this, because it's being imposed on them.

MaryMarie: No, not very often, occasionally.

J: What do you think is essential to becoming an effective dowser?

MaryMarie: Oh, I don't think you do. I think you just go along and all of a sudden, you've done enough dowsing, you just are effective! It sneaks up on you! [laughing]

J: Just keep doing it and doing it, and you'll get there.

MaryMarie: Yeah. I don't think most dowsers, I don't know any that [would say], "being an effective dowser now, and it's changed my life." I don't know any dowser that takes that attitude. You're a dowser; that's fine. Some people specialize only in water; some people specialize in antique things, so they never ever get into the whole life experience, but they're perfectly happy where they are, so leave them alone.

J: Ed said he wouldn't call himself a master dowser. To do so he thought showed a lot of ego.

MaryMarie: Well, [chuckling]

J: But he is.

MaryMarie: You bet. I would call Ed and Carolyn master people. . . . It comes from the heart when they're like that.

J: It does, and it comes through. How would you explain dowsing?

MaryMarie: I tell people it's a way to talk to your inner self and get answers for things that trouble you. It's not a toy.

J: So it's not a play thing; you have to approach it seriously.

MaryMarie: Yes. (Appendix F)

J: How would you define dowsing?

MaryMarie: Well, let me see. I don't know that I do ever define it, because it's different for, dowsing is different for almost everybody. There are people who take to it and want to learn more, and more, and more. Then, there are people who learn to dowse and do pretty good. It is a supplement to their income. They do okay with it and the like it, but it isn't anything special for them. To me, it's the most special thing I know.

J: How so?

MaryMarie: Well, for me who has gone to church since I was a babe in my mother's arms, it was a kind of opening that you wouldn't just have to believe this one thing that, because it said in there that God loved everybody, no matter what. [Fight] And yet, there were places where if you didn't worship their God you were put to death. That kinda went along with my dowsing. I had to find out, what is this? Then I had to find out, well, if God loves everybody, why are we at war? People blame God for the wars. Things like that, you just pick up, and you want to know. I think that's the thing I think about dowsing the most. You want to know, and dowsing is the best way I know to find out.

J: You're talking about finding out more than yes-no answers to questions. . .

MaryMarie: I'm talking about your life; I'm talking about living; I'm talking about, for me, it was a life experience, and it still is, except that I don't get to do much anymore.

J: My topic: exploring the shared Nondual experience of MDs. Diff people have diff experiences, diff explanations for it but they're all variations on a theme.

MaryMarie: Yeah, that's right. As far as I'm concerned, most people can dowse if they want to. It's such a help in every area of your life. But there are people who choose not to do it, and that's their choice.

J: Nicolas: What brought you to dowsing?

Nicolas: All my early life, there was something missing. All the education was wonderful. I became a history fan, interested in transportation and all sorts of wonderful normal things. Somehow, it just was all two-dimensional. Then I heard about dowsing and I thought well, how do I get there? It is kind of, the old story, you can't get there from here, because you're already there; you just don't know it. I struggled with going to the American Society of Dowsters in Vermont, meeting wonderful people there. I met Sig Lonegrin and a couple of other greats, Paul Sevigny who were just hanging out the day I was there. They said, "Oh, come on, you can do it." I tried and nothing happened. They said, "Here, you hold the left rod in your hand; hold my hand, and I'll hold the other rod." Of course, then it worked perfectly. That was even more frustrating! It was awful! I went away and still couldn't do it, but I made myself a pair of coat hanger rods and went out to the park every Saturday or Sunday, and UMMPH! [efforting sound], it's gotta work. Of course, nothing happened for a year.

Finally, the San Jose chapter, which already existed at the time I was living in San Francisco, had a meeting in San Francisco. I said, Okay, if I can go on the bus I'll go. Otherwise, why would I go down to this crazy meeting with these people I don't know on the train on [my] day off. No, no, no. But when they meet in San Francisco, okay. So I went out; they were out at the windmill. I spent all day hearing about and learning about dowsing, and nothing happened. At the very end of the day, they were saying, "well, it's 3:30; we better get out of here. We've got a long drive home." Meanwhile, they had dowsed for all these sprinkler lines and water lines. I walked up to one; John Blassingame was next to me. He was saying, "See, try it here." Well, I walked up to it with my rods, and inside my head in English I heard, "OH, ALL RIGHT. I'LL LET YOU!" Who's in charge here? Okay. That was the end of one life and the beginning of this one. Before and after, it's sort of like an enlightenment experience.

And I had long road to becoming any kind of proficient, but that was the start. That was the third dimension of many dimensions that was missing, because I felt then that I had access to information, to quick answers to simple things, to more complicated things without having to do extensive research, and depend on other people. It was a real bringer, feeling of independence, which was important to me. I went to meetings after that. In '81 to the second West Coast conference, which was still in southern CA, and then, since 1982, the conferences have been held in Santa Cruz, and I've been at every one of them. That's the story of then to today.

J: Persistence finally paid off. You got given permission?

Nicolas: I got given permission by some very stubborn part of myself. The other side of that is that dowsing has really, for me it has led me to be much more able to deal with whatever else is going on inside my head. The simple definition is higher self, lower self, and middle self. Those definitions are only satisfactory for very general investigations, but they are satisfactory for a general observation of what's going on. That lower self, subconscious, child self can be very fussy about letting you do things. The middle self spends most of its time trying to please you. You have a conflict where the one was trying to make the rods work, and the other was saying, "I don't think I want to get into this!" The higher self is saying, "There, there, it'll be all right." All this is going on, What is happening! It was a bit of a struggle, but after I was able to have the rods work and really feel; I could feel them turn. It was the same experience people have at their first time, "I felt it move in my hand!" Having walked around, I think that was significant; I had walked around with them trying, so I knew what it felt like when they turned in my hands by virtue of the wind or gravity, or whatever. When they turned, so called, by themselves, it was a different feeling, and I knew. That was fun. On that day, I walked up and down and did it again and again and again on the same place. I said, "Okay, I can get on [with it]."

J: That gave you a frame of reference for it.

Nicolas: That gave me a frame of reference that I wouldn't have had if I had just walked in on the first day of a class. Many people don't seem to be troubled by that. That's fine; they have their own path to it, and that's excellent.

J: How does dowsing relate to other aspects of your life; what's its significance?

Nicolas: I think that it is interwoven now with my life so entirely that I don't think about it. On Fridays, my schedule allows me to stop into a very nice restaurant and bring home dinner; my wife is very happy not to cook.

J: Absolutely!

Nicolas: She cooks really well, but a break is wonderful. We've got three or four dishes that we almost always choose. In the morning I said, "What do you think you'd like?" Sometimes she says, "Oh, I want that one." Other times she says, "Just dowse." It's that much in our lives that it's no problem. Sometimes I walk in and I say, "Oh, are you? . . ." She'll say, "I'm dowsing. Come back in a minute." She was dowsing for clothes or whatever; preparing for a

trip involves a lot of dowsing. Should I take this; should I take that, and so on. It doesn't occur to us not to do it, so I would say it's very much involved [in our lives].

J: I didn't think of dowsing clothes, because of the way the weather changes, I just put in everything. I don't have a lot of light clothes, had to try things on to see what I could still wear.

Nicolas: You can do that if you can drive home; we couldn't do that anymore.

J: How would you explain dowsing?

Nicolas: This is asking for a definition, I guess.

J: I use your quote.

Nicolas: What's that? Asking for a hunch. That's my definition of dowsing, asking for a hunch.

J: I have a quote that you gave Pete Warburton in an email.

Nicolas: I don't remember anything about it. [laughing]  
[The otherworldly nature of dowsing is emphasized by Master Dowser Nicolas Finck's definition: Dowsing is a synthesis of the spiritual and the rational. Dowsing is different from other practices because it asks a question from the psychic side and demands an answer through the physical side. This is a kind of joining of heaven and earth.] (Pete Warburton, personal communication, 1998).

J: Pearl: What brought you to dowsing?

Pearl: Well, I first became acquainted with dowsing way probably back in the '60s. I had a chiropractor in San Mateo; I lived in Palo Alto at the time. I went to see my chiropractor in San Mateo, Dr. Goldsmith was his name. He would adjust my body; he was a wonderful chiropractor. He was very knowledgeable about the body, more so than the chiropractors I've seen in recent years. He used to dowse the vitamins; he would recommend vitamins for me. He'd sit at his desk and put the vitamins out there and dowse them to see if they would be beneficial for me. I knew what he was doing; when I would go home, I'd just say this is what the doctor recommended that I take. I wouldn't tell my husband that he was dowsing.

J: Was he using a pendulum?]

Pearl: He was using a pendulum, yes. Then in 1979, I went to Greece and Egypt with a group of holistic practitioners and people in alternative healing. We went to Greece and Egypt and the Holy Land. I came home; I was working as a chiropractor's assistant at that time in Redwood City. I decided to go in business for myself. I turned one of my rooms into a massage room, used to be a sun porch.

One year, must have been 1984 that this happened, in the mail I got a flyer for a dowsing conference in Santa Cruz. I really hadn't heard about it before, but I knew two or three of the speakers that were going to be speakers there. I decided to come out, because it's only an hour's drive from Palo Alto. So I came out and that was it. I took the basic school; that was Joan McFarland and Carl Bracy. John Wayne Blassingame and Tony Gehringer were the head of the school. It used to be on Friday; they've changed it now. That was really the beginning of my dowsing career, because from 1984 until about 2006, I've been coming to the West Coast conference. I was on the [planning] committee, was a basic dowsing teacher and speaker. Then I was the emcee for the Fun Night for more than 20 years.

When I decided to go in business for myself, I had learned here how to dowse the body. I was more interested in health and nutrition; I learned how to find water, and minerals, and the different ways that people used dowsing. For me, it was learning to dowse the body, and to dowse the food and water, and anything else you put in your body, also the clothes that you wore – if they were synthetic or the kind of shoes that you wore had some effect on your body. Everybody can't wear plastic, and everybody can't wear rubber. I was allergic to latex on gloves, so all of those things affect a person's health.

As years went by, but also, back in the '60's, I worked for nine years in a medical lab in Palo Alto. As an office manager, in 1960, I had gone back to school at Foothill College and got my degree in medical assisting. I worked for a couple of years with a pediatrician; I had three children at home, and I needed to be home on the weekends and earlier than 6:30 or 7:00 at night, so I took a job at Palo Alto Physicians Lab as an office manager. It was during that time that I realized that events in people's lives like if they had lost their job or lost their income, a child that had gone into drugs, a girl that got pregnant –all of these things affected their health; it was affecting their health. I would have a chance to talk to them as they sat in my office. We did a lot of glucose tolerances and people had to stay there for three to six hours, so I would have conversations

with them. I became aware of events that changed people's lives and how it changed their health.

As time went on, I met Hannah Kroeger who was a little German doctor in Boulder, Colorado. She came out to the conference and was a speaker. I got very interested in her work and studied with her a couple of times. Her daughter is here now carrying on her work. I went back to Boulder to study with Hannah Kroeger a couple of times and learned how she dowsed the body, how she corrected things, the coccyx and other parts of the body. I had already studied anatomy so I was well aware of the body and its function. I used my dowsing in my practice when people come in, but also, before that, before I was in my own business I would do the examination for my chiropractor through kinesiology; I had learned kinesiology, muscle testing. That was a confirmation of my dowsing. I would dowse something and then I would muscle test it, so it was a confirmation of what I was getting one way or the other. That was the place where I used my dowsing.

I worked with people who had cancer. I had one lady come with bone cancer. I had read Louise Hay's book on how to heal your life. I knew-read Deepak Chopra, Wayne Dyer, and all the people, and Rosalind Bruyere, who was one of the people who went to Greece and Egypt. She worked with some of the doctors in LA on intuitive body readings. She could see the things going on in the inside. My people would come in; this lady lived in Cupertino or someplace down in the Bay Area. The first time she came in, her husband brought her, she was on my table. I picked up her hand, and I said, before I started the massage, I said, "What are you angry about?" She said, "I'm not angry." I said, "Well, okay." Many people bury their anger and their resentment and their hurts. They don't want to think about them at the moment. If you say, "What are you angry about?" They don't know. I said, "Go home this week and think about it. See if there isn't something that you may remember when you were really angry, so when you come back next week, we'll see if you found something. When she came back the next week, she said, "I do remember something." She said, "It was when I was getting married, going to marry my husband." Her mother-in-law took over and made the plans. She really didn't agree with all the plans but she didn't want to upset the applecart, so she went along with it. But she was angry about it and had resentment all these years. They were a good Catholic family and had seven children. Every week when she would come, I would say, "Well, you must have something else, Mary. Let's see what it is." The next time she said, "Oh yes, I can remember something else I was angry about." She said, "When we had the children, my husband because he worked, somebody would have to get up and change the baby or give him a bottle or do something. He would

say, “I need my sleep, so you have to do it.” She would get up and do that; she was needing her sleep, too, but that was her job. He said that was her job. That was the way men used to think about women; they had certain jobs and they had, the men, certain jobs. It’s changed a little now, but not a whole lot.

J: Not as much as we’d like.

Pearl: Not as much as we’d like. As time went on, every week she would remember something. She was getting down to the hurts and healing the memories.

The way you heal the memories, the hurt is to forgive the person who would have been her husband, her mother-in-law that had made her angry, then forgive herself for allowing this condition to change her body, her immune system, and then to forgive herself for allowing that to change. So it’s a three-way thing, no matter if the person is on the other plane, if they’ve died or passed away and moved on. You can still heal that memory by that same thing. It’s forgiveness; forgiveness is the key no matter whether they’re here or there. She lived about a year and a half I guess before she finally did expire. She went to Mexico to get the treatment down there, but she’d come home and she would have to deal with all the kids, the family, the birthdays, celebrations that she thought she was required to go to; even when she didn’t want to, she did. So she never really gave. . . Oh, the other thing, I told her one week, “This week, don’t do anything you really don’t want to do, you really don’t feel like doing.” She really didn’t, she wasn’t well and she didn’t feel like doing things, but she would get up do them anyway just because that was what they expected her to do. So I said, “This week don’t do anything that you don’t want to do. She said, “When she got home that night, her husband said, ‘What’s for dinner?’” She said, “Well, I don’t know. I don’t feel like cooking, so you’ll have to figure it out.” He goes to the deli and brings home pasta. Well, they had pasta for three nights. He was not very creative. The whole week went by and she didn’t do anything that she didn’t feel like doing, even if she was expected to do it. This went on the whole year—the anniversaries, she said, “It’s my grandchildren’s birthdays; they expect me to be there, but they weren’t really thinking about her. She was afraid to disappoint them, so she did that. So that’s some of the things.

I’ve been listening to Gregg Braden’s tapes these last couple of months. I heard him in Flagstaff some years ago, maybe 2006 at the conference there. He talks about why people don’t live to be 100 is the unresolved hurts and anger and resentments that they carry through life. They bury those things. Those are the things that change the immune system and are at the basis of their

disease. . . . [I]n my class, one of the ladies- I know her and her husband; they've come to the conference quite a few years. She said she's always had trouble with her sinuses and her facial tissues. She's done everything she said for years trying to heal that, change that. During this hour that I was talking, thinking about buried anger, buried resentments. It turns out that she was the oldest in the family; I think she had a sister and a brother younger than her. As the older child, the mother was busy with the father; he had some kind of an ailment. A lot of responsibility was put on her for her brother and sister who were younger. I guess she had resentment, because she had something buried all this time; she's probably maybe close to 70 now. At the beginning, I talked about people remembering things that they were hurt, or angry, or frustrated over, and she finally remembered something. We had other people in the class doing some dowsing; one lady behind her said she got something about her family dynamics. A lot of people get resentment and anger from their mother or father. I've had that happen many times. But this was her family dynamics; she was given the responsibility because she was the oldest one to take care of her brother and sister who were younger. Apparently, she wanted time for herself; she didn't want that on [her]. At the end, she came up and she said, "I think I've had an "ah-ha moment". I think I know what I need to work on." I said, "Well, if it was only one person that got some help, that was good."

J: What's your first dowsing memory?

Pearl: It was when I came to the first conference in 1984. I was able to dowse right away. I had no blocks that I couldn't do it. I was able to use, when I went to the school you used the pendulum, the L-rods, and the Y-rods, and the bobber. I was able to get response from them almost immediately, which some people have trouble doing, but I had no blocks against it not working.

J: Did you have any physical feeling that went along with it or not?

Pearl: Actually, just joy when it works and you see something working. I know when I first started teaching, I had an engineer in my class; this was a beginner's class. Engineers, I have found that have a block against dowsing, or at least he did, maybe not all of them but I think most of the ones that I've met have that in the beginning. We were out under the big trees up at Porter College. The first time we were looking for water we imagined these things, but there was there in that area they had underground water veins going; it was probably the sprinkler system. The first time he had his L-rods open for him he was absolutely amazed that they did that for him; he couldn't believe it. "I don't know what's happening! I

don't know what's happening!" I said, "Well, you're getting your response." The people that get the first response are delighted, [and] they don't know if it's magic or not.

J: I told one of my mentors of my research project. Her response was "That's magic!" How does dowsing affect other aspects of your life?

Pearl: Dowsing has become a large part of my life. I dowse nearly everything. I don't really need the pendulum; I guess maybe I already know it before I pick up the pendulum, but I do that just because I like to look at it moving [laughing]. I have some nice pendulums.

J: I showed my key to life pendulum and told about the San Jose dowser who exclaimed, "Oh it really likes you!"

Pearl: One of the things they used to tell us when you go to the store and you're looking for a rotten melon or something, don't do it where people can see you. Now they say do it to let people see you working the pendulum. We've kind of kept it under our hat

J: Come out of the closet.

Pearl: Yea, come out of the closet. We're a dowser! But it is true when people see you dowsing and they don't know what you're doing, they wonder what it is. [showed pendulum from Joaquim that he got a Home Depot; it's a lamp chain.] Okay! Right! Well, this is one that Oscar Branson who used to come. He took people on trips; they were treasure hunters; they would go to Mexico and to other places. This is patterned after one of the pendulums they found in the pyramids. This is turquoise, but I think it's something else. I have a couple of these; I have pendulums [in] every part of the house, so I always have two or three pendulums. I could use this neckpiece or my keys or something.

J: That's why I thought it would be a great idea for teachers to have students make their own pendulums just using string and the little beads with the whole in them. Everybody could make their own pendulum.

Pearl: Little Bobbers. I still have one of the wooden ones that they say that you can use, or you can put a boulder, anything that has weight on it. I have made a lot of pendulums; I usually make my own pendulums for my class, and I get little gemstones and put

them on chains. It'll work with anything; it isn't whatever you got in your hand. . . .

J: I have one from Walt's class that he taught at FMBR [Foundation for Mind Body Research] before he died.

Pearl: It really doesn't matter. The old school used to say, the old witches' tale that you had to wear either red underwear or red socks, or have your hat on a different way or something.

J: I didn't come across those ones. . . . water witching no place else but the U. S., 20 or 30 different names over the centuries that they used for dowsing.

Pearl: Some people don't call it dowsing; they call it, I don't know, other things. Since it's been around since the beginning of time, there must be some validity to it, or it would have died out a long time ago. Now with the new, the Pilgrims, the early settlers used it to find out where they were going so they would not get lost. Oh, I've used it for driving, finding places, if I'm lost where do I go, what direction. I think I've used it for nearly everything that there is, part of life up to now. I don't know what else I haven't used it for.

J: What do you think is essential to becoming an effective dowser?

Pearl: Just wanting to do it. Just wanting to do it and believe that you can do it. And believe that you have, somebody was saying their son was playing games all the time. I said, One of the things that people that I've known, friends of mine, says that when you go thru Tahoe or Reno to gamble, why wouldn't you use your pendulum, your dowsing, to find out which machine is going to pay off. I said, "The basic philosophy of dowsing is if there is a need. There needs to be a need." There really isn't a need when you go up to Reno to gamble. That isn't a need; it's just a desire. You want it. You'd like to win. Well, everybody likes to win. I think basically, dowsing works 99 and 9 times percent if there is a need for the answer, for knowing.

J: How would you explain dowsing?

Pearl: It's one of the most important tools- it's a tool- that you can use to get information that you couldn't get otherwise, you wouldn't have access to it otherwise. [D]owsing has more benefit than anything you could learn, because it can be used with anything and everything. You have to trust your dowsing. When you dowse what you get, you trust it.

J: Ralph: What brought you to dowsing? Describe your first dowsing memory.

Ralph: I learned about it accidentally from my lifelong interest in exploring and studying limestone caves. Yes. I was part of a group that had been doing some work in an exploratory excavation in a big sinkhole out in the Stanislaus National Forest. We had a joint outing with the San Francisco Bay chapter; we were showing them what we'd been doing there. We done some blasting with dynamite in a crack trying to make it wider, and we'd thrown away the copper blasting wires. There was this lady who was the chairman of that group named LaRue Parker. She picked up a couple of those wires and fashioned them into crude L-rods; she started walking around. She said, "Oh, there's a passage here; there's a stream going that way, and another passage coming in over here. Then there's a big room, and it goes this way; then it turns left. I was very skeptical. I said, "Yea, and I'm Napoleon, too."

The next day I was at home talking to a friend of mine named John Malone; I was telling him about this and laughing about it. He said, "Oh yeah Ralph, there is something to that. I've got a friend over in San Jose that was in the Army when they recaptured an island from the Japanese, and he dowsed where the telephone cables were so our army could hook up and use their telephone lines. He says, "It works." . . . He doesn't know you, and he doesn't know LaRue, so what if I invite him to come over and we go up to that place and see what he gets. I'm still skeptical thinking that he'll fall flat on his face; he can't possibly know what LaRue said. I said, "Any excuse to have an outing to the mountains." So we went there and I told him to walk across here, and here, and here. In every single case, he said exactly the same things LaRue had said. I'm standing there with my jaw hanging open thinking, "Well, my gosh, this has got to be a little more than coincidence." He went to the car and got another set of L-rods, just bent coat hangers, and showed me how to hold them. I walked alongside of him. Every time his rods crossed, so did mine. I said, "Hot dog!" [laughing] "Not only does it work; I can do it!" That changed my life completely! I've been a dowser ever since.

J: What did you do after that?

Ralph: I dowsed a lot of other caves, like Moaning Caverns and California Caverns. There was still farming in the valley, and we had a drought in the mid '70s; a lot of farmers had to drill wells to supplement the runoff, because there wasn't enough snow melt, including we had to drill a well on one of our own ranches. So I started dowsing for wells. . . . In the San Joaquin Valley, if you just

want a well for your house at 6-10 gallons a minute, you don't need to dowse it; just build anywhere; you can get that much. But if you need 3-4,000 gallons a minute for irrigating, you got to hit an old interglacial stream bed. I dowsed at least 12 different big deep irrigation wells and hit 100% on all of them. So then I was off and running as a water dowser as well as caves.

J: How long had you been doing it before you had this amount of success?

Ralph: Just a few months. Just jumped in there, and went for it.

J: How far down are those glacial streams?

Ralph: Usually 3 or 400 feet, sometimes 500.

J: They must have loved you!

Ralph: Yeah, I did well. One neighbor that was very skeptical, didn't figure he needed me to dowse it. They drilled and hit nothing! A dry well. I happened to come by when they had finished drilling. I dowsed it and said, "Wally, about 10 yards over there, you would have hit big water." He looked at me as if [to say], "Rubbing it in, huh!"

J: Did they drill?

Ralph: I don't know what he did, but he sure got a dry hole.

J: You'd think he'd have taken your advice.

Ralph: Yeah, but I wasn't experienced enough at that time to be confident, so I didn't charge anything. It was all free.

J: When did you start charging? How much longer?

Ralph: Later on, after I moved up to Columbia, I started charging \$50 an hour, which is pretty cheap.

J: I notice that the more rural you are the less you charge because people are less likely to be able to afford more.

Ralph: Yeah, yeah, sometimes if you give your service away, they value it according to what they pay for it.

J: Absolutely.

Ralph: Charge a higher price and they'll put more weight on it. Of course, if you're wrong, then they're not too happy. I was telling somebody at lunch that when I dowse a well I tend to give an estimate of about 50 feet deeper than what I estimate the water level to be. I would rather the people be pleasantly surprised by hitting the water sooner rather than going to the depth that I said and not quite make it.

J: That's a good approach, so they'll think it really paid off. That gives you more credibility, too.

Ralph: Yeah, so I have greater success.

J: How does dowsing relate to other aspects of your life? What's its significance?

Ralph: Everything, my caving, my life, you know. This lady who was sitting outside when you walked up, her name is Sarrah. I've been dating her for about three years now. I've got other women that I wonder about. I keep dowsing which woman would be the best for a soul mate.

J: Right on! That's terrific!

Ralph: Any aspect of the business, you know I own an RV park, so I want to know if somebody applies for a job, are they the best person for this job? Or if somebody calls on the phone trying to sell me something, while they're talking to me, I'm dowsing, is this product going to be in my highest and best good [finger dowse]. Sorry, not going to buy it. [laughing]

J: For someone who's looking for work, do you even bother to check references?

Ralph: Oh yeah, I do everything, as much as possible. But I found out in business that about 90% of the time I have to make decisions on incomplete data. Dowsing really helps out, because while I don't know all the facts, I know there's somebody up there that does. So I ask the system. To me, the system is the universal mind and all the angelic beings. I don't worry about which angel to ask. I just ask for the top dog, universal mind, and they put the right angel to give me the right answer. Like writing a letter to a corporation, you know: To Whom It May Concern.

J: What do you think is essential to becoming an effective dowser?

Ralph: Faith and relaxation are the two biggest things.

J: So from faith in a higher power you get faith in your ability.

Ralph: Yes. I say most dowsers are not affiliated with any organized religious movement, and I'm not, but I consider myself very spiritual and in contact with a Higher Power. I think I'm probably closer in faith than a lot of people in churches. Also, I lead study groups in the Urantia Book. I think the Urantia Book and dowsing dovetail. Check it out; google Urantia book; go to [urantiabook.org](http://urantiabook.org).

J: How would you explain dowsing?

Ralph: How do I explain it? As I say, I think it transcends time and space through Einstein's theory. Just last year, there's a group of scientists, I don't know how they did it, but they claim that they proved that the speed of thought is 40,000 faster than the speed of light.

J: That makes sense to me.

Ralph: Einstein says if you can exceed the speed of light, you're in eternity. Time and space have shrunk. Dowsing transcends time and space. If you can get into the right mood with the universal mind, your thought can transcend time and space. Now that scientists have proved it, 40,000 times faster than the speed of light, the speed of thought.

J: Where did you see that?

Ralph: I forgot, but as president of the Subtle Energy Research Institute (SERI), I have all kinds of articles that I've put on the site; I can't remember where it was.

J: It's on the site; I can search for it.

Ralph: To tell the truth, I'm hard put to try to remember where I did see it; I remember reading it, just within the last year or two. Also, you're aware that scientists spent billions of dollars on that Hedron collider over in Switzerland, and last year they officially announced that they had found the Higgs-Boson, laymen refer to as the God-particle. . . . As soon as we keep trying to find the single, THE answer, there's this cosmic joke: Oh, you think you've got it figured it out; well, here's another wrinkle.

J: I have this sense that we're not supposed to know; we get bits and pieces, but that's it.

Ralph: Well, it's an interesting life!

J: It really is.

Ralph: Yes, it is.

J: That can be part of it, to keep us entertained [laughter].

J: Rob: What brought you to dowsing? Describe your first dowsing memory.

Rob: Family business, grew up with it, grandfather involved with the Hollister site ('40s) that still pumps today, uncle. Rob dowsed his first well at age 10; they actually drilled where he said. "Awesome" experience, 36 years later the well is still pumping.

J: How does dowsing relate to other aspects of your life? What is its significance in your life?

Rob: Not so much the instrumentation, but just using, being aware of that sixth sense and listening to that inner gut feeling, following it, although younger, you sometimes don't follow it. As I get older, you follow it closer. Let's put it that way. It's nice to have; it's a nice tool to have in your pocket. It would be nice if they taught kids that at school. Like you were mentioning, there's so much more to yourself inside, just like a tuning fork, to help you out in life. I don't know if that answers your question, kinda, sorta.

J: That's one of my phrases. You seem to be saying it's just part of your life; it's just who you are, just because you've been aware of it and in tune with it for so long.

Rob: Yeah, and you can pick up, you can read people. You almost know what they, you know everything about them; it's a lot of information. You can walk into a group and sense everything about everyone in the room. It's cool when you can really tell when people are not telling you the truth. It's just like, whatever it is.

J: Is it, I'm thinking intuition, but also energy, too. Is there a difference do you feel?

Rob: Difference between energy and intuition. It kind of combined I would think, because you can feel the presence of people and what . . . don't know; you can just sense things with it. I think a lot of people are oblivious to it. They don't see that in their state of being, and you can pick all that up.

J: You have to be quiet, but you also have to pay attention. It can be very subtle, and it can also be very quick. If you're not paying attention, you miss it, and it's gone.

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J: What do you think is essential to becoming an effective dowser?

Rob: Dowsing is a state of mind. You have to clear your mind of thoughts, incoming and outgoing, "dumb yourself down." You have to let information just come to you. If you're clear, you can pick all that information up, somehow. I don't know how that works, but it's amazing when you tap into it.

J: How would you explain dowsing?

Rob: It's like when you put that thing that you want out there in the future, down into the universe. I don't know how it works, but if you're clear about it, it comes back to you. It might be in a different fashion or form, but it's something you put out. Like I always wanted to do oil, and boom! Finally, it just comes to you when it happens. I don't get it, but it's good to be aware of that.

J: Sharron: What brought you to dowsing?

Sharron: How did I start dowsing? Well, in 1968, I was actually pregnant with my fourth child. I was visiting a friend across the street. She had a friend over from out of town who said, "Do you want to know what the sex of your child is?" I said, "Well, sure.

How do you do that?" At that time, we didn't have ultrasound. She said, "All you have to do is take your ring and put it on your chain and hold it over your wrist. If it goes the length of the arm, then it's a boy; if it goes across the wrist, it's a girl." I had two boys and a girl; I really wanted another girl. So I kept trying to make it go across my wrist, and it wouldn't; it just kept going down the length of my arm, indicating it was a boy. Several months later, I had another boy. That was my first experience with a pendulum and dowsing.

J: Did she explain it to you?

Sharron: Not really, no.

J: Were you disappointed when you weren't getting what you wanted? How did you feel?

Sharron: I thought it was amazing, and was obviously very accurate. I've done it on several other pregnant women since then, and it's always been right.

J: Using her format, not yes-no?

Sharron: That format or similar.

J: How did you feel when you kept wishing for a girl and the answer you were getting was a boy?

Sharron: I just said, "Oh no, no. It can't be; it's a girl! It kept going down the length of the arm, so, . . .

J: At least when it happened you weren't surprised, or were you? Did you accept it as an inevitability that you were having a boy?

Sharron: In a way, I guess I did. That's a long ways back to remember all that. [laughing]

J: First Dowsing Memory:

Sharron: It's possible when I was a little girl I could have seen my grandfather dowse for water, because he dowsed water wells in Garberville area, around there, way back, early 1900s. He died when I was young, so probably somewhere I could have seen him do it when I was young.

J: No one else in your family dowses?

Sharron: No one else in my family dowses or dowsed that I know of. My dad knew how to do it, but I didn't know he knew how to do it until I was showing him I could do it, and that I had dowsed my own well. When he came to visit me, I showed him my dowsing tools. He just took them, and he did it, too. He said, "You know, my dad used to do that." I said, "He did?" I was too little; I couldn't remember.

J: Were you surprised to see him do it?

Sharron: In a way, no, because I figure anybody can learn to dowse if they can walk and hold the stick [laughs].

J: So the woman who dowsed the sex of your son.

Sharron: I actually did it; she just told me what to do. She didn't do it for me.

J: That's an interesting first dowsing memory-experience. How does dowsing relate to other aspects of your life? What's its significance in your life?

Sharron: It's helped me healthwise, probably just about every aspect.

J: How has it helped you, health wise?

Sharron: Well, let's take for instance the back surgery I had two weeks ago. I ran corrections on my back, checked out the facility, and doctor. That was, of course, a big step, so I called a dowser friend. She has the hospital program, so I had her run her hospital program for me.

J: She's developed a hospital protocol?

Sharron: Right. To dowse ahead of time. I can still run corrections because it only takes a minute to run corrections on myself.

J: You're using Walt's system for that? . . .

Sharron: Yeah. This is really simple. You just take a chart; I've got this chart. See this. On this chart I have several rings, but the first ring, it's 0 to a +10 and 0 to a minus 10. This is similar to Walt's chart. What he says is to get you highest reading, so right now my highest reading is a 7. It's just my overall reading of everything about me. Now I want to get my lowest reading, and of course I

know it's going to be part[ly] on the minus side. So it's between a minus 2 and a 3. He just says you ask your dowsing system if it'll run corrections on you. It goes to yes; this is yes also. Then it goes back to the lowest number and it starts. When it runs corrections, it's going between the zero and the minus number. He said, "It's kind of like peeling an onion. It takes of one layer of something that's detrimental, or something that's supposed to be there, something that needs changing and converts it into what it's supposed to be, like your original blueprint." When it gets to zero and it stabilizes over zero, it's not going back to the minus side. So they've run the corrections. It's that quick. This is kind of automatic with me because I've done it so long. Then I ask it to bring me up to a plus 10. So far, it brought me up to a plus 6. Is it going to take a while to bring me up to a plus 10? Yes, okay, so they got a lot of work to do. So I ask, "Will you keep running corrections to bring me to a plus 10?" They already know what I'm going to say, so they've already gone to yes. We can keep talking while they run corrections. It's that simple.

J: I've forgotten; I should remember; I took Walt's workshop.

Sharron: Well, he puts a lot in it. That's I kept taking them over and over and over. He'd get some new stuff in there; a lot of it would be the same, but he'd get some new stuff in there.

J: I remember the story he told in the 2010 workshop about the deer who moved thru the fence on his property erected to keep him out. He showed a photo of the deer looking back at him as if to say, "You think a fence is going to stop me!" . . . It was amazing. He had some great stories.

Sharron: Oh yeah, definitely!

J: What do you think is essential to becoming an effective dowser?

Sharron: Being able to relax, for one thing. Being able to trust. You have to have complete trust and accept the answers you're given. You have to be willing to write your questions down when you first start, and evaluate your questions. You write it down, ask it out loud, and does it sound logical; does it sound like almost like something a computer could answer. It has to have detail, and it has to be very specific. You have to be specific and not say, "Does my car need gas? Always, almost always." You can't say, "What's wrong with my water heater? Unless you're extremely psychic and you get in answers; you hear somebody talking to you. I had a handy man who knew a lot about water heaters and he couldn't

figure out what was wrong, because he had put the new element in and everything should be working. I told him, "Give me a list of what could go wrong." So he did and I dowsed it out. I dowsed it on the chart; what was the reading of the new element, because sometimes you get a new part and it doesn't work, too, but it went up to 100. The top element, which was still in there, was an 80. The water system was 100; the wiring seemed to be fine, until I got to the power box; I checked it out and it way over to the minus side. I checked the breaker in the box, and it was the breaker in the box. He checked it and it was blown; it was no good. It saved me money and him time.

J: Was he shocked or surprised?

Sharron: No, he knew I dowsed. He was familiar with it; he doesn't do it himself, that I know of. He knows I dowse for water.

I had located my septic tank when I needed him to dig down and uncover the lid to it. He didn't know where it was. I I got out my L-rods. At that time, I had been a professional water dowser for some time. I'm really tuned in to water. I told him to dig down two feet in this one spot. I don't think I quite prepared myself well enough, because when he got down two feet there was this little water vein that was about that wide [gesturing, how much], I kid you not; you could see the water running through it. And I go, "Oh, wait a minute! I have to get in tune with dirty water." Slush and stuff. I had to get the picture of the septic tank in mind, the big cement tank with the lid on it; inside was all this slurry stuff. I had to get that in mind and not think about water. I almost didn't like doing that because I didn't want it to interfere with my dowsing for fresh water. I did it and said, "Okay, dig down here 18 inches." He did, and he hit right on the top of the lid. Then I cleared those thought forms so I'd be ready to dig for clear potable water.

J: How would you explain dowsing?

Sharron: I explain dowsing: Dowsing is a method used to find an answer or to search for something. I suppose I could use Walt Woods' definition. Basically, it's he says, "Mother's intuition with a readout device." I say, "It's intuition with a readout device." Guys have intuition, too. They don't want to admit it sometimes, but they do [chuckles].

J: Susan C: What brought you to dowsing? Describe your first dowsing memory.

Susan C. What brought me to dowsing? My health. I can tell you the exact date that my physical breakdown began: April 15<sup>th</sup>, 1982. I woke up that day, and felt a little stiff - as if I'd been moving boxes. But I hadn't been doing anything strenuous. Within about a month, my hands started to claw up and my muscles started cramping up. Within about two months, I had kind of turned into this crab with everything contracted. There was no reason for that particularly in my family, no family history of it. I went to my General Practitioner; she referred me for some reason to an orthopedic surgeon. By the time I got that appointment, my hands were claws, didn't open and close. Within a couple of months, I went from being perfectly healthy, with no history of chronic disease, and at only 29 years old, I basically became geriatric. The surgeon wanted to slice open the synovial membranes of my hands so that my fingers would open. But I also had problems in my shoulders and didn't want to start having my body cut open. (Rheumatoid arthritis wasn't diagnosed until much later.) The doctor didn't even prescribe an aspirin to reduce symptoms. I didn't go for the surgery; I did the rounds of the doctors; I did have cortisone injections. I tried alternative medicine first; this was in the '80s, so there was homeopathy, acupuncture, and a few things. None of the treatments made any difference. After a few years I did end-up under the care of a rheumatologist; I was taking prednisone, methotrexate, chloroquine, diclophenic, all at the same time. I would have cortisone injections into my knees; they doctor would take fluid out of my knees. There were times I couldn't walk, so basically, I was just a mess physically.

I wanted to have a child, but was concerned for the safety of the fetus if I were to continue taking the drugs I was on. In order to safely become pregnant, I had to investigate the half-life of those drugs, so that when I conceived I would not have all those drugs in me. I knew within two days that I was pregnant because the body produces temporary natural antidotes to many things during pregnancy, and I felt my arthritic symptoms reduce (they came back after I gave birth). Eventually I had two young children and it was difficult for me to look after them. I'd be lying in bed and they'd be playing on top of me. I did not want their memory of me to be the mother on the couch. For my own sake, and for theirs, I tried to find ways to restore my health. I read a lot of books and eventually found a book called Dowsing and Your Health, written by a former president, Dr. Bailey, of the British Society of Dowsters. It talked about the earth energies. It said that if you're spending time on top of them, they can make you sick. I tested the theory. In those days, the kids were young and I would nap while they napped. I noticed that the longer I lay on the couch the worse I felt. So when I read about the earth energies I thought well, let me investigate

that. So I lay down for my nap; the longer I lay there, the worse I felt. I got up and I moved to a different couch and I felt my energy get stronger, went back to the first bed; I could feel the difference in my energy: when I lay in a certain place I felt worse. So that was my confirmation: earth energies were affecting my health.

Also, in those days I had collected crystals, and I put all these nice crystals around the room. It turns out they were all amplifying the non-beneficial energies where I was spending time. That was the beginning of my journey. The book said, "Cut a branch from a tree," which I did; then I walked across my back yard, and I found my septic bed. The branch moved in my hands. So I learned dowsing from a book. It was 1999 by the time I found dowsing. I went to a beginner dowsing school at the Canadian School of Dowzers, so I could learn more about dowsing, just because it seemed like, well here's something I've never tried before. I only spent one day in the school; the two teachers told me everything they could, and they were exhausted by the end of the day. They demonstrated to me how one should teach, which is to give everything you can while you're teaching. The teachers were Bruce McGill and Gary Skillen, both of whom are now dead. That was the beginning of the journey. Using dowsing, I very slowly began to recover my health.

In addition to the rheumatoid arthritis, I had also developed food sensitivities as well. I was sensitive to gluten and salicylates, which are an inert substance in food. It felt like I had a head cold for five years. I had rheumatoid arthritis, plus I had extreme food sensitivities, which went on for years. The immune system shut down, and dowsing help me build it back. One of the things I learned through all that is the autoimmune disorders can be the self not recognizing the self. For me, I had been in business and had done corporate things, but I don't believe I was on the correct path. Through dowsing, I discovered that earth and environmental energies, including foods, such as diet soda, were making me sick. Then I used dowsing to check what's the best food for me; how much of it can I have? Eventually I used dowsing to work with Soul's Purpose. What are we meant to be doing here? Why did we come in?

My teaching and consulting practice began around 2003. I was making progress on myself, and various friends asked me to help them," And it got beyond friends and got to strangers, so I thought, it takes too much time to teach one person at a time. We'd better start teaching classes. Then information was just coming in. My first class I think was 2003, and there still wasn't much information about dowsing readily available so people were flocking to classes. I began teaching in part, because I could hear the speeches in my head. The only way to get the speeches out of my

head was to actually speak them. I found that with many of my students they would understand about the earth and environmental energies, but they still had unanswered questions. They still had issues so I began to work with them on their soul's purpose.

We talked about the beginning of dowsing. So today, this is 2014. I got off my drugs by 2005; today, I am symptom-free, drug-free, and I eat everything I want. I do not take any supplements. I kid that I'm the poster child for energy work. Now I manage my health by asking my body systems to be in resonance with the beneficial energies of the planet. Anything can be used as a pendulum, any tool, car keys, coat hanger, whatever. The magic is in us not the tool. We begin by bringing ourselves into resonance with Divine Source; we set our intention; we figure out our soul's purpose, and when we do that the universe lines up behind us and gives us what we need. Now I teach and consult globally. Enjoy going to the dowsing conferences. It's great to learn from books, and it's great to learn within one's own community with the various chapters and groups that we have. But I would read these books, and [think], well who wrote that book. I wanted to stand beside them. I wanted to be in the energy field and to look them in the eye and feel the energy and feel what was true. For me, it was very experiential, that going around from place to place was a way of experiencing that.

I am also clairsentient. In the past, I often had trouble sleeping because there was all this psychic energy around me. When I traveled on business, my first two nights sleeping in a hotel were always very comfortable because there were no spirits around me. By the third night, psychic energy had built up around me again, and I couldn't sleep. As a child I was afraid of everything; I was afraid of the dark until I was 45, because I could feel psychic energy around me and didn't know what it was. Most of us of this age grew up without any discussion of these phenomena. I was the only one in my family that was sensitive, and there was nobody to talk to. My kids grew up sensitive, some might say gifted, and began experiencing things at an early age, particularly with my first-born, I could hear him when he was a baby, playing in his crib, giggling away, laughing; I didn't open the door but I felt he was playing with energy beings. He had to learn how to speak at about three years old to say, "Mummy, there are things in my room that want me to come with them." He verbalized it; I was still in denial; I wasn't doing my work. Because I wasn't doing my work, all these beings were hanging around and they're finding the children. The children were vulnerable because their little psyches were wide open. I'd say, "Don't be afraid. Turn the light on." He'd say, "No, I'm too afraid." So he was afraid. I recognized myself in my child. I didn't and I don't want anybody to have to grow up afraid of these

other energies. Part of my mission is to create an environment, or to facilitate or help with making a world where working with energy is a normal thing, where what I call now inter-dimensional communication is just part of communication.

Sometimes I have little kids show up to my class. I normally teach adults, but I remember I had one little 10-year-old show up in my class. She was a perfect little, blonde-haired girl with a little ribbon, all dressed up. She sat in with the adults; the adults were kind of looking like, "This is a child. Are you crazy?" But she was experiencing these full-on apparitions, and it was my duty to talk with her and let it be normal for her.

J: At least she had someone who got her there.

Susan C.: Yeah, her mother.

J: How does dowsing relate to other aspects of your life? What is its significance in your life?

Susan C. Dowsing is just part of everything now! The challenge is for us to be completely human beings, as well as being spiritual beings. For many of us on this path in other times, we would have all gone off into the hills and sat in a cave. Life would have been a lot easier. I believe the challenge in our generation is to integrate fully the human experience and the spiritual experience. It's difficult to switch between when we have families and we have friends. Most of the world doesn't know what we're doing, but part of the function is to create the energy that dowsing and working with subtle energy is normal; what we do is normal. These are normal abilities and skills, and anybody can do it. . . .

J: It's so ordinary; it's just an everyday thing.

Susan C. And here it is. In here, we accept each other. We tolerate a high degree of diversity.

J: Yea we do! [laughter]

Susan C. For me, it healed me. It made me sick, not following my purpose made me sick. Getting on my purpose healed me.

J: What do you think is essential to becoming an effective dowser?

Sharron: Essential to becoming an effective dowser is to reduce one's ego with regard to it. We must realize that we're not doing anything. When people say, "Oh, I couldn't do that, that is ego

talking.” People say, “I did that.” That is ego talking. It is a surrender.

When we find resonant frequencies, health is found through resonant frequencies. So when we have beautiful sound or color it can help us be in healthy resonance, disease is caused by discordant frequencies in the body and environment, as in the name ‘dis-ease’.” When we can bring resonance into a nice sine wave, regular, beautiful sine waves of energy, electromagnetic energy we can support health; I think if we start to use those models more, it sounds more like science. I don’t talk about the aura anymore; I talk about the biofield. I explain dowsing as the collapse of the quantum wave.

J: Ooh, I love that! This reminds me of my dabbling with quantum physics. Quantum language is dowser language as well.

Susan C.: The collapse of the quantum wave, so there are many probable futures; there is the infinite potential.

J: How would you explain dowsing?

Susan C.: For me, dowsing is simply the electromagnetic energy, the receiving and sending of electromagnetic frequencies. The sixth sense is just electromagnetic; it’s not a big deal. I’d like to make that normal. I explain dowsing as the collapse of the quantum wave. The collapse of the quantum wave, so there are many probable futures; there is the infinite potential.

J: Susan S: What brought you to dowsing?

Susan S.: I always wanted to go to Stonehenge and I went there on vacation with a friend of mine. Once I arrived at the stones, there were people that were on a bus tour that had L-rods. Once they got between the circle of stones and the heel stone, the L-rods would spin around like helicopter blades. I asked if I could try it and they said, sure. The bus driver started collecting all the L-rods; he wasn’t going to let me try it. I begged him and he finally let me do it. And then I could do it; I could make them spin like helicopter blades. He had no idea that he was dowsing either. When I got back to work at MIT Lincoln Laboratory, I talked to my friends about it, and they said talk to Harold Anderson. Harold Anderson told me it was dowsing. He taught me how to use L-rods appropriately, taught me how to measure physical, emotional, mental, and spiritual energy around the body. From there I taught myself how to find missing items. It was a case of need. I had just moved and couldn’t find my mink earmuffs, so I went from room to room asking yes or no, were they in there. Once I walked into my dining room,

the rods immediately went to the left, pointing to my hope chest because that's where I put them; they were in my hope chest. So as for knowing whether works or not, I know it works.

J: The L-rods were your first dowsing memory then?

Susan S. : The L-rods were my first tool.

J: And you didn't know of it before that?]

Susan S. :No, I didn't. From there I learned to, I bought a pendulum and learned about the American Society of Dowzers, attended a meeting. My first meeting was at Hopkinton State Park at Hopkinton, Massachusetts; it was kind of a mini-conference. The first thing they had us do was find lost items. There were three items: one was a wooden child's block; one was a coil of copper; the third item was a cute little bean bag frog. I said, "Oh that's cute. I want to find that." They had us turn around; they hid the items; I said I wanted to find the frog. I followed my L-rods and found the frog before anybody else. At the same time, I found the coil with someone else and said, "Well, you found that at the same time. I already found something." So I already knew, I just knew how to dowse and there was no question about it.

As time went on, at our meetings someone had a map of a golf course, one of the old guys; his name was Frank Butler. He always wore a suit coat, a fedora (a gentleman's hat); he was in his 70's-80s at the time. We were all standing around this giant table with the map, and he nudged me with his elbow and said, "Hey kid, where do you think the water is?" I said, "It's right there" and I pointed. I said, "They have to drill 180 feet; they're going to get 14 gallons a minute." He said, "Hey, you're right. Good job!" From there he would take me –

J: So did you do that with L-rods or did you do it intuitively?

Susan S.: I just knew! He said, "Hey kid, where's the water?" And I just pointed! People were standing around with their, whatever, not knowing what the hell to do, and I just said, "It's there." Told him the depth, told him the gallons per minute, and he said, "You're right." From there, he started taking me out to jobs, to dowsing jobs, and after that, I just did dowsing jobs on my own.

J: Basically, you were apprenticing then.

Susan S.: I guess so, yeah. Finding well sites, missing items, missing people, missing pets, geopathic stress. I dowse everything. I use every dowsing, at this point in time, I use every dowsing tool: L-rod, Y-rod, pendulum, the universal pendulum, the Lecher rod. I have a huge collection of dowsing tools.

J: What's the universal pendulum?

Susan S.: The universal pendulum is a ball; there's two different size balls. One is almost I'd call it three inches in diameter, like a decent sized meatball; the other one is a little bit smaller. This one's for diagnosing; the larger one's for healing. If you have a globe at your house, what goes through from north to south on globe for the pivot, it goes through the pendulum, then there's a dial that goes around it. On the outside of the pendulum there's all different initials for colors, like white is for lungs. You always want to keep it at negative green when you store it, because if you keep it in anything else, like a positive green for example, you'll be emitting cancer to people. I went to Paris to learn how to use it with several other dowsers from around the world from Germany, France, the United States, England. . .

J: Is it French? It sounds radionics-like.

Susan S.: The universal pendulum is a Polish device.

J: How does dowsing affect other aspects of your life, and what's its significance in your life?

Susan S.: I always trust my gut. Regardless of its, Driving home I get a feeling to take a different road home, to get off at a different exit, or if I'm just driving around I'll just get a feeling to drive a different way, and I'll do that. I'll find out later I avoided sitting in traffic for three hours, things like that. I'm always very aware of my surroundings.

J: What do you think is essential to becoming an effective dowser?

Susan S. : Just trusting your gut, trusting your answers. There's so many people, they take a test, multiple choice. They say, "Okay I say A, no, I'll put B!" And A was the right answer It's you initial, when you're dowsing, you're not thinking about it; it's just, boom, boom, boom [finger snaps], answer, answer, answer. You don't sit there and "Umm, let's see, well, I think it's this or I think it's that." No, it's instantaneous. So it's just being confident in what you're doing. In anything, . . . it's confidence. Who wants to deal with a dowser who doesn't know what they hell they're doing?

J: How would you explain dowsing?

Susan S.: It's focused intuition, and I'd also call it applied intuition. So you're paying attention. You want an answer; you're trying to get a sense of things, and then the information you're getting whether you're hearing it, seeing it, tasting it, smelling it, whatever, some sort of sensation in your body.

### **Function and Relevance Summary**

Conversations with the Master Dowzers were quite stimulating as well as informative. The participants were extremely forthcoming about their experiences and their processes. This section summarizes their initial encounters with dowsing, how they explain or define the phenomenon, their responses to the various applications and uses they found for dowsing, what is required to be an effective dowser, and its significance in their lives. Issues of gender that affected some of the women participants I found surprising. Their experiences reflect the society and culture of the time.

### **Gender Issues**

One surprising revelation was how gender was an issue for several women dowzers. Bette Epstein's dowsing practice was delayed by her "magical" grandfather's patriarchal worldview. He chose not to share his expertise with his daughter (Bette's mother), relegating her to becoming a "hide and watch" kid. When allowed to watch him work, Bette could not ask questions; often she was sent away. Her confidence undeterred, given the opportunity, she did not hesitate to advertise. She posted signs in convenience stores and gas stations: "Let me dowse your well. You

want water. I'll do it for you." Recognizing that she needed to establish herself, the first of her two calls was someone she knew. Bette offered her two rescue dogs in exchange for locating the well site at no charge. Once successful, her friend helped spread the word.

Gladys McCoy's, Marge Hefty's, and Carolyn Stillman's personal engagement with dowsing are connected to their respective husbands. Although Gladys saw a dowser dowse a pump well for her family, she was not aware that Harold knew how to dowse until he dowsed their land in Northwest Arkansas; the well is still active after almost 50 years. After attending MaryMarie Satterlee's dowsing class in Dallas, Harold returned and scheduled MaryMarie to teach a class in Arkansas; he and Gladys recruited attendees from the surrounding states. Gladys attended the class as a hostess as she continued to do when they established a dowsing chapter. Gladys learned to dowse at MaryMarie's insistence. Gladys thought dowsing was funny and tended to laugh when she held the rods. MaryMarie put the rods in her hands and said, "Do it!" She said she was afraid not to do as commanded. Still, she didn't use or practice dowsing; she would travel with Harold when he went to dowse wells and keep the records. She drew the diagram of where Harold dowsed, yet somehow she knew where the well site would be. She could sense it. This was frightening to her as it contradicted her religious background. She even turned away and still knew where the site would be. "Things like that scared me at that point, that I could have that knowing, that

knowledge.” Gladys continued to attend dowsing meetings acting as “the good hostess,” but pretended not to know anything about dowsing. Despite her resistance, she realized she was teaching people to dowse when they went out to dowse. She was very surprised when Tony Gehringer asked her to come to California to help teach dowsing classes, and she did go.

When Marge married Homer she knew of his interest in dowsing. She believed a husband and wife should share an activity. Since he couldn't belong to Beta Sigma Phi, a sorority, she decided she would join him in dowsing. She considered it his thing and stayed in the background. At some point, she began dowsing with Homer asking, “Which way to I walk to find the best well site on this property?” Doing this, she found the site before Homer, to his chagrin. After Homer died, Marge was speaking to a friend of Homer's about whom to send when she received requests for dowsing. He suggested that she go. When she responded that she had never done that, he told her that Homer had told him that she was a better dowser than he was because she walked right to the water. She told him Homer had never told her that. He said, “Well, I wouldn't tell my wife either.” This is how Marge began helping people through dowsing.

Carolyn states that her husband Ed dragged her to dowsing, “kicking and screaming,” although she had also seen someone dowse when she was a kid. They owned property and needed to find water, so Ed said he'd try dowsing. Using a willow stick, he walked the land, found

a site, drilled, and found water. Through ASD he found out about the West Coast Conference, attended, and returned very excited. He decided to give a talk the next year and asked Caroline to go along to help him; she did, but sat in the car for the remainder of the day. The next year Ed announced that he was going to the conference for five days; if Carolyn wanted a vacation, she would have to go. She took books, knitting, and planned to walk among the redwoods, etc. She decided to attend one lecture, which she found interesting; then she went to another: "Wow, this is really interesting!" "I thought I don't want to be a part of those kooks! Now I'm as big a kook as any of them." Carolyn began going out on water dowsing jobs with Ed. Following along behind, she would see where she thought the water was located. Her observations were not well received. To avoid a competition, she focused on other areas of interest to her: noxious zones, spirits, and Feng Shui applications.

Another aspect of Carolyn's dowsing was that initially when she took the basic dowsing school she had trouble getting a No response while yesses came easily. Robert Dexler, one of the teachers was in the class with her, said her problem was that as a woman she had been taught *not* to say No to anything. He did a clearing for her using Emotional Release Therapy, so that she could say No to anybody. Uncertain of what he was doing, she acknowledged to herself how she had been conditioned as well as her personality was not to say No. From

that point, she felt an opening and has had no further problems with this issue.

### **First Memories**

Master Dowzers possess a wide-ranging collection of dowsing memories. Several remember seeing family members dowse; MaryMarie saw her father and brother dowsing although they didn't call it that. Gladys' family hired a dowser to find a pump well site. Bette's childhood was filled with stories of her famous dowsing grandfather's exploits. As a little girl, Sharron thinks she could have seen her grandfather dowse for water, because he dowsed water wells in the Garberville, California area in the early 1900s. He died when she was young, so she could have seen him do it. My dad knew how to do it, but I didn't know about it until I was showing him I could do it, and that I had dowsed my own well. When he came to visit me, I showed him my dowsing tools. He just took them, and he did it, too. He said, "You know, my dad used to do that."

Seeing Grandpa McCoy dowse on television intrigued Joey who also remembers seeing a dowser on an episode of *Gunsmoke*. Marge remembers the Johnny Appleseed stories and thinks it likely that that generation might have utilized dowsing to locate water. She remembers a scene from the movie *Dances with Wolves* (1990). Standing on a hill, the character puts his hand out trying to find out which way to go to find the fort; he was using hand dowsing. She suggests that the use of three fingers when trying to locate something in *Star Wars* (1977) may have

been dowsing or Silva Mind Control, in which Marge was also trained. Ed was introduced to dowsing by studying with a hydrologist to discover what he knew, how he went about his work; he showed him an old hydrology text that stated on its last page, “*Dowsing sometimes works.*” He told Ed that he didn’t know how to dowse but thought Ed could teach himself. One wonders. Alan was led to dowsing through muscle testing. Ralph’s entrance was through *caving* (spelunking). Adhi was dubious about dowsing until she studied scientific radiesthesia, the European form of dowsing. Feather discovered he had unknowingly but intuitively been visualizing scenes from maps. For MaryMarie, it was Isabel Hickey’s book, *It is All Right* (1976) that described how to make and use a pendulum; similarly for Susan Collins, it was *Dowsing for Health: Applications and Methods for Holistic Healing* (Bailey, 1990), which made her aware of earth energies and their effects on health. Susan Spuhler saw dowsers in Stonehenge’s circle with L-rods whirling around like helicopter blades in response to the energy of the stones; she was able to get the same reaction, but didn’t find out she was dowsing until she returned to Boston; Harold Anderson told her it was dowsing. He “taught [her] how to measure physical, emotional, mental, and spiritual energy around the body.”

### **First Experiences**

Ed’s first experience was the force of a willow branch when it detected water: “That willow branch just about tore itself out of my hands!”

As mentioned, Feather visualized the scenes depicted on maps while searching for locations for his Boy Scout troop hikes. He sensed water, dales of ferns, and waterfalls. Carolyn confirmed her dowsing skills by testing the state of food in her refrigerator, then verifying it. Marge was playing around with L-rods looking for the septic tank; she was surprised when the rods opened wide to find herself under the electric power lines, although she wasn't focusing on anything specific. Her first serious attempt was "finding the color in your name [using] auras, chakras, and numerology." With a family history of dowsing, without any instruction, at 10 years old, Rob was told to find water on their property. He did; they dug, found water, and the well still functions. Walking next to a dowser, Ralph was able to get the same reaction with his L-rods. Susan C. used her body to test when she was and was not affected by earth energies depending on where she lay. Given her reservations about dowsing, Adhi was amazed at the movement of the stick when she walked over water: "I couldn't keep it vertical; it just kept pulling down, down, down. I couldn't get it to go back up and that just kinda sold me. There's something there." Having failed at early attempts as a teen and believing he didn't have the gift, Joey was amazed to see the county sewer system representative use L-shaped, bent coat hangers to find his sewer pipes. Joey realized, "Wow, he's dowsing!" Sharron discovered the sex of her child seeing it dowsed with a ring on a chain.

## **What Brought You to Dowsing?**

The interesting paths of some of the women dowser participants have been discussed. The dowsing tenet to serve a need is exemplified by events, such as these—needing to find and repair or replace a septic tank; locating underground pipes; needing a fresh supply of drinkable water; the experience of connecting to the subconscious or one’s intuitive abilities; opening oneself to other possibilities, that unused potential; working with healing the body, simple fascination with the workings of dowsing. These master dowsers were instructed, mentored, and guided by masters whom they acknowledge. These individuals are renown in the field. Sig Lonegrin and a couple of other greats, including Paul Sevigny at the ASD conference and John Wayne in San Francisco instructed Nicolas. Pearl went to Boulder, Colorado to study with Hanna Kroeger, a German doctor and one of the greatest intuitive healers of the 20th Century, to learn how she dowsed the body, how she corrected things, the coccyx and other parts of the body. Harold Anderson and Frank Butler mentored Susan Spuhler. Walt Woods has mentored so many dowsers and others. One of the stories told at Walt’s memorial service is that everyone at Walt’s bank knew how to dowse because Walt had taught them. Sharron took full advantage of living in the same town as Walt (Oroville, CA). His workshops contained a lot of information. “That’s why I kept taking them over and over and over. He’d get some new stuff in there; a lot of it would be the same, but he’d get some new stuff in there.” Walt authored *Letter*

to Robin (2001),” an online instructional booklet and a teacher’s manual that makes dowsing available to anyone.

MaryMarie was also instrumental in training and mentoring hundreds of dowsers. Her classes led to dowsing chapters being established in several states. Her students became master dowsers, e.g., Bette Epstein, Harold McCoy of Harp Story fame, Gladys McCoy, She and John Wayne Blassingame took over the West Coast conference, moving it to the University of California-Santa Cruz campus, where it has been since 1982. Her question and answer session at the conference, “Ask MaryMarie,” was a program mainstay. Her conference talk, “Ask the Right Question Correctly,” set the standard among dowsers (Appendix F). Asking the right question the right way is essential, perhaps the most important factor in dowsing. Otherwise, the answer received may not match the question asked. MaryMarie was a pioneer in the development of Spiritual Response Therapy and chart dowsing. The 2014 WCC celebrated MaryMarie and printed her thoughts on dowsing for the conference program and can be perused in Appendix F.

### **Master Dowsers Explain Dowsing**

Master Dowsers’ explanations of dowsing reflect their varied approaches and perspectives, yet are grounded in an underlying commonality. They concur that when dowsing, one asks questions in mental, visual, or word symbols and receive answers via an indicator—Y-rod, L-rod, pendulum, bobber, or by an inner sense and feeling without a

dowsing instrument. Other modes of sensing, taking in information from the cosmos is a shared description of dowsing. MDs appreciate dowsing as a tool that helps us understand the unseen world to create a relationship between what we see and what we do not see, what we can experience directly. This expansion stems from being willing to accept that there's more going on than we have been told.

Virtually all the participants consider dowsing a natural extension of the senses that are available to everyone. They concur that it is not necessary to understand how it works. It just does. Gladys emphasizes that dowsing is

nothing more than an extension of you; it makes it easy for you to believe, because most of us don't trust our intuition, If that rod moves, we trust it. See it; believe it. We all need to learn how to dowse, so that we can get in touch with that and that peaceful part of ourselves.

Pearl expresses a similar sentiment in her appreciation for Tony

Gehringer's definition: "Dowsing accesses information from the library in the sky." She continues adding,

[Dowsing is] one of the most important tools- it's a tool that you can use to get information that you couldn't get otherwise, you wouldn't have access to it otherwise. Dowsing has more benefit than anything you could learn, because it can be used with anything and everything. You have to trust your dowsing, when you dowse what you get you trust it.

Many MDs experience the practice as a skill that adds another dimension to their lives. For Adhi, dowsing helps individuals understand the world around them. Carolyn refers to dowsing as "Getting in touch with that other sense that we can't really define, as to what's going on." "Much

more than finding water,” Bette considers dowsing, “a direct route to your higher consciousness, to your body’s voice, to your soul mate, to true North!”

Bette’s true North symbolizes one’s intuitive faculties, an outlook echoed by her colleagues. Feather perceives dowsing as a process that enhances our innate intuitive abilities. More technical, yet in agreement, Susan C. perceives dowsing as “simply the electromagnetic energy, the receiving and sending of electromagnetic frequencies. The sixth sense is just electromagnetic; it’s not a big deal. I’d like to make that normal.” Susan S. offers a succinct explanation: “It’s focused intuition, and I’d also call it applied intuition.”

Feather’s “Geomantic site planning,” is a version of map dowsing that he uses it to get a sense of the spirit of the place, and seems an illustration of applied intuition. For him, “The land speaks through the map.” The body speaks as well. In addition to the tools, multiple MDs use only the pulse of the body’s reactions to access their answers. Known as “deviceless dowsing,” this term was coined by MaryMarie decades ago.

Ed Stillman posted an everyday experiment using dowsing to the WCC blog:

In his basic dowsing school class, Ed compared not only a regular apple with pesticides on it, an organic apple, but an apple that he plucked out of the basket in the cafeteria at UC Santa Cruz. ‘That apple was better than an organic apple! It was! I had the whole class do it.’

J: I wonder if it was because it was more freshly picked.

John Wayne: More freshly picked, and they must have just, either the farmer delivered a bin of those. It was in a regular old bin, and I just plucked one out saying, 'Gee, I wonder how this apple is?'" (personal communication, August 2014).

## **Essentials to Becoming an Effective Dowser**

Based on their years of experience, MDs were quite definitive on how proficiency is developed, primarily through "practice, practice, practice." As one might assume, from concerted practice as with any skill, one develops confidence that Gladys can then be trusted. Marge indicates one's interest is essential. For Pearl, "Just wanting to do it. Just wanting to do it and believ[ing] that you can do it. And believe that you have [the ability to do it]." Based on her years of training with Walt Woods, Sharron offers a detailed process:

Being able to relax, for one thing. Being able to trust. You have to have complete trust and accept the answers you're given. You have to be willing to write your questions down when you first start, and evaluate your questions. You write it down, ask it out loud, and does it sound logical; does it sound like almost like something a computer could answer? It has to have detail, and it has to be very specific. You have to be specific.

Joey includes passion with practice and a willingness to try new things.

Willingness is reflected in several MD comments. Gary insists on the importance of "being open to all possibilities. Don't try to dowse with a closed mind." Similarly, Carolyn stresses, "Being open to the bigger picture, [to] things we don't understand."

An essential challenge is "not getting personally caught up in it, not having expectations." Bette says, "Not thinking; that's the most important thing." For Ralph, "Faith and relaxation are the two biggest things."

According to Susan C., “Essential to becoming an effective dowser is to reduce one’s ego with regard to it. We must realize that we’re not doing anything. It is a surrender.” In a similar vein, Nicolas posits the need to “Realize that you’ve always been able to do it, even before you even heard of it.”

Gary honed his abilities by “asking the right question, being clear of negative or destructive influences; avoid distractions; clear your mind.” Feather stresses, “Getting out of the way. What that means for each person is different. Everybody has different kinds of blocks.” Getting oneself out of the way allows following Susan S. ’s sage advice: “Just trusting your gut, trusting your answers.” Adhi insists on the need for “Being honest about your results [and] collecting data.” Ed maintains one needs to “Attend a dowsing school. That’s the best way to get off on the right foot.” MaryMarie was less specific as to how one becomes an expert dowser. “Oh, I don’t think you do. I think you just go along and all of a sudden, you’ve done enough dowsing, you just *are* effective! It sneaks up on you!”

### **Significance of Dowsing to Other Aspects of Master Dowser’s Lives**

The importance of dowsing, its significance in the lives of master dowsers is revealed in their declarations. Dowsing is a major factor in Pearl’s life, such that she “dowse[s] nearly everything”:

I don’t really need the pendulum; I guess maybe I already know it before I pick up the pendulum, but I do that just because I like to look at it moving. Oh, I’ve used it for driving, finding places, if I’m lost where do I go, what direction? I think I’ve used it for nearly

everything that there is—part of life up to now. I don't know what else I haven't used it for.

Pearl is not alone. Gary has a similar pattern and has expanded his repertoire of dowsing applications:

I use it almost daily, to make decisions about appointments, people, relationships, foods, scientific dowsing. Right now detrimental energies are a big part, identifying detrimental energies, trying to find the truth out of different situations. It's a way to get in touch with Divine Source and know that you connected to that, and then access it, get answers that you need for your personal growth and to help others.

John Wayne attributes his sense of youthfulness and the satisfaction of being able to help others to dowsing:

It's been the most beneficial thing that could ever happen to me. It's kept me young, along with the labyrinth has had a lot to do with it, the energy of the labyrinths that I've built for people. I realized that if I could get kids walking that labyrinth [with] a dyslexic problem. It's like a left and right brain imbalance; it's like a chiropractic adjustment of the brain; it goes back where it's supposed to be, and the kid gets over dyslexic problems, just from walking the labyrinth.

From her decades of experience, Marge acknowledges,

Basically, it's taken over my life. I just won that award up there, the Legend Award. That was from national this year. *I said, "Well, what is the Legend Award?" He says, "People that are over 80 and are still active with dowsing."* I would say at least 50% of the calls I get are dowsing calls.

MaryMarie expresses how pervasive dowsing is for her:

[W]hen you do it for a long time, it becomes like breathing; you don't even realize you're doing it sometimes. It really affects everything I do. It's not a religious thing; dowsing is not a religious thing, unless you consider your whole life a religious thing.

For Nicolas, “it is interwoven now with my life so entirely that I don’t think about it. . . . ‘[I] just dowse.’ It’s that much in our lives that it’s no problem.”

For Ralph, dowsing means

Everything, my *caving* (spelunking), my life, you know. Or if somebody calls on the phone trying to sell me something, while they’re talking to me: I’m dowsing, “Is this product going to be in my highest and best good?” I found out in business that about 90% of the time I have to make decisions on incomplete data. Dowsing really helps out, because while I don’t know all the facts, I know there’s somebody up there that does. So I ask the system. To me, the system is the universal mind and all the angelic beings. I don’t worry about which angel to ask. I just ask for the top dog, universal mind, and they put the right angel to give me the right answer. Like writing a letter to a corporation, you know: To Whom It May Concern.

From a variety of uses, Sharron has received information from dowsing about health issues:

It’s helped me healthwise, probably just about every aspect. Well, let’s take for instance the back surgery I had two weeks ago. I ran corrections on my back, checked out the facility, and doctor. That was, of course, a big step, so I called a dowser friend. She has the hospital program, so I had her run her hospital program for me. [Walt Woods] just says you ask your dowsing system if it’ll run corrections on you. It goes to yes; this is yes also. Then it goes back to the lowest number and it starts. When it runs corrections, it’s going between the zero and the minus number. He said, “It’s kind of like peeling an onion. It takes off one layer of something that’s detrimental, or something that’s [not] supposed to be there, something that needs changing and converts it into what it’s supposed to be, like your original blueprint.”

Feather perceives dowsing as “Part of the natural human state.

Dowsing helps you become more of a whole person again.” Similarly,

Gladys’ experience of dowsing is as “A total blessing in my life, made me

more confident of who I am and what I can accomplish. I am closer to my God.” Rob experiences and expanded awareness and attunement:

Not so much the instrumentation, but just using, being aware of that sixth sense and listening to that inner gut feeling, following it, although younger, you sometimes don't follow it. As I get older, you follow it closer. [Y]ou can pick up; you can read people. You almost know what they think, you know everything about them; it's a lot of information. You can walk into a group and sense everything about everyone in the room. It's cool when you can really tell when people are not telling you the truth. Difference between energy and intuition. It kind of combined I would think, because you can feel the presence of people and what. . . don't know; you can just sense things with it. I think a lot of people are oblivious to it. They don't see that in their state of being, and you can pick all that up.

Susan C. describes her experience of expandedness:

Through dowsing, I discovered that earth and environmental energies, including foods, such as diet soda, were making me sick. Then I used dowsing to check what's the best food for me; how much of it can I have? Eventually I used dowsing to work with Soul's Purpose. What are we meant to be doing here? Why did we come in? *Dowsing is just part of everything now! The challenge is for us to be completely human beings, as well as being spiritual beings.* I believe the challenge in our generation is to integrate fully the human experience and the spiritual experience.

Susan S. 's description of dowsing's relevance in her life is a visceral one:

I always trust my gut. Regardless, . . . Driving home I get a feeling to take a different road home, to get off at a different exit, or if I'm just driving around I'll just get a feeling to drive a different way, and I'll do that. I'll find out later I avoided sitting in traffic for three hours, things like that. I'm always very aware of my surroundings.

## Process and Practice

The ranges of processes MDs use to prepare to dowse are extensive and reflect each of their philosophical or theoretical approaches to the practice. The variations stem from applying the *Can I?/May I?/Should I?* procedure acquired from master dowsers Walt Woods and MaryMarie Satterlee. One works with the wavelengths of the electromagnetic spectrum. Another incorporates a Celtic Shamanic meditation to expand and heighten his awareness. The dowsing mind state is achieved with an eye blink, simply opening and closing the eyes, from Silva Mind control training, mental radiesthesia, resonance tuning and ideomotor responses, all reflective of the interconnectivity and universality of the energy from which dowsers do their work.

### **Question 2: What do You do When You Dowse? How do You Prepare?**

Adhi: I don't do very much actually [to prepare myself]. I'm a firm believer that our body is naturally inclined to do this. If we just allow our bodies to be in its natural state, it knows how to do this. All I'm asking it to do is focus in on a signal. Basically, the only thing I do is focus in on where that is on my string, and that's all I have to do; I put it I search mode. For me, this is where the progression of this goes. The more we understand how the human body works, we'll realize that we are the magic wand; we are the tool of transformation. [As we] use the pendulum over a period of time, our body will recognize that. We'll get a response and we'll understand. That's why people say I don't use tools anymore because I've reached the place where I can sense the water under the ground. I think that's often where these things lead. The Buddhists talk about "We use the prayer beads until we become the mantra." [!!!] The tools and all of this are leading us in the direction of Knowing Thyself. That's one of the important spiritual tenets.

Re: Asking the right question: Also, there's also this way in which our subjective mind often has an opinion about the question that

we're asking, and we will answer it often even before we've asked the question. This particular technique skirts all the way around that because you don't have to think about anything. You don't have to intend anything. It's just the wavelengths.

J: How do you know, how do you do that?

Adhi: With the visual, but I'll demonstrate with my pendulum. Basically, if we hold it this way, and if we imagine that the length of my string represents the electromagnetic spectrum, so on one side are long waves like radio waves and microwaves and things like that. And on this side are short waves like gamma waves, things like that. Somewhere in the middle of my string is the visible spectrum of what we see: light and color out here. Depending on where I hold my string will correspond to different wave lengths. So if I hold it up here, these would be longer wave lengths, radio waves, infrared waves. If I held it here, it would be the visible spectrum. If I held it down here, it could be X-rays, etc. So you can use your pendulum to dowse for all of those depending on where you hold your string. The other part of that, the other interesting part is, let's say I wanted to dowse visible light, I could hold, I could look for visible light and get a response and get a spin. The other interesting thing I could do is actually spin the pendulum holding it at one of these calibration points for one of these wavelengths actually broadcast that wave. That's one of the ways you do healing with this technique. So there's a sending component. Actually, there are three parts: a searching component, a sending component, and a contraction or retraction component where you actually draw that energy to you. This particular method I found very, very effective

J: And that's what you learned with the . . .

Adhi: In the bio-geometry training.

J: To get clear before you dowse?

Adhi: Actually I call my belief system, if we actually honor what the body does, we don't need to be clear. Our body responds always the same way when it comes in contact with this energy or with this [pendulum]. It's only when we're in our, when we're using mental radiesthesia, which is what most people use "yes and no," the ask[ing] questions, etc. we have to be clear because we have to ask, that does require a certain amount of preparation, because we have to ready the mind still the mind, focus the mind.

Alan: So nothing happens for you [when you dowse]?  
Every once in a while, every once in a while. I had a lesson with Bill Northern and [another old-time dowser] took me outside with the L-rods, and I walked over the water and the rods closed; I walked past and they opened, and everything was working. So I have had the experience of having them respond. But I learned from a psychologist ideomotor responses, where a “yes” is your first finger comes up and a “no” your thumb comes up or whatever you program it. So I’ve been doing that for years. If I’m doing myself, I usually use the ideomotor. . . . Nope, I like ideomotor better.

Bette: It depends on what it’s for. It’s like that. People come to me and say, “I’m thinking about moving to this house over on Oak Lawn. Could you dowse it for me?” And I’ll dowse that, but when I’m dowsing water, like just recently I did two wells down in East Texas, one in Wills Point and one in Forney. Almost at the same time, these two guys wrote to me and said, “I need water for whatever, my cattle, my yard. What do you charge and how does this work?” So I have them, on a hand-drawn map, I don’t want a google map because I use the energy from that [the man] as a surrogate for the land. So send me a map and a hundred dollars. I’ll dowse it; no guarantees, but if I find something that interests you and you want to pursue it to drill, then I’ll come to your house-land and dowse it on site. I charge a lot of money. Sometimes people, well, I think it’s a lot of money. I charge \$150 an hour from my door back to my door. It can take a week or whatever. I don’t charge when I’m sleeping obviously, but they have to pay all my expenses, airfare, and that money. A lot of times they say, “Well that’s insane! Why would I pay you that much money?” So I offer to teach them how to do it, then you go home and practice for 35 yrs. and you can do it yourself. Usually, they’ll bite. These two guys that I dowsed for in East Texas are both, one of them has already booked me for, to do the well that I found on his land, and the other one, we’re gonna do it in August. So that’s how it starts with water.

But in the beginning, it was always women who’d lost their jewelry, hidden it from themselves when they’d gone on a trip. And instead of writing down, “Hey, I put my jewelry in the refrigerator.” They figured they’d remember, but they get back and they can’t. And my very first city job was like that. And that was before I learned how to price, or how to say “minimum” on the money. Most everyone who calls really believes that dowsers are free, that they just love to do that to you. But, it’s something I worked really hard to become an expert at.

J: And it’s your time.

Bette: My time. The first one a lady, also in the Park City, was a lady who had lost \$30,000 worth of jewelry, and it was only three pieces. She said, "Everybody's looked for it; she can't find it. And what do I charge?" At that time, I was charging \$100 an hour, but I didn't say, "Minimum." I get to her house and her butler lets me in. The entry was wide, and so, holding my rods; I've changed my technique since then. But I'm standing in this hall, and I said, "Are the missing pieces still in this house?" Now I ask it before I go and I get a "yes". I say, "Okay, I'm just going to hold the rods and ask you which way [room] to go to. It immediately turned into a room off the hall, which was against the bedroom, big old fancy bedroom. And right across from the entrance hall was a chest, some kind of chest, man's chest. It was about as tall as that wall [at least five feet] it had five drawers. The rod went right there. She said, "Don't bother with that. It's not in here. I've looked and looked. I said, "Well, this is what my dowsing telling me. Let me just take a look." I put my hand on the first drawer and got "no", the second drawer "no", the third drawer "yes". I opened the drawer. She said, "I'm telling you!" I reached back in the very back and pulled out a little drawstring bag; it had her jewelry in it. So the first thing she did was look at her watch and she said, "Oh, you were here 15 minutes. I guess I owe you \$25." Huh, I guess that's right, 'cause I'm the dummy here. [laughing] I should have said \$100 minimum, and then I wouldn't have felt like such a fool. I really didn't care. I said, "You know what, I think you should just give that to the SPCA" and I left. And that was a lesson.

### **Question 3: How Do You Experience Dowsing?**

Bette: I try really hard not to think. That's the one thing when I'm teaching the classes, "Don't think, just let it come." And I'll imagine what it is I'm looking for, or I'll have the map, or have them draw a picture of something, and I get a vision, then I say, "Okay." I'm looking for this.

J: A vision of what you're looking for?

Bette: Yeah, I need just a quick vision, like a sketch, and a description, then I say, "Is it here; is it there, is it where ever?" Then I try not to think it; if I think it, then I'll screw up. I have to trust it, because I'll try to rationalize it. "Oh, she wouldn't put it there, because. . . "But I just let it go, and then I hold my rod or two rods and there it comes, or doesn't come. And if it doesn't come, I don't try to guess. I just say, "Sorry, I'm not getting anything." [So I can] come back in a week.

Carolyn: No, I wasn't really dowsing before I went through the basic school. After the basic school, I started trying to verify what I was doing. [A]fter the basic school, I couldn't figure out how to verify what I was getting.

I just ask if I can, Can I, May I, Should I? And then I'll ask the question. I don't know that I do anything special, except that there's a little place in the back of my head at the top of my spine that kind of goes "click." I know at that point that I can dowse.

J: Oh wow!

Carolyn: I've talked to other people; nobody else has had that sensation, but it's sort of, kind of like, "Okay, I'm open now. I can dowse.

J: Shared *Extraordinary Knowing* reference of surgeon and his white light experience. . . .

Carolyn: I think everybody gets something specific to them. I think, yes.

J: And it's always there?

Carolyn: It depends on sort of how important the question is as to whether, . . . I mean, I can dowse for a melon in the market and I don't get that. If I'm dowsing for noxious zones or something else, then I tend to get that little, "Okay, it's okay to do it now." It's sort of like, and it's not my third eye. It's at the back of my head. It's sort of like it opens and says, "Okay, now you can receive the information." . . . I just accept it and say, "Thank You!"

Ed: It depends on what I'm dowsing for? I always use *Can I? May I? Should I?* as MaryMarie obviously talked with you about also. It evolved. Didn't use Can I/May I/Should I? In the beginning, because I didn't know it existed. Not too long thereafter, I told Carolyn, there's a dowsing conference; I want to go. She said, I don't want to go anywhere near those kooks. She probably told you that.

J: Yes.

Ed: So I went by myself, and I listened to the papers, and said, "Wow, I can give a paper!" I was used to working at Lockheed and working with the military. Those papers were pretty easy, compared to the kind of stuff I had to do. I gave a paper at the next dowsing conference; I went to basic dowsing school as a student. I

also gave a paper on the use of clinical biofeedback as an aid to dowsing, water dowsing. That was the first talk I ever gave. Walt Woods videoed it. He said, "I've never seen a title like that. Nobody's ever presented a title like that. Do you mind if I video it?" I said, "Sure if you'll mail me a VHS of it." So I still have a video of it, and it worked out very well.

I began to evolve the Walt Woods system in *Letter to Robin* (2001) and MaryMarie's *Can I/May I/Should I?* I heard her lecture on "How to Ask the Right Question" and that opened a whole bunch of doors. MaryMarie's been my wonderful friend and mentor for decades and decades.

J: Yea, when we didn't have enough time she said, "Go talk to Stillman and come back!"

Ed: Well, you gonna go back?

J: Oh yes, tomorrow.

Ed: I do an instant centering because I know the dowser's brainwave state. I can get into it about that fast [open & closed eyes]. I do May I/Should I/Can I? It just sets itself up. The May I/Should I/Can I? keeps me honest, because one of the questions is "Am I ready to dowse?" Am I physically, emotionally, and mentally ready to dowse? And spiritually ready to dowse? Do I have permission from the Higher Authority? Do I have permission to do this job? Because people will ask me to dowse a piece of property and they don't own it. Let me tell you what happens then. If I don't find water, I have just ruined the price of that property for the owner. He hasn't given me permission; he can sue me. So that's very important that I dowse May I/Should I/Can I? It protects me. I've had people ask because they want to buy the property.

J: Aaah.

Ed: What I need at that point is a written piece of paper from the seller giving me permission to dowse the property, and asking who's paying for the job. Who's hiring me? Is it the buyer who's hiring me, and will he give a copy of the report to the seller? That's part of the ethics, and that's all included in May I/Should I/Can I? I do that every time. I'm very careful about that. Don't want any problems like that; that's a tough one. So have I answered you, what do I do when I dowse. I get ready very quickly by using the dowser's brainwave protocol here.

Feather: The way I like to think of it is I'm tuning in to the Big Circle. The Big Circle is my substitute word for unity consciousness, or God, or Spirit, or the Divine, or any of those terms that a lot of people use. It takes it out of the religious context. Part of the reason I like Big Circle is that it's geometry, and my love of sacred geometry comes in there. What I'm really imagining is a big sphere. What the Big Circle for me means is the process I go through when I'm dowsing when I start is I am awareness and expanding my consciousness to a bigger and bigger circle. You can literally start this with your energy field and your aura and just start expanding it out, with conscious breathing, then getting bigger, and visualize this field of awareness that's me getting bigger and bigger. The trick is to imagine that sphere growing beyond the planet, to the moon and the solar system, and the center of the galaxy in the center of the universe. I go as far, I expand that sphere of awareness as far as I can, then I go a little bit farther beyond what I can imagine. My name of that is the Big Circle. I want to tap into the Akashic Records, all knowledge since the Big Bang, so I just go as big as I can go and then a little farther. That "little farther" is the trick of tricking myself to believe that I can go beyond what I consciously know, which comes back to my definition of what dowsing is.

My process is to get to that state of going beyond what the mind knows, what I consciously know, what the egoic mind knows.

J: That has a trance-like feeling to it; certainly it's very mystical.

Feather: It comes out of, how I got to that was borrowing on my shamanic practice, the Celtic shamanism I was initiated into has a practice where it starts with what we call The Tree of Life, where you imagine roots into the earth and branches into the sky. You do it inside of a bubble of energy that expands as you grow your roots and your branches. It's unique to that tradition. I haven't run into the sphere, it's actually an egg-shape the way I was taught it, I haven't run into that in any other tradition, but it's a really neat trick or thing to visualize, because it gets you into the sense of expanding awareness. You're not just sending roots and branches, it's this whole field of awareness that is going bigger and bigger and bigger. It does in that process, we did go, I didn't make that part up, going out beyond the earth's atmosphere and the moon and the center of the galaxy and the center of the universe, was part of that Celtic shamanic meditation. It's out of the fairy tradition, is what it's called. It's the native tradition of Ireland. That's what that is. What I did was I borrowed from that practice, and is, you are definitely going into a light trance, and into an altered state, into an expanded

state of awareness. I mix that, merge that with the geometry language and visualizations.

J: Is it difficult to or is it automatic because you've been doing it for so long?

Feather: Oh, it is for me now. It's not totally automatic. I still have to sit down and put my mind on it and do some breathing and shut my mind off [laughing]. Yeah.

J: Oh that!

Feather: Oh that! I find that the thing that helps me get state better than anything else is overtone chanting. For some reason, it clears the cobwebs out of my mind. It gets me out of monkey mind and into just awareness, and it does it faster than anything else. If I do that, then it could be a matter of thirty seconds, a minute. When I first learned that meditation, it would take me twenty minutes to get there. When I teach it, it takes twenty minutes just to run through the whole meditation. Yeah, you can get there very quickly. It's sort of like some of those other techniques; I can't remember what they're called, the current hypnosis, hypnotherapy things where they tap your shoulder or your arm or something to trigger you to go. Well, overtone chanting is like that for me. It triggers, "Oh, I know this. I know this space. I love this space. I just start changing and 'shew' go there." I put that whole meditation in, use the chanting as a trigger to go into that Big Circle meditation. It's a shortcut. Yeah, it does help that I've been doing it for decades.

J: That's your normal routine when you dowse.

Gary: I always validate and clear. I ask Can I/May I/Should I? Then I ask am I free of all detrimental energies at all levels at the present time. I ask is my name John or Ralph or whatever to make sure that I'm properly polarized. Otherwise, there's the potential, as I mentioned in my talk, that somebody else's or some other energies are influencing your dowsing response or dowsing system.

Gladys: That's the way I get clear. [Connect to source] And I know, I always get permission, even though you ask me to come out and do a dowsing job for you, I never do any of them without asking May I/Can I/Should I? I want to know that I have permission from a higher source than you. I want to know that I'm capable of doing it because I'm not capable of dowsing every day, nobody is. And that I have the knowledge to do that kind of a job, and should I: Is it ethical for me to do it? Is it going to harm anyone or anything if I do this today? If I get a No on any of those, I won't do it, not today. I

may do it tomorrow or the next day if I get permission. But still, I have a map. I ask for help in finding it, and I truly believe that it does come from a higher place, my energy that helps me find it. It's not me.

J: Is No taken to mean that day as opposed to that job?

Gladys: It means at this at this time. I dowse in the Now. Right now, today. I just take it to mean right now is not the right time. If I try tomorrow and I still get a No, it doesn't mean that I won't keep trying. Sometimes I never get a yes to do dowsing for people. So I don't do those jobs; I tell them they'll have to find somebody else to do it. I don't know why; I don't know why it does that. I don't understand dowsing; I don't understand how dowsing works. I do believe that it's tapping into that knowledge that's from a higher place than me. Having a need for the water makes it easy. People need it. . . . They always say, "Need not greed." Your term for need could be much more than mine. There's no judgment in it. You can't have judgment against somebody for that.

Joey: My specialty is getting people understand what I call the "energies of creation," but the energies of our living environments. Dowzers, as a general rule, can do any kind of space clearing. I think there are energies in the earth that serve a function in the earth that can cause problems in our lives if they happen to be where our house is built. That's a very general and typical understanding of geopathic stress. That never made sense to me, because to me, our Creator created us, I think we have a benevolent Creator. Whatever this force is, and whatever God is, our Creator created us and placed us in this ever creating universe I like to say under a set of just, universal laws that we can engage with our intent. That's a statement that I just used as a given. God created us with free will. If we truly have free will, it doesn't make sense that we might choose to live in a place where the energies might kill you, or have financial problems, or relationship problems, or something like that. I've come to understand that the energies of the earth are here to support us, not harm us. Yes, they can be detrimental. They're reflecting us back to us, so the more problems we have, and our immediate family, and our circle of extended family and friends who happen to be connected to us in our homes. Imbalance in the homes are a reflection of their imbalances, and I help people, so I dowse for what I call various kinds of 'earth-related energies,' and what I call 'human-related energies,' and even electrical fields. I've come to understand, and I look for unbalanced or detrimental energies. I've come to understand that when I find those in the earth, I just walk forward, and I'll say,

“Show me significant detrimental earth-related energies,” and I’ll get a reaction. I’ve come to understand what the various kinds of energies represent, what they mean, and when I find significant imbalances of earth energies in a home. I don’t think that’s causing a problem automatically for my clients, I’m thinking, “Who is causing these imbalances?” Then I check individual human energy patterns, around the bed is what I do. We each have a pattern of energies I’ve sort of discovered, and I don’t think I’ve discovered anything. It’s [the information] all given to me all the time. There’s a pattern of energies that we imprint as we go through life, and everybody has the same pattern. This mix of energies that’s held in the pattern is different. So we all have fingers and fingerprints, but every fingerprint is different, similar to that. The difference is we can change those energies that we carry and reflect that around us. So I help people, some people will call me, for example, because somebody told them they have geopathic stress, or they have electrode stress, EMFs, or something else. And then I’ll find, we’ll boil it down to their relationship with their mother or their brother of something like that. So I simply just look for energy imbalances, and I get various reactions to certain things. The most important thing is your intent.

Joey: I use blessing (Appendix J), but I say clear focused intent. I just mean you’ve got to learn to focus your mind on what you want to look for. If you’re looking for underground water, I look for various kinds of energies. Each kind, each different energy that are in these subtle energies that can’t be found by science, but we can find them. There are many different kinds, some relate to people; some relate to the earth, some relate to electrical fields. You can learn to recognize the energy frequency signature of each kind. You focus on what you to look for like underground water. You’ll find energy fields that are in a certain frequency that relate to underground water. Then when you learn to recognize energies that are related to other things like electrical fields, and you focus on finding that, you’ll find that. But if you have a loose focus like, “Show me detrimental energies, or show me anything I can get dowsing reactions to.” You’ll just start getting reactions; you have no idea what it is. You can start off, for example, focusing on water, but then if you quit focusing on it and you’re just dowsing, you could be finding other things. You have to keep focused on what you’re looking for.

J: How do you, in order to narrow it down to just one thing instead of a whole range of things?

Joey: I can tell you how I, that's how you do it, by focusing your intent. Once you learn how to find a whole range of things. If you think dowsing's all about water, that's all you'll find, because you don't try anything else. So I teach people by finding a certain kind of energy, putting them in the energy of unbalanced energy that I know will weaken them, putting them in then energy. Then I muscle test them, and let them see how they get weakened in that energy. And then I know that their body is getting that energy signature, frequency, the vibrational frequency. I let them feel the weakness, and then I say. "Tell yourself, say to yourself silently, 'This energy that's weakening me now is related to underground water, or this energy that's weakening me now is related to electrical fields from appliances.'" Once they feel the energy weakness, the body somehow recognizes the energy frequency, then all they got to do is define it, and give them something to call it. Once they tell, see to me, many dowsers think that you program the tools. I think you program yourself to recognize certain energies.

The dowsing response is within us. If I dowse, I pay attention to what I'm feeling in my body. My chest feels like it's opening up a little bit. I can dowse without rods at all, but I would rather use them, and I only use rods. One of your questions is, has your use changed of the tools. I used to use pendulum and rods, but each different tool has its own advantages and disadvantages. A pendulum is good for get[ting] quick yes-no answers or you can use a chart. Rods are much better for finding energies. Since now I exclusively use rods to find energy, I may use? Dowsing to find energy, I only use rods, because the energies go thru the room in certain ways or the home in certain ways or the earth, and the rods help you see the alignment in space, because, that's important because they make repeating patterns. That's what other dowsers haven't learned to recognize, these repeating patterns. So, I'm looking for these repeating patterns.

John Wayne: A lot of it is PR, customer relations, you've got to set an aura about yourself that you know what you're talking about first of all. A lot of times I go on jobs and people are skeptics about it, so you need to overcome that skepticism. Lately, well before, I said I've been doing it for 40 years and it works, and I'll teach you how to dowse. That's the key: I teach my clients how to dowse with L-rods. When Katie's with me, she teaches them how to use the L-rods rather than me. It goes over BIG when a kid does it. They accept it more from her than they do from me really. It's amazing.

You may have that question later about how does it work? Instead of just trying to describe it as intuitive, intuition that we all have, and it's using tools to prove your intuition, and [they're] not even necessary. Now I just say, "Well, Einstein was a dowser, and if it's good enough for him, it's good enough for me. If you're a skeptic about it, just argue with Einstein." You can key up about Einstein on the computer. Oh yeah, he was a dowser, thoroughly believed in it. He says something to the effect that "we don't need to know how it works, just know that it does."

Marge: Well, on a job or just to dowse, because I've had so much Silva [Mind Development-Control], I can go down to alpha just by closing my eyes. You get in a meditative state. I've got a couple jobs now that I'm doing on water wells. I do them fairly early in the morning before I've heard much TV or read the paper, before I've even eaten very much, because I want my mind as clear as it can be. Then if I'm, at the present time, I map dowse before I go out. I'm pretty accurate with that, I'm gonna say 20-25 feet. When I come out to the property, I'm going tomorrow morning. What I'll do is ask one of my L-rods, "Which way do I walk to find the best well site on this property?" It usually leads me to, how do I want to say it, it leads me to the best place, and I'll kinda mark it with my foot in the dirt. Then I'll go around it and find which way the stream's going, if there's more than one stream, the best place to put the pin to drill; it's usually the very first mark I made is right where I want it to be. (The Silva Mind Development course was in 1975-76.) After taking the classes we continued; we would help the instructor by being there, helping hold the energy for the new students coming in to make sure they had a safe place, because when you're counted down, you don't want someone bursting in saying, "Oops wrong room," especially when you developed your mental laboratory. It would scare 'em; you're pretty deep; sometimes you're in theta when you're doing that. )

MaryMarie: I dowse! I'm not sure what you want to know with that question because I don't do anything but dowse when I'm dowsing. That's my total focus is on the dowsing.

J: Do you do anything to prepare yourself?

MaryMarie: I'm trying to think if I did at first. Maybe at first I did but now I just dowse.

J: In the beginning you might have done more to focus yourself?

MaryMarie: Oh, in the beginning I did everything everybody did. If they wrote it down, and it was in a book I tried it, because I wanted all the help I could get. And so I tried all that stuff, and it was fun! But I wasn't dowsing for anything at that point.

Nicolas: I dowse almost only for small personal things. As a matter of me getting practice, I started to and still always dowse for what to wear. What I discovered is that part, whoever part or yourself, or your angels, or whatever is giving you the information, I need to do more fine tuning, because, for instance, this shirt. I got a lot of shirts, and I'll say, "Okay, where's the shirt for today?" I just run my hand along until I get a reaction. I look at it and say, "You know, I really don't think I want to wear that shirt." Well, I always reserve the right to say, "Thank you, I don't think I want to wear that because of whatever, and please show me another." But then, I look at that shirt and the collar's dirty. "Oh, you were trying to get my attention to put that shirt on the other side to go to the cleaners." So I say to myself, "I was asking what shirt to wear. The sort of response I get is, "That's all right, dear! One day, if you get that far, that's fine. Meanwhile, it takes an extra minute for me to get the answer. That's not every day, but that kind of thing happens. As long as you think that's funny, it's good, because it makes you laugh. If you're in a hurry, you say, "Look I'm in a hurry. I want the one I shall wear for my best good for the things that I will do and the people that I will see."

J: I ask, "Who wants to go out today?"

Nicolas: Okay, you're right. That's very nice; I'll have to try that. Who wants to go out today? You have these interesting conversations going on all the time? Well, yeah, we try to keep it to a low hum [laughter]. I don't think about it, but I guess that is what's happening.

My goal has always been something that I call, "Look and know." In other words, if somebody has written yes and no on a piece of paper and those are the two possible answers, and they say tell me the answer. You don't have to dowse. You look at the words and you understand which is right. Look and know for your shirt would be I look into the closet; my eye falls on it, and I know it. That to me is actually what's happening. Once you pose the question, in my humble universe, you know the answer, because the question and the answer are part of the same thing. It's like a globe; it's on the back; it's on the other side. Your job is to understand the other side without necessarily having to go there. The process of doing that is I think enhanced by using the tool, especially if you're tired or you're confused, or whatever. I had to give up using pendulums because I was giving them to the world.

They jumped out of my pockets somewhere, and they were expensive. I developed a process with my fingers or with my hand that's very quick, and I do it all the time. There are certain vitamins that I take every day; there's a few others, and I dowse for which ones. What is it, left/right, is it this one, this one, this one? Okay, boom, and that's it. It's done in five seconds. That proved to be very useful in one of the classes here where someone had some chart. There were several charts; you were supposed to look at all of these charts, which one? Okay, what page? Page 5, turn to page 5. Where is it on there? --- Got it. This lady who was a new dowser said, "What are you doing?" That's because that's my idea of efficiency. I think that I was drawn to dowsing without really realizing it because it is a very good path to efficiency in finding answers.

Pearl: No, I guess I was part of the process when Walt Woods and (who was the other; was it Ed Stillman?). They were doing this study on the brain. We were down in Flagstaff, and I guess they did some of it here, too, and down in Las Cruces for the conference there. In doing these scans, they find that dowsers, if I wanted to dowse right at this moment, I'd pick up my pendulum, and I don't have to do anything; I'm already in that mode to dowse. I think that when I first learned to dowse they tell you to step back; take three steps back from the start so that you've not connected to the question. In the beginning, you learn to dowse May I/Can I/Should I? You don't have to go through that every time. As soon as you pick your pendulum up, or at least I'm ready to dowse. I don't have to say a prayer or anything. I ask the question mentally, and in a second I'm ready to go. That's how I dowse. I don't wait to do anything.

You mentally step back three steps. You're ready to dowse, and that's just to take you away from the question, anybody's question, so that you're not, especially if you're dowsing for somebody that you know. It's good not to dowse for yourself because you're wanting a certain answer to the question. You would influence that just by your thinking. It's always better to ask someone, a friend, or someone you don't know to dowse for you, so that when you have a family question, so that you get a more accurate answer. When people dowse for themselves, they're wanting a certain answer; they want something to benefit them, one way or the other. That was what my first teacher taught us in learning to dowse, taught us to mentally take three steps back from the question, so when you hear the question, you're already ready to get the answer without going anyplace.

Ralph: Well, just relax, and put my trust in God, you might say.

J: And that's it?

Ralph: Yeah, simple as that. You get in tune with the universal mind. You have access to all sorts of information. There are three things that can cause this to fail and not get 100% answers. I don't know any dowser that gets 100%, but about 90% and that's the best I know. Some claim 95. The three things, in case you're interested, are #1: We're human; we're mortal. Some of these are very advanced concepts. The second thing is language: we all interpret according to the language we speak. Different words mean different things to different people. For instance, when I gave my talk I said, "If everybody in this room was interviewed by a newspaper reporter tomorrow, everybody would give a different story of what I had said." So language is a definite weakness. We're phrasing our questions in the English language, that is, if we speak English. We got to word the questions right, but even [with] that, the words may mean something different. The third thing is, it transcends time and space; it's eternal. We live here in time and space; we tend to think of how far and how long. We can't comprehend eternity, because we're mortals. For those reasons, we can't get 100%, but we can do their [our] best.

J: That's very profound, Ralph.

Ralph: Yes. We not only can sometimes make mistakes in how we word our questions, but we make mistakes in how we interpret the answer.

J: I've noticed just in doing the interviews, I have the question, "What do you do when you dowse?" That question has been interpreted differently. Some people have interpreted it to mean, what do they do when they are actually doing the job; what I meant with the question is, what is your process in getting prepared to do the job. As you say, it's all in the wording.

Ralph: And you get literal answers to literal questions. I had a lot of places where I dowsed something, then I'm surprised when I get there it's not that, but when I see how it actually was, I was right. I got the proper answer; I didn't get the concept; I didn't interpret it right.

For instance, I was digging in a cave, dowsing how far down I'd have to go and how far in before hitting open air space, it said I had to go down three feet and three feet in before I was in a cave that I could stand up in. I went straight down, and just about a foot down, I broke into open air space. I said, "Wait a minute. I wasn't

expecting it yet.” But it was only about a foot high, and I had to go sideways 7 feet in before it was tall enough for me to stand up in. So, you see I was right. I got the right answer, but I didn’t interpret it right.

J: So you were dowsing how far to jump, the sizes of caves for spelunking?

Ralph: Yes, I dowsed which way to dig, which way to go, how far, and so forth.

J: I didn’t realize you guys dug the caves; I thought you found the caves.

Ralph: Well, yeah, but there’s more entrance-less caves than there are ones with entrances.

Rob: “Dowsing is a state of mind.” – grounds the site, brings him to a neutral position. You have to clear your mind of thoughts, incoming and outgoing, “dumb yourself down. You have to let information just come to you.” That’s the hardest thing I think about dowsing, people get in the way with their subconscious mind or their conscious mind—the water should be here. You have to let go, let go of everything, relax, and go find it. When you get on the property, I can feel it from far away. I’ll do a 360 degree circle with my body; I’ll focus on where on this property is the best place to drill. I watch my rods as I’m doing the circle, surveying way out I can feel up to a quarter mile away or as far as I can see. It will point in the direction I need to go, where the best place to drill is. Once I get that bearing and they cross, and it’s a strong cross, then I’ll start heading in that direction. I’ll go over lots of veins on the way there, but the little veins you can tell the difference, the signature of them. When you get over the big one, the strong one that’s going to have the same signature as where you were a quarter mile or a thousand feet or however far it was, you pinpoint it. I like to find the veins coming in and out of it I like to find where multiple veins of water cross at one point, so we have more chances of hitting more water. I’ll find out how deep and I use a pendulum for that. I use the contractor’s plum bob, actually, and I count the revolutions in 10 ft. , 20 ft. , 30 ft.; I give it a kick to start [it] rotating. When it gets down to 320 ft. , it’ll stop rotating; so I know the well’s at least 320 ft.; then I ask how many gallons per minute it produces. I ground that out, too, that instrument, hit it on the ground once (“ground out”), start it up rotating, counting one gallon per minute. Or if I know the area, if it’s a bigger well, maybe 10 gal per minute, 10, 20, 30, 40, 50, so 50 gal. a minute at 320

feet. So that's how I tell how deep and how many gallons per minute. It's whatever you focus your thoughts on.

Grounding: I do it frequently, in between information, kind of like rebooting a computer, restarting it so you get a fresh [start]; there's no residual energy from the last transaction. . . . If you find two spots, you want to leave all that information behind.

J: When you go to the new spot?

Ralph: "Ground out." That leaves that behind, because you're going to a new spot. You might find two spots; you want to be clear that one is 300 ft. deep; the other is 400 ft. deep, so there's no worriness in between. . . . The higher up the rods cross indicate the direction to go.

J: When you start doing your grounding do you have a sense of where it is?

Rob: I can see it. I can see the water. That's really hard to explain, because there's nothing really there, but maybe energy. I can't explain it. It's like seeing an anomaly. I've done this with people. I've looked out in the field, and I go, "walk that way about 100, 200 ft." I've done this with people and said, "I bet your rods will cross right when you pass that fence post," and they do. I can sense it, because I've been doing it so long, 35 years. You can see the water. When you get on the property and you're really focused, sometimes I can, sometimes I'm blind because, I don't know, whatever. A lot of times, I can feel it or see it.

J: Floating above the land?

Ralph: I don't know, I get this sensation or feeling. You can just look at the area and all of a sudden, "Oh, there's water over there." Don't ask me what I'm sensing. It's like a sixth sense; it's like something indescribable [intuitive]. Yeah. I can do that with water, whatever, anything underground. You can find anything really—pipes, septic tanks, oil, gas, minerals, metal, whatever—just whatever you put your head into.

J: Whatever you're looking for.

Ralph: Yeah, whatever you're looking for.

Sharron: I get myself into what I call a dowsing state or meditative mode. Basically, it's just as simple as taking a few deep breaths, clearing everything, and forgetting about all the clutter in my life.

By clutter I mean, feeding the dog and grooming the dog, cleaning the house, fixing dinner, going to the store, and all that stuff. I just get in the mode where it's just me and the dowsing. Usually, when I pick up that tool it almost automatically happens.

J: Is there a feeling to that? Do you know when you're there?

Sharron: Yeah, it's like everything else leaves, all the noises, all the surroundings.

J: How long does it take do you think?

Sharron: Less than a minute.

J: About the same all the time?

Sharron: Yeah.

Susan C.: First thing I always do is this protocol. I'll give you the steps 1 to 11, sort of thing (Appendix G). The first thing that I do is make sure that I'm in physical balance, so I'll make sure that I'm hydrated, that I've got water, that I'm not tired, that the phone is not about to ring, that I have quiet time. For me, my prime dowsing time is probably 9:30-12:30. By the afternoon, I'm doing logical, maintenance things. In the evening, I don't dowse at all. I know my accuracy is best in the morning when I've had good sleep, had water, had food; my teeth are brushed; my hair is brushed. First thing, get yourself in shape physically. The next thing is to do is to connect into the Divine Source if you will. I connect with the Intelligence of nature; this is step two of my protocol: connect with the intelligence of nature, which is if you know Michelle Small Wright's work, the Peralandra work. In that work, everything has consciousness, so you and I, the trees even if it's fake tree has consciousness, the room, rocks; everything has consciousness. The intelligence of nature is the first place I go. All my solutions are negotiated with nature. If there's an earth energy problem or a vortex, for example, in a bedroom causing sleeping problems for somebody, a set of driving stakes into the ground or whatever. I will communicate with the energy via [the] vortex. "I see you; you're in this room." They typically don't have the consciousness to see that we're there, but we negotiate a solution. My Step 2 in the protocol is to connect with the intelligence of Nature, what I call the Divine Source, and this is where you put your religious figurehead in, whatever the highest spiritual principle is for the individual. You connect with that. Step 3 on the connection is to connect with beneficial beings in resonance with myself, with the Divine Source

who have useful information to share with me at this time with regard to solving the issue at hand. You can see I'm very wordy! This is the tank or even you can say the Mercaba that keeps me safe for the rest of it. So if I've connected into the intelligence of Nature, and the Divine, and I have beneficial beings on my side, and then I begin a dowsing session (Appendix G). There's more to my protocol but let's keep you at simply that way. When I dowse then, May I work on this, Can I, Should I? And I get a yes, the I know that it's not me. We must always realize that whatever happens, we are only the facilitators; we do not personally carry the power, but we can focus where the power goes. We can assist Spirit; we can be the avatars, the angels for Divine Energy, and then the big power comes in.

Susan S: I would say I center myself, body, mind, and soul, and then depending on what it is I'm trying to dowse I just ask the right questions. I dowsed my GRE (Graduate Register) exam when I was getting my master's degree, did not study for it, did not read the questions. I just looked a, b, c, d; there were cameras on me because I had to take it on computer; I was very limited with my time. So whatever was the brightest letter, I would just click, clicked through, and I graduated 14 years ago. That was Worcester Polytechnic Institute, which is a very difficult university for engineering. I just use dowsing often for whatever it is, I was in New York City once; I wanted to go see the play *The Producers*. I dowsed what time I should show up to get tickets because someone told me I had to show up at 8 o'clock in the morning; the show was at 1:00. My dowsing said show up at 12:40; I did; I got seats that were five rows back. So, it's just listening to my gut, listening to my intuition. I found some significant items for major television studios, missing videotapes and such, in a matter of 15 minutes and however long it took me to walk to where the tapes were. That was using a witness, a tape that was part of the series of 37 missing video tapes.

Adhi: Sometimes, sometimes, depending on what it is. When I'm doing stuff, let's say I'm clearing somebody's land or doing something, this is from both the dowsing and shamanic perspectives, when there's noxious energies, there's definitely a feeling. I can feel when something's released, or I have a sense of [it], and I can feel when something's toxic. I know when I'm calibrating the pendulum and I come into contact with whatever that energy is, I can feel my body respond. Those are things that I actually feel physically. Sometimes I get visuals; sometimes I hear auditory, but really most of the time, because I know our brains are fertile places of vast imagination. Sometimes that's really good, but

also based on my shaman training, it can be trickery. I have trained myself to not always just believe that information when it comes to me, through my mind. So I always question that stuff, “Is it right or is it wrong?” Mostly, I just, “What is that trying to tell me? . . . Usually, I just go with what the pendulum tells me, how it responds, how it works.

Alan: It’s funny, because I do a process called resonance tuning. I would be doing that, this is in the early years, I’d find that I’d take this breath and because I’m amazingly observant, after that happened about a hundred times, I said, “I think that the process is done when that happens.” There was a woman who reacted negatively to a lot of her jewelry. I took a ring and she tested weak. I put the tuner on to neutralize it and immediately, that breath came, so I stopped. I said, “Let’s test it.” She tested strong. So I have gotten that. When I work with clients and they’re asking questions of their inner system or inner wisdom, and they get really nice, wise answers, you’re able to change their perception and change how they are in the world, I feel really honored that I’m just present at that conversation. That’s really cool, and It happens with myself; I’ll go inside and ask questions and sometimes amazing things happen, not all the time.

J: The next question is do they vary, and they do.

Alan: Yeah.

Bette: You know, it’s like tap dancing; you learn how to do it and let your feet go.

J: Do you have any physical or emotional sensations?

Bette: Usually not. I’ve had emotional sensations when I’m looking for a lost person or dog, something that hurts my heart. But if I don’t have anything really, because I’ve done it so long. I think maybe in the early years I might have felt like it—a chill when I got an answer, but if I did it’s been so long ago it doesn’t come to me anymore.

J: So if something hurts your heart, does that interfere?

Bette: I might stop and go wash my face like, especially, if I dowse for [my]self. One time I had put my dogs in my office (three dogs) because we were having a graduation party at my house, and it’s not very far away. Well, the dogs got out and tried to come home. There’s a busy street near my house, and somebody who lived in

my neighborhood saw those three dogs trying to cross that busy street, stopped her car, [put] them in and took them home with her. Didn't put up any signs or anything. I was going crazy trying to find those dogs, dowsing like crazy, calling the pet psychic and everything, but I just couldn't find them. But I kept getting an answer that they're fine. And every time I'd get a "they're fine," I'd cry. One day I was driving down the street and a lady was walking by. I said, "Do you live around here?" She said, I work for the lady who lives over there. I said, "You haven't seen any dogs in the last month" and I described them. She said, "Honey, they've been in our back yard." "Nobody thought about putting up a sign?" "No, we were kind of enjoying them." Well, I was about to cry my eyes out. So we went over and got them. But every time I dowsed and couldn't find the dogs I'd cry. So that was because I was in [so] personal [a space].

Carolyn: There's a little place in the back of my head at the top of my spine that kind of goes "click." I know at that point that I can dowse

J: Oh wow!

Carolyn: I've talked to other people; nobody else has had that sensation, but it's sort of, kind of like, "Okay, I'm open now. I can dowse. I think everybody gets something specific to them. I think, yes.

J: And it's always there?

Carolyn: Not always, no. It depends on sort of how important the question is as to whether, . . . I mean, I can dowse for a melon in the market and I don't get that. If I'm dowsing for noxious zones or something else, then I tend to get that little "Okay, it's okay to do it now." It's sort of like, and it's not my third eye. It's at the back of my head. It's sort of like it opens and says, "Okay, now you can receive the information." . . . I just accept it and say, "Thank You!"

J: Other than that, do you have any other physical symptoms?

Carolyn: Not really, no. I tend to just trust the tools, and I don't have any other physical sensation.

J: Do you body dowse at all?

Carolyn: I do finger dowsing for melons in the market, stuff like that. Other than that, no, although a couple of times I've sort of felt

something in my chest walking out. “Oh, there’s something there.” I sort of feel a funny sensation. I have not pursued that. That was mostly when I was going out with Ed when he was water dowsing, and I was following along. I would kind of see where I thought the water was, but it was a competition, so I backed out. I didn’t want to [do that].

J: Your emotional and physical reactions. Do they come often?

Carolyn: It’s mainly when I really need to get some correct answers.

Ed: Rephrase a little bit. How do I experience dowsing? You don’t want to rephrase it at all.

J: Well, you can rephrase it if you want. What is your experience when you dowse? Is that better?

Ed: I’m doing a job and I have today after all the learning I’ve gone through after 23 years of water dowsing. I’ve done all the techniques that are necessary to clear the detrimental off the land, have the correct permission, have the permission of the seller of the land, and the buyer has permission from the seller, all of that. If I get May I/Can I/Should I? Yes, and I’ve done all those things. I map dowse it, then I go to the property, field dowse it, find the aquifers that I map dowsed. I experience it as something I’m very grateful for, I’m very thankful for, I’m happy to help these people. It’s a real thrill when you drill into the water. You know, they put three to five gallons a minute, sometimes two gallons a minute into the well because they have to emulsify the cuttings with a special substance that they put into the water that they’re pumping into the well. It’s called “quick flow.” It’s a product that helps to emulsify the cuttings, because if the cuttings get packed behind the drill bit, they’ll get solid behind the bit, and you won’t be able to pull the steel up with the bit on it, and it will be trapped there forever. The driller will have taken a tremendously expensive loss at that point. So you want the cuttings to be constantly coming up emulsified; they’re ground up, but the quick flow makes it happen. When you’re outing in a couple gallons a minute, all of a sudden, you’re into 15 gallons a minute. Can you imagine what happens? All of a sudden, this little bit of quick flow coming up, and it’s all dirty and brown, whatever, red. All of a sudden, water is coming out of that hole because there’s now 15 gallons of real water coming out of that aquifer, 20, 25, 30. It’s a huge thrill! It’s a huge thrill! That’s a lot of happiness for me when that happens.

J: It's the same kind of thing we see in movies about the discovery of oil.

Ed: Yes, the same kind of thing! How do I experience it? That's it in a nutshell. Do I have emotional reactions or physical sensations and do these vary? I keep the emotions out of it because I'm in a true human altered state of consciousness while I am map and field dowsing, as you'll find out when you study these two papers I'm giving you.

The physical sensations are in the rod giving me the feedback. There are mental things going on because I'm in a subconscious and unconscious state of mind at the same time. My eyes are open and I'm also in the alpha brainwave state as well. I'm in Beta, Alpha Theta, and Delta while I'm doing the map dowsing sitting at that table and while I'm doing the field dowsing. So I'm in a carefully orchestrated state of mind. There's very little emotions in that because I'm far away from just being emotional. I'm in those states that you'll read about.

J: Is this like "being in the zone"?

Ed: Being in the zone, and the zone is described in the first paper; the second one is there for you.

J: Do these vary?

Ed: Not if I can help it, because that's the way I do it.

Feather: This one was interesting, emotional reactions or physical sensations. When I first started back there in the '80s, one of my memories was when I was in that backyard experimenting and getting all these reactions and didn't know what it was, what I did notice was that there was this physical reaction that was like somebody had just pulled down on the lower ear lobe. When that happened when I was getting the dowsing reactions with the L-rod, I suddenly remembered, "Oh, I get this a lot!" I'd be walking in the woods. The way I used to say it was a little fairy sat on my shoulder and pulled on my ear, and said, "Hey, hey, notice us! There's something neat over here!" It felt like a way my body was getting my attention to notice something, or to slow down and notice something. The dowsing was a confirmation that I think this tug on my ear was some kind of deviceless dowsing that my body was doing.

J: You were familiar with it, though.

Feather: Oh yes, it had been happening for decades. I was aware, at least from my mid-20s on, I was aware of this; this little tug on the ear thing was like an intuitive signal from inside. It wasn't until I went to dowsers' meetings and heard people talking about deviceless dowsing, particularly the guy in Vermont, Terry Ross and Sig Lonegrin. I first met Sig Lonegrin in '85; Terry Ross was mentoring him and his masters, Masters of Sacred Sites, Sacred Space program. He introduced me to that whole concept of deviceless dowsing or the seven levels of dowsing that Terry described: The first one is right here and now. You're getting a reaction in your rods when you cross a spot, so it's on-site dowsing. The next level is you're at the edge of the site and you're sitting over here, dowsing with my L-rods and pendulum or something and saying, "Okay, where's the, Ooh, there's something right there. Okay, there's something over there."

J: So you're getting the edge, the area around? I'm just getting there's some energy down there; there's some interesting energy over there. I used to be able to; I started doing that from the edge. When I first met Sig and I went over, it was during an ASD-sponsored study tour in England, two weeks, and we got to go and meet most of the world experts, leaders in the whole earth mysteries realm and the Dragon project, and whole crew of people. There was one site we went to, I think in Wales, and it was mobbed with school kids, so it really wasn't a good time to go dowsing across these standing stones or dolmen, or whatever it was we were visiting. Sig said, "We can dowse from the edge of the site. Here let me show you."

He pulled out his pendulum or L-rods, or something. We were sitting on a bank, and he's showing me how to dowse from the edge. Then he says, "Now look at this. See that boy about to walk across there. You can use him as if he's your target for dowsing rods, and ask for the rod reaction when that boy crosses the energy lane on this site. He's going across, and sure enough, [laughing] the rods cross when the boy walks across the energy lane. Once the kids left . . . [using him as a witness or a surrogate] Yes! *Seven Levels of Dowsing* from Terry Ross.

That's a physical thing. It doesn't happen anymore; I don't know what happened to that, but it was just really neat that when I learned the dowsing, the dowsing was happening; when got the dowsing reaction, this tug on the ear was happening. I was going, "Oh, that's what that is. It must be my inner dowsing, my deviceless dowsing reaction!" I can send [it to] you. The other physical sensation, well, mental really. When I learned pendulum dowsing for information dowsing, the thing that I think is most exciting about pendulum dowsing just as a process, and I think this

happens for most people. When I've got the pendulum going and I'm in that asking the question mode, and then I, well what I do is I go into my inner child which is synonymous with my inner dowser. That's the way I teach it, and the way I practice. Connect with your inner child. That's your most spontaneous intuitive self, so I make my inner child my inner dowser. So I talk to my inner child, I get in to the inner child mode rather' I've got the pendulum going in my search motion. I'm asking a question, and I immediately go, "Ooh, I wonder what the answer is!" and go into my four-year-old voice. "Ooh, I wonder what the answer is!" It gets rid of the preconceptions and expectations, and I think I know what the answer is. I'm not using what I already know; I'm using dowsing to find out what I don't know. I want to get rid of my preconceptions, so I go into this inner child-little boy self and say, "Ooh, I wonder!" What happens after I clear my mind of the preconceptions; I'm really open. There's a flood of ideas; all kinds of information comes in. Sometimes it's the next question. Like those energies I just found out there in the yard. The next question is, "What is it? Is it underground water? Is it something else? Is it left over residual human energy? Is it a thought form? Is it dozens of things that it could be, my next question is, what is it?"

In the same way, when I'm working in somebody's house, and they've got a weird room, I want to know, gotta find out what makes this weird? What's the energy in here? Lot of possibilities. Let's say that it's residual energy from a human that died there. Then I want to know a little bit about the story of why is this spirit still hanging out here. I start asking the questions and then other questions. Was this person related to the people living here now? Yes, interesting. She says she just bought the house a year ago. When did this person die? Six years ago.

J: It's as though the information comes in the form of questions that [are] leading you along to the answer.

Feather: Exactly. I'm playing the game of 20 questions, but once I start. There's something I think it's slightly entrancing to be looking at the pendulum moving around in a circle. It helps get me into that non-mental, open to possibility, intuitive state. Ideas just start popping in, stuff I wouldn't have thought of, "Oh, that's interesting. Okay, so let's ask that. Is . . . Is this a relative? Yes or no." . . . This was actually a client in Alameda, and it was the spirit of her grandmother and something had happened about the death of her grandmother or something. There was still some leftover energy, something she wasn't complete and finished with, but the grandmother hadn't; I don't think she died in that house. Whatever it was, the spirit found her in that house, so it was not what you

would normally think. If I was thinking logically about it, I would not have come up with that. That's what I love about information dowsing. I can get beyond any logical, rational information you'd find on the deed or any practical kind of stuff. That's where the solution is, getting that extra information beyond what you can think to ask.

Gary: I'm the person who initially brought body dowsing to the conference. MaryMarie Satterlee continued that, started doing classes on it, things like that. Dowsing is more than watching tools move about. It's also feelings that go along with that—impressions, tingling, yes and no, weakness-strength of the body, things like that. I'm also a natural psychic. I do channeling, readings, thermal and clairaudient, which helps a lot; I see energies.

J: Did you see the dead Indian Spirits rise?

Gary: Yes.

J: What do you experience when you dowse?

Gary: When I dowse now, for water or anything?

J: Yes.

Gary: It's a knowing within my body. My body responds to that. Sometimes my body is more of an indicator than the tools! I use it a lot of times as a tool, just to pretty much give the person their money's worth, to show that I'm using the tool. [It could be] body dowsing. Sometimes I could just look at things and see things, but they want proof; they're paying you to dowse an area. They want you to get out the rods or different things like that. So I do that occasionally, that's fine. I don't think dowsing is an end unto itself; it's just a beginning. The word is: we have infinite capabilities.

We're multisensory humans. Five senses. We're born with eleven-twelve senses, and then we shut down half of them when we go past age seven. Dowzers are able to retrain themselves and access things they had previously shut down. Children are natural dowzers; you can show them how to dowse in about two minutes, and they're off and running. No problem. No inhibitions. It's great stuff. I enjoy working with children. They're very much open and very active, and start showing you things.

J: Where do you experience it in your body? Do you feel it emotionally?

Gladys: Dowsing, how do I feel it? You mean when I get my answers?

J: Just in the whole process of it? Starting from when you're asking for permission and then going through the actual act.

Gladys: I don't know how I feel it. I don't think I have a body feeling necessarily. When I do deviceless dowsing, I get a little throbbing in my little pinkie for a yes and my thumb for a no. When my rods react and I know that it is what I'm asking for, there's no doubt in my mind that that's what it is. I just feel this peace [that] comes about me. I get very peaceful about it, and I don't question it at all. It's just a knowing within me, and like I say, I guess that's it: it's a peaceful feeling that I get.

J: And why would you question that?

Gladys: Yeah, I just get this real peace about what I've done.

J: That's the connection. Somehow, it's okay, here it is.

Gladys: Yeah, it's like I've received a gift to pass on to somebody else, and that's the way I feel.

Joey: When I was 21, I had a real transformative experience, definitely, changed my whole life. Before dowsing, [it] put me on my spiritual path, I gobbled up everything about spiritual growth; I wanted to understand the universe. And I wanted to understand, to be happy, to take charge of my life. My dad died when I was 19 and by the time I was 21 I was an emotional wreck. And then something happened and I had, among other things, an out-of-body experience. And I knew, all of a sudden, that there's more to life than I ever thought. And I also knew, somehow, God Is. I don't know how exactly, but all of a sudden, I just knew. God Is. And I'm Jewish. I never disbelieved, but now I knew, somehow. Then I gobbled up everything I could about metaphysics, spiritual growth, taking charge of my life. I knew I needed to learn how to relax. That was also another key, or meditate.

My dad died when I was 19, so I was thrown into it earlier than I thought, into the management work, and that was hard on me at first. But, by the time I first set foot in the business, I knew that wasn't my life work. I always knew it would have to do with my spiritual growth and understanding, and helping others. I've studied many things through the years, anything that was practical to do to grow spiritually I tried. I did all the dream therapy, various forms of meditation techniques, this and that. Everything I could think of.

Nothing has helped me grow spiritually, take charge of my life, and understand life better, especially what I call the “energies of creation” better. Nothing has helped me more than dowsing combined with prayer and blessing. That’s sort of what makes my work unique among dowers. From the beginning, I find energies with dowsing and I change them with blessing to create ideal environments to support me in life. That’s how it started, doing it for myself. Then I go right out and teach. So it’s really, my work is really about helping others to use the blessing process to improve their lives, to improve their relationships. That’s what I do full time now.

J: That’s lovely!

Joey: I travel very little. Now most of my work is on the phone, every day with clients, dowsing their homes remotely, which is another story, and helping them understand that their problems in life reflect energies in the home that continue those problems. They can change that and get a more sound footing and start blessing, using the blessing process a lot. So that’s my summary.

J: We have to talk after this. Mutual laugh.

Joey: Now we go back to your questions.

J: When he (the sewer guy) taught you, what was that experience like for you?

Joey: It was amazing. He said, “All I do, I know there’s got to be a main sewer pipe coming out of the house.” He knew the age of the house and what the material the pipe would typically be made of. He said, “I just asked for the main sewer pipe coming out of the house and envisioned it. When I get over it, my rods open up.” He said, “You can do the same thing with water. Imagine running water,” (which I don’t do anymore. I do dowse for water but not for wells.).

He said, “You envision running water underneath the earth, and you ask, “Show me an underground stream. You walk forward, and when you get in the energy field of that stream, the rods will open or cross.” Immediately, I was able to do it. I was so excited! I’d been wanting to do it since I was a kid! It was wonderful! Like I said, I sort of remember, I was like wanting him to leave so I could [do it], he had taught me how to make a pair [of rods]. I wanted to go straighten out a coat hanger, cut it off, make it L-shaped; I was ready to start dowsing. I’ve been dowsing passionately ever since

it was wonderful! I had no idea I'd be making a livelihood out of it. No idea!

John Wayne: How do I experience it when I do it? I experience it as if it was like putting the left foot in front of the right foot anymore. It's just so natural that, one of the things is after you've dowsed as much as I have and other dowsers, too, that you pick up a set of dowsing tools, whatever it is, and you instantly drop into alpha. Your brain wave frequency drops into alpha, just automatically. It's like walking the labyrinth. After about two turns, your conscious mind says, "I don't want to put up with this going in circles, I'm just going to drop down into alpha; I'll be more comfortable there." That's just the way it is with dowsing. I pick up a set of L-rods, and I know I need some help here with this, and to prove to my customer-client that it's valid, I drop into alpha and it comes natural then.

J: Have you always been able to do that?

John Wayne: I think did, but I didn't know it until I learned more about the alpha state and the beta, and all that. There's been tests done on dowsers that do dowsing as much as I do that we are actually in all phases of it when they put the electro -, whatever it is they put all over to check [electrodes]. When they check, normally, you're either one or two [levels] but never all of them. Dowsers are in all of them. They say if you're in that low a frequency, you shouldn't even be breathing, but we manage.

J: Do you have emotional or physical reactions when you dowse?

John Wayne: Not often, not often, but I do. Sometimes, when people are really not desperate, but really in a problem and I solve it. I have a hard time to keep from crying on the way home; it gets emotional. The old blue throat chakra closes up and I have a hard time talking to myself. An attitude of gratitude is very important, and I'm so thankful for the gifts that have been given to me. It's definitely a gift.

J: You feel this when the case is more of an emotional kind of thing rather than just a regular routine?

John Wayne: Right! Sometime back [when] I was very busy, had six or eight [clients] lined up, just bam-bam, two or three in a week. On probably about the seventh one, on the way home I got to thinking, I had a real guilt feeling about the whole thing. I said, "Who made me God that I could go out there and drive a stake in

the ground.” Whether I’m right or wrong, it’s going to cost this customer in the neighborhood of \$10,000. Well, if you got six or eight of them, now you’re talking close to \$100,000, because I said so. I was thinking, “You know, I’m taking on a lot here just for granted that I’m capable of doing that.” I’m not sure it was guilt, but I was debating with myself, doubting. It was doubt!

Emotions are based on either love or fear, so I was going through a fear process. I said, “I’ve got to find something that will give me more confidence, that I can walk away from a job and know that I did the best that I could, and there’s a big percentage on my side that what I said is going to happen, will happen. That’s when I built my new dowsing tool that’s based on sacred geometry. God created Mother Earth, and in that process, everything that she created is sacred geometry. That leaf on that tree right there if you’ll start counting the number of veins in that leaf, it’s all based on sacred geometry, how it’s spaced and everything! It’s a numerical number of .618. That’s how I designed this tool. Since [then], I’ve been driving that tool in the ground, not only grounding myself out, but it’s like a little underground antenna that’s in tune with everything that Mother Earth ever designed, and I’m privileged to be able to tune into that.

J: It looks like a t-rod, what they use in geometry.

John Wayne: Yes, it is based on the spiral, the Fibonacci series. It’s 35 inches long, you multiply that by .618; you get the top that crosses over, that’s 24 ¼ inches; you multiply that by .618, and you get the distance where it connects to the rod that goes down. If you did that spiral from this one with the imaginary one on top, it comes around it’s that same Fibonacci spiral like a conch shell or a sea shell that you see where they cut it in half and you see that spiral; it’s based on the Fibonacci series.

J: I find it interesting that you come to this not from a failure but from having so much success.

John Wayne: Yeah, Yeah, I got to thinking, “Who made me king, you know, that I could do this!” [laughing]. In the olden days when they talked about dowsing, they thought you were a witch, you know.

J: Did you know that witch term was only in the U. S. ? There’s a little paragraph with all the names for dowsers, nobody called anybody a witch but in the US. Part of it was the witch hazel, but also the Puritan influence.

Marge: I'm going to talk about water dowsing first. At first, when I started out, I was just checking on Homer's stuff. After a while, I heard somebody talk at Flagstaff I think. Somewhere along the line I heard, probably Ed Stillman say, when he reached the property he asked, "Which way did he walk to find this old place?" because it had been water witched before, and he said, his L-rods took him right to where there was a metal thing in the ground. I thought, "Well, that's interesting."

After that, when I went out with Homer I would just ask, "Which way do I walk to find the best well site on this property?" I found the well site before Homer did. That was so funny, 'cause he had this little cat shit grin. Anyway, after Homer passed, he died 11 years ago; I was talking to this real good friend of his Charlie Hall. What Charlie told me, I asked him, "Who am I going to send on these dowsing jobs? I'm getting some calls." He said, "Oh, go yourself." I said, "But I never did that." He said, "Homer told me that you were the better dowser, because I walked right to the water." Like I said, I asked which way do I walk. I said, "Homer never told me that." He said, "Well, I wouldn't tell my wife either." [laughter] That's funny. So I started doing it. I'm still looking for people to help out.

J: You have that many calls?

Marge: No, not any more. Not since they changed the laws in AZ. You have to get a permit, right? But they narrowed the people down to, you can only have one well on your property, unless you've got agriculture, then you can have two. The other thing is they just don't let people drill a well if they've got city water going by the front door. And they don't let you drill a well if somebody in the neighborhood has a good well and they're selling their water, you have to buy it from them. That way, it's protecting the aquifer. So anyway, I don't get as many calls. I've had four or five calls just this last week. It's amazing; I hadn't had that many since the first of the year. . . . It seems to be picking up; I don't know why. Maybe it's because it's Fall. The other thing I noticed after I had been dowsing for a while. Before I would get to the well site, I'd feel this energy across my chest. I'd take four or five more steps and my rods would cross. So I was picking up the energy before I got to it.

J: Do you think that was the intuition working or the water in the body connecting with the water in the land?

Marge: Well, I found out I was channeling. The way I found that out was I did a well site in New Mexico north of Pie Town, which is a stop between Socorro and Springerville, Arizona. After I took it, the

lady who took me out to her property, I think they had four or five acres. She took my picture. She says, "Can I take your picture." I said, "Sure." She gave that picture to me later. You could see like smoke coming down from the tree above, kinda the back of my head, and going down my arm and around my hand. I [hold] the my L-rods in this hand. So that's like I'm the vehicle which it [Spirit] passes through.

J: You had no sense of that before.

Marge: No.

J: That's amazing.

Marge: That's like, you very seldom can get that little idiot to stop talking in your brain.

J: Do you still have emotional experiences, did they continue, or did they go away after a while?

Marge: I don't know. I'm a lot more confident than I ever used to be. I know the very first one I went on all by myself. It was almost a square mile. I map dowsed it. I told the man where I wanted to go. He said, "That's the best place. Our house is going to be right near there. There's a parking place; I can drive practically up to the place." This friend of mine went with me. She was verifying what I found like I did for Homer when he first went out. I got the fact that there was probably 40 gallons a minute in this one spot. I basically got out of the car and walked to it within 10-25 minutes. I set the spike. We turned and walked away. Maggie turned around and looked back at it; she said Homer was standing there in the bush. She could see Spirit. I take her with me when I go [laughing].

J: I guess so!

Marge: It's been stuff like that. That was my first job by myself.

J: So that was confirmation on another level that he was with you.

Marge: Yeah, yeah. You might say wonderful things have happened!

Email follow-up from Marge: "One thing I can mention though is that after one dowsing job I did with Homer I asked him if he had ever felt that the water we found, wasn't there until we asked for water for them. Homer said he had had that feeling a couple of times. I

told him that I had only noticed it twice. Interesting stuff this dowsing."

MaryMarie: I read a book by Isabel Hickey. It was called *It is All Right*. You can talk to your subconscious is what she said. Told you how to make a pendulum and what to do. "I wonder if that works." She gave the directions. I didn't have anything else, so I put my ring on a string and that's what I used for a pendulum. I said, "I'm going to try this." And I did, and it worked. I just broke out in shivers all over my body. I tried it again to see if I made a mistake or something and it worked again. I thought, "Well, this is going to be a good tool." That's all I did at that point. But I was hooked!

J: Do you still get those shivers, those physical reactions; does that still happen?

MaryMarie: No, not any more. I haven't gotten them for a long time. I just ask beforehand for what I want or for what I'm dowsing for. If what I'm looking for is there, I get an answer. If it's not, I get [nothing], so that you know what you're asking for isn't here.

J: What kinds of physical or emotional reactions did you have in the beginning?

MaryMarie: I don't think I had anything except what I told you. I was so astonished! It was not fear or anything like that; I was just surprised that it worked, because I hadn't seen anybody do it.

J: But you had that kind of physical experience a few more times before it stopped?

MaryMarie: Yeah, a few more. It didn't take very long. [last for very long]

Nicolas: I get a reaction with my fingers. It's a very good question because I also am aware of sensations if I'm writing something and I use a word that isn't quite right. It's like a drum that isn't tuned. Instead of playing for the symphony, it goes "thunk," and I know, "Oops, one of those words is not right. Which one? Oh, it's that one." I'm a talking, word, language person; I love language and history, and so on. Fortunately, I have access to a lot of vocabulary in my head. Now with the Internet, if you need a thesaurus, press the button. That does come up once in a while. I don't write very much, but it's very clear to me when I'm writing if I've used the

wrong word. So that's a body reaction. The other side of that is, "You didn't know what word? You should know that word."

J: I've stopped going there. I'll give word choice options. Second language speakers know the structure of English better than many native speakers; their issues are the nuances of words and articles; they miss articles.

Nicolas: This is non-native speakers. I work with non-native speakers also, a lot, twice a week. Articles are a specialty of Western European languages.

J: What is your experience with your fingers, tingling, warming?

Nicolas: No, I use my fingers in place of dowsing rods, or in place of a pendulum. I've developed motions that I do.

J: What are the reactions that you get?

Nicolas: The reaction is my hand moving. My hand moves just like an L-rod at the wrist; my hand turns.

J: Oh!

Nicolas: I started out hanging my hand by-from the wrist and, for me, clockwise is Yes, and counterclockwise is No. Not only is that funny looking, if you're holding something in your hand, you've got to put it down, and so on. That evolved into the clockwise motion. For example, if you're spinning your hand you go slower, and you hold your hand still, what is the beginning of that motion? It's a curve downward from your forefinger toward your pinkie, so your hand turns that way. Negative-no is the other way. Now if I want to use that dowsing method, I just hold my hand flat and my pinkie goes down; up, that's a no. So it's going to fifth finger dowsing. . . .

Also, if I'm looking for a yes-no, if I don't feel confident with that, or it doesn't occur to me, I picture in my mind a very simple picture of Walt Woods' chart with a horizontal line: no at the left, and there's a vertical line at the right end of that, yes is straight up. I hold my hand at a 45-degree angle between no and yes, I say, "Is it yes or no?" It'll go down for no, in other words, left for no and right for yes.

J: No other physical sensations?

Nicolas: Oh, I don't look for them no, They might be there, but, . . . That's too fine-tuned for me. I can use stick pads. This refers to rubbing the fingers on a smooth surface, or in this case, rubbing

them together –when they stick, it's 'yes,' when not, it's 'no.' whatever. Where I live, it's hot in summer and cold in winter and that's different, it's not worth it. [meaning that the fingers are likely to be moist in one season and dry in another, making one's results hard to judge, and therefore not worth it to pursue this method]

J: How do you experience dowsing? Do you have emotional or physical reactions?

John Wayne: That's a good question. To me, I don't want to predetermine the answer. This is what we dowsers call front loading when we think we know the answer we get the rods to cross by thinking it, you know. My experience is just let it happen. When I was in the Army in basic training, we had a sergeant on the rifle range; he was an old Texan. He says, "Pull the trigger, no. Squeeze the trigger, don't pull it." Squeeze the trigger, he says. And when the rifle goes off, let it be a complete surprise, because if you anticipate when it's going off, you'll throw the rifle off and miss the site; so you have to be relaxed and just squeeze the trigger he says, and let it be a surprise. And so, the same way with dowsing. You go out there and let the answer be a complete surprise. Just relax; ask your question, and see what the answer is.

J: Other than your first experience with the L-rods, you said it was exciting and you knew that it worked, you don't have any other physical or emotional reactions?

Ralph: Then I learned to use a pendulum. I was a good friend of Walt Woods; he wrote that *Letter to Robin* (2001) that has those charts you use a pendulum with. I teach how to use a pendulum with a chart to get answers, and also I can find water with a pendulum. I've learned to use a bobber – some. Now I do about 90% of my dowsing by deviceless dowsing, just using my fingers, which is a form of muscle testing.

J: You use the tips of your fingers?

Ralph: My thumb against the middle finger. I'm testing this muscle right across here [indicating] and as long as that muscle, you're familiar with applied kinesiology? As long as you're telling the truth your arm will stay stiff, so the same way; if I push my thumb against that, as long as that muscle stays stiff, it'll hold, and that's a yes. If it goes limp, and it slips off, that's a No. However, I can reprogram this to be just the opposite. When I'm digging and I want to find out what direction to go, I point with my left finger and I say, "Slip when I get to the right place." For instance, where in the room is a

bookcase? [Demonstrates] There it is. You can program anything any way you want. When I teach Introduction to Dowsing, I use the example of Paul Revere during the Revolutionary War. There was a guy up in a church tower. What was it? One by land, and two if by sea with lanterns; he was on horse on the other side of the Charles River; he was watching to see how many lanterns the guy put up, right? That's programming! All they had been a pre-agreement of how many lights was to mean what. Well, that's all we do in dowsing. We make an agreement with the Universal Mind, God if you please, as to what [a certain thing] means, whether the rods cross for yes, or whether they go apart for yes, whether the fingers stick for yes, or split for yes. You can reverse this anytime you want, as long as the Universal Mind knows what the program is that you're asking.

J: Do you feel finger dowsing in any part of your body?

Ralph: Yeah, it changes in your muscle tone. It's akin to kinesiology. If you get sharp enough or enough experience, you can actually feel that change in muscle tone, which is what's causing your instruments to move.

J: Oh, you feel it then they move!

Ralph: Yeah, that's what's causing your rods to move or whatever is the involuntary muscle movement. Another thing that some of us dowser do is, around a tree, we put a French coil; are you familiar with French coil?

J: I just started hearing Feather Anderson talk about it.

Ralph: Okay. When I was taught to put a French coil, you have to find what you call the front door of the tree. Tony Gehringer taught me how to do this, and he said, "You just go around with your hand. An open-faced hand and hold it around. Wait until you feel that reaction, and you'll find out where it is. If you want to get your rods and check it out you can, but you can do it with your hands."

J: What's the reaction feel like?

Ralph: I don't know. You just feel a tingle in your fingers.

Pearl: Do you have physical or emotional responses when you dowse? No! When I dowse it's for a purpose. The answer, whether it's a positive or a negative one, is what I get and I'll allow that to be whatever it is. I have no connection to the answer.

Some people are surprised with whatever I get. I say, "This is what I get!" So you have to go with it. I still believe that, no matter - The few times that I have missed it – one of the things about dowsing is you want to be rested; you don't want to be tired; you don't want to be involved in some emotional upheaval. You want to be clear yourself, and you want to have good physical energy. If you're really tired, it's not a good time to dowse. It's like reading a book or studying, you don't do it when you're really tired. You want to be fresh, and you want to have a clear mind when you do that.

J: How do you experience dowsing? Do you have emotional reactions or physical sensations? Do these vary?

Rob: I think, to give you an example: water is a very clear. It all sounds like a signature to it. Like oil, oil is more magnetic in my senses. There is something about oil that is really present; I can feel it when I'm driving over it. It's very magnetizing. [There's] just has a slight variation to each, like metal, silver, gold, water. [

J: Signature is a great word. They all have a different feel to them.

Rob: A little bit, not that you can tell with the rods. It's more of an inner feeling.

J: That makes sense with oil & its viscosity; it's heavier; you'd think that it would have a different feel than water, automatically it would seem.

Rob: Yeah, you really can't tell. The rods just cross; there's really no sensation there; it's more of an inner feeling. And when you see it, kind of. I don't know if that explains it.

J: So it's more of a subtle, subjective, as Karen would say, "woo-woo" kind of level.

Rob: Yeah, Karen, a woo-woo level.

J: Can't use woo-woo in an academic paper, need a better description than that, that intuitive sense, is that physical at all

Rob: No, I don't think it's physical; it's more, I can't, it doesn't, don't know how you explain it. It's like another dimension, to tell you the truth. I guess; I don't know if you'd call that. I'm not a scientist. It's something that's invisible, but it's there. That doesn't explain it, but it is. I'll give you an example: It's like putting two magnets on either end. It's that feeling in the middle. . . . Water is crisp and clean, clear. It's like a frequency, if you can think of frequencies, how you

tune in to different radio stations. Each thing has a different thing that you're tuning into.

J: That makes sense.

Rob: Yeah, I think everything puts off some type of energy signature. We may get to a point where we can measure it. I think they're getting close to that. A lot of people talk about the subtle energies that humans and things put off. I think that's what a person like me picks up, that subtle energy. Water is under movement; so is oil underground; metals aren't. But I think everything has an energy signature that you can tap into. Feeling energy, "magnetism" wondered how it worked, why is it doing that? Y-rod moves differently for gas and metals.

J: Do sensations vary?

Rob: Don't know what you mean? Can I determine what is what? That's a good question. It's more of my, like if I only want to look for one thing, I tap into that. If I just arbitrarily went out and started dowsing with out focusing on anything, I don't know; I wonder if I wouldn't find anything because my focus is not [set]. . . . You have to kind of focus on what you're looking for. If I only want to look for oil, I only want to look for oil. I don't want to drill a water well and vice versa.

J: How do you experience dowsing? Do you have emotional or physical reactions?

Sharron: Okay, I'll start with the physical. The physical would be if I have any kind of an issue with a pain or anything; after I've been dowsing, it's like I don't notice it. Okay? I don't notice any discomfort. It's just me and that energy.

J: You don't have any sensations while you're dowsing?

Sharron: Sensation?

J: Any physical or emotional reactions as you're dowsing?

Sharron: Well, yeah, I feel kind of good energy.

J: Where do you feel it, all over?

Sharron: Sure! It's not really an easy question to answer.

J: I know; that's why you have the list to ponder.

Sharron: Well, it wouldn't be easy anyway, even if you had it a week ago because of the fact that most people don't pay any attention to their bodies and their emotions.

J: I would think dowsers do . . .

Sharron: What I'm thinking about is the questions I'm asking . . . what I'm dowsing for. When I'm dowsing for water, I especially get feelings in my body, because when I get over that water vein there's a chill that comes through my body, starting at my body and going up through the top of my head; I get goose bumps. So there's a definite physical reaction over water veins. I also feel that, if there's an odd energy in the house or apartment or motel; you walk through it and it feels cold. Or you suddenly feel, "Okay, this is not right. We need to clear this space. " You feel uncomfortable; you feel chilled. So there definitely are physical reactions!

J: With water dowsing, even before you get to the site of the vein, [you ask] are there environmental things that you tune into?

Sharron: Oh yeah, there's a lot to it. I'll usually use the aerial photos on Google Earth, and I'll dowse that property for the water veins. I can tell [from] well-traveled deer trails; there's usually a water vein under those, so I look for that. A lot of times, though, man disturbs the land, scrapes it; if it's not virgin it's a little hard to tell where the animal trails are. Sometimes you can look at the tree lines but not always. There's other things I do. When I get on the property, I'll stand at the edge: I'll ask permission of the spirits of the land to be on the property. I ask permission from them if they will help me find water. I have to get permission before I can go on the land to do it.

J: So you have been denied permission?

Sharron: I actually have not been denied permission to look for water.

J: Do you dowse it or do you ask and get a sense?

Sharron: Oh, I'm dowsing it. I'll either use the pendulum or use a Y-rod.

J: The sensations, are they a set kind of thing or do they vary? Do you get the same sensations or different things?

Sharron: You mean a sensation, like over the water I get chills. It's the same, sometimes stronger than others; it's only the variation [in] the degree.

J: Is that associated with the depth or the amount of flow?

Sharron: It's like this electro[magnetic field] that comes up from the water vein. As the water flows underground, it's going through and over rocks and gravel and all this. You know how rocks carry energy; it strips off some of those electrons and they go shooting out. Well, you walk through that; you may not notice it, but when you stay on it for 30 seconds or more, you'll start noticing that chilling effect. That's why you don't want to have your bed over a water vein, because you'll get chilled; you won't be able to get warm in bed. You'll be uncomfortable; you won't be able to sleep there very long. You'll probably move your bed around or end up going to sleep on the couch.

J: So the body knows even though the mind doesn't know what's going on.

Sharron: Well, most people don't know that water veins create an electromagnetic field that goes straight up[!]. I tell my clients, "Don't build your house over this. Make sure you steer of this." They usually believe me.

J: It's good that you get to people as they're building.

Sharron: Yeah, I'll locate the veins, and I'll tell them where the veins are so they don't build over [them]. It can also crack concrete because you have that energy continuing, flowing thru; concrete can't adhere together. You'll get those cracks in the concrete.

J: So that's what that means when you see that!

Sharron: A lot of that is, yeah. Some of it's from earth shifting, but there's a lot of water veins in earthquake faults, too. Most of the water in the hills and the mountains is flowing through fracture or openings between the rocks.

J: How do you experience dowsing?

Susan C.: For me, experience dowsing in my body, so I look at different aspects—physical, mental, spiritual, emotional, energetic. For the first many years, I just went physical, mental, spiritual,

emotional, and didn't deal with energetic. Energetic is where the psychic attacks come from. Many dowsers when they're working,

If you work in the big realms, eventually, you attract attention energetically, so we have to protect ourselves energetically. I always use the tools. There are some who say, "I don't need tools, because I know the answer anyway." I use the tools in order to slow down the information that's coming in, because I find Spirit dumps it in so fast that our human brains can't keep track of it. The tools slow down the process. "Show me yes; show me No." What's going on? The tools slow it down.

J: How does it feel in your body?

Susan C.: Well, this is a key point. If you feel the dowsing response in your body; if you're using your body for your yes and no, then if you bring something toxic into your body or go to a toxic place, this is how I started my practice, balancing these curvy lines, and then I'd be exhausted the next day, because I'm experiencing [it] my body. The point of the tools is to have the experience outside of your body, and the tools are the biofeedback device that tells you what's going on. I don't particularly want to feel; I can feel it in my body.

J: That's what I'm asking, How does it feel in your body? Initially, you had "negative" responses. I'm [ask]ing what is the experience like for you; do you experience it in your body?

Susan C.: I choose not to experience it in my body, because I was so sick for so long. I am hyper-vigilant about not allowing the energies into my body. One of my other very first questions on any job is "Am I safe?" This is a good thing to do, because I would naturally, I'm like the canary in the coal mine; I would follow the first [canary]. After I have done a balancing or in the midst of a balancing, I might walk into a room, and it's stuffy and stagnant and headachy, or whatever. I may have a symptom in my body of an external effect. Let's say I do step on a non-beneficial earth energy or eat some food that doesn't agree with me, so I may have a symptom, "Oh, something's not right." That's the signal: get out your dowsing tool and transform those energies. The process of transformation of the energy either in my body or in my room, during that process the room will lighten; the sound will change; there will be a clarity; there will be more of a presence, an awareness. When I do that in a group, the group will also feel it. So I do not seek to feel it in my body. The body is a symptom of the problem. The tools [that will] keep me safe by having an external device that allows me to do the work, and I do ghost

busting; I do very toxic things. I do some of my work using satellite imagery, because for me to go to that place would be extremely hard on my body. So I set the intention with the mind, the powers in the heart, the physical tools are the biofeedback. It's Intention + physical action = miracles.

J: How do you experience dowsing? You mention your intuition. . .

Susan S.: When I'm dowsing a well, I'm using the Y-rod, right before the rod snaps down, I get a clenching in my gut. So feel it. There was a time in Cambridge, Massachusetts I would go across the street every day to a place called "Cool Beans" to get coffee, and I would go past an office building. One day I happened to look to the right because something was drawing me to look. There was an 8 ½ x 11 piece of paper; I was drawn to go look at it. There was a picture of a little boy. As I got closer, I was getting nauseous. As I stood there and read that he was missing. I was completely sick to my stomach. I knew he was dead; I started smelling gasoline. There was no lawnmowers, no nothing, no cars, nothing to have any gasoline smell. The boy had been abducted by two men who had gagged him with a gasoline-soaked rag and then deposited his body in a big Tupperware container and threw it over a culvert, filled it with cement and wrapped the container in duct tape, and threw it over a bridge up in the state of Maine. So I pay attention to everything that's going on, my senses of smell, hear, taste. A friend of mine, she was telling me one day, one of my dowser friends, I was setting the table for dinner, she was eating over. She said, "I'm really annoyed at this real estate agent. We were supposed to have an appointment at noontime; she stood me up, and then she's telling me about this house; it's on a lake. She's telling me about how excited she is about it; I'm getting the glasses down, and I start sneezing and my back's getting itchy. I don't think anything of it. The next day my friend called me and said, "You're not going to believe it Susan. The whole house is filled with mold and mildew. I was having a reaction to what it was that she was going to be seeing the next day.

When I watch TV, I can't watch TV before I go to bed, especially the news, because they'll show that someone's missing. I will relive their death. I will know immediately if they're dead or alive, and I will relive their death. So I don't work a lot with missing persons cases, I don't enjoy working with that aspect of things.

J: You do have a lot of physical reactions. Do you feel you have to protect yourself?

Susan C.: Well, I just keep myself closed off to those experiences.

#### Question 4: What Expectations do You Have?

Adhi: No actually, I think that's the root of all evil in anything is when we have expectations. If we're truly in the open, receptive, just being present, we shouldn't have expectations. Maybe shouldn't isn't the right word. One of my teachers always said, "It's going to be different," and I like that. So when we find an answer, we find a source of inspiration; it's going to make whatever we do because of our contact with it different. It might inspire us to act differently, or it might inspire us to develop something, whatever, but it's going to inspire us to make our lives different. If we have expectations of what that is, then we limit the possibilities.

Alan: [chuckles] I have a wisecrack answer. What expectations do I have? At my age, I expect is that at some point I'm gonna get very sick and die! [laughs] It's an old Rodney Dangerfield line. Expectations? I don't know. I've come a long way. I feel through all the work that I've done, which is some therapy, some training, dowsing. To me, if we expand the definition, it's all included. [On] my path, I've gotten more peaceful, more benevolent, believe it or not – nicer, and more peaceful, mostly more peaceful. That's what've been going for, for a long time. I feel like if I came in to learn how to do that, then I've succeeded. I don't know. Again, I'm not a big goal planner, setter. This is my five-year plan, ten-year plan. I'm just curious about how it'll play out from here.

J: So in terms of muscle testing when you're working with someone, do you have expectations?

Alan: I probably do. [laughs] We're not supposed to, but I'm human. . . . When I ask questions, when I'm doing hypnotherapy and I'm asking questions, sometimes they're leading me, but most of the time, it's more guided than I might care to admit. I try not to get too far ahead of them and force things, but again, if you ask the right question, you're gonna get a productive answer that will take them down the road that I think is valuable. Some people don't respond, so it's maybe not right for them. I don't push real hard at all. My expectation is, I guess, if I'm working in hypnotherapy is to help them resolve the inner conflict, to be more peaceful with themselves. That'll change the issues that they have.

J: How do the expectations benefit you?

Alan: That's a good question. Because it gives me a game plan, I guess; it helps structure it. Within the general structure I'm pretty flexible; if they give me surprising answers go with that and go the

route they want to go. It provides direction, wherever they are and whatever point, there's always a direction to go.

J: What expectations do you have when you dowse?

Bette: To get it right. Yeah, I want to get it right because I want the people to be happy. I think it was a year ago in February, my daughter Liza and I went to, I guess it's a ranch, out near El Paso. It's in that, actually, we were like this far to that wall from the Rio Grande, which happened to be dry at that time. The guy was looking for natural gas in the foothills of the Davis Mountains. I never wanted to go out there. I don't like the desert; my daughter liked it, loved every minute of it. It was not a good experience, because [of where] we stayed. This guy owned a healing spa that used to belong to H. L. Hunt; it was the Hunt family's retreat. They had sold it to somebody else who was, I can't remember the exact sequence of the thing, but it had been sold and had kinda fallen down. This man was very wealthy and he had come in and completely restored it. He was still working on it when we got there, and then along came a flood, and he had to start over. But, it looked good, except we got there late at night. We flew to El Paso; he sent his driver to get us, and we drove for two and a half hours.

Anyway, parts of that trip were really nice. I learned a lot of history, this famous healer who had lived there, an Indian woman. Also didn't know there was a whole regiment of black soldiers that was killed. Did you ever hear about them? Buffalo soldiers. They were slaughtered. They saw them coming over this hill and . . . Our people, good white people. Anyway, so we had to go in this jeep up into the mountains. . . . He wasn't interested in any map dowsing. He said, "No, I want you here, and I want you hear at this time." I said, "Then, you'll have to pay for my daughter to fly with me, 'cause I'm not going out there [alone]. I would hate it and I'd leave. But she's got staying power; she would stay and see it through." But anyway, she kept me grounded enough that I could do that job. We went up to the, there's a plateau up on the mountain. He said, "Now this is what I need from you. I want to know that there are no thought patterns where Indians have left killer bees or snakes or whatever when we start to drill. So I dowsed for that. He was thrilled that I didn't find anything." He'd already gotten all the geology reports. So I was kinda like following up [on that]. He wanted me to find this 300, no, I have it written somewhere. You can check my website: [see Appendix E], because I write about it. It was a 3,000 acre, no 30,000 acre lake of crude oil, 5,000 ft. deep.

J: That's the geology rept.

Bette: Yeah, and I found it just like that. Afterward, I said, "I found this." He said, "Yeah, [you're] pretty good." I should have charged him more. I had no idea what I was getting into. He paid my airfare and Lisa's, all our meals.

Carolyn: Expectations is a strange concept. I don't know that I have any expectations. I try not to prejudge what I'm going to get, because then my head gets in the way. So I prefer to do it without any expectations of what the answer is going to be, and I always ask that my own intelligence, my own thinking not influence my dowsing..

J: I was going to ask how do you do that?

Carolyn: Right I try not to let my own experience – that's why I have a hard time dowsing for myself, because I know what I think it should be and it isn't always. I have a dowser in the family, so I go to him, "Would you dowse this for me?"

J: If you don't have expectations and you try not to have expectations, then what does that do?

Carolyn: I think I get a better dowsing response. . . . and then I can trust it better. If I expect it to be one way or the other, then I'm influencing the dowsing, then I don't feel like I can trust it. So if I don't go into it with any expectation, then I feel like I get better answers.

J: That's the rub.

Carolyn: Um hum.

J: What expectations do I have?

Ed: I have expectations of success. I have expectations of success and positive results. I start out with that. Do they benefit me? Oh yeah! Oh gee, I wonder if this one is going to work. It's going to work; I have done everything in my power. If it doesn't work, I've done something wrong that I'm going to find out about it. I've done everything that I know how to get ready for this, evaluated all the problems like caverns. The driller can drill into a cavern; I need to find out where those caverns are, how many there are, and what depth they are, especially out in this wilderness area that we're caught in.

J: What expectations do you have when you dowse?

Feather: My first question on that is what do you mean by “expectations?”

J: I’ve had other people ask me that. What do you expect to happen; what do you expect to get; do you anticipate your answer?

Feather: Those are two different questions for me, very different. The second one is what I thought you meant. How I approach dowsing is that the most important piece of doing successful dowsing, getting answers that are useful, and accurate, and truthful and stuff, is to release expectations, and not have any preconceptions or expectations of what’s going on. [This] is why I do the “Ooh, I wonder what the answer is?”, why I go into the inner child and just be completely curious. The other thing I do sometimes is to do that snorting breath [illustrated]. There’s research about how it clears the frontal lobes, which is where you process, generate new ideas.

J: That’s new. Who was that?

Feather: Ed Stillman, Gary Platt, way back in the ‘80’s was really on to the scientific research about how we get out of our way to do [dowsing], and how to release expectations and stuff. There was one where you hold your palm or your forehead because it brings more blood to the forehead; that stimulates the frontal lobes. There was another one where you massage these little holes above the eyebrows and [the] little eyelet. It was all stuff about clearing the frontal lobes of expectations or old thinking, or your standard answer, that kind of stuff. It goes back to my definition of dowsing: it’s going beyond what I consciously know. I already know what I consciously know; I don’t need any help with dowsing with that. I just need help with memory recall [laughing]. In order to really get into that dowsing state, I want to release all that old information so I’m open to the new information. The whole point is to get rid of expectations, but, the way you phrased the first phrasing direction.

That takes me off in another direction. I have an expectation when I start the process that I will get a useful accurate answer. In other words, I have confidence in my ability as a dowser. That happened at some point, 10 or 15 years ago, that I noticed I had crossed the line from lack of confidence to confidence. I trusted my answers, and I think what all the other master dowsers say, “practice, practice, practice.” I was getting answers; there was confirmation. I’ve just built up trust, and at some point, I just let go of doubting. It just broke away. So I always have expectations of

“Oh I can do this. I trust my answers, whereas before that, I didn’t.” I go, “Let’s try this.” I’d get an answer. “Hmm, I’m not sure if that’s right.” All that stuff would be trickling around in my head.

J: So the confidence releases the expectation, or the need for expectation?

Feather: No, I think it’s like parallel tracks or something. What would the connection be? By learning how to release expectations, you get accurate answers, which gives you confidence, which gives you the expectation that it’s going to work for you.

J: *Catch-22!*

Feather: Um hum. Yeah. Or a catch-22 in reverse almost. If you don’t learn, if your mind is still cluttered with the preconceptions of what you think the right answer is, that’s going to get in the way of getting accurate dowsing. In the answer you get, one way or another, you find out it’s not right. For dowsing somebody’s age, maybe you just have the person’s name or maybe you have a picture or something, because of that you’ve got some information to make a rational guess, right? So I may have that in my head and the dowsing is telling me something really different. I have a picture I took when I was a corporate photographer of this five-year-old boy who looks like a seventy-year-old grandmother. If I had been looking at that picture, I might have had a preconception or my own guess, and when the dowsing said five, I’d say, “Oh, that can’t be.” It does not build confidence if I’m holding on to this rational guess type of answer; it’s going to get in the way of me getting an answer through this other channel of dowsing.

Gary: Expectations? To fulfill a need, could be water, could be a person with health and counseling problems, a number of things. I use scientific dowsing that helps with me doing scientific answers and queries for research. I research photon energy right now, which is helping a lot of people, which is a natural vibration or earth energy that the earth is going through right now. We’re able to experience that in the earth. It’s making a tremendous difference. We ended 2012, the end of the Mayan calendar, we started a whole foundation, a new ballgame, which is up to us to build and work upon and create a new paradigm.

J: What expectations do you have?

Gladys: Well, if I get permission to do a dowsing job, I expect to get what I need for those people or whatever; I expect it to be there.

J: And that's how they benefit you, you get what you want; you get what you expect.

Gladys: Well, what I expect, yeah. I have a very strong, I think a very strong connection to my Divine Source, and I know deep within me, and it's just a knowing, a total and complete knowing that I'm supposed to be happy, healthy, and prosperous, and I'm not to be worried about any of it, and I will be taken care of. If I have a need of any kind, it's going to be cared for. I feel like my dowsing, there is a need for this to work. And I think that's why it works so well for me.

Joey: [a different perspective-approach] I quit doing informational dowsing many years ago, because I couldn't consistently get the right answers that I could validate in life. I could get an answer that was beyond a shadow of a doubt if I tuned into truth, an answer that I couldn't have just known. But then I couldn't repeat it, and I figured if I can't repeat it I'm not gonna do it. I still ask questions, but I ask of the Divine; I ask of nature; I ask of the universe. I'm willing to wait years if necessary to get the answer, but the answers are given to me, eventually when I'm ready to receive them. So I quit asking questions, but I still get much information from my dowsing.

The information comes from dowsing probably a thousand, well over a thousand homes, mostly remotely now. I have a system for doing that, and seeing what I find, then talking to the clients about what's going on in their lives. Then I can figure out what everything is related to. Is that making sense?

J: Are you working for a baqua or a map?

Joey: No, I quit doing that. I started that way, probably. I learned to map dowse the first time probably, the first dowsing conference in '96. I'd already been dowsing on my own for 10 years, but '96 is when everything started transforming for me. That's really when I started being guided to learn new stuff. '96 is when I learned, you know dowsers do all kinds of things to bar, divert, neutralize, get rid of detrimental energies. I learned in '96, all you gotta do is say a blessing and they change, right away. But then they'll change back if you don't get to the cause, whatever made it detrimental in the first place. So to me again, the energies we find that we think are detrimental aren't causing our problems, they're reflecting our problems. Something is causing them to be out of balance or out of harmony with us. That's what I look for. So the way I do it, the first couple of years I did it with a plan, a diagram of the home, an address; I would get all the people's names that lived in the house and their ages. First, I wouldn't get the names and ages until I

learned to dowse this human energy pattern, then I would dowse each person. It occurred to me one day, if I can find the energies in a home, and I proved to myself that I could through a diagram, why couldn't I make my home the diagram? Using your home? Right.

So what I do, I base everything on the human energy pattern. I started saying a blessing to create an energetic connection between the remote home [and mine]. I've got a client usually on the phone, but the phone has little to do with it except my rapport with the client. I do a remote connection, say a blessing to create an energetic connection between their home and my home, and between my clients' human energy pattern, what I call the human energy pattern, and a bed in our home, because you always imprint your pattern where you sleep, where you lie down on a physical structure like a bed. I don't even know who else is in the family; I don't want to know for the most part, I don't know at all. . . . I connect all the energy including human related energies, earth-related energies, electrical energies, and then I hang up. All the energies of my clients' home, there's like a holographic imprint energetically of my clients' home over my home and a direct connection between the two. So I can then dowse around my home like I like to do rather than swinging [a] pendulum across a piece of paper like others do. I can just dowse and I know where to look for certain kinds of energies: . . . human energy patterns primarily in bedrooms first, then around furniture when I run out of beds and the living room and other places, and I know the relationship of the client.

When I call the client back 20 minutes later, I already know much about them. I can look at the imbalances in their pattern and tell much about what they're struggling with. I can tell if somebody's having divorce or relationship problems, financial problems, if somebody's depressed, not clinically depressed, just kind of down, highly anxious, chronically ill, but I can't tell if somebody's sick. If you've just got an illness, it doesn't really show up in the human energy pattern. Your stress over the illness does; your worry, your anxiety over the illness does. However, when you get chronically ill and it gets really bad, then it shows up in a certain place. . . . [I]f I see the relationship imbalance, I'll be diplomatic and say, 'Well, how's your relationship with your husband.' [shared laugh] . . . Once I build the confidence, once they realize that I'm on to something, then I can tell them stuff I didn't know about them, they immediately start, they're not surprised. They just immediately start telling me, opening up to everything. I keep them quiet until I tell them what I've found.

John Wayne: I expect to be doing this 'till the day I die. There it is. It's not any more simple than that. I expect to get at least enough

water, if I'm doing water wells, to satisfy the customer's need, not greed, but need. That's a difficult one, to make sure that they get what they need and use that water properly. If I am dowsing a house for someone that has geopathic zones or electromagnetic fields, I expect this to alleviate or to make them feel better so that their health is not going in the wrong direction. It's going to improve their health. That's my expectation there.

J: The other part of that [question] is how do they benefit you?

John Wayne: Your benefit is from providing what they need, servicing them.

J: Do you always get what you expect?

John Wayne: No, no, in fact, I have a little blurb. I give [out] on my set of parameter, on the bottom it says: "Very important: Even though my track record is very impressive, it is important that you realize that this information is Intuitive or Dowsing Impressions, NOT scientific data, and that this Dowser makes no other claims. " It's a way to cover your backside (See Appendix I).

Marge: What type of expectations? Do you mean success?

J: What you expect to happen, or the results you expect to get?

Marge: So far, I've always been positive on water well sites. Sometimes it doesn't come in. Since I'm not out there with the driller when he's drilling, I don't know what he did. Sometimes they drill, and if they don't straighten up the drill rig, they'll start going off on a slant; out here they're not that wide that if, you'll lose it. What was the other one? I did bump into this one, one time. This man had a dowser come out. It was an older gentleman, ninety something, from the Nogales area. He mapped dowse and he set the stake. When the driller came, the guy that owned it couldn't come that day; he sent his helper who had been helping out for a while. The helper didn't like where the stake was, so he picked got up and threw it away. Then he moved, probably about 15 feet from that site and dug a well, and got a nice dry hole. I got called and it boiled down to, same map, he sent me a map, and I placed it and said, "This is where I get the best place." Then he told me the story: "That's about where it was originally." He bulldozed the place; we were walking in a road instead of through the bushes. He said, "You know, I think that's right where this other guy had dowsed it." He called me the next week, because the driller had told him he'd drill another whole free of charge, and they hit water.

You just never know who's going to do what weird thing. As far as I know, I'm pretty good. There's been a couple of dry holes. Again, you don't now why. After I've done so many that most of them have come in, so . . .

J: Do you have expectations when you dowse?

MaryMarie: Yeah, I always expect to get an answer. If I get a yes answer I expect it. If I get a No answer, I kind of expect it, because I know what the situation is beforehand. If I don't get an answer, the pendulum will kind of go any way [indicating] this is not available.

J: So you have an intuitive hit on the question before you get the answer as [before] you're dowsing? You're intuition tells you?

MaryMarie: I do now. I didn't then. That just kind of comes I think [with practice and over time]. I found the less you try to do something, like forcing yourself to have an experience. For me that doesn't work. You either have an experience or you don't. You just sort of let it go and let it come? Yeah.

J: So that's how it benefits you, not to have expectations, just to see what happens. The question is how do these expectations benefit you? What you're saying is [that] by not having expectations, you just allow whatever happens to happen.

J: What expectations do you have when you dowse and how do they benefit you?

Nicolas: I expect to get a useful, valid answer that will lead me to harmonious responses that I can make, that I can add to the situation. The words, "the shirts"! I want to choose a shirt that will make the people who see it feel better, or at least not notice.

J: Or start a conversation as your jacket does.

Nicolas: Or start a conversation [Laughter]. That's just because it's colorful.

J: What expectations do you have when you dowse?

Pearl: Well, my dowsing, because I've been in health for the last 60 years probably, helping people have perfect health or a higher level of health, or to overcome some disease they might be dealing with, I'm hoping to help them clear themselves, help the find a better way

of healing their body. That's mostly my purpose. And you benefit from their doing better? Well, yes! As I said this morning when this friend came up, she said, she had an ah/ha moment in my class this morning, I said, "Wow, if I help one person every day, that's great!"

J: What more can you ask! J: You've touched on dowsing for yourself vs. dowsing for others. Do you not dowse for yourself at all?

Pearl: Sometimes if there's something, for traveling, I'll dowse to see if this is something I really should do or go at that particular time. I will do that. I'll dowse for my family, but most of them they don't pay any attention to me anyway. But at least it's my satisfaction; what I get is my dowsing. No, I'm probably – I went to have a reading with Gisele Hoffman yesterday. I gave her my birthday and where I was born. She said, "I can't believe this. I don't know what to say." I had one of the highest readings that she could find. She's like what 64 or something? I said, "Well, you can give your mom credit for some of the things she taught me, because I have tried to stay healthy and to heal my memories and my hurts and those things, and learning how to forgive. Well, I just celebrate life every day. When I get up I say, "Hallelujah, here I am again!"

Ralph: I'm hoping to get answers, because I dowse a hundred times a day, different little ways, minor ways. If I'm driving through town and I don't know which street to take or where to turn, I dowse, "Is it in my highest or best good that I turn left or go straight ahead?" I just use my fingers while I'm driving. That's the nice thing about this; you can't hold up an L-rod while you're driving but you can use your fingers while you're driving or even while you're in bed at night under the covers.

I'll share another little advanced technique that Walt Woods taught me. I still do the same thing and Walt always did it. When we go to bed at night, we dowse on a lot of different things: what's happened during the day, what you're going to do tomorrow, whatever. The very last question we ask is, "Is there anything else that You (that is, speaking to the Universal Mind) would like for me to know at this time that I don't presently know." If you get a yes, then you go into what we call a 20-question mode that starts with general questions [that] you try to narrow down and find out what it is it [wants] to tell me. Sometimes, it's something about my business or something about my personal life, or about my health or relationship with a lady, or digging in a cave or something. Sometimes they get pretty involved about what's going on in the

world. For instance, what was the date of the World Trade Center? [September 11<sup>th</sup> 2001] Anyway, the night before, I got a yes, and it took me a long time, and I should have gone further yet, but I quit when they told me that the next day there was going to be a major change in consciousness in the world. I woke up the next morning to find out [about] the attack on the World Trade Center. Boy, was there a big change in consciousness in the world!

J: Absolutely!

Ralph: Putin of Russia called Bush and said, "I've told my forces to stand down." That was a major change, and it changed the consciousness of the whole world, but I didn't know how to interpret the answer. I didn't get it detailed enough.

J: Who'd have thought of that!

Ralph: That's right!

Mainly that's another form of dowsing and how I anticipate is to ask that question. You can learn a lot. They tell things about the caves, where I should be digging, what direction to go, . . .

J: Well, that would take you, you'd be a half-hour to an hour going to sleep! That would seem to get your mind so active . . .

Ralph: Remember I told you that you have to relax. I find that dowsing really relaxes me, and I get to sleep faster than if I lay there and worried about everything that's happened during the day. I just put my trust in the system.

J: Do you ever fall asleep while you're doing this?

Ralph: Yeah, I have [laughing]. That's okay; that's better there laying there and being nervous all night, because there's faith involved.

J: If you're doing it a hundred times a day, you're doing it all the time!

Ralph: Yeah, yeah! If I'm in a store, should I buy this or this?

J: I use body dowsing to make decisions on purchases.

Ralph: You've already answered this, how do the expectations benefit you? Do you always get what you expect? You've said No. Not always. What do you do if you don't?

Ralph: I either dowse it again by rephrasing the question. Sometimes, if you're emotionally involved in the result you have a hard time getting an accurate answer. Then I call or email a friend; I've got a lot of dowser friends. I ask them, "Would you do me a favor and dowse this question for me?" Sometimes we do what we call blind dowsing, so they don't know what the question really is, they just know that I asked, "Was it a, b, or c?" I give a, b, or c to three different alternatives or actions that I could do. They say, "For your highest and best good," "Do b. " Okay.

J: Do you give it to one person or more than one person at a time?

Ralph: Usually, more than one person, if I give them the answer. I sent a question out about the cave a while back to three people and only one of them replied. Pretty soon, that guy answers and says, "Did my answer agree with the others?" I say, "To tell the truth, the others [didn't] give an answer, so I went with your answer.

J: Karen, another friend, and I blind dowse.

Ralph: One of the guys that I rely on is Dick Tippett, Karen's husband, a good dowser.

J: What expectations do you have? How do these expectations benefit you?

Rob: You talked about clearing your mind and not having any. When you go out, you're still looking for something. You still have to introduce the thought of what you're looking for. You just have to be in a kind of blank mind, to not persuade you one way or the other while you're dowsing or pre-guess yourself. Don't pre-guess, just let it go; let everything go. Quiet your mind. Some days, I just don't feel like dowsing. I'll just say, "I gotta come back. Quit" I'm not in that right state. Sometimes, I'll go for three hours and say "I'm wiped out," because it takes a lot of energy. I can do three to four hours. When I'm out of state, I'll take a nap; I'll have to recharge, take a break for an hour or two, maybe three hours, and then go back at it. I can probably dowse successfully seven to eight hours max a day. Then you're start getting out of it.

J: Do you hydrate while you're working?

Rob: Oh yeah, lots of water.

Sharron: I expect to get the right answer.

J: And they benefit you by getting the right answer.

Sharron: Oh yeah. I expect to get an answer to the question I ask or what I'm looking for.

J: Do you always get what you expect?

Sharron: No, because I'm not supposed to have, usually not supposed to have any expectations. I'm supposed to accept the answer that I get. Like gallons per minute, if it says three gallons a minute, and I'm expecting five, I have to accept that it says three.

Susan C.: That's a good question. I have no expectations whatsoever. The dowsing is most accurate from a place of ignorance and apathy. We don't know the answer and we don't care. It's very difficult to dowse for emotional issues, for issues that relate to ourselves or our families, because our emotions are tied up. It's best not to care. It's the path of the Spiritual Warrior. People sometimes think it feels heartless. I say this to clients, "I don't care about your problems." They think I'm being rude to them. The only way we can get accuracy, or one of the prime ways to get accuracy is through that distance; you become the observer; you're not affected by the result. So I have no expectations. It doesn't matter; everything is already perfect; some things are in the wrong place, so we seek to put the things in the wrong place back to where they should be, basically get everything home.

Susan S.: That I'll get a correct answer, and I do. I'm very confident in my dowsing because it's very accurate.

J: Given how you first stumbled into it, I would think so.

Susan S.: Yeah, they benefit you in what way? People can call me and say, "Where's this thing?" I'll see it. I'll be seeing it close up, and I'll back off basically using remote viewing, and I'll be able to see where this item is, whether it's in a pocket, or in a bunch of dungarees, or whatever, and I'll see where it is. I've found people's passports, American Express cards, everything.

### **Question 6: How do you handle dowsing for yourself vs. dowsing for others?**

Adhi: I feel pretty neutral about both of those. If someone asks me I do it; I feel like I need to do it for myself, I do it. I don't think there's any difference, there really shouldn't be unless my [pause], I

think maybe early on – I'm trying to figure this out. When I first learned my techniques, I had self-doubt, and I think that's when it was harder for me to dowse for myself because I had doubt. But as I've become more confident in my technique, it doesn't matter whether I dowse for myself or dowse for others, it's all the same. That's the way it should be. It shouldn't be affected by me any more than anybody else.

J: So you don't feel in dowsing for yourself you might be more, this gets into expectations again, attached to a certain outcome?

Adhi: I don't, I don't. To me, if it gives me something I don't want to hear, of course, I might be a little grumpy about that, but I also know it's truth. If you fight truth, you usually lose. It's just better to accept it for what it is.

J: You just trust the answer, the information.

Adhi: I might not know how it applied though. It's the same thing with shamanism. When I do a journey for someone, I get information, and I might not have any idea what it relates to and how it's unfolding for that person or even for myself. I have to trust that the information I'm connecting to is truth, and that it'll have an application that is greater than my own knowledge in that moment, which is you can look at the speed bumps that come up in one's life. If you have any, you're not looking at them as being obstacles, you just looking at them as being something to work with, to navigate through. That takes a lot of the onus off of it.

Alan: You were talking about that with the muscle testing. Yeah, I rarely use ideomotors with other people. I have. There's times when I miss muscle testing. I might ask Karen to teach a class in it, next time. Lots of times, I'll do the same thing. When I close my eyes and go inside, I'll ask parts of me, I'm doing the same process. So sometimes, it's very, very similar.

J: So you don't dowse for yourself at all?

Bette: I can dowse for myself if I do it blind. I don't trust anyone to do muscle testing, because if somebody says, "Hold this here and be strong." Well, I know almond milk's good for me, so I'm gonna be strong. But if they hand me sugar, I'll be weak. So you gotta do it blind. So the way I do blind makes it simple. Remember film cartridges? . . . I have probably a hundred and I find they're not all the same; they look the same, but some of them have a different logo on the bottom or different colored top. So I'll have 50 cartridges. . . I'll write what this is; I'd write almond milk on a piece

of paper and put it in there, give it a thought pattern, this one's almond milk; this one's sugar, whatever. Then I can muscle test like that. And I know that this person's head isn't thinking, "Oh, that's sugar; I should be weak." See what I mean? I go to a pharmacy . . . [not a] physician, because he muscle tests me, and I don't know what he's muscle testing me for.

Carolyn: I try. Ed does this thing where he puts Ed Stillman out in front of him and he dowses for that. I've tried that; it doesn't seem to work very well. I try and be just as neutral as possible about the answers. Again, I don't expect an answer. I find it hard to dowse for myself most times. It's just [that] my brain gets in the way. Then I don't really trust the answers. Yes, I will dowse for my vitamins; I will dowse what clothes to wear, things that really don't matter a whole lot. But when it comes to really important things, I'll ask somebody else to dowse for me.

J: My friends and I do blind dowses; "Dowse 1, 2, 3."

Carolyn: That's a good idea.

Ed: Well, I do a complete depossession on myself. It [is] essential before I do any depossession work on our daughter and son-in-law who have a lot of problems. They keep picking up detrimentals. I'll give you the two secrets of that. I gave a talk on this in 2013. You cannot depossess yourself as you. Here's what you do: You take your spirit essence or your total being; you may use either term. Raymon Grace uses "spirit essence;" I use "total being." You take your total being and go (whoosh sound) and put Ed Stillman right out there sitting on that couch. So now me, I have a client by the name of Ed Stillman, very important. I'm going to depossess my client Ed Stillman. May I/Can I/Should I? Is the time to do this correct? I would then go ahead and do the whole program that I do on somebody else. And then, what's the thing you have to remember at the end of that?

J: You have to put yourself back together.

Ed: Ay, you got it! Good for you, Jennabeth! Good for you! You gotta put yourself back in or you'll really mess things up.

Back to the question, How do I handle dowsing for myself? Anytime I'm going to dowse something for me, I put my total being out there and dowse for my client. I could dowse for my client daughter, kids, other people who need depossessing. Our granddaughter's having surgery today, and I did a workup on her, got her ready, got the operating room ready. There's a whole

procedure that Jeanne Gehringer has come up with; she used it when I had my open heart surgery, and that surgery had some pretty good miracles in it. I helped her write that protocol and took notes when in '13 when she gave that talk at the Southwest conference.

J: I need that; my friend is about to have open heart surgery again, and next month my sister's going to get a pacemaker.

Ed: Do you have her protocol? If you'll give me your email I'll send it on to you. It's very thorough, very complete, and it's still in evolution, but it's very good.

Feather: What I've discovered is that I have to put a little extra into getting out of my way, into my inner child, my wonder what when dowsing for somebody else, particularly if there's health issues: "Do I have breast cancer?" . . . cancer [gasp] It's really hard to dowse around that stuff because you get all emotional. You get into fear, and you can't dowse from fear. So I have to put in a little extra to push myself out of that, falling into that mode. I might do the Big Circle, or I might do breathing, or I might do the expelling breath, or I might do the polarity balance; I might do overtone chanting, or do something that is a bigger bang for the buck, a bigger push into that expanded state.

J: It sounds as you're saying it's easier to dowse for yourself vs. dowse for others because you have to put more effort into it.

Ed: No, I don't think it is actually, I sort of changed your question a little bit in my answer. It's not so much dowsing for myself or others, it's dowsing for issues that have an emotional charge on them. That's when it takes a little bit extra.

J: That can be yourself or others.

Ed: Yeah, yeah. It's like being on the freeway. You've got somebody who's driving erratically, endangering your life and everybody else's. You can get really angry and start yelling and screaming at the top of your lungs inside of your car, or you can go into this, "Oh bless them. I hope they stay safe." It takes a lot of work to shift out of that emotional state into something that's a little more in the compassion zone, equivocal, not getting all riled up at somebody else. It's what I call at the practice of watching your reactions.

J: Indeed.

Ed: The statement that we create our own reality, well, only in the way that we are in control [of] our reactions to events.

Gary: Well, I find both of them are service, service to myself, how to improve my life, get the right doctor, the right medication, whatever, work on my scientific projects, things like that. Working with people is a service. I do a lot of healing; I do remote healing. I guess you could call it radionics to some degree. So I enjoy both. I especially enjoy helping people, because sometimes [they] get caught in situations they're not aware how to deal with it and you in a position to make your their life better and improve it. I'm able to see things, identify, see conditions, and through different tools completely clear them. As you know, blockages-things like that, will eventually lead to physical diseases, problems [to be solved] are able to prevent diseases and eliminate pain and improve people's lives.

Gladys: Dowsing for myself, I usually ask somebody else to dowse for me, but if I don't have somebody to call, I'll write my questions on a piece of paper, fold the papers up, and shuffle them around so I don't know what's on them. They're always yes and no responses. I'll say, "Give me a yes or no response for my highest and best good. Is this a yes or a no." I'll get a yes or a no; I'll write it on the paper and go thru all the papers. If I was going to buy a car, or if I was going on a trip, that's how I would do it for myself. Now I do not use dowsing for my health purposes; I don't use dowsing for my supplements. Every day I don't take the same supplements. I reach up there and get the one that just seems to be the one that I need today. I take my multi and my tricardia every day. Those are the only two that I take every day. The others are kind of sporadic. A lot of people use it for that.

My opinion is that when you're dowsing, you shouldn't use it for everything that goes on in your life. You have a perfectly good brain, and you should use it as well as your dowsing. Use your dowsing for anything that you don't have any conscious knowledge of. I'm saying conscious. I think we have all the answers, but they're not forward in our brain so that we can access it right then.

J: I use it for indecision.

Gladys: Yeah. I think it's a good way. You don't put your stuff into it that way. And take out my attachment to folks, positive and negative. Yeah, yep.

Joey: I don't really dowse for myself much anymore, because I do several sessions a day if I'm staying caught up. I've already done

several sessions here for people; I can't do full sessions, but I can check them and clear them.

J: You mean you're working for people here?

Joey: My clients; I'm doing it from my apartment here. It doesn't mean as much to me because I have to relearn a new place. What did you ask? . . . Oh, dowsing for myself.

I mainly just bless myself for whatever I want because that changes the energies. I am constantly clearing my own home, and breaking all remote connections and preparing for my next client. Several times a day, typically, I'm clearing everything and then dowsing for them. Everything is based on the human energy pattern that I've been talking about. I'd say 98-99% of the people on the planet probably at least have some minimal imbalances in their pattern, just from dealing with life. Over time, if you bless yourself enough, or ask God to bless you, whatever-however you address the Divine.

And if you work on your life enough, and you [meditate], which means you're working on the way you react to life's circumstances, and if you meditate enough, I call it deep relaxation, you build your subtle nervous system and no longer take on imbalances. I'm not perfect, but even if I get critically ill, I wasn't critically ill but I was in a medical crisis, I had an abscessed sinus or infected sinus cavity that my doctors wouldn't confirm. They said, "There's nothing wrong with you; there's nothing wrong with you." I knew there was. It got crucial before they did something. Nothing went out of balance in my pattern. My wife . . . We went through a period where I got very angry over family situations in the last couple of years. One time I was as angry as I've probably ever been, It didn't go out of balance. So I don't really dowse for myself anymore at all. I dowse for my family. If my family's having problems, I check on them, and I bless them. Blessing is the key!

John Wayne: I have a problem with dowsing for myself at times. It's because I'm not sure if I'm separating need from greed [laughing], particularly for instance, I'm an amateur gold prospector. Gold is a hard one to keep from having greed over.

J: Oh absolutely.

John Wayne: It's the devil's workshop. I don't even believe in the devil; that's just a phrase, a term. It is a place where your mind gets all boggled up. It's a good test! It's a good test for me to prove to myself that I can eliminate that greed part. It's a good test that shows that a lot of times I can't. A lot of times I can't eliminate

it. In the process, I have a lot of fun prospecting and it gets me outside when I can. I haven't done it in quite a while. I have been very successful for other people. I had one in Utah not long ago. The guy kept sending me money to send him maps. He kept sending me maps. I said, "Remember I told you, I'll do two maps for you for \$50. Well, he was sending me 8 or 10 maps and he expected me to do it for \$50." I told him, "No that's not the way it works." In Utah, I kept mapping this; he kept sending me money. All of a sudden, no more money, no more maps; he hit it good. I [don't] doubt that he had a good one, and he didn't want to talk to me anymore. He had made comments like, "If I hit this, you're going to be a rich man and all that." Well, I'm not a rich man [laughing].

J: So you're wondering, where's my percentage?

John Wayne: Those expectations are not really there; that's not why I did it. People say you should dowse free. Well, it's a service you provide, and it's an exchange of energy. My energy is put out to finding this thing, then your energy is the money you pay me. That was an exchange of energy. Our exchange of energy happened, and if he finds something real good, that's his benefit.

J: I guess the same as water, but then you would think that from that the he would reciprocate. Do you feel that searching for gold is humbling then? It humbles you?

John Wayne: Oh, it does for a fact. It makes you realize that you're not so great after all [laughing]. Mother Earth is one that will really humble you, too.

J: As with all the weather patterns, we're not in charge. We'd like to think we are, but we're not.

John Wayne: Yep!

Marge: When you're looking for water, you're looking for a physical thing like. People that would do it to find oil wells, mineral. I know one of the men had a silver mine that was in our chapter. He would go out and if the silver played out, he would dowse which way he should dig to find the reset of the silver vein, so he would use it for that. The other kind is information dowsing or spiritual dowsing. That is where you ask questions like, "Do I need to have a vitamin C tablet today?" or "Do I need any vitamin C today?" That is classified as spiritual. With that, you can get into the point where, some people have developed quite a bit to where they can look at a person and they can see what is wrong with them medically,

maybe, who knows, maybe they've got gallstones or something. Not only diagnose, but they can treat, and they can heal people that would have medical problems. There's not too many of those left. Nancy Clark, who lives here in Tucson, is a medical intuitive, and she can see some of that. She usually speaks at the dowers here, although I heard that she's selling her business, retiring, so I don't know if she's going to be available or not. Anyway, there's a lot that can be done, and I think, I think at one point, and I'm not too clear on this, but I think in Vermont they can't do healing; it's in their charter, whatever it is they got their license for or whatever. It is mainly for water, oil, buried items, lost items, and lost persons. There's a lot I know that goes on, and all I hear is a tad, not knowing the whole story. [laughing] Sometimes it's good to be out here [West Coast]. There are times we'd be at loggerheads with each other.

MaryMarie: No, I don't think so. [not certain she heard—understood question] Yeah. I'm not doing it here, because there's nothing that I can do, like go outdoors and shop or anything like that [assisted living facility]. When I was dowsing, I just figured dowsing is dowsing. It doesn't make any difference who you're doing it for. You didn't find it harder for yourself than for other people? Maybe at first, but it's been a long time.

J: You've got a good memory though.

MaryMarie: I'm fortunate.

Nicolas: Handle it, what do you mean?

J: Do you dowse for yourself only; do you dowse for others?

Nicolas: I dowse mostly for myself. Relatively infrequently, my wife and I will dowse for each other. Being on the committee that runs the conference, we occasionally have a blind dowse that everybody on the committee is asked to respond to this. We'll get an email that says, "Is it 1, 2, or 3?" Should we or shouldn't we do this or that for the best good of the conference?" We never know what it is, which is great. The less you know about those kinds of questions the better. Once in a while, I'll be chatting with somebody blithely about this and they will say, "Well, what do you think? Shall I do this?" I'll say, I don't think anything about it, but we'll see if you can get an answer from somewhere else. They sort of look at you. "But, but, you said you could. . ." I say, "You can, too. But until you know that you can, let's do it this way." Then, I'll show them dowsing.

J: Are you doing much of that still? I know that's what you did when you were here. Do you still have opportunities to do that where you're living?

Nicolas: Not much. I work with international students, professors, refugees, new Americans, visitors, whatever. Most of them in spite of the worldwide availability of dowsing have some idea of what I'm talking about, but are only marginally interested in it. I sort of have to drag them into it. Then they say, "Ooh, it's interesting, and that's the end of it." Sometimes, one of the Americans that I'm dealing with would be interested, but, we are trying to get a group going there, too; there was a chapter there, but it folded; something of it has started again. . . .

Everybody is looking to understand this within the frame of what they already know. That is necessary. You can't understand something that's outside the frame of what you know. On the other hand, with dowsing, you can expand that frame very fast. Here he was, the man you mentioned. You can heal yourself by holding two handfuls of soil. Aaah! A solution! You can heal yourself by imagining yourself holding; you can heal yourself by holding a bottle cap on the end of your nose. Listen, anything will work if you have the intent! That's why the top experts, everyone I've ever known used to use an instrument, and they will tell you it's a buffer between this direct access to raw knowledge that can blow your circuits if you're not careful. You're in human form; that requires a certain electric and water balance, and you have to maintain that and be safe. But if you can be healed by holding soil or walking across a line painted on there, that's fine. That's the proof that the healing can occur. As soon as you decide it, the body and the mind can work together. As separate entities, the mind is so much greater than what we imagine that the gentleman with the two hands of soil. Doesn't even perceive what is going on. Nobody does. "Hold your hand this way or tap your foot that many times." But it all works. What is it that's working? Not tapping your foot or holding the soil, it's something that you have decided to do. If your decision is strong enough, it will work! And you can just imagine it, if you can imagine it. . . . This country is pretty far ahead of other countries.

I have acquaintances in Europe, and it seems like there's only one or two, and this is long ago, were talking about someone who, and said, "Isn't it too bad that he won't ever really progress." I said, "What are you talking about?" Finally, it turned out it was a black person. It was a friendly situation; I wasn't going to get into it; we were in what was for me a foreign country, all right, fine. I had a Swede ask me, again this was 40 years ago, when I was visiting-

working there as an intern. Swedes know everything; just ask one. Of course, that's not true, but generally, that's their opinion. Finally, they said to me; we were talking about racial things. Finally, they turned to me, the American, and said, "What do you think about the Negro problem?" I said, "Oh, I think it's a white problem, don't you?" I never heard another word from them about it. They had never thought of it, never looked at it that way. They've lived in their kingdom in the sky, and it doesn't . . . If you have peace for 170 years, and people come to you for help, you've got a pretty good opinion of yourself. That was a real lesson for me. Myself, I am not without certain prejudices in life, whatever they may be, but that was a real shocker.

Pearl: You mentally step back three steps. You're ready to dowse, and that's just to take you away from the question, anybody's question, so that you're not, especially if you're dowsing for somebody that you know. It's good not to dowse for yourself because you're wanting a certain answer to the question. You would influence that just by your thinking. It's always better to ask someone, a friend, or someone you don't know to dowse for you, so that when you have a family question, so that you get a more accurate answer. When people dowse for themselves, they're wanting a certain answer; they want something to benefit them, one way or the other. That was what my first teacher taught us in learning to dowse, taught us to mentally take three steps back from the question, so when you hear the question, you're already ready to get the answer without going anyplace.

J: Do you not dowse for yourself at all?

Pearl: I use my dowsing here to find out who I want to go see. Sometimes if there's something, for traveling, I'll dowse to see if this is something I really should do or go at that particular time. I will do that. I'll dowse for my family, but most of them they don't pay any attention to me anyway. But at least it's my satisfaction; what I get is my dowsing.

Ralph: You get in tune with the universal mind. You have access to all sorts of information. There are three things that can cause this to fail and not get 100% answers. I don't know any dowser that gets 100%, but about 90% and that's the best I know. Some claim 95. The three things, in case you're interested, are #1: We're human; we're mortal. Some of these are very advanced concepts. The second thing is language: we all interpret according to the language we speak. Different words mean different things to different people. For instance, when I gave my talk I said, "If everybody in this room was interviewed by a newspaper reporter

tomorrow, everybody would give a different story of what I had said.” So language is a definite weakness. We’re phrasing our questions in the English language, that is, if we speak English. We got to word the questions right, but even [with] that, the words may mean something different. The third thing is, it transcends time and space; it’s eternal. We live here in time and space; we tend to think of how far and how long. We can’t comprehend eternity, because we’re mortals. For those reasons, we can’t get 100%, but we can do their [our] best.

J: That’s very profound, Ralph.

Ralph: Yes. We not only can sometimes make mistakes in how we word our questions, but we make mistakes in how we interpret the answer. . . . you get literal answers to literal questions. I had a lot of places where I dowsed something, then I’m surprised when I get there it’s not that, but when I see how it actually was, I was right. I got the proper answer; I didn’t get the concept; I didn’t interpret it right.

J: Do you dowse for yourself?

Rob: As meaning what? [personal issues, family, whatever?] Nah, just intuitive. I leave that to intuition. [dowsing for yourself vs. others] I just pay attention to it. It’s always there. When you get that feeling to turn left at the sign instead of right, turn left. That’s my philosophy. And I’ve done that most of my life, more so as I get older, is listen to that. I’m intuitive with my family, too. The other day I was driving on the freeway and I just turned around and came back home to my mom; there was something wrong with my mom. You know, that intuitive sense. [If] I’ve got an appointment I’m going to, I’ll just cancel it and drive over there, because I know there’s something wrong. You get that, buzz.

J: Teaching dowsing to teachers to help kids with their internal focus to train the intuition, to trust the gut reaction.

Rob: Yeah, so many times growing up you go against them. You’re like, “WHY?” “I shouldn’t have taken that job. I didn’t want it from Day 1.” Or, “Why did I go out to the movies that night and almost get in that car?” Weird things, you know. If you’re clear, you can pick all that information up, somehow. I don’t know how that works, but it’s amazing when you tap into it.

J: Dowsing is a means of showing kids that they’re capable, that their minds are capable of much more than they realize, of much

more than they've been taught. I think it really taps into (This just came to me. ) that unused portion of the brain. Dowsing has to be some of that.

Rob: Yeah, it's like when you put that thing that you want out there in the future, down into the universe. I don't know how it works, but if you're clear about it, it comes back to you. It might be in a different fashion or form, but it's something you put out. Like I always wanted to do oil, and boom! Finally, it just comes to you when it happens. I don't get it, but it's good to be aware of that.

Sharron: I'm better at dowsing for others because I have no personal connection, and I just tell them the truth; that's what it is. For myself, I may have certain expectations, but with them, I don't.

J: What about family? Do you dowse for family?

Sharron: Yeah, I'll dowse for family.

J: Do expectations get in the way with them?

Sharron: It might occasionally; it depends on what the question is.

J: Do you have others dowse for you?

Sharron: I have had other people dowse for me, if it's an emotional issue, something really important, yeah. I don't very often have to do that because most of my stuff is like daily: why doesn't my water heater work; I'll go through the list of what could be the problem, find the problem. If my cat's sick I'll find out if there's anything I can do about it. I'll ask my dowsing system to run corrections, and see if there's anything I need to do, like take him to the vet or just give him some amoxicillin, or whatever I need to do I find that out.

Susan C.: We've covered that a bit. Dowsing in service for myself is less effective. When I dowse in service for others, then my own being clears up.

J: Have you asked others to dowse for you?

Susan C.: I do, yes. I think community is very important. We are healthier when we are together, because sometimes we get out of balance and we don't know. When you feel the slightest something's not quite right, you can ask colleagues to check on you. It's important to have face-to-face buddies, and long-distance buddies, and get consensus.

J: My friends and I do blind dowsing. We call each other up and say, "Dowse 1, 2, 3."

Susan C.: It's good. That's the place of ignorance and apathy. You don't even know the question. You don't know the answer. Then the person takes it away and they've got some information.

Susan S: Well, it just depends on what it is. If it's too close to me, I have other dowsers whose opinion I trust, then I do blind dowsing with them. I just tell them I need some blind dowsing done. I think of the question; tell me yes or no, give me percentages, if they get hits or something.

J: That's what you do for someone you feel close to and also for yourself?

Susan S.: I blind dowse for people, or if people call me out of the blue, I've learned to just say, "I'll give you three questions. Other than that, I'm going to charge you \$100 an hour." Sometimes people just keep you on the phone forever, and I've learned the hard way to not fall into that.

### **Question 8: Have Your Dowsing Experiences Changed Over Time?**

Adhi: I think I've gotten better. When you practice any skill you get better at it. I've gotten better at how to use it, how to apply it. Early on, it was how do I use this, and I wasn't so maybe as skilled with it, so I think that my skill level and how to use it appropriately has gotten better, maybe a little more wisdom about the [use of it].

Alan: Yeah. The way that I work with others has morphed and grown. It's to a place where I really like it. I can do. . . I always have a place to start. I always have a way to approach any issue, and that's really nice. So I think in the general professional way, you know, with experience comes expertise, and you use that. Personally, if we define dowsing as my experience of growth and personal development, two years ago when I was here [West Coast conference], I noticed a big difference from two years before that. I was here; I was doing the same stuff, but I felt different; I felt more at ease; I felt more comfortable, and all of that.

J: And this time, even more so?

Alan: Not so profound because I probably didn't have that far, as much to go. So there was a quantum leap then. This time with the keynote, actually, it sort of put [in] a monkey wrench, because it

was very different. I mean, I can get up in front of anybody and speak at any time, but there's expectations. Karen put some expectations on me. It was like, I don't know, I was in a camp. . . . It was different. Other people had expectations of what they wanted from me. In that situation, we were pretty far away from the group. And I had never given that talk before. There were technical things like how's the timing going to work out and all of that. So I was not as comfortable until I gave the talk and everything came out okay, but I do feel that I haven't backslid; I have progressed, again, just curious about how it's going to play out.

J: I know that feeling.

Alan: Cool!

Bette: Only to make it better. The first dowsing I did I didn't know I was dowsing. Coming back from a family trip to Acapulco, the flight was delayed and delayed and delayed, and I didn't know what to do with myself 'cause I'm kinda fidgety and I had no other people around me. I had a deck of cards and I would put down three; I'd look at them, see what they were, then mix them around. I'd hold my hand over them and think of one card, like the Jack of whatever. I'd hold that image in my head and hold my hand over it, over these three cards. When my hand got hot, I would know that was the one. I was good at it by the time we got back to Dallas, and I was . . . I didn't know that was dowsing. I think what led me to dowsing was that, and then when I got home I started practicing with a quarter, nickel, and dime to see if my hand would get hot. And it does, and so, yeah, it's changed. And I keep learning, practicing, and I keep trying to find an easier way to teach people to do it. I'm teaching how to locate lost objects and pets. That was one of the things Mary Satterlee taught us that night she came to Dallas. It was how to find people and pets that are lost.

She wouldn't have a photograph. She[d] say, "I'm [Let's] call this, I think she called it John Wayne Blassingame; I'm pulling down a figure of John Wayne on all four sides. She'd have us walk up and touch it, where he was, and then she would ask him questions with her dowsing rods, put her hand at the edge of this thought pattern and say, "John Wayne, are you in Texas right now?" We were writing down the answers, and we called him. Sure enough, she was right about everything. But she did warn us that pets more than people are harder to find because they travel so quickly, and they'll be going east, then they'll go west. If you're using a map, be sure you follow the trail instead of saying you go to this guy's house.

J: What about people in cars? We never went in for people in cars [laughing].

Cassie (Bette's daughter, a vet): Also, [people] tend to be going somewhere specific. They have a plan, whereas, animals, you never know.

Bette: They smell something and they take off. People don't usually leave a thought pattern where their trail goes. Like she said, they've got a plan, but dogs and cats, they leave like a footprint. They're harder to find because you say, "There he is, there he is, there he is, and they keep traveling." You always have to ask both people and pets, "Are you dead or alive? Do you want to be found?" Often, they don't want to be found, if it's human. And sometimes with a pet that didn't have a good pet owner, they take off.

J: They take off to die, don't they?

Bette: Sometimes if they have a lot of animal midbrain nature; I don't know if pets have a midbrain or not, [but] they'll take off; they don't want to be there. And if they've got wolf in them, they'll go off to die, more than even the domestic ones. A lot of missing men have run away from home.

J: They don't want to be there.

Bette: A lot of missing men don't want to be found. So, if you get a definite No, stop; don't try to find that guy, 'cause he might be coming back to get you. Just kinda keep learning. I've learned more by teaching, because I get a question that I hadn't thought about answering before. That's one of the reasons I like to do classes.

Carolyn: Probably. At first, I didn't really trust my dowsing, but now it's pretty accurate, and I trust it more. I don't know that how I dowse has changed much at all. I think that's pretty much the way I started out. I'm faster at it now. [chuckle] I can get my answers faster it seems like. Often I will know the answer before my little pendulum will respond. Other than that, I don't know that I've changed how I do it.

Ed: Well, we've been talking about that the whole first ten of these [questions]. Yes, by all means, because I keep learning! I never stop learning, and I won't stop learning now. My dowsing experiences have changed with time as I've learned new things.

Going to basic dowsing school is a really good way. In one day, we cover an amazing amount of material; I give the handouts. I've got the handouts of the articles again; one if my articles is in there; I wanted to make sure you had that. The one on dowsing the quality of gasoline you buy; I'm going to hand you that package.

Feather: You've been talking about this a lot. Yeah, significantly. I would say that the note I made here was that with more and more practice [I] diminish the doubt and increase the confidence. The other thing is that I do a lot more deviceless dowsing. That relates to what we were just talking about. It's a 24/7 thing now! Now I don't need the dowsing rods, the pendulum, or whatever. The other day, I was just putting my hand out, feeling there was a spot there and a spot there outside of this building.

Getting up to that level was partly the dowsing and partly the very traditional energy work. It's great to just have this on tap 24/7 and not have to rely on the, in other words, if I don't have a pendulum in my pocket, gosh I'm stuck or lost. No. I know what the process is without the tool, because of using the tool. You can go there; it's inner knowing.

J: Almost everybody is saying that the tools are just the dog and pony show that you do for people. They couldn't really show up and say, "You drill here."

Feather: Right. What I've heard the water dowsers say is that they won't drill where [you] tell them to, because they don't believe you actually have the ability to do that without pulling out the rods and spending an hour.

J: A couple of people give them the rods and have them experience it, find the site themselves.

Feather: I've been hearing that more and more. I think that is brilliant! Not only does it make them believers, but you're passing on an incredible gift, getting them started with the process.

J: John Wayne takes Katie with him, and she does it. ]

Feather: Yes, yes. [laughter] A kid, what are you going to do!

J: Exactly.

Gary: Yeah, I think I'm getting more sensitive, more aware, more tuned into it. I've developed techniques that go beyond dowsing that are [based on] extended sensory awareness, except they use

the other senses. Dowsing is based upon developing [channels] that connect between your subjective and your conscious mind that accesses Source information. I draw on techniques where you simply have your conscious mind direct your subconscious to connect to a certain time and space to access information or experience [it] holographic imagery or process to gain information through that, which is much more effective I think than just dowsing. Dowsing, itself is rather ineffective when you asking [personal] questions. It's like the seven blind men with the elephant; you're getting different aspects of something. One turns the lights on and looks at the elephant. That's where kinda I'm at. Eventually, it's part of an evolutionary process where you're conscious of being in the universe, and you're able to consciously tune into things as you want. ETs do this all the time; that's the way they live. They [use or have] telepathic communication; they process all this, and they're aware of it. We're kind of in a hole for the majority of the populace right now.

Gladys: My experiences? Probably, because I've gotten into more things over time. I do a lot of dowsing for people on the phone who call me and ask me life decision questions, you know. And again, I do it so that I don't get involved. I say, "Okay, may I/Can I/Should I dowse for so-and-so?" Then I have them either think the question and say, "Ready," or I have them write the questions on the paper like I would do, so that they don't influence it either, and give yes or no responses to them.

John Wayne: By developing my new dowsing tool, I feel much more realized [actualized] with it now. There's no worry about the fact of whether I was accurate or not. If it was meant to be it will, what's the saying, "Que sera sera!" What will be, will be! If something adverse happens, I'll deal with it. Not to worry about the future or the past, worry about right now. That's all I can afford to do anymore [laughs]. I don't [have] time for what I screwed up on, or what might happen in the future! I appreciate right now. Like right now, you and I are talking; I appreciate it; I love it.

J: I do, too; I do, too. You talked about how your experiences have changed over time as you've gotten more information.

Joey: My work has never changed into something different. I've been guided by a series of revelations and discoveries, if you want to call it discoveries. I really think I'm just finding what they're showing me, whoever they are. They've built it along the way, and it's given me a way to teach people. I teach people in the same order I was taught for many years—from within. It's never changed

into something different, but it's always evolving. I'm always understanding more. [When I gave] my first talk, I was so excited, I gave it in Vermont. I loved it! I said, "I just love this!" I remember when I finished the second time I taught. . . . you often speak twice. I thought, "I want to come back, but what am I going to talk about next year."

The next year I had this stuff to talk about, but I had to summarize what I covered the year before and then bring in the new stuff. Then I thought, "What [How?] am I going to teach next year? What am I now going to find something new? The next year I had new stuff. So now it's like, "What's next?" It's just a sense of mystery. It's wonderful.

J: And it's a progression.

Joey: Always. I'm being guided towards something. By having worked on my own from the beginning and not having others, for the most part, to teach me, everything I do is fairly unique; it is unique. Almost everything I do is unique to my work. And even though I was given some preconceived ideas about geopathic stress, I've come to understand it's just like Alan said, sometimes it's just the opposite of what everybody thinks. And that's what I'm finding. My work is just the opposite of what everybody else thinks relating to geopathic stress. That's what I'm going to give you an example of. . . . "Dowsing from the inside out." The topic of my talk, [an] all-day workshop Thursday was "Spiritual Housecleaning from the Inside- Out." . . . We're all on the same wave length. We're friends, and he sort of knows a little bit about my work.

Marge: I would say I'm getting more, I'm going to say psychic. The more you do it, your intuition is better. Lots of times, I don't even have to use deviceless dowsing; you know, people use their fingers or whatever. I just have an inner knowing. I don't get up and dowse for 10 or 15 minutes before I get out of bed; I'm just lucky to wake up [laughing] and not ache too much.

MaryMarie: First of all, you become more confident, and you build up a reputation, I guess. People will call you where they never used to, "Who is she?" After ten years or so [laughing], they begin to realize that you really do know how to dowse. I've had, oh, when I lived in my home, I would get three or four telephone calls a day. Some people just wanted to know the answer, you know. They didn't want to know, they wanted me to dowse for them, basically, and I usually did. Some people would call back and tell you what happened and other people wouldn't. The people who called back were so enthusiastic. They wanted to know how do you do this,

and what do you do? Then I would get into my salesman's clothes. [laughing] [Right.] Tell them a little about it, where they could go to find out. It's amazing, because, well the percentage is low, but a number of people came into the dowsing chapter and dowsing just from the telephone.

Nicolas: Yes, I'm hemming and hawing because I have gradually gotten more accurate. It's been a revelation to watch my wife get more accurate. She's not aware. She says, "Oh, I think this and that and then my dowsing [bears it out], but she uses it with great confidence and gets good answers. I keep telling her two years ago it wasn't like this. Yes, it has changed; it has gotten better, and I've gotten more confident with it; that's probably why it's gotten better. I feel more relaxed about it because it's in my life all the time. [That stands to reason.]

Pearl: Not really, but nothing surprises me. I don't have any preexisting outcome [in mind] when I dowse, and there isn't anything; I don't live with fears. I don't have the fear of knowing. I had a friend of my mother's who she was the eighth grade, the school house that was in the country that I went to when I first started to school . . . one-room schoolhouse. She was the teacher, and she became my mother's friend, then she moved to Los Altos, which is next to Palo Alto; she was in a retirement home out there. I used to invite her for holidays and other things, kept in touch with her. She had got cancer when she was like about 86 years old; she lived to about 95; she wanted to reach a hundred, but I think she had some hidden issues she hadn't healed up. She said, "I'd rather live with a known than an unknown." Many people don't go and take their tests or whatever it is to find out what it really is.

That's another thing: living with fear. I'm pretty open to change and can change easily. I think that's one of the things about aging is learning, is not being so set in your ways, is learning to change.

J: It's easier to be set than not be.

Pearl: That is. Well, most people say, "This is the way I've always done it. This is the way my parents did it." I said, "Well, this may be why you're having the problems you're having, because you're eating the same food, you're living the same way, and you're thinking the same way, and it's affected your body the same way."

J: I was reminded of story of cutting off the end of the ham to fit the pan; the pattern was repeated in the family without knowing the reason.

Pearl: I have people telling me over and over again they have like diabetes and that it runs in the family. I said, "It only runs in the family because if you check the food that you're eating and the thought that you're thinking. You're still living the same way your family did that had diabetes, and that's why you have it. So you have to change the pattern, and you can change it. You can change anything if you decide you want to do that. It's your choice; it's your choice."

Ralph: Yes. Of course, learning to use my fingers and this technique of asking if there's anything else they want to tell me. If you get answers when you ask, if you don't ask you're not going to learn. Maybe the universal mind is just [screaming], "Ask me! Ask me!" [laughs] But they can't force you, can't tell you, until you ask. They're so very pleased when you ask them if there's anything else. So you start the 20 questions routine.

J: Oh, so you get the answers by going thru 20 questions?

Ralph: Yes, It's a way for them to tell me something I didn't know.

J: You get it that way as opposed to an intuitive hit? It's like, "What is it you want me to know?" It comes later thru some experience or something, but you go thru a list of questions?

Ralph: Yes.

J: Is it a set list of questions, or are you guided to ask certain questions?

Ralph: [It's a] combination. I use step-by-step logic but I short-cut because of intuition. Sometimes I can just sort of feel what it is, and I don't have to ask a thousand questions.

J: Is that what you do at the end of the day as well?

Ralph: Yeah, or anytime. I just choose to do that when I go to bed, because that's the way Walt Woods taught me, and like I say, it helps put me to sleep. I can do that anytime of the day, anywhere I want, if I want guidance.

J: It's something that you do consciously as opposed to getting an intuitive hit: maybe I need to check in to see if there's anything they want to tell me.

Ralph: Right, right.

J: So it's both of those.

Ralph: Right, a combination.

Sharron: I've had a lot of dowsing experiences. I'm not sure quite what you mean by that.

J: Whatever, over the course of 20 yrs., 30 yrs. Do you think of them over the course of time?

Sharron: Well, if you count [from the very beginning] from '68 to '78, they changed a lot! I went from just knowing how to determine the sex of a child to unlimited dowsing experiences. So then it was just perfecting and practicing, experiencing from that point on, adding new information and testing it out.

J: Since you started practicing professionally, has it changed?

Sharron: It's always changing. Dowsing is the never-ending story!

J: Aaah!

Sharron: Don't you agree?

J: I'm coming to that opinion, yes.

Sharron: Unlimited! We're always finding new things to dowse, dowse about, and new ways to do it.

J: Indeed! As the conversations reveal.

Susan C.: Have my dowsing experiences changed over time. I am more confident. I've done it enough and seen the effects that I know it's working. We often say, "It's as if this works." I've done it enough that I know it does work.

Susan S.: They've just gotten more frequent, more intense. . . . I've always had accuracy, [it's] expand. . . more, I just have more sensations that I know to pay attention to. I used to have walking, I'd be outside in the middle of winter and there's nothing around, I'd smell flowers. When you walk into a wake, that disgusting smell of all the flowers mixed together. I would smell that, and then I would go home and make a phone call to whomever. Within three days, that person or someone in their immediate family would die

unexpectedly. When I kind of figured that out, it stopped happening. There were certain things that happened, surrounding death situations that I just try to avoid. I've had people harass me saying, "You should be helping people with that." It's like, I say, "It doesn't help me." Not to be selfish but to handle these situations all the time, it's rather unpleasant.

J: Have your dowsing tools changed over time? Do you have a preference?

Adhi: The Buddhists talk about "We use the prayer beads until we become the mantra." The tools and all of this are leading us in the direction of Knowing Thyself. That's one of the important spiritual tenets. Have your dowsing tools changed? Have you always used that [her pendulum]? I've used different things, but I like pendulums. I'm a pendulum kind of person. I own a bunch of pendulums and I sort of honed down. When I first started I wanted heavy pendulums, because I wanted to make sure I wasn't moving them. I have several now; I have about three pendulums that I use consistently.

J: Is that brass [the one she has with her]?

Adhi: This is brass. This is actually, the shape of this pendulum what's called the Ickack Pendulum, Dr. Kareem's Universal Pendulum. It's made by Dr. Kareem, the developer of bio-geometry. This is one of his special Egyptian-shaped pendulums. I really like using this one; I have a couple of his [Dr. Kareem's pendulums].

J: Is it heavy?

Adhi: It's not so heavy.

J: Let me show you the one Joaquim gave me that he got at Home Depot. I actually used a lot of plum bobs. The things they use for masonry to make sure the walls are straight.

Adhi: When I teach dowsing, I tell people you don't need anything special. You can buy expensive pendulums but it's not necessary. The thing is to know how to use any tool. I had a friend who wanted a labyrinth built on her property. I showed up there; I didn't have a pendulum; she didn't have a pendulum. We went to this barn that was on the property; we found a rope and a rock, so we tied the rock around the rope, and that's what we dowsed with. You can dowse with anything.

J: Yeah, I tell people you can use a paper clip on a piece of thread. If I got into teaching teachers or doing stuff in the classroom, it would be great to have kids make their own.

J: Have you noticed differences between the tools, the bobber vs. the Y-rods?

Adhi: I like using the pendulum because I think I can get more information using this tool with the technique that I use. I like the L-rods and the Y-rods for different reasons. If I'm doing geopathic stress, or energy, or lines, or finding water, I use one rod to show me where the energy line is moving. In my work, that's all I can really use those tools for. I get more information out of the pendulum.

J: Have you ever used any of the dowsing tools at all?

Alan: I have them; I carried them around when I was taking the dowsing classes [laughing]

J: So you've done the dowsing school?

Alan: I've done a couple, just to see. I'm not a classical dowser in that sense. You know, people say, "I got in the classes and my rod went this way and that way." My rods were like [gesture].

### **Question 11: Have Your Dowsing Tools Changed?**

Alan: I have somewhat of a feel I think for the pendulum and the L-rods. And I've played with them from time to time. I think it's a very personal thing. Obviously, you've talked to many dowsers already and people have different preferences. So I think that's maybe the most important thing, what are you comfortable with? You know, as a musician, people say, "What instrument should my child take?" I say, "The one he wants to play?" They say, "What would be easiest for my child to play?" "The one he wants to listen to." So there's that. Certain things sing. If you're walking over water, for me, it's easier to use the L-rods than the pendulum. When you're moving, it's easier to use the L-rods. When you're standing still, maybe it's easier to use the pendulum. But my guess is that you can use any of them for anything, and it comes down to preference.

J: Have your dowsing tools changed?

Bette: Well yeah, 'cause they change back. Because my irregular heart beat got more irregular. I started with two L-rods; I switched to one L-rod. I still would use two if I was out in the field, 'cause I

figured if the wind blows, it's not going to blow two different directions. So I could still just use one?. Then I started using my body. I could hold my, I have a real strong pulse right here. You can do this, too. I've taught pulse dowsing, because if you ask yes or no questions, the pulse changes for yes, [doesn't] change for No. But then, when the irregularity got so great and so undependable, I had to quit using my pulse.

J: Is that the thyroid-thymus?

Bette: Thyroid-thymus; they're all in there. I never taught anybody to use this before I taught them to use a three-finger pulse on the wrist.

J: I noticed subtle pulsing, asked for yes: pulse was stronger, for No: it seemed to go away.

Bette: My wrist pulses are strong enough to do myself. I can see my pulse across the room. Now it's smooth, but that's because of the [medication].

J: So you've left that and gone back to the L-rods.

Bette: One L-rod. I don't use the pendulum. I'm no good [with it]. I lie.

J: Yeah, I'm awful.

Bette: I can use it for somebody else but I certainly can't use it for me. Have you used the others, the bobber or the Y-rod? Yeah, I'm not crazy about, I use the bobber for chakras. I like the plastic Y-rod because you hold it and you can feel it taking your skin off as it goes down. [demonstrates] like that.

J: Oh you do hold them tight. I thought you weren't supposed to hold them that tight. The L-rod, the force will take them out of your hand.

Bette: Oh yeah. It could. I hold very tight; you can see the white knuckles. Then when I step on the stream bed, it just goes whoop [motions up]

J: I like it! So your preference is for the L-rod? Do you think they differ, the tools differ? Do you think there's a difference in the tools? L-rod?

Bette: No, it doesn't even count, doesn't matter. If you pay attention to your own spiritual bubble you're in, you don't have to have anything. You can just close your eyes and know. But most people don't want to pay you to close your eyes. They want a little dog and pony show. Yeah.

Carolyn: I tend to just trust the tools, and I don't have any other physical sensation. Do you ever, do you body dowse at all? I do finger dowsing for melons in the market, stuff like that. Other than that, no. [Reading from the list] Have your tools changed? No. Pretty much; I rely on my pendulum.

Unless I'm doing noxious zones in a house, then I'll use L-rods. The Y-rod and the bobber, yes, I can get a response out of them, but they feel so foreign and so heavy maybe that I tend not to ever touch those. And I can follow my pendulum, "Show me the way to something," and it will turn and go however I'm supposed to go.

So primarily, I use this little pendulum. I prefer a natural stone to a metal one. It just seems like, I mean I've used a nut on a string and that works well. I've used my keys sometimes if I need to do that. Basically, the pendulum works best for me.

The L-rods will work to show edges of noxious zones. That shows the people that I'm working with that, I mean, it's much more graphic for them to see the L-rods cross than it is for me to say, "Well, here's the end of this noxious zone, and it's over there."

J: Which is what you'd have with your pendulum.

Carolyn: Right. And I can do that because I can ask for the edge of the noxious zone and it will go sideways. That shows that somehow the L-rods seem to show better. Basically, I use my pendulum. Is the pendulum your preferred tool because you've used it more and the bobber and the [Y-rod] less? . . .

How did you get comfortable? Because I know in the school they have you practice with all four of them. How did you go from there to [settling on the pendulum]? It just seemed like I got answers quicker with the pendulum, and I'm a type-A person; I want my answers yesterday. [laughs] It seemed like that worked quicker for me, and the L-rods work not as quickly as the pendulum and the other two. As I say, I will get a response out of the other two, but it seems very clumsy and seems very heavy now.

J: Joaquim's present. . . . That's interesting that you say that about the stones having . . . It seems to work better for me to have a stone.

Carolyn: That's lovely. This is my favorite one, maybe because I'm an Aquarius and my birthstone is amethyst.

J: Isn't that a lapis stone at the end?

Carolyn: It's kind of a cloisonné. I've had this for a long time and I really like it. I find they work better. The metal ones, generally, are heavier, and they just don't feel as good to me. Even though this is not symmetrical, it seems to work better than even symmetric ones.

Ed: Have my dowsing tools changed? Not basically, the willow branch is gone; now I use the nylon rod [Y-rod]. I did six wells sites in one day with a willow rod, and my hands were bleeding at the end of the day, because the willow branch, you get the pull so hard that it tears the bark; the bark has a sap in it, and that's what drops the rod when it's time to have it drop. Well, those [Y-rod?] are so much more easy and fun to work with. Do I have a preference?

J: Do you prefer those over L-rods?

Ed: I use them all. I don't use the bobber; I do in class, and I'll use the bobber if it's right for the client. I want the client to do some of their dowsing at the well site themselves. One of the things that I do is find the water that I've already located, have them walk across it, feel what happens to the rod or whatever. I use a single L-rod for some things; I use the y-rod; the pendulum is laying there. I use that for map dowsing. I use my kinesiology, "Is my name Ed? Is my name Bob? You can do it this way: Analog of kinesiology: Is my name Ed, my name Bob. If you can put your middle finger on top of your ring finger; most people can't do that. You want to learn to do this is deviceless dowsing. This is what Mary Marie teaches.

J: I thought it was either finger. . .

Ed: On the fingernail, but that uses the fingernail to be sticky or smooth. This doesn't. This is a true analog of kinesiology. "Is my name Ed? Is my name Ed? Is my name Bob? Is my name Bob? - No. But you may not be able to do that one. Do you deviceless or pendulum with the hand opposite that you write with. Because I'm working with a ruler, and map dowsing, I'm left-handed. I'm using the pendulum to tell me where to stop moving the ruler and to get the angles with my right hand. So I try to get the students, if you can do this, please try it if you want to dowse with the opposite hand that you write with, if your brain will allow that, you'll be better off.

J: Is that to reduce interference?

Ed: Reduce interference, and I can take notes with my left hand, writing answers down at the same time I'm dowsing. If I'm dowsing something for one of the kids, I'm going through the questions. Write your question down; MaryMarie says write the question; I agree with that.

J: How do the tools differ?

Ed: They have different purposes. That's all I can say about them.

J: How? What are they?

Ed: What are the different purposes? The L-rod works very well to locate the well site when you're walking through a pine forest. Example: So I'm gonna put a thought form well site on the back of that chair right there. Okay? May I/Should I/Can I/? You always ask your question first, then May I/Should I/Can I? Will you please take me to the thought form well site I have just created: May I/Should I/ Can I? Take me by the best way possible and do not have me climb over the couch. Ed, turn this way; Ed, turn this way. You see it's coming around. Okay, I'm going to walk past the website. Watch what happens

J: Oh wow!

Ed: It's pointing back. Okay, turn around. Now touch me on the right shoulder when I get to the well site, and it did. That's what's so beautiful about the L-rod. You can't do that with [the bobber? In basic school, I did that for you guys, I demonstrated all four tools.

What I do is a direct process of saying, "Take me to the well site I map dowsed." That's what I did. I set up a thought form well site over there. I do that in class; I did that in your class, too. I set up that thought form well site on the floor in 240, room 240, and then walked around and showed everybody how all four of these tools worked, including the pendulum to locate that well site. Everybody saw what they were going to do before they went out after lunch to do it with the teachers.

J: Do the tools differ?

Ed: Well, you just got a quick demo.

J: So the bopper functions more like the Y-rod?

Ed: No, it functions like a pendulum also. Okay, and I did this in the class. Same thought form well site: See, it's going on sheer. . . It says, Ed, you gotta turn this way. Okay, now you're gonna walk forward. Now you see it's going sheered. . . Turn this way. Okay, now I've gotta stop and say, "Okay, give me the next direction. There it goes, and there it goes this way now. It's wanting me to turn. So it's doing some L-rod and pendulum. Now, I'm about right here. "So please now give me the line of bearing, and please circle clockwise when I get to the well site." That's how that works. The pendulum does the same thing. This is even clumsy [bobber]. I wouldn't do this with a client at all, because it's clumsy. Raymon Grace uses the bobber for everything!

J: Really!

Ed: Oh yeah, it's all he uses.

Feather: Yeah. The only [thing] that changed is I was originally taught aurameters, which is a form of bobber. I stopped using it; I found it difficult to know when I was getting a reaction with it. . . . The aurameters were really good; just run it down the back and it would go out or go in; the bobber on the end of it would go in and out when there were these depressions. You'd find a hole behind-beyond somebody's lower back. You'd ask do they have a backache; "Yes, it's been bugging me the last couple days. The bed we were sleeping on at the last hotel as too soft. . . ." They tell you this whole story because you found this place in their energy field where it's not expanded out fully.

They are so sensitive to motion that I just found I had to put too much effort into holding my hand steady and not turning it a micro-millimeter to the right or left, because that would give me a false reaction. . . After playing, and I was introduced to all the tools originally, I didn't like the Y-rod for the same reason. If you really pull it tight it's so springy and ready to jump that it's really hard to keep it from jumping when it's not really reaction, you're just pushing too hard on it.

I found the pendulum and the L-rods were more, when you got a reaction it was a reaction, it wasn't you were holding it funny, or not level, or solid enough or something. Very quickly, I got [it], after several; I tried for two, three, four years with all the tools. I finally just said, "I really love the L-rods, and I really love the pendulum. That's what works for me."

When I'm teaching it, I say that the L-rod is for walking around, looking for a target. The pendulum is for sitting in one place, getting answers. I always tell people, I show people how to use the pendulum. Then I say, "Okay, now start walking around

and try to dowse with the pendulum.” It is very hard to tell whether you’re getting a reaction or whether it’s just wobbling around because you’re shifting from left to right foot. It’s like there’re two different situations to use two different tools. When you got those two, basically, you’re either sitting or walking; there’s really no other range of movement position you’re going to be in when you’re dowsing. That covers everything. . . . I know several people that really like the bobber and do everything with it. I watch them, and I have no idea what they’re doing. It’s very individualistic.

J: Have your tools changed? Do you have a preference?

Feather: Yeah. The only [thing] that changed is I was originally taught aurameters, which is a form of bobber. I stopped using it; I found it difficult to know when I was getting a reaction with it.

J: You learned with that? Oh goodness. Is that what [intelligible name] . . . had, the San Jose guys; who had an aurameter, I think the first conference, well, Sig Lonegrin in '85, but and maybe the first conference. No, . . . maybe it was Sig. I think Sig was the first. He was using dowsing human auras as a way of reading the effects of the earth energies at these power spots, the megalithic stone circles and stuff. We would practice dowsing before going to the site, then we’d get to the site and do it. Then we’d stand on the power spot, the crossing of energy, ley [lines] and primary water and your energy field, aura expands hugely when you on that spot, the altar, the cathedral, or the center of the stone circle or something. We were doing that, and we also were looking at labyrinths and also at stone rows in the moors of southwest England. He was putting forth a theory that there were straight-line labyrinths, because there were like the turns in labyrinths energetically.

There were higher stones; there was a row of stones to your left and right and you walked between them; you sent up a slight hill. There were these pairs of stones that were taller than all the others. When we counted them there were seven, and we started to make the seven chakra kind of association. We started to test that using dowsing, people’s energy fields, and running up those rows would have the same effects of running labyrinths. The holes in your aura would fill in, and the energy field would expand; you’d get balanced left and right physically and emotionally. . .

The aurameters were really good; just run it down the back and it would go out or go in; the bobber on the end of it would go in and out when there were these depressions. You’d find a hole behind-beyond somebody’s lower back. You’d ask do they have a backache; “Yes, it’s been bugging me the last couple days. The

bed we were sleeping on at the last hotel as too soft. . . .” They tell you this whole story because you found this place in their energy field where it’s not expanded out fully.

J: Ed had one at his last conference, the 2012 conference when I did the school. They look very unwieldy. You really have to work with them to be able to use them.

Feather: They are so sensitive to motion that I just found I had to put too much effort into holding my hand steady and not turning it a micro-millimeter to the right or left, because that would give me a false reaction. . . .

After playing, and I was introduced to all the tools originally, I didn’t like the Y-rod for the same reason. If you really pull it tight it’s so springy and ready to jump that it’s really hard to keep it from jumping when it’s not really reaction, you’re just pushing too hard on it. I found the pendulum and the L-rods were more, when you got a reaction it was a reaction, it wasn’t you were holding it funny, or not level, or solid enough or something. Very quickly, I got, after several, I tried for two, three, four years with all the tools. I finally just said, “I really love the L-rods, and I really love the pendulum. That’s what works for me.” When I’m teaching it, I say that the L-rod is for walking around, looking for a target. The pendulum is for sitting in one place, getting answers. I always tell people, I show people how to use the pendulum. Then I say, “Okay, now start walking around and try to dowse with the pendulum.” It is very hard to tell whether you’re getting a reaction or whether it’s just wobbling around because you’re shifting from left to right foot. It’s like there’re two different situations to use two different tools. When you got those two, basically, you’re either sitting or walking; there’s really no other range of movement position you’re going to be in when you’re dowsing. That covers everything.

J: Weird that Raymon Grace only uses the bobber? Proves adage of each one to his or her own tool.

Feather: I know several people that really like the bobber and do everything with it. I watch them, and I have no idea what they’re doing. It’s very individualistic.

J: Do you primarily use the pendulum?

Feather: For the most part, yeah. Rods are good for demonstrating. I doubt. They’re a bit difficult to use in the wind. I use the pendulum most of the time.

J: Have you tried all four of the tools?

Feather: I've used all four for decades. I teach basic dowsing school, so, . . . How do you think they differ? Just in the flexibility and application. The original dowsing tool was a Y-rod, which is a forked stick cut off a tree, a willow tree or whatever, which is kind of [a] snap situation. The bobber is a spring device, kind of an upright pendulum. It's very effective. I thought it was kind of funny, but it works very well. And then, the L-rods, which are very popular because you can see the rods move, move about and so forth. The pendulum, you can just throw it in your pocket. It's easy to work with.

J: Have your dowsing tools changed over time?

Gladys: When I first started, I used only the bobber because it reacted so quick. It used to give me an answer before I finished the question. It was instantaneous. I thought, "Hmm, this is pretty clever." Now I use the pendulum when I'm talking on the phone, people call me. I use the pendulum for other people. When I'm dowsing for me, I use my fingers, but not when I'm dowsing for somebody else. When I do a well, I use the pendulum, the Y-rod, and the L-rods. I use all three of them, so that they see it; they see the traditional dowsing tools. I'm also double checking myself when I do it that way, not necessarily double checking, but I want to really make sure that I've found the exact spot.

J: Do you think that the tools per se differ?

Gladys: What do you mean? . . . How do they differ? Maybe that's a better way to ask it. I don't know that they're any different. They all give you the same information. People expect to see you with Y-rods when you're dowsing for water. The L-rods, I like them because they're so fluid, and they just work really well. The Y-rods are a little more difficult for a lot of people. The pendulum, it's easy, too. And again, I go back to asking permission and trust. But there's not any of them that I dislike. I don't take the bobber out into the field because it's so erratic, and I don't use it much anymore, frankly.

Tom Miller, just recently died, was one of our old-time dowzers. Tom had a little bobber; it wasn't any longer than this (gesture), and it was out of some kind of a spring thing, a big old handle on it. On the end of it was an eyeball. The day he died, actually, I was having a meeting, and I was doing a demonstration with the L-rods. I brought up the fact that Tom, being an engineer, had a tape measure that he used to measure how big the auric field was on people. It was very important for him to be precise, and he

wrote down all the measurements. I was telling that story and someone said, "Oh yeah, do you remember that bobber he [had]?" I said, Oh yeah. He loved to get that bobber out. He'd just giggle and act like a little kid with it. I said, "Tom, that is disgusting." It just looked awful; it had this eyeball on it. He would laugh; he had such a good time. He died that day. I think he came to us that day. He was a part of our group that day. You want to talk about disgusting instruments. That was . . . [laughing].

J: It qualified.

Gladys: It qualified. [reading] Do you have a preference? Me, not really. Like I said, I use the pendulum more and more and more, because I'm sitting at a desk a lot. So yes, I use my pendulum a lot.

Joey: Many dowsers think that you program the tools. I think you program yourself to recognize certain energies. . . . So the response is within us, and we then use tools; all they are is needles on the gauge. They accentuate and indicate for us. They accentuate minute little changes, so they seem like an external response, but the real response is in here [pointing to himself]; that's the way I see it. I don't think there's any power in the tools themselves. All the power; all the magic is within us.

J: I like that.

Joey: The dowsing response is within us. If I dowse, I pay attention to what I'm feeling in my body. My chest feels like it's opening up a little bit. I can dowse without rods at all, but I would rather use them, and I only use rods. One of your questions is, has your use changed of the tools. I used to use pendulum and rods, but each different tool has its own advantages and disadvantages. A pendulum is good for get[ting] quick yes-no answers or you can use a chart. Rods are much better for finding energies. Since now I exclusively use rods to find energy, I may use? Dowsing to find energy, I only use rods, because the energies go thru the room in certain ways or the home in certain ways or the earth, and the rods help you see the alignment in space, because, that's important because they make repeating patterns. That's what other dowsers haven't learned to recognize, these repeating patterns. So, I'm looking for these repeating patterns.

John Wayne: Well, some tools are better for information dowsing than others. There's field dowsing, information dowsing, and then there's remote dowsing. We're out of the remote field because I usually do that on the satellite picture before I show up. . . .

Nowadays, if I can and I have the time, I get a satellite picture with my computer; I enlarge it; I know what their property looks like before I get there. I use the Y-rod and the bobber a lot for information, more than how many gallons, that type of thing. The L-rod is getting more for direction. The pendulum is, I don't use it nearly as much, but that's also for information dowsing. I could use that to find the spot if they like the pendulum, but I don't use it, but I always show it; I always show the pendulum. I want them to see five different tools! If the customer feels that I can function with five different tools, I must know what I'm doing, you know. I make most of my own [tools]. I make a lot of them for ASD, too. I've built four different sizes of L-rods and two different sizes of Y-rods. My large set of L-rods is the best seller of anything that ASD sells, under the auspices of JWB; anything that's JWB I make them.

J: Marge: Have your dowsing tools changed over time?

Marge: No, I was comfortable with the L-rods from the beginning. The only thing I think of is when I've defined a yes or no answer with my pendulum. I've learned to use my pendulum more for gallons per minute and the depth. In fact, one of the reasons I was invited to attend this metaphysical group in Tel Aviv, they knew how to get yes or no answers with their pendulums, but they didn't know how to fine tune it. In other words, if you get a yes on a scale of 1-10, you ask how important is this yes. If you get, I would say, a plus 2, it's almost a neutral. But if you get a plus 8, that's a very good yes. It's the same thing if it would go to, it depends if you're using a chart. If it would go to a minus 2 (-2), it's almost neutral, but a minus 10, don't do it.

J: Are those preferences, the L-rod and the pendulum?

Marge: That's what I use the most. My pendulums are right there [on table]. My rods, usually I use the rods outside. You see the chains. I use my necklace, my car keys.

J: Let me show you my walking pendulum.

Marge: Joining the chorus —No! [laughing] I went into a store once. I had three blouses that I tried on; I can still see the one; it's was kind of like a Grecian pattern. It had triangles in it and squares; it was kind of subtle, pink and lavenders. The other two blouses were white. I only wanted to buy two. I didn't remember why; maybe it was because of how much cash I had with me. I asked each one; the one I thought I was not going to take was the patterned one. Do you know that one lasted me years; I think the

seams finally gave out; it was in the wash at least once a week, all during the, probably six months out of the year for 20 years.

J: It was saying, "Pick me, pick me!" [laughter]

Marge: My necklace told me that.

J: Do the tools differ?

Marge: Only if you think they do. People will use my L-rods; that don't bother me. People will ask if they can use a pendulum; most of the time I let them use it, unless I don't like their vibes, and don't ask me, [just a] sense.

J: Do you think they are equally effective, or some or more effective for certain things?

Marge: Well I do know anything with a crystal, crystal is a living stone. If somebody's got some negative stuff around them and they haven't handled it, and haven't asked me to handle it, I don't let them take a crystal pendulum. Everywhere you go, I've got pendulums out.

J: Have you got all four of the tools at one time or another?

Marge: Yeah. I don't use the bobber that much, but I do use it if I'm clearing energy out of a room, because it just takes care of itself. Raymond Grace was a great one for that. He'd go, it'd go this way; after a while it's going the other way, then go back. He said, "It's clearing the bad stuff and putting in good stuff." He said he's worn out bobbars.

J: Ed says it's his favorite tool; he doesn't understand it. He thought it was kind of clumsy. That just goes to show. ]

Marge: Yeah, yeah. I use the L-rods and always take a pendulum, usually one of the metal ones especially outside, if I'm looking for the depth of something. If I'm looking for the depth of a sewer pipe, I know it's got to be at least two feet deep. By the time it gets out, especially here, from the house out to the sewer line, it's six feet deep up front. I used to work for plumbing and air conditioning place, and they said, "There's only one thing you have to know to be a plumber is that shit runs downhill." [laughing] And it's true! We had tree roots in the one that we had up front, so we were trying to find a clean out valve. I kept saying, "it's right in this area; it's right in this area." Couldn't find it. They dug down, put in a thing that's a

Y-rod. After we did that, I noticed the little cap on the clean out valve, about three feet beyond where we put, and it was right in that area. It was funny. Life is funny, it is.

J: Have your dowsing tools changed?

MaryMarie: Yes. I use tools, but I also, I don't know how I learned this; use eye blinks. I'll just show you. Give me something that's a yes answer: "It's a beautiful day, today." Yes, it is somewhere in Arizona. . . . It blinks more than once, usually three or four times for yes. It does that for no, but it always leaves a crack, so that you cannot be blind, especially if you're driving.

J: How did that come to you?

MaryMarie: How did that come to me! I don't know. Somebody taught it to me I think, maybe not. A lot of times, things come to me, and I'm sure they do to other people, too. I'll just be [lying] in bed at night before I go to sleep, and it'll be a question. I'll ask, "Is this a dowsable thing?" If it is, then I start asking questions, and sometimes that's how I learn, just by asking questions. [relates to Ralph & clearing questions at the end of the day]

J: Do you think it came to you lying in bed one night?

MaryMarie: No, I, what was I doing?—something that gave me a blink, so I said, "Can we use that for yes and no?" And he said, "Yes. Course when he said yes, I blinked. I said, "What do you want to use for a yes," He gave me about three or four rapid eye blinks. I said, "What do I use for a No?" He said, real tight, just one thing, left enough of a slit so that I wouldn't be blind.

J: Who is he?

MaryMarie: He is my personal Holy Spirit, and everyone has one. I don't know if it's the soul or not; I never asked that. I guess I was reading—what was I reading?—Charles Fillmore; I was reading one of his books. He was saying, "You can't separate[?]. You have to stop." I said, "Is that true?" No, there's no place you have to stop." Then I started asking questions and finding out you can go deeper, and deeper, and deeper, and you're never going to get to the bottom. It was just interesting. Most masters would not accept this but Charles Fillmore was the beginning, well Myrtle Fillmore really.

J: You met them, saw them?

MaryMarie: No, I never met them, but they were a great influence in my life.

J: I know Myrtle healed herself. Didn't she? I think she did.

MaryMarie: I don't know whether she did or not. I know she had an experience. Because of that experience, she started having people coming on her front porch. They would just talk about . . . She would say, "Now take this back to your church." Whatever denomination they were, and that's how it started.

J: Their readings were powerful.

MaryMarie: I'm leaving a lot of stuff that happened. It was Myrtle Fillmore who really started it, because she was so excited about being able to get in touch with God. She didn't call it dowsing, and we wouldn't call what she did dowsing, but [there's] not much difference in it.

J: Do you have a preference among the tools?

MaryMarie: Yeah, if I'm dowsing for no particular reason, just dowsing, I like the pendulum. If it's a field tool, Oh, I divide my tools into field tools and just dowsing tools. I consider the pendulum, definitely, a just learn to dowse, dowse when you're alone, as a really, really good tool. If I go out in the field, I like the Y-rod.

J: More than the L-rod?

MaryMarie: Yes. I know that [for] most people, the L-rod is their favorite tool, but for me, I just like the Y-rod.

J: Have you done much field dowsing?

MaryMarie: Not a lot, but some. I haven't been out and walked a field, but I've been at the site and said, "Which direction?" There's no point in going north if what you're looking for is south. I sort of take that attitude with all of it: "Is it there?" [to begin with]

J: Were you looking mostly for water or lost objects when you were in the field?

MaryMarie: Always water. I dowsed three well sites [when] I lived in the villages in San Jose. What happened is they had been getting water from the city, and they closed that off; I don't know why the city did. So, we had to find a new source. They asked me if I'd

come and dowse it. Of course, I said, "Yes." I found them three good well sites. Out of the three, they picked one that they dowsed. I was there about five years ago; it was about thirty years ago that I found the wells. I was in the village about five years ago, and the well that they chose to drill was giving them 31 gallons a minute. It was not potable; they didn't ask for potable water; they wanted to water the greens of the golf course, so 35 gallons a minute was okay. I was there about five years ago, so that made it almost 30 years, and it was still pumping. I feel good about it. In fact, when did I dowse that? In October or November, they finally got around to writing me a thank you letter, because I didn't charge them; I lived there, in April.

J: Well, at least they didn't forget.

MaryMarie: Some people were angry about it, about getting a dowser to do it. They didn't believe in it, witchcraft. . .

J: Somebody did, though. They knew you perhaps, knew your reputation.

MaryMarie: They knew I had, because I'd given a speech to them, talked to the about dowsing, water, and how important it was, how this country was nothing until somebody found water, and they found water by dowsing. [That's how] it flourished. It's still pumping.

J: That's great validation.

MaryMarie: That made me feel real good.

J: How do you think the tools differ?

MaryMarie: Well, how does anybody differ from one another?

J: That applies to the tools as well?

MaryMarie: I like a pendulum and the Y-rod. Most people who do it like the pendulum and the L-rod. Most people do not use the bobber, but it's just simply an extension of the pendulum.

J: How have your dowsing tools changed?

MaryMarie: Yes, I still enjoy the tools, and I keep having to go back to get a little practice with them once in a while, but I almost only use my fingers or my feeling, sometimes I get a sense of "don't do

that. " I don't know if that comes into dowsing, but if you've asked the question it does.

J: So your fingers are your preference then?

Nicolas: Oh, absolutely, yeah, can't be bothered with tools. I enjoy tools, but I never carry them around unless I'm going someplace to teach, or when somebody wants a demonstration, or you were going to show them something and they want to see a result. I did actually do a water location job for someone living at the bottom of a hillside, not the place to build a house; however, they built the house; somebody. . . built the house. All wet with mold and everything all over it, under the trees, it's still a beautiful house. They have surface streams that run under the house. They had a dowser come and find the streams and move them when they built the house, but that was 25 years ago. It's been 25 years, cars driving around and whatnot, and it's starting to come back. I went down there, and I took rods for that. I also called Susan Spuhler ahead and said would she help me with this, work with me on it.

She said, "Sure, call me at two o'clock!" I called her at two o'clock, and she said, "We're going to do this together." Well, that kind of confidence just makes you feel fine" [laughing]

J: She is nothing if not confident.

Nicolas: She is powerful. It turned out it was during a dowsing chapter meeting, which she stepped out of on, onto the patio, and was talking to me for 10 minutes. She went back in and told them what was going on, so it was really exciting. Talk about distance dowsing! She was in Massachusetts; I was in Virginia. I had walked around the house beforehand, and I could tell that I got the veins and where they were, and what was going on. She confirmed that; the two of us worked on it together, mentally, and moved the water over, and it's fine. You never hear back, so I don't know. I didn't hear any complaints anyway.

J: That's a good sign. Do you have a sense of how the tools differ?

Nicolas: Differ in what way?

J: I don't know, in terms of their function or their applicability to different situations?

Nicolas: Well applicability, I have had L-rods turn into a 25 mile an hour breeze on the beach. A pendulum in that kind of wind is more or less useless, because it's affected by it. A Y-rod is great in bad weather; any kind of weather a Y-rod will work, especially if you

squeeze it real hard, it gives it a lot of tension. Getting percentages with a Y-rod, is it 10, is it 15, is it 20; meanwhile, your wrists are getting tired. That's not the way to do that. That's for a pendulum or an L-rod. They have their practical applications. Bobbers are great for teaching because they're funny, and people love to play with them, and they like to watch them. If you have a bigger group, you can put a Styrofoam ball on the end of a bobber; everybody can see it, and it's going all over the place. Once you get people to laugh, they're much more likely to be interested.

J: Do you see the bobber as a horizontal pendulum?

Nicolas: It's like a pendulum, yeah. For me, it has all the same reactions as a pendulum. It's tough to use a bobber on a chart, unless you use it as an independent instrument and run your finger over the chart and say, "When my finger reaches the target, I want the bobber to give me the reaction." That you can do with a pendulum, or rod, or whatever, whereas you can hold the pendulum over the chart and swing it around until it reaches where it's going. Then you have one response.

So you prefer the pendulum?

Pearl: Well, I use it most of the time. I do have the little L-rod that I carry in my purse, and it's easy to carry. I have the big one's at home. When I teach my class, the last couple of years I've only used the pendulum and the L-rod. The Y-rod seems to be the biggest, the hardest one to use. It isn't if you really know how; nothing is hard if you know how. The bobber's very easy, but those are bigger tools, and they're not easy to carry around. Now they make the little L-rods that you can carry in your purse. The pendulum, you can have a hundred of those and carry them around, one in every pocket. No, I think it's, there are some people that only teach the pendulum. For most people, that would be adequate.

The L-rods, to measure your aura, Here is something I had an experienced with this just a couple months ago. One of my friends up there was getting ready for cataract surgery, and he came over; he was kind of apprehensive about doing it. His wife is already legally blind; she has macular degeneration and had to give up driving just this last year. They're both in their 80s. He came over; I guess he just wanted to talk to me; he's also a musician; we've played together up there. I wanted to give him one of my little crystals to take with him for energy, just for his assurance I guess that everything was going to be okay. He just came over to get some affirmation about having the surgery. He came; he knows

he's a dowser, has never done it himself. I said, "I just want to test your aura." It was in the morning in my living room. I got my L-rods out, and I said, "Go over to the end there, and I want to measure your aura." The first one, I always ask is just to measure it first; it was probably about six feet. I went a little farther and said, "Tell me, can you remember the happiest time in your life, a happy time in your life." He stood there, and he stood there. I said, "Well, how about Violet, when you married her." They'd been married about 40 years. Nothing happened. I said, "Well, you've had three children. Weren't you happy?" He said, "I can't think of being that happy." Finally, I gave up about being happy and said, "Well tell me what do you think would be your most unhappy time." He said, "I can remember that right now." His father came to visit him; they lived in Iowa at the time. He was a farmer and his dad came out to visit. He tripped on the porch step and fell over, hit his head, and died right then. I said, "That's interesting." After talking to him, I know that he has trouble sleeping, and I said, "Did you take a sleeping pill last night?" He said, "Yes, I did." I said, "Well, that's why your brain wasn't working." It deadened his head; he couldn't think. That's what prescription drugs do for you. That's the first time I've had anybody react like that. They couldn't find a happy time. I gave him the crystal, and I measured his aura; it was way out. I said, "Carry this in your pocket or whatever you're going to wear."

Usually, you don't have to undress too much for cataract surgery. The next morning I called him and I said, "Well, how did it go?" He was on top of the world. He said, "I can see [from] both eyes." He could see light and everything was good. I said, "Now you see what sleeping pills do to you. They deaden your mind and you can't think." He's been happy since then. He came over I guess to get a boost of energy at my house.

Prescription drugs, I've got two or three stories of friends, I have a friend that took a flu shot two weeks before Christmas; she's in a rehab center; it affected her; she's been on prescription drugs for 20 years; she has rheumatoid arthritis, and she's tried everything. When I go home I am going to spend some time with her in the rehab center just to see what's really down there at the bottom that she's remembering why she would be there this long.

J: I refuse to get them.

Pearl: I've never, I almost got fired because I didn't take one, one time in the '70s.

J: Especially if you're in a medical setting, or even with the schools I didn't want to do the TB test. In homeopathy, you don't give the body anything it doesn't ask for. . . .

Pearl: Right! I've never had a flu shot, don't ever intend to. It was in the '70s. I worked as a bookkeeper in Menlo Park. I knew the administrator, and they were having a hard time with the younger gals that they were hiring to get the insurances done to be paid by the state or the government; there's a certain period of time to get those in; they were not doing that and they were losing money hand over fist. They hired me, gave me a terrific salary to come up, and be the bookkeeper and do the insurances. One morning the head nurse came into my office and she said, "Roll up your sleeve." I said, "What for?" She said, "Everybody's getting a flu shot." I said, "Not me." She said, "Everybody who works here needs to get a flu shot, so that you don't give it to the patients." I said, "Not me. I'm not taking the flu shot." I said, "If I have to have one, give me my pay check. I'm leaving right now." I didn't take the flu shot; I didn't get fired either. I'm so, I just don't want it, don't need it.

How have your tools changed?

Ralph: My tools? I went from L-rod, to pendulum, to bobber, to my fingers [chuckle]. I can use any of them. The nice thing about using your finger is you can put it behind your leg and nobody sees what you're doing. Once I was on a jury; I was in the #1 spot in the jury box right next to the witness stand. I was dowsing, "Is this witness telling the truth? No, he's lying through his teeth." I could read the facial expression of the judge [who] was saying, "Oh my god, this guy's lying."

J: Did he do anything? The judge can intervene.

Ralph: It wasn't a criminal case; one guy was suing another for damages. We did not give any damages. They didn't get a penny. The whole jury realized that he was lying, but I knew for sure because I was dowsing it. Also, if I go in the grocery store, I had a friend who asked which was the ripest watermelon in the pile. When he got home, it was so over ripe he couldn't eat it. So I asked, "Which melons in the pile are optimum for my likes?" Then I picked the one that's the right size that fits that. I always get a good melon!

J: I bet so!

Ralph: That's just a practical application of dowsing.

J: Exactly.

Ralph: What's your preferred tool? I learned to dowse with the L-rods, so if I use a tool, I like the L-rod better. It's more convenient for me to use my finger, because I have it with me all the time.

J: How do you think the tools differ? What's the difference between them?

Ralph: I don't think there is a lot of difference. They all work; they all get you the some answers. Some are better in different applications. If I'm looking for a water well site, my L-rods [are] pretty good. The Y-rod, the old fork-ed stick, you know. [If] there's a skeptic and you give them a Y[rod and have them go across, when that thing goes down, watch their expression on their face. [Instant conversion. ] It converts them into a believer right quick! They say, "What's going on here?"

J: Have your dowsing tools changed? Do you have a preference? How do the tools differ?

Rob: I use different tools for different items, like for oil and gas I use bronze. [bronze L-rods] I do that just for my own mental state. They're 3 ft. and they're like a quarter inch in diameter; they're real thick. They're oil-rubbed bronze, I use those for oil and gas just to keep it clear in my mind that I only use those for oil and gas, so that I don't mix up in my own personal. A lot of people use one tool for everything. My uncle and my grandfather were always scared about it, mixing up oil and gas. It's not a good thing. [laughing] You want to hit water or you want to hit oil [not one when you want the other]. I use stainless steel for the water; those are non-magnetic; the bronze are magnetic. That has nothing to do with it; magnetics, I don't have anything to play with it . . .

J.: You use the stainless steel for water, and what for metals?

Rob: I use stainless steel for metals; I use the same; I figure that way I can't get confused, something solid and liquid, just for my own clarity.

I didn't tell you that I do when I get these big ranches that are 500 acres or 1,000 acres: I do map dowsing, which is remote dowsing with a pendulum, just a small pendulum over the map. I can locate where the water is. The pendulum will rotate clockwise when I'm over water. When I'm doing oil and gas, same thing; I'm doing thousands of acres at a time. It'll go counterclockwise for gas and clockwise for oil. I use a pendulum with oil in it; it's a witness. It's called a witness chamber; I'm sure you've heard of that, with oil.

Water, I just use a small brass pendulum to determine where to drill.

J: Did you make those or get them made for you?

Rob: I just bought them through the American Society of Dowsers. These work well.

J: Did you say you use the pendulum on site as well?

Rob: I use a bigger pendulum; I use a contractor's plumb bob, which is probably 306 oz. ; it's heavy, weighted; you can really feel it, too. When you're using a pendulum, the pendulum will swing in an elliptical manner, when you're going down in depth, but when you get into the water it swings in a perfect circle.

J: Oh, really!

Rob: So I can see when you're counting 250, 260, then all of a sudden it starts swinging perfectly, I know we're into the water.

J: I call this my walking pendulum, so I can dowse as I walk along.

Rob: Oh, that's cool. That's fun.

J: Joachim gave me one that's a lamp chain from a lamp that he got at Home Depot; it's beaded and wraps around the cone. That's the one I been using lately; it's heavy, too, but not as heavy as this one.

Rob: This is my water one, a bullet like. The stop me in the airport with that one, because it looks like a bullet! I had to go check it; I had to check my pendulums.

J: Did you really?

Rob: Yeah. This is my oil one; there's oil inside this one.

J: This is brass, isn't it?

Rob: Yeah, that's brass.

J: I wouldn't expect the chain to be so short. Mine are longer; I wind up wrapping it around my hand. That one looks like a bullet as well.

Rob: Now I check all my dowsing tools.

J: Do they read out as metal when you go thru security, or do you put them in to begin with?

Rob: I just count it on my carry-on; I gotta check them now. They think they're weapons. Then they go, "What's a dowser?"

J: Oh no!

Rob: Yeah. I've got a big box, a violin case for my L-rods when I travel out of the state to go dowsing; I always check that; I got the plumb bobs and metal, GPS units.

J: What do you tell them?

Rob: I just say survey tools. Otherwise, if you go into dowsing, everyone raises red flags, and the employees go "Freeze! That's a dowser?"

J: I thought you said they ask you what's a dowser?

Rob: Yeah, I know; they do. They don't know, have no clue; they've never heard of a dowser. Some of them do. "You know water witching, dowsing?" It's just too long of a story, so I say survey tools.

J: I say the forked stick and people have heard of it; that surprises me.

Rob: Yeah, some people have; some do and some don't.

J: Speaking of the tools, do you use the bobber or the Y-rod?

Rob: I don't. I don't use one of those bobbers; I don't like the bobber, never understood the bobber. I know how the principles work, but it doesn't make sense to me. The bobber is not a good feel. The Y-rod is okay, but I like the L-rods much better. You get such a positive, quick response. And then there's, what else is there? They use the L-rod to do bobbing, although I don't; I use the pendulum. I can either use - it depends on my mood and what I want to do. I can also use the L-rod to determine the depth and gallons per minute. I can ask it how deep with the L-rod, and I can run down the well - 100, 200, 300, 400 ft. 500 ft. , 6-7.

J: Is that the level at which it crosses, or the extent of the cross determines how far down it is?

Rob: As soon as I get to the depth it needs to go, so maybe it may be 500 ft. ; it'll just cross at 500 ft. Stop the well there. Drill the well to 500 ft.

I just did one down in the Central Valley last week; it was 17 or 1800 feet deep. In between there, I mean you can get exact with it, 1700 and 10, 20, 30, 40; it'll just dead stop, 1780 feet. But the driller's going to take it probably past that anyways. That's a deep well in California. I drilled one on this ranch, really successful; we got a 1500 ft. well, got 1800 gallons a minute. That was in Fresno Valley. He hired me down again to do another one. That's a \$650,000 well. The next one's going to be probably \$750,000.

J: You mean the entire cost?

Rob: The cost for these farmers, because of the drought, their allotments of water diminished. All the farmers in the area are digging these deep wells.

J: Are they sharing it?

Rob: It's for their ranch, like this one farmer; he has 1100 acres; there's hundreds of those.

J: That's amazing!

J: You do finger dowsing how?

Rob: They'll just *go numb* when I get over water.

J: You don't even have to rub them together?

Rob: No. It's kind of like when your hand falls asleep. If you focus your, I don't know how it works, but it works, it's weird. You can walk out there and go, "Okay, there's water, because it tingles. If you put your concentration on your fingers to show you where the water is, don't ask me; it all works; it's unusual."

J: That's what Walt said, "The instrument is just a read-out device," and it's all this [gesture] It's all yourself! It has nothing to do the [tools]. The tools are nothing but they do help. You can't just go out and tell them where to drill! It looks a lot better having tools.

J: With water, it seems to make sense because the body is so much water. The water connection seems logical in terms of the body.

J: Have your dowsing tools changed?

Sharron: Yes. You've gone from what to what? Going from a ring on a chain to my first class with Walt Woods, which was a paper clip on a thread. Then I got, of course, a crystal on a chain, I use my keys if I don't have my pendulum with me, anything that will dangle and swing. As far as pendulum type instrument, yeah, I've used a lot of different things. As far as L-rods, I use either coat hangers or just well-made L-rod, either one, with or without handles, doesn't matter. As far as the bobber, I don't use the bobber very often, mainly because [laughing] I have a tendency to bend them, ruin them, so I usually don't use them. They're usually at home. I would like to get one of those Cameron Aurameters; those are really neat.

J: At dowsing school, Ed Stillman had one; it was wild!

Sharron: Yeah, those are neat. That one I don't have yet, but I have used it just to try it out. I find you don't need anything fancy, but it looks more professional when I go out on a job if I've got a nice looking pair of L-rods and not a pair of coat hangers [laughing]. I had to use them on one job, which is a good thing that I knew how to do it. I had gone to this one dowsing job an hour from my house; I had forgot to put my dowsing tool kit in the car, so I had nothing! I asked if they had a pair of wire coat hangers; they did and brought them out. I dowsed the well with coat hangers.

J: You straightened them out? . . .

No!

J: You didn't straighten them out!

Sharron: No, you just held them on the long side; you've got the little curly thing in front.

J: That'll be the pointer.

Sharron: Yep. The only reason people cut them is they think they look better. They don't look like a coat hanger!

J: But when they cross wouldn't the coat hanger. . .

Sharron: You just hold them so that they don't lock up.

J: Do you have a preference; do you prefer the pendulum?

Sharron: It depends on what I'm doing. I also use Y-rod, but I prefer a tree branch.

J: Oh really!

Sharron: Definitely. A tree branch has life in it. When we make a Y-rod out of nylon, it has to have that intention of being a dowsing tool. Okay? The tree branch is automatically a dowsing tool. The reason it is, is because it's got life in it. In order for the tree to live, those roots have to go straight down to the water source, Okay? If the tree sends roots out, then you know the branches are made of the same things the roots are. It'll send it right to that water source. I believe that those tree roots can detect that energy coming from the water, which is probably how it knows to send that root down there. If I have a plant that I plant here in the center of a 4x4 planter box, and I start watering it a foot away [from] the circle, I notice that that plants sends roots way out there to get to that water. If I water right by the plant, the roots stay right there. I do prefer when I dowse for water to use a tree branch.

J: You cut it on the property?

Sharron: Yeah, if I don't have one already. I usually do a pine branch because they last a long time, and they're very flexible. As long as they're flexible you can use it.

J: How do the tools differ?

Sharron: They differ more by their function, as well as their design. I think the tree branch, the Y-rod pinpoint the location, pinpoints what you're looking for—object, where the well site is. I like to use that tree branch when I first get on the property, because I'll scan the property. I'll start on one edge and scan around and when it starts dipping I know there's a water vein in that direction. If I scan again and it starts dipping, I know there; I usually can pick up three right away. I'll tell him, "Okay, you've got one over that way, that way, and that way." I'll just start walking to the closest one.

Usually, I go to the one that's closest to the area where they want the well. Now they have a spot near where they want it and they're happy, instead of me going to the one furthest away where I think maybe it's better.

J: What if the spot they want doesn't have the greatest flow and it's the one furthest away?

Sharron: It's up to them to make the decision where to drill. I give them several locations, three or more usually. It depends on how big the land is.

J: I had thought of having two but not three or more sites.

Sharron: Oh yeah! I've had one property that was miles long; I didn't even keep track of how many we did.

J: How many wells did they want?

Sharron: I don't know how many wells they drilled, but they wanted locations all along their access road. So, that's what I did. It took four days, because it's several miles, many, many acres of property. That obviously was map dowsed first, pinpoint locations; take that map out. We drive down the road. I say, "Okay, take me to this spot." They take me out there and I stake it, then we go to the next one.

Susan C.: The first actual conscious dowsing was getting that book and walking across my septic yard with that branch, and feeling the branch move. That's very cool, when you realize that the tools do move in response to physical knowing, not mental knowing but the body's wisdom. I always use the tools. There are some who say, "I don't need tools, because I know the answer anyway." I use the tools in order to slow down the information that's coming in, because I find Spirit dumps it in so fast that our human brains can't keep track of it. The tools slow down the process. "Show me yes; show me no." What's going on? The tools slow it down.

J: Have your dowsing tools changed?

Susan C.: My dowsing tools probably haven't changed that much. The first day I had L-rods and pendulums in my hand. I now carry an EMF tester, a Millinkass meter in my kit when I show up. I find that helps, depending on who my client is, it's like putting the left brain to sleep or feeding the left brain, I usually often start with testing of the EMF structure of the house. It's got a gadget, and that makes people feel comfortable [same as using tools to provide structure for clients]; then I work with the other tools. I work with anything that comes to hand. I rub my fingers together.

J: Have you used the other dowsing tools at all, other than in the school?

Susan C.: Yeah, I use them all; I use everything.

J: Do you have a preference?

Susan C.: As soon as one prefers anything, you have an emotional attachment. My tools, I make my tools. I remember making a really nice bobber. I looked at it and said, "I like this bobber. It's so pretty." For some reason, I dropped it on the ground and stepped on it accidentally. As soon as you prefer something, you have lost your detachment. The way I deal with that personally is that I sell things. I have many beautiful things, and sometimes I sell off the table my favorite thing.

J: Oh really!

Susan C.: "My goodness, I just sold the last of those. Oh well."

J: That is non-attachment.

Susan C.: We have to be completely nonattached to the result, anything. We do our best, Harold McCoy used to say this, 'cause he would do the psychic surgery and do his things. Somebody would say, "Well, what happens to the map?" He says, "I don't know. It doesn't matter. I don't care." We don't care. We do our best and walk away. We don't care. I always like it if somebody sends me a testimonial, but you can't care. That's the detached.

The point of the tools is to have the experience outside of your body, and the tools are the biofeedback device that tells you what's going on. I don't particularly want to feel; I can feel it in my body. I choose not to experience it in my body, because I was so sick for so long. I am hyper-vigilant about not allowing the energies into my body. One of my other very first questions on any job is "Am I safe?"

Susan S.: I have a whole bunch of them. I have a huge collection. I don't use any. I'll use the L-rods, or the pendulum, and the Y-rod when I'm going to dowse a well site for people. I use it for a dog and pony show. I make my own L-rods; I make my own Y-rods; I bring the tools along. I will map dowse the property ahead of time, and I'll know where the well site is. I'll fold it up, put it in my pocket. I will teach the people how to dowse. They will find their own well site. I will open up the map and say, "Look it. You already know how to dowse. You already found your well site. Why the hell are you calling me?" And they'll be laughing. So it's just wanting to help them to find their well site and feel it. So you use the pendulum to map dowse it, the L-rod to walk up and find the well to find the vein, mark it out with marker flags, and then walk the vein

side with the Y-rods, watch it snap down. Then I have them walk it with me, hold on to it, and feel how it just comes right down. There's no faking a Y-rod; it's just going straight down. There are no ifs, ands or buts, about it.

Susan S.: So it's drawn by the flow? Yes, well it's the best place to drill. I ask for potable water that tastes good, that smells good, that's there year round, that's an appropriate depth, appropriate gallons per minute, that's easy for the driller to get to. There'll be a vein, but I ask the best place to drill on the vein, because there could be a boulder; there could be a root from a tree; there could be something in the way that could make the well driller's drill bit snap. I'm always very considerate of the well driller.

J: Do you have a preference for tools, or does it depend on the situation?

Susan S.: It depends on the situation. If I'm using a chart, I have a pendulum or I'll use a mini L-rod. I have L-rods of all different sizes. When I'm doing the well I want the Y-rod, just to show people, and just to get a feel and sense [of it]. The harder it snaps down it'll hurt my leg; the more it hurts my leg, the more I know that's the best place to drill. A lot of times I don't use anything. I use deviceless dowsing. I'll just get a gut feeling about whatever. I'll rub the top of my thumb with my pointer finger, rub it back and forth; my yes will be smooth; my no will be sticky. I'll rub my tongue on the roof of my mouth. Yes, will be smooth; no will be rough. I would say to people, "Say, show me yes; show me no, and you'll get your feel as to what it is." I'm just telling you what mine are. I get crazy when I see classes where dowzers say, "Your yes has to be that; your No has to be this." I say, "That's a bunch of bullshit, to me anyway. Excuse my language.

Do the tools differ? For a reaction? To me, they're all the same. They all work well for me. I also have a Mahaney wire (Bob Mahaney created it); I have Bill Cox's (What's that thing called?), let me look it up while we talk. I have every single dowsing tool that's made available to man just because I like them. I have a Mermet pendulum, created by Abbé Mermet. I got in Paris at Maison de La Radiesthésie, the Paris dowsing store.

J.: I'll have to go there. There's a Paris dowsing store?

Susan S. Yep. It's near Madeline, the Madeline stop. It had like everything. They have, it's a very pointy pendulum; it's a long-like tube; it's metal and it has a crystal pointy end; there's colors on it; there's an O-ring that you dial down, roll it down to be over a color

so that you can see, you can send a color for an aurometer. I have a Bill Cox Aurometer.

### **Process and Practice Summary**

The extensive responses in this section are to questions addressing the dowsing process, including “getting clear,” how the dowser experiences dowsing—whether there are physical or emotional reactions, what expectations they may have and whether or not they benefit from having them; how they approach dowsing for themselves versus dowsing for others, whether their experiences have changed over time, and their use of the tools. Have their tools changed; do they have a preference, and how do the tools differ? Master Dowser responses reveal a broad span of attitudes, choices, and preferences.

What dowsers do when they dowse, to get themselves into the dowsers’ mind set is as varied as are the individuals and the perspectives from which they approach the practice. These range from shamanic, to psychological, scientific; some approaches more prescribed than others. All entail attaining clarity although from various perceptions.

What do you do when you dowse? How do you prepare?

Adhi doesn’t do very much to prepare based on the assumption: I’m a firm believer that our body is naturally inclined to do this. If we just allow our bodies to be in its natural state, it knows how to do this. All I’m asking it to do is focus in on a signal. Over time, our bodies recognize the energetic signals of water, for example, and respond to it by sensing its presence. “We become the mantra.” Working with the electromagnetic

spectrum, long and short wavelengths, light and color are different points on the string of the pendulum and can be dowsed based on where the string is held. Mental Radiesthesia is the yes-no asking questions and does require the mind be clear and focused. If we actually honor what the body does, we don't need to be clear.

Alan works with ideomotor responses where a "yes" is your first finger comes up and a "no" your thumb comes up or whatever you program it, which he learned from a psychologist.

Bette tries hard not to think. "Don't think, just let it come." But I just let it go, and then I hold my rod or two rods and there it comes, or doesn't come. And if it doesn't come, I don't try to guess. I just say, "Sorry, I'm not getting anything." [So I can] come back in a week.

Carolyn asks, Can I, May I, Should I? And then I'll ask the question. "I don't know that I do anything special, except that there's a little place in the back of my head at the top of my spine that kind of goes "click." I know at that point that I can dowse." She knows of no one else with the same reaction.

Ed: Although it depends on what I'm dowsing for? I always use Can I? May I? Should I? I began to evolve the Walt Woods (2001) system in *Letter to Robin* and Mary Marie's Can I/May I/Should I? I heard her lecture on "How to Ask the Right Question," and that opened a whole bunch of doors. I do an instant centering because I know the dowser's

brainwave state. I can get into it about that fast [open & closed eyes]. I do May I/Should I/Can I? It just sets itself up.

Feather tunes into to the Big Circle, his substitute word for unity consciousness, or God, or Spirit, or the Divine, or any of those terms that a lot of people use. The Big Circle is geometry and represents his love of sacred geometry. “The process I go through when beginning to dowse, to expanding my awareness and consciousness to a bigger and bigger circle.”

Gary: “I always validate and clear. I ask Can I/May I/Should I? Then I ask am I free of all detrimental energies at all levels at the present time. I make sure that I’m properly polarized.”

Gladys gets clear by connecting to Source. She always gets permission, even though she is asked to do a dowsing job. “I never do any of them without asking May I/Can I/Should I? I dowse in the Now. Right now, today.”

Joey works with the “energies of creation,” the energies of our living environments. He says there are energies in the earth that serve a function in the earth that can cause problems in our lives if they happen to be where our house is built. “That’s a very general and typical understanding of geopathic stress I like to say under a set of just, universal laws that we can engage with our intent to correct imbalances.”

John Wayne: Usually I surround myself with white light. I have a little prayer; maybe you’ve heard me say it. I said that prayer at the beginning [of the conference]. I always say, “I give thanks for the perfect white light that surrounds me on this project and allows only

the highest Divine Energy, Divine Love, prayers, thoughts, and dreams to penetrate and remain within this circle of protection around this project.” I usually say, “I invoke the light of Christ within. I am a clear and perfect channel. Light is my guide.”

Marge: Well, on a job or just to dowse, because I’ve had so much Silva Mind Control, I can go down to alpha just by closing my eyes. You get in a meditative state. I do them fairly early in the morning before I’ve heard much TV or read the paper, before I’ve even eaten very much, because I want my mind as clear as it can be.

MarieMarie: I DOWSE! I’m not sure what you want to know with that question because I don’t do anything but dowse when I’m dowsing. That’s my total focus is on the dowsing. I’m trying to think if I did [anything] at first. Maybe at first I did but now I just dowse.

Nicholas: After many attempts with several teachers, I was allowed permission by my subconscious to enter the dowsing realm. My goal has always been something that I call, “Look and know.” In other words, if somebody has written yes or no on a piece of paper and those are the two possible answers, and they say tell me the answer. You don’t have to dowse. You look at the words and you understand which is right.

Pearl: I guess I was part of the process when Walt Woods and (who was the other; was it Ed Stillman?). They were doing this study on the brain. If I wanted to dowse right at this moment, I’d pick up my pendulum, and I don’t have to do anything; I’m already in that mode to dowse. I think that when I first learned to dowse they tell you to step back; take three steps back from the start so that you’ve not connected to the question. In the beginning, you learn to dowse May I /Can I /Should I? You don’t have to go through that every time. As soon as you pick your pendulum up, or at least I’m ready to dowse. I don’t have to say a prayer or anything. I ask the question mentally, and in a second I’m ready to go. That’s how I dowse. I don’t wait to do anything. You mentally step back three steps. You’re ready to dowse, and that’s just to take you away from the question, anybody’s question, so that you’re not, especially if you’re dowsing for somebody that you know.

Ralph: Well, just relax, and put my trust in God, you might say.

J: And that’s it?

Ralph: Yeah, simple as that. You get in tune with the universal mind. You have access to all sorts of information.

Rob: “Dowsing is a state of mind.” – grounds the site, brings him to a neutral position. You have to clear your mind of thoughts, incoming and outgoing, “dumb yourself down.”

You have to let information just come to you. That’s the hardest thing I think about dowsing, people get in the way with their subconscious mind or their conscious mind—the water should be here. You have to let go, let go of everything, relax, and go find it.

Sharron: I get myself into what I call a dowsing state or meditative mode. Basically, it’s just as simple as taking a few deep breaths, clearing everything, and forgetting about all the clutter in my life. Usually, when I pick up that tool it almost automatically happens.

Susan C.: First thing I always do is this protocol. The first thing that I do is make sure that I’m in physical balance, so I’ll make sure that I’m hydrated, that I’ve got water, that I’m not tired, that the phone is not about to ring, that I have quiet time. For me, my prime dowsing time is probably 9:30-12:30.

Susan S: “I would say I center myself, body, mind, and soul, and then depending on what it is I’m trying to dowse I just ask the right questions.”

Master dowsers responded to how they experience dowsing, whether they have emotional or physical reactions, and if so, how the reactions vary. Dowsing experiences include various forms of breathing: conscious, sorting breath, expelling breath (Feather), deep breaths to shut my mind off (Feather), deep breaths (Sharron, Alan); a chill (Bette); a “click”—an opening that allows the information to come in (Carolyn); alpha, beta, delta, theta states simultaneously (Ed, Marge); no feelings (Gladys), pinkie or thumb indicating yes or no (Gladys, Nicolas, Susan); an intuitive sense (Rob); a peaceful feeling (Gladys); a pulling down on the lower ear lobe, an intuitive signal from inside (Feather); physical reactions

that continue past initial instruction or dissipate; connecting to one's inner child who is the inner dowser, "your most spontaneous intuitive self" (Feather); a sixth sense, "something indescribable" (Rob); the intuitive self. This information is intuitive (John Wayne); an "intuitive hit," impressions, tingling, inner knowing, the body as an indicator, initial shivers of delight (Mary Marie).

Not all the participants approve of bodily sensations. Susan Collins perceives the body as a symptom of the problem. She chooses not to experience dowsing in her body and takes precautions to assure her safety. She is "hyper-vigilant" because of her extended illnesses. However, she recognizes the tools respond to bodily knowing, "the body's wisdom," and uses the tools to slow down Spirit's information "dump" that is too fast for our human brains. Susan Spuhler focuses her attention on her senses, cannot watch television before bed, and cannot work on missing person's cases, keeps herself closed to these experiences because of this heightened sensitivity. Bette's sensitivities were exposed, "some things hurt my heart," when her dogs were lost for a time and she could not locate them through dowsing, although she was assured they were safe. Both Ed and John Wayne expressed gratitude for the ability to dowse. Ed experiences dowsing as an altered state of consciousness, "a huge thrill" when an aquifer gushes forth. John Wayne feels an attitude of gratitude is most important; he considers dowsing as a gift he has been given. Marge summarizes her experiences in terms of "wonderful things

[that] have happened,” as well as having an “inner knowing.” Gladys describes a peace, a knowing within herself, “total and complete.” Gary also experiences a knowing within his body, acknowledging that his body may be more of an indicator than the tools.

Whether MDs have expectations and whether or not they benefit from them were posed to the participants. Feather remembers Ed Stillman, Gary Platt, in the ‘80s, emphasized the scientific research about how we get out of our way to do [dowsing], and how to release expectations. Practices to foster clarity included

holding your palm or your forehead, because it brings more blood to the forehead; that stimulates the frontal lobes. There was another one where you massage these little holes above the eyebrows and [the] little eyelet. It was all stuff about clearing the frontal lobes of expectations or old thinking, or your standard answer.

Master dowser expectations span the range of abstaining to complete confidence.

Adhi: “No actually, I think that’s the root of all evil in anything is when we have expectations. If we’re truly in the open, receptive, just being present, we shouldn’t have expectations.” Alan confesses: “I probably do. [laughs] We’re not supposed to, but I’m human. [W]hen I’m doing hypnotherapy and I’m asking questions, sometimes they’re leading me but most of the time, it’s more guided than I might care to admit.”

Bette expects to get it right. “Yeah, I want to get it right because I want the people to be happy.”

Carolyn states, Expectations is a strange concept. I don't know that I have any expectations. I try not to prejudge what I'm going to get, because then my head gets in the way. So I prefer to do it without any expectations of what the answer is going to be, and I always ask that my own intelligence, my own thinking not influence my dowsing. [Because of this], I think I get a better dowsing response, and then I can trust it better. If I expect it to be one way or the other, then I'm influencing the dowsing, then I don't feel like I can trust it. So if I don't go into it with any expectation, then I feel like I get better answers.

Ed: I have expectations of success. I have expectations of success and positive results. I start out with that. Do they benefit me? Oh yeah! Oh gee, I wonder if this one is going to work. It's going to work; I have done everything in my power. If it doesn't work, I've done something wrong that I'm going to find out about it.

Feather: How I approach dowsing is that the most important piece of doing successful dowsing, getting answers that are useful, and accurate, and truthful and stuff, is to release expectations, and not have any preconceptions or expectations of what's going on. [This] is why I do the "Ooh, I wonder what the answer is?" In order to really get into that dowsing state, I want to release all that old information so I'm open to the new information. I have an expectation when I start the process that I will get a useful accurate answer. I have confidence in my ability as a dowser. So I always have expectations of "Oh I can do this. I trust my answers, whereas before that, I didn't. By learning how to release expectations, you get accurate answers, which gives you confidence, which gives you the expectation that it's going to work for you.

Gary: Expectations? To fulfill a need, could be water, could be a person with health and counseling problems, a number of things. I use scientific dowsing that helps with me doing scientific answers and queries for research.

Gladys: Well, if I get permission to do a dowsing job, I expect to get what I need for those people or whatever; I expect it to be there. If I have a need of any kind, it's going to be cared for. I feel like [with] my dowsing, there is a need for this to work. And I think that's why it works so well for me.

MaryMarie: Yeah, I always expect to get an answer. If I get a yes answer, I expect it. If I get a No answer, I kind of expect it, because I know what the situation is beforehand. If I don't get an answer,

the pendulum will kind of go any way [indicating] this is not available.

J: So you have an intuitive hit on the question before you get the answer as you're dowsing? Your intuition tells you?

MaryMarie: I do now. I didn't then. That just kind of comes I think. I found the less you try to do something, like forcing yourself to have an experience. For me that doesn't work. You either have an experience or you don't. You just sort of let it go and let it come? Yeah.

Nicolas: "I expect to get a useful, valid answer that will lead me to harmonious responses that I can make, that I can add to the situation. "

Pearl: Well, my dowsing, because I've been in health for the last 60 years probably, helping people have perfect health or a higher level of health, or to overcome some disease they might be dealing with, I'm hoping to help them clear themselves, help the find a better way of healing their body. That's mostly my purpose. And you benefit from their doing better? Well, yes! "Wow, if I help one person every day, that's great!"

J: Do you always get what you expect? You've said No, not always. What do you do if you don't?

Ralph: I either dowse it again by rephrasing the question. Sometimes, if you're emotionally involved in the result you have a hard time getting an accurate answer. Then I call or email a friend; I've got a lot of dowser friends. I ask them,

J: You talked about clearing your mind and not having any [expectations].

Rob: When you go out, you're still looking for something. You still have to introduce the thought of what you're looking for. You just have to be in a kind of blank mind, to not persuade you one way or the other while you're dowsing or pre-guess yourself. Don't pre-guess; just let it go; let everything go. Quiet your mind. Some days, I just don't feel like dowsing. I'll just say, "I gotta come back. Quit" I'm not in that right state. Sometimes, I'll go for three hours and say "I'm wiped out," because it takes a lot of energy.

Sharron: I expect to get the right answer. I expect to get an answer to the question I ask or what I'm looking for.

J: Do you always get what you expect?

Sharron: No, because I'm not supposed to have, usually not supposed to have any expectations. I'm supposed to accept the answer that I get. Like gallons per minute, if it says three gallons a minute, and I'm expecting five, I have to accept that it says three.

Susan C.: That's a good question. I have no expectations whatsoever. The dowsing is most accurate from a place of ignorance and apathy. We don't know the answer and we don't care. The only way we can get accuracy, or one of the prime ways to get accuracy is through that distance; you become the observer; you're not affected by the result. So I have no expectations.

Susan S.: That I'll get a correct answer, and I do. I'm very confident in my dowsing because it's very accurate. and I'll back off basically using remote viewing, and I'll be able to see where this item is, whether it's in a pocket, or in a bunch of dungarees, or whatever, and I'll see where it is. I've found people's passports, American Express cards, everything.

J: Have your dowsing experiences changed over time?

Adhi: "I think I've gotten better. When you practice any skill you get better at it. I've gotten better at how to use it, how to apply it. . . . maybe a little more wisdom about the [use of it]."

Alan: Yeah. The way that I work with others has morphed and grown. It's to a place where I really like it. I can do. . . I always have a place to start. I always have a way to approach any issue, and that's really nice. So I think in the general professional way, you know, with experience comes expertise, and you use that.

Bette: "Only to make it better. The first dowsing I did I didn't know I was dowsing. . . . And I keep learning, practicing, and I keep trying to find an easier way to teach people to do it."

Carolyn: Probably. At first, I didn't really trust my dowsing, but now it's pretty accurate, and I trust it more. I don't know that how I dowse has changed much at all. I think that's pretty much the way I started out. I'm faster at it now. [chuckle] I can get my answers faster it seems like. Often I will know the answer before my little pendulum will respond. Other than that, I don't know that I've changed how I do it.

Ed: “Yes, by all means, because I keep learning! I never stop learning, and I won’t stop learning now. My dowsing experiences have changed with time as I’ve learned new things.”

Feather: “[W]ith more and more practice, [I] diminish the doubt and increase the confidence. The other thing is that I do a lot more deviceless dowsing.”

Gary: Yeah, I think I’m getting more sensitive, more aware, more tuned into it. I’ve developed techniques that go beyond dowsing that are [based on] extended sensory awareness, except they use the other senses. . . . I draw on techniques where you simply have your conscious mind direct your subconscious to connect to a certain time and space to access information or experience [it] holographic imagery or process to gain information through that, which is much more effective I think than just dowsing. Dowsing, itself is rather ineffective when you asking [personal] questions. It’s like the seven blind men with the elephant; you’re getting different aspects of something.

Gladys: My experiences? Probably, because I’ve gotten into more things over time. I do a lot of dowsing for people on the phone who call me and ask me life decision questions, you know. And again, I do it so that I don’t get involved. I say, “Okay, may I/Can I/Should I dowse for so-and-so?” Then I have them either think the question and say, “Ready,” or I have them write the questions on the paper like I would do, so that they don’t influence it either, and give yes or no responses to them.

John Wayne: By developing my new dowsing tool, I feel much more realized with it now. There’s no worry about the fact of whether I was accurate or not. If it was meant to be it will, what’s the saying, “Que sera sera!” What will be, will be! If something adverse happens, I’ll deal with it. Not to worry about the future or the past, worry about right now. That’s all I can afford to do anymore [laughs]. I don’t time for what I screwed up on, or what might happen in the future! I appreciate right now. Like right now, you and I are talking; I appreciate it; I love it. [I do, too; I do, too.]

Joey: My work has never changed into something different. I’ve been guided by a series of revelations and discoveries, if you want to call it discoveries. I really think I’m just finding what they’re showing me, whoever they are. [Right.] They’ve built it along the way, and it’s given me a way to teach people. I teach people in the same order I was taught for many years—from within. It’s never changed into something different, but it’s always evolving. I’m always understanding more.

Marge: I would say I'm getting more, I'm going to say psychic. The more you do it, your intuition is better. Lots of times, I don't even have to use deviceless dowsing; you know, people use their fingers or whatever. I just have an inner knowing. I don't get up and dowse for 10 or 15 minutes before I get out of bed; I'm just lucky to wake up [laughing] and not ache too much.

MaryMarie: First of all, you become more confident, and you build up a reputation, I guess. People will call you where they never used to, "Who is she?" After ten years or so [laughing], they begin to realize that you really do know how to dowse. I've had, oh, when I lived in my home, I would get three or four telephone calls a day. Some people just wanted to know the answer, you know. They didn't want to know, they wanted me to dowse for them, basically, and I usually did. Some people would call back and tell you what happened and other people wouldn't. The people who called back were so enthusiastic. They wanted to know how do you do this, and what do you do? Then I would get into my salesman's clothes. [laughing] [Right. ] tell them a little about it, where they could go to find out. It's amazing, because, well the percentage is low, but a number of people came into the dowsing chapter and dowsing just from the telephone.

Nicolas: Yes, it has changed; it has gotten better, and I've gotten more confident with it; that's probably why it's gotten better. I feel more relaxed about it because it's in my life all the time. It's been a revelation to watch my wife get more accurate. She's not aware. She says, "Oh, I think this and that and then my dowsing [bears it out?], but she uses it with great confidence and gets good answers. I keep telling her two years ago it wasn't like this.

Pearl: Not really, but nothing surprises me. I don't have any preexisting outcome [in mind] when I dowse, and there isn't anything; I don't live with fears. I don't have the fear of knowing. That's another thing: living with fear. I'm pretty open to change and can change easily. I think that's one of the things about aging is learning, is not being so set in your ways, is learning to change.

Ralph: Yes. Of course, learning to use my fingers and this technique of asking if there's anything else they want to tell me. If you get answers when you ask, if you don't ask you're not going to learn. Maybe the universal mind is just [screaming], "ASK ME! ASK ME!" [laughs] But they can't force you, can't tell you, until you ask. They're so very pleased when you ask them if there's anything else. So you start the 20 questions routine.

Sharron: I've had a lot of dowsing experiences. I'm not sure quite what you mean by that.

J: Whatever, over the course of 20 yrs. , 30 yrs. Do you think of them over the course of time. . .

Sharron: Well, if you count [from the very beginning] from '68 to '78, they changed a lot! I went from just knowing how to determine the sex of a child to unlimited dowsing experiences. So then it was just perfecting and practicing, experiencing from that point on, adding new information and testing it out. It's always changing. Dowsing is the never-ending story! We're always finding new things to dowse, dowse about, and new ways to do it

Susan C. says, "I am more confident. I've done it enough and seen the effects that I know it's working. We often say, 'It's as if this works.' I've done it enough that I know it does work. Susan S.'s assessment is "They've just gotten more frequent, more intense. . . . I've always had accuracy, [it's] expand. . . More, I just have more sensations that I know to pay attention to."

### **Goal and Outcome Summary**

By learning how to release expectations, you get accurate answers, which gives you confidence, which gives you the expectation that it's going to work for you. (Feather Anderson, personal communication, 2014)

Feather's statement reflects the dualistic dance necessary for the dowsing mindset. He refers to it as a reverse catch-22. It also illustrates how "two things can be equally true." The paradoxical challenge of acquiring and maintaining the mindset needed for accurate dowsing, acquired over years of practice until it springs forth when called upon spontaneously. Their descriptions illustrate this capacity. Because the two questions are so linked their responses have been combined.

What expectations do you have? How do these expectations benefit you? Do you always get what you expect? What do you do if you don't? Master dowsers have spoken to how they address the issue of getting out of their own way or anticipating results when they dowse. Feather refers to research by Ed or Gary Plapp in the '80s on setting aside one's ego, expectations, and anything else that might interfere with clarity. In his words, "The most important piece of doing successful dowsing, getting answers that are useful, and accurate, and truthful and stuff, is to release expectations, and not have any preconceptions or expectations of what's going on. To dowse successfully is to "get rid of expectations." Others share his attitude. Adhi stresses that expectations are "the root of all evil in anything" and can be avoided "if we're truly in the open, receptive, just being present [mindset]." To have expectations is to "limit the possibilities." Joey asks questions of the Divine, of nature, of the universe, and is willing to wait on the answers. He releases negative or detrimental energies by using blessing. His scope is akin to Feather's who broadens his consciousness to encompass the "Big Circle." Rob practices "a kind of blank mind" in order not to be persuaded, or not to "pre-guess" himself. "Just let go; let everything go. Quiet your mind." Susan C. admits to having "no expectations whatsoever. We don't know the answer and we don't care." She contends, "One of the prime ways to get accuracy is through distance; you become the observer; you're not affected by the result."

The dual aspect of expectation is an answer that stems from the confidence they have developed which guides their practice. Bette expresses this confidence in her expectation that from her questioning she expects “to get it right. I want to get it right because I want the people to be happy.” Carolyn states that she tries “not to prejudge what I’m going to get, because then my head gets in the way. So I prefer to do it without any expectations of what the answer is going to be, and I always ask that my own intelligence, my own thinking not influence my dowsing.” Doing so, she gets “a better dowsing response [and she] can trust it. So if I don’t go into it with any expectation, then I feel like I get better answers.”

Ed expects “success and positive results” from his dowsing. He has done the personal and professional preparation for the dowse. “It’s going to work. I have done everything in my power. If it doesn’t work, I’ve done something wrong that I’m going to find out about.” Following his clearing process, Feather’s expectation was to “get a useful accurate answer [because of the] confidence in my ability as a dowser. This confidence was acquired with years of “practice, practice, practice,” the maxim of mastery. Gary expects

to fulfill a need, whether it be water, a health or counseling issue. I’ve been about 99% accurate in all the water wells that I’ve dug, except in one case there were some retrievable problems. Another time, there was a drilling rig problem. I’m very confident about what I do. It’s a matter of connecting with what’s going on in the earth and translating that [into] your sensory awareness, and your dowsing tools.

Once permission is obtained, Gladys expects “to get what I need for those people or whatever. I expect it to be there,” based on her strong connection to Divine Source. John Wayne’s expectation is “to get at least enough water, if I’m doing water wells, to satisfy the customer’s need, not greed, but need.” He considers the challenge to ensure that the customer not only gets what is needed, but that it is used properly. “If I am dowsing a house for someone that has geopathic zones or electromagnetic fields, I expect this to alleviate or to make them feel better so that their health is not going in the wrong direction. It’s going to improve their health. That’s my expectation there. Marge states she has “always been positive on water well sites.” She’s only had a few dry holes, but says she’s not there when the drilling is done and doesn’t know what the driller did. “Sometimes they drill, and if they don’t straighten up the drill rig, they’ll start going off on a slant; out here (Arizona) they’re not that wide and you’ll lose it. Sometimes, you don’t know why.” However, “I’ve done so many that most of them have come in.”

Nicolas expects “to get a useful, valid answer that will lead me to harmonious responses that I can make, that I can add to the situation.” Ralph hopes to get answers; he dowses multiple times a day, in minor ways. He asks, “Is it in my highest or best good?” Because he uses his fingers, he is able to dowse while driving. Sharron expects

to get the right answer, an answer to the question I ask or what I’m looking for. I’m not supposed to have . . . any expectations. I’m supposed to accept the answer that I get. Like gallons per minute,

if it says three gallons a minute, and I'm expecting five, I have to accept that it says three.

Like Sharron, Susan S. expects to get "a correct answer, and I do. I'm very confident in my dowsing because it's very accurate." She gets calls from people asking about lost objects,

Where's this thing? I'll see it. I'll be seeing it close up, and I'll back off basically using remote viewing, and I'll be able to see where this item is, whether it's in a pocket or in a bunch of dungarees, or whatever, and I'll see where it is. I've found people's passports, American Express cards, everything.

MaryMarie says she:

always expect to get an answer. If I get a yes answer, I expect it. If I get a No answer, I kind of expect it, because I know what the situation is beforehand. If I don't get an answer, the pendulum will kind of go any way [indicating] this is not available.

I asked if she had an intuitive hit on the question prior to the answer. "I do now. I didn't then. That just kind of comes I think [with practice]. I found the less you try to do something, like forcing yourself to have an experience. For me, that doesn't work. You either have an experience or you don't." I responded, "You just sort of let it go and let it come?" His confirmation, "Yes."

For Pearl who has been involved in health for 60 years,

helping people have perfect health or a higher level of health, or to overcome some disease they might be dealing with, I'm hoping to help them clear themselves, help them find a better way of healing their body. . . . Wow, if I help one person every day, that's great!

Notwithstanding eliminating or limiting expectations or the answers received, how do master dowsers cope when they don't get what they expect? As a hypnotherapist, Alan expects "that people are going to feel

better” and remains curious about their responses. However, their perception is “much more important than my expectations for them.” When he asks, “What did you notice?” the person may say, “Nothing’s changed.” Yet, in discussing their week, the client reveals she talked to her daughter for 45 minutes, and they didn’t argue. He asks, “When’s the last time that happened?” She doesn’t remember—an indication of how easily or subtly things change that they are not noticed until their recognition is prompted. “So I guess that’s a form of dowsing, too—Verbal dowsing.”

Bette states, “Sometimes I don’t get anything. I just say, it’s not there, or I could be wrong. You could have another dowser check it, get a geology report . . . but it’s not there. For water, I’ve only been wrong one time.” She describes that instance by stating, “You should never follow another dowser that you know and trust.” She asked a friend and third-generation dowser to do a job with her. If he arrived before her, she asked him to dowse but not tell her what he found. He agreed and thought it might be fun. He dowsed with the expectation that water was there; the owner drilled and got lignite. When Bette dowsed, she got his thought pattern that there was water there and said there was. She admits she needed to “clear off whatever thoughts” her dowser friend had left. “You need to clear off the land. You gotta start with a level playing field.” Both Ed and Gary described clearing Native American spirits from the land before dowsing. Gary locates their presence then uses an

“affirmation process, telling them they’re not in their bodies.” He then calls on their Spirit Guides who carry them away.

Ed explains how he came to his process that “evolved over a decade!” Every time I got one that didn’t produce water I went back to the drawing board. Finally, it dawned on me, “Gee, did I ask if there were any Native American spirits?”

[He now] clears the property of detrimental thoughts, thought forms, detrimental entities, brings in the spirit police and spirit medics, asks them to round up all the detrimental entities, anybody murdered on that property, anybody killed on that property, any very important people who died on that property. I want all of that stuff cleared, and I do it.

In one instance, Native American bodies were buried within 200-300 feet of where dowsing occurred. Ed estimated 80-90 gallons a minute. It came in at 5. The spirits said, ‘We gave you some water, but we didn’t like the way you did this.’ In other words, when I get a dry hole, and essentially 5 gallons a minute when I’m looking for 80, is a dry hole. I want to know what I did wrong, so I go back and look at everything over again. Then I found out, whispered in my ear that they had found Native American bodies very close; there was a burial ground. I did not pay tribute to the Native American spirits, and of course, in the Native American cultures, Hopi-Navajo, that I know of, the women are responsible for finding the water. So I, me, male, should not be doing the prayers for water. Carolyn does it, and she’s very good at it.

Because Feather trusts his dowsing, he “hope[s] that he get[s] an answer that’s not what [he] expect[s]. I’m using the process to drop expectations so that I can go deeper into the truth, rather than my surface level of understanding. Information has come in encounters when he developed the first labyrinth at the West Coast Conference, the labyrinth at Grace Cathedral (San Francisco), and in the Feng Shui story of a family

to “find out what’s right on target for the customer, customized, which [he] wouldn’t be able to get to out of [his] own mind.”

Joey states that he “doesn’t know of a dowser who is always right with their yes-no information dowsing.” Although he may “not always interpret it correctly, [he] feels very confident pretty much 100% of the time when [he] find[s] energy imbalances[;] he can detect them and tell whether they’re out of balance or not, detrimental or not, and [he] can change them and make them become beneficial.”

John Wayne issues a guarantee to the customer, offering to return at no charge to see what the problem is. “Somewhere along the line, somebody created a problem, and it may be me.” In one instance, the customer had not been truthful about the land being touched before. A moose was found buried at the well site in fresh soil. John Wayne believes the customer must have known; he blames himself for not checking the ethical part of the questioning, the “Should I”? In another instance, earth faults were the issue. The customer waited more than three months to drill. Especially in California, earth changes occur every day. When he checked, there had been a small earthquake, and the water vein had changed.

Marge tells the customer that she’s sorry and doesn’t offer to return the money. “When somebody’s going to spend \$25-30,000 and get a dry hole, if they paid you \$200, they upped their chances of not getting a dry hole. I just do what I do and take it or leave it.” She comes to the decision

and lets it go. She's "not attached to it because [she's] done the work. I was the channel. "

MaryMarie's process when she doesn't get what she expects is to go back and ask questions,

'Why? You told me to begin with what is a dowsable question,' so [I ask] 'Am I doing something wrong? Is there something I should be doing that I'm not doing?' It just seems to me that you're kind of like a detective. You keep asking questions until you find out why. Nicolas says he always gets what he expects in the sense that

"You always get an answer that is going to lead you [in] some direction, unless you happen to hit upon a moment when you shouldn't be dowsing. Once in a while, it's just nothing happens. Then another reaction, 'Oops, you shouldn't be doing this.'" He compares the situation to when the phone runs down, has only enough energy to tell you it needs charging.

Similarly,

the dowsing system has enough, in [his] experience, that if it doesn't seem to be working, you can still say, 'Should I dowse later?' and you'll get a response. . . . 'Expect' is the trick word, because you must not be expecting stuff when you're dowsing because you might influence the answer. The whole thing of asking the question is partly phrasing it so carefully that you will get the right answer, and also so carefully that your words will not influence your mind, which is always listening and always trying to please you.

When dealing with a difficult question, Ralph will dowse it again "by rephrasing the question. Sometimes, if you're emotionally involved in the result you have a hard time getting an accurate answer. Then I call or email a friend." He asks for a blind dowse without giving the question, just asking the person to dowse a, b, or c to three alternatives. "Not very

often” does Rob not get what he expects. When we talked, he had a well that wasn’t producing as much as he had hoped.

It’s not a dry hole; we’re contemplating keeping it and drilling on one of my other sites. Occasionally, I hit a dry hole, not very often. There’s some areas that are really very water scarce that I work with, and I’m successful at times, but there’s sometimes I’m not. . . . And then how do you measure your success? You think it might be there but it’s a 50/50 shot. It might be a weak signature, not like you go find a 500 gal ft., ‘The rods will knock you off your hands! Then you go out where there’s a scarce water area and you get this little cross that’s 2 ft. wide and a much different signature. [It] makes you ask, ‘Well is there water in that 2 ft. vein? It’s hard to say.’ Sometimes I hit it; sometimes I don’t. I did one in Moraga (CA) where they drilled multiple dry holes on four different lots. I hit it on the first time on each lot on three of the lots, first time – one, two, three. All got wells where they had already drilled multiple wells. That was a nice feather for my cap.

When Rob doesn’t get what he expects, “We’ll try another hole, maybe, or they’ll not buy the property, or they’ll go back to hauling water. Not much you can do. If it’s not there, it’s not there.” In terms of how Rob was asked how he is affected personally, whether not getting what might be expected causes him to doubt his abilities. “No, nothing’s a hundred percent. I get upset, because you think it might have been there and it didn’t end up being there.” Responding to whether the process is questioned or reevaluated:

What’s interesting, over time, even the ones that I do hit that are dry, the driller will a lot of times call me back. ‘You know, we’re right at 320 ft., we got a hit into good formation, like there was water running through there at one period of time.’ So a lot of them have good formation zones, so I’m picking up good formation zones, but no water running through it. [Good formation zones:] where you get gravel or a stringer or a fracture, volcanics, where water might have been, or a rounding of the rocks, like that. It’s not too often that I hit a dry hole. Usually you get some water. Sometimes, it’s not as much as I liked.

Sharron has stated that she's not to have any expectations, and to accept the answer she gets, whatever it is. Susan C. also cautions against expectations. She considers it "the downfall." Her solution is to

write a clear intention at the beginning of the session, what I'm actually trying to achieve. . . . If you set your intention—what you are really trying to do—then you go for that. Then you just let things happen that are going to happen. It's surrender is what it is. You set your intention; you do your best. 'You do [your] best. Ganesh [will] do [the] rest.'

Susan describes humans as being "very muddled in our thinking." Dowsing one's intentions and being clear on them addresses this issue. She dowses each word in her statement and whether she should add or eliminate anything.

If you can communicate clearly your intention, Spirit picks that up. They'll take care of it, if that's what you're supposed to be doing. If you're not supposed to be doing that, they'll say No. Do something else. Don't push the river.

Susan S. says she gets "pretty much" what she expects,

If people look where I tell them to look when I tell them to look for it. If they tell me they're looking for an animal, I say, 'You have to go there now.' If they don't go now, they'll go, 'I went the next day and I couldn't find my pet.' I'll say, 'I told you to go right away. If you're not going to listen to me, they move around. Unless they're sleeping, they move around.'

She has not ever gotten what she expected. She asserts that when she dowses a well site, people get water. She tells them,

I might be off by a couple of feet; I might be off by a couple of gallons, but you're gonna get water. They're gonna get what they want." When customers have called and reported that they didn't get as much water as they wanted,

I [have] learned to ask the question, 'Well where did you drill? Did you drill exactly where I told you? I put a surveyor's flag

down; I took surveyor's paint; I drew a bull's eye. Did you drill there?' 'Well, no I didn't like that spot, or the driller didn't want to drill there.' She tells them, 'That's not my responsibility. Don't waste my time.' She makes sure to get paid when she's at the site.

J: What do you consider one of your greatest successes with dowsing? What do you consider a failure? How have each of these affected you and your dowsing?

Adhi: Dowsing is also about educating yourself. You only get better when you put yourself out there and you're not afraid to try. I think we've often heard, '*Fear and love don't live in the same house.*' I think the correct thing is '*Fear and curiosity don't live in the same house.*' When you lose your sense of curiosity, you are no longer interested in people, places, and things, and you lose the ability to fall in love and to care and have empathy for the universe, and to learn. . . . For me, I'm always curious, even when I fail. That tells me something about myself; that tells me something about my relationship to the universe. I see it as a way of growing and a way of sorting it all out.

Regarding muscle testing, Alan recounts a success:

Alan: There was a woman who wanted me to muscle test remotely the sex of her daughter's child. I was getting screwy answers [that were] not helpful. I was testing a friend [a surrogate]. I asked about twins. Well, I forget whether it was a had twins.

One woman came in for a session and left after 20 minutes. "That's what I came for. Got it, thanks, and walk out." So I can understand that. That was pretty cool. You hear later sometimes, "Thank you." You know, sometimes I'm walking past somebody, or somebody just happens to be there, and I'll say something funny, and they laugh. I keep walking; I don't know who they are, never see them again. It feels really good just to create that. That in itself, the fact that I could possibly be a force for more peace in the universe, what else would I need?

The failures have always devastated me; the successes you can't carry from one day to the next. I think the ability to understand that there's going to be both has helped me maintain a confidence level doing the work. My passion for the work is actually growing. Sometimes it's just nice to know that the successes exist. That some people feel better and think of me and feel some gratitude or positive feeling. I get emails occasionally. There's one client that I've had recently. She says, 'I was able to stand up to my mother and tell her I need my consideration and time and all that.' That feels really good. And the failures? One of

my mentors said, 'Three carnal rules for being a therapist: Don't take it personal; don't take it personal; don't take it personal.'

Bette: My greatest successes with dowsing? Personal: to know that I can connect with my higher self. A failure is when I know that I'm guessing, and I don't stop myself, or when I'm showing off. Being fearless whether [I have] a success or a failure. I take the successes for granted. I'm usually shocked at a failure. I'm honored when somebody has a success and I'm present for that. If they don't, it just means they needed something different right now. I don't try to be all things to all people. I don't have that kind of time.

Carolyn: This may sound funny. Actually, I think my greatest success is putting on the conferences so that other people can learn how to dowse. Other successes: Working in an elderly woman's home; she was getting sicker and sicker. After two hours of trying to clear things, I finally said, "I think you need to move." She did move about six months later, and then her health improved. I feel like that was really important that I was able to say to her, "This house is not healthy for you." I was dowsing for a friend who couldn't sleep at night but her husband had no problem sleeping. There was a water vein under her side of the bed. So I moved it, and I thought I had moved it outside of the house. She called a few days later saying she could sleep, but now her husband couldn't. So I had to go back and remove it, move it further, and then they were okay. [That really wasn't a failure; it was a do-over. ] Yeah, but it was like a heads up to make sure I wasn't impacting somebody else by moving something that way. I'm quite careful now to make sure that it doesn't impact somebody else negatively.

Ed: His greatest success: being able to publish these two papers on the dowsters' brain wave project. It was intensely important because Dr. Gurka, did a very simplistic by today's standards. It wasn't simplistic then (1977); it was state of the art brain wave workup. It led me to want to do it with a medically approved brain wave analyzer, a real one that a doctor could use. We had 22 sensors and two grounds, so we were looking at way more places in the brain than she was. It was very important to show that 11 of the 12 dowsters had these globally expanded brain wave patterns. We got the deep dreamless sleep brainwave patterns that he had been seeing but hadn't documented. Carolyn was in deep dreamless sleep wide-awake dowsing. It's a very important point, because that's how you get this global expansion.

In the second paper, we get into the coherence of the brainwaves. The brainwaves on both sides of the brain are firing in phase synchrony. The left side of the brain is coming up going to a peak; the right side of the brain is coming up on the same cycle. Both sides of the brain are basically in one of the four brain wave states. He presented the study, "Practical Applications of the Dowser's Brain Wave Study." I wanted to do something practical, Why you could use this to your advantage as a dowser, that was one of my goals. That was my greatest success in non-water dowsing.

The greatest dowsing success was bringing Enchantment Resort, which is out here, an exclusive, very expensive resort. They were in receivership. The resolution and trust corporation put out a proposal for water location specialists. That didn't exclude or include dowsers, included hydrologists. One of my greatest successes was to dowse it, watch it drilled, have it happen, and then 10 years later devise a way for them to get a backup well. They had no backup; the pump failed in their main well; they were sending people home.

Significant failure? Well, every time I've had a failure, I have gone back to the drawing board completely. I have a batting average for finding water still in the low 90%s, nine out of ten I locate. As I've gotten older, I've missed more.

J: How have either of these affected you or your dowsing?

Ed: Well, it makes you humble, when you get a dry hole; the guy is gnashing his teeth; he's paid you. You pay your doctor If he does something wrong, you pay him anyhow. Well, you pay the dowser anyhow.

Feather: I'm actually impressed with people that witnessed this more than it did me, but then afterwards it sort of sunk in. I think [it] was in 1986 or '87, so I was still pretty new. I was going up to give a slide show and a field trip; it was an overview of geomancy. We were going to do some earth mysteries stuff and go out to a field trip to their local sacred mountain. It was way up in Casadero, which is a couple hours north of San Francisco; I was following these directions; these people live way out in the boonies, off the grid. For various reasons, the schedule got all messed up. I was there about an hour later. So the rendezvous people weren't there; it was getting dark or maybe it was already dark; I'm out in the middle of nowhere with no maps, no directions past this point, and I'm supposed to get to what they call the Old Red Barn or the Old Silver Barn, at the end of some road.

I'm sitting there, "Okay, now what do I do? Well, I guess the only thing I can do is dowse for it. "I don't have any other information. I stood there at the Y in the road, and I dowsed, "Which road do I take to get me to these people I'm supposed to meet?" I did that, and there were a whole bunch of different forks in the road, and I finally pulled up at the Old Red or Silver Barn. I walked in, and all the mouths dropped! The room was like 30 people; we were going to have a potluck dinner and then have the slide show. They were all waiting for me, keeping the food warm, aghast! "How did you get here? We missed you at the rendezvous; you weren't there. " I told them the story of the delay. They said, "But, how did you get here?" "I just dowsed at each intersection for where I needed to go to get to you." There was dead quiet. It was like, "Oh my god!" The rest of the weekend was incredibly easy. I didn't have to convince them on the efficacy of dowsing or geomancy. It was really neat, a one-shot thing that was pretty dramatic.

The other one was how I got around when I first moved to California in '71 all the way up until '91; I didn't have a car and got around by bicycle or public transit. I would dowse out when it was going to rain any day that I needed to go do an errand, or at the beginning of the week. I'd say, "What day is the best day to do errands?" Back then, before the droughts, we had a regular rainy season; it would rain for three days, and then not for three days, sort of all through the winter. In heavy rain, I didn't want to be out there getting drenched on my bicycle, so I would just dowse, okay, so Thurs can I go do my errands? I would use my little dowsing wheel with the times on it, I would say, "When is it going to start raining?" Okay, 7 AM. "Okay, when is it going to stop?" 9 AM. "Okay, when is it going to start raining?" 10. That's not long enough to do my errands. "Okay, when is that going to end?" One o'clock. Okay. "When's the next storm?" Four o'clock. A three-hour window, that's when I'll go. I went off, did my errands, made sure I got home by 4 o'clock. I'm standing on my front porch with the key going into the lock, and it starts to rain. I look at my watch; it's 4 o'clock I said, "Goddamn, this is amazing!" I would always ask the question, "For where I'm going to go on my errands today, from my house to that spot, which is west Berkeley in this story I'm remembering. I was asking for very specific weather. It might have been raining in north Berkeley, but I wasn't going there, so it didn't matter.

So when I teach dowsing, whether dowsing is what I give them and teach them as a thing to practice on to get confidence. You can do it every day, and you are always going to be more accurate than the weather report.

J: That's a great idea!

Feather: That's going to give you confidence, because as long as you are dowsing for a specific area, much more specific than the general forecast. I think it might even have been at the dowser conference that somebody was talking about weather dowsing and had a little wheel; I made up my own to add to the things I wanted. I made up a chart and put down all the information you can get from weather forecasts. Many dowsers say you can only dowse for things you really want to know. It's something that's useful; you really want to know, because you want to know when you can go bicycling and not get rained on. You get immediate confirmation from your own observations, from the weather forecast, and you have their prediction ahead of time; you have their own predictions, so you can compare that and you can confirm it with what actually happens. When I teach dowsing class, that's the main exercise I give them. I make sure I have much time to teach them the basics with pendulum and L-rod, and then teach them how to do the wheel, so they can do weather forecasting. Tell them three times at least; do this, practice. This is the best thing I know to give you beginner's practice.

J: Has there been a significant failure?

Feather: What comes to mind, I was dowsing a path; we were exploring a property, and we were trying to get to one of the corners on the property up on the ridge. There was a lot of poison oak on the property; I was dowsing for where's the path of the least amount of poison oak to get up there. I didn't find the path that was the least I later discovered, which was walking along the ridge. We went up the side of the hill. There was a lot more poison oak than my friend was wanting to encounter; she sort of ribs me every once in a while. I was trying to figure out what was wrong with my question, or what was my preconception, or whatever. That's what I think happens when you don't get a totally accurate answer. I was either being bullheaded and thought that up this ravine was best because it looked like it was good from the bottom of the hill. But when we got up higher, it turned into being pretty thick. Then again, that was back in that '86. '87, '88 time period, before I really crossed over the threshold into confidence, in my dowsing.

I wasn't considering, I was only thinking from where we were standing at that moment. I think that was the big mistake. I was looking for a direct path that was free of poison oak. Well, I was limiting myself, because the long way around path was the one that was the one. My question wasn't big enough.

That's what MaryMarie was so good at, of telling us to make sure the question was really accurate, expansive enough, doesn't have any expectations of preconceptions. I should have said, "Where is the path with the least amount of poison oak to get from anywhere on the road up to that hilltop that was our target, going on or off the property." I should have expanded it, because I had a preconception that I was asking from here to there, directly up the hill; it was either going to be up this ravine, or that ravine, or up the ridge in between the two. I was really limiting my concept of what was possible, which takes us back to what dowsing is so good at—that's key piece of the whole process. It's getting you out of what you think is possible. There are a lot of times where my first reaction to a dowsing is "That's not possible; that's not going to work." Then I have to reevaluate, have to look at that, just try it and find out, "Hmm, that works." It just wasn't in my [thinking], I couldn't conceptualize it.

The failures got me, like I was just saying, "What was wrong with that question?" I learned a whole bunch more about asking better questions. I learned a lot about what was the limits of preconceptions, you've got to expand what is possible, which is why [it] takes us, why dowsing now has moved from where to find to drill water wells to this whole realm of consciousness and changing consciousness.

Here's my theory: As dowsers started to look at the process more and more in the attempt to get better at what we do, be more accurate, learning from our successes and our failures, and fine tuning the process. It's been amazing going to the West Coast conference since the '80s and just seeing each decade the changes of the way we do the process. The pendulum is not what's doing the dowsing. It's like training wheels on a bicycle; it's helping you find this access to your inner knowing. Really, we started with how to find water or minerals, and now we're in to how to understand human consciousness, the way the mind works, the way we access expanded states of consciousness and tune it to the Akashic records, or this reservoir of all knowledge. It's really, totally into mystical, metaphysical consciousness studies now. And we're still using it to figure out practical stuff. The core, the focus now is more in the consciousness realm. Actually, the same thing is happening is science. They're into the world of studying consciousness through physics. I think that all of these processes of exploration research studying phenomena will eventually turn you back into what you're studying as consciousness. Well, it will inevitably take you there. The farther you go into science it gets to the point the scientist are no longer in charge of allowing or disallowing. The evidence is getting so strong; there's more and more evidence that you're not looking at physical phenomena;

you're not looking at the physical world; you're looking at the world of consciousness. I think it just inevitably happens if you study.

Gary: Scientific breakthroughs, that would also come with sacred sites, energies and things like that higher dimensional frequencies, working with the ETs, space craft, things of this nature that most people do not see but are easy to dowse. Once you dowse something, your conscious mind begins to believe that it really exists, and your filters begin to turn off. You begin to see these things. So it becomes a part of your higher reality; you're relearning, opening up things that you closed down at an early age. My greatest success is just helping people! working on scientific projects, working with sacred geometry, universal concepts that people are able to benefit from as a result of that. I've done archaeology where you're understanding the ancients.

J: What do you consider, what have you considered a failure?

Gary: Me not paying attention to different things, or not incorporating different signs and information into enriching my dowsing process and all that. The learning process is really a failure, not so much failure –I think failure is a success in the fact that it allows you to learn from that and to change the way you do things in the future, which certainly applies to dowsing. If you have a failure in dowsing, you go back and analyze what you did wrong. For example, in dowsing a water well, there was a lot of clay in the area, and they weren't able to achieve the rate. They had plenty of water, but they weren't able to get the rate they wanted. I felt kind of a softness in the energy there, so that taught me that the two were connected. So any failure is a success because it improves you in the future and allows you to become more accurate and more aware as you move along.

Gary feels his successes have allowed him:

to learn from it, you know. I try to remain humble in dowsing. I think that's very important. Get your ego out of the way. You're primarily being of service. If you have a failure, learn from that. With successes, you learn from that as well. Over time, successes and failures allow you to direct, and learn and enrich your life as you go along. It's kind of an educational process. You have a loss, it enables me to perform even better; it opens me up to more things. The thing is to get beyond the limitations, feeling I have to do it a certain way, or a certain manner.

Gladys: The most successful thing I've ever done as far as a well goes is 40 gallons a minute in Arkansas, which is a tremendous amount of water in Arkansas. And it was right in his back door; it was right there!" He kept saying, "I have been hauling water for 25 years!" He was just delighted. All I did was ask. Again, I said, "so and so needs a good potable source of water that'll provide him water year round; I'm looking for an underground stream, year round, never go dry, clear, clean, no extra chemicals-minerals in it, contaminants. He got a wonderful, wonderful stream.

I do the non-beneficial energy dowsing for people and I've had some wonderful things happen for people by clearing their homes, or clearing the physical body of non-beneficial energy, which can be anything. Anything that makes a change in somebody's life for the better is a success to me. If you get' them some water, that's a good one. If you clear non-beneficial energy and get their home a livable, lovable place, then you've done something good.

Failures? I've learned from every one of them. That's what we're supposed to do. How have the success or failures affected you or your dowsing? It really doesn't, one way or the other. I don't think I take the glory for it, necessarily; I'm happy and delighted about. If I lose, it really doesn't affect me much either. . . . I don't understand why we have failures in life, any kind of failure, you know, personal or otherwise. But most times, I think we succeed. One way or the other, just like in the healing work, everybody doesn't get healed, but they get something out of that energy, because it's loving, and it's gentle. Something good happens, even if they pass to the other side. That is the ultimate healing. And they go with ease and comfort. . . . I don't understand why we have failures in life, any kind of failure, you know, personal or otherwise. But most times, I think we succeed. One way or the other, just like in the healing work, everybody doesn't get healed, but they get something out of that energy, because it's loving, and it's gentle. Something good happens, even if they pass to the other side. That is the ultimate healing. And they go with ease and comfort.

Joey: Helping people improve their lives, but probably the greatest success in my work—I get people believing in God, believing in some aspect of God even though they may have sworn off that kind of thing because of the way they were raised, believing more in themselves, and blessing themselves, using the blessing process often. If they never pick up a dowsing rod, I don't care. I hear from people all the time, "Your blessings work. I've changed my life through your blessing." I bless myself many times a day. What

else could I ask for? What I like about it really is it helps me to understand life better.

J: What about your failures?

Joey: I dowsed one, two dry wells. I guess that's about my only failure. That's not a good feeling. Somebody had spent thousands of dollars to drill a well where you told them to drill it, and they didn't get water. That's not a good feeling. I've only dowsed five or six wells, and I don't want to dowse another one. I would try to find somebody that's much better at water dowsing. You've got to focus on the aspect of dowsing you want to be good at.

If people call me and they're seeing spirits, for example, or hearing spirits, talking to them, telling them things, seeing weird things, and I find no evidence of anything abnormal within them or around their home. [If] I find no evidence to support it, I bless them, if I do my thing and it doesn't help them, I often say, 'I'm not going to charge you.' There honestly have been times where I honestly do everything I can to help somebody, and I'll say, 'You know, you really need to see a doctor and get on some meds.'

It's rare that I can't help somebody. I don't mean I'm healing them. I just help them create more. I think more people need spiritual and emotional healing than physical healing. It's very rare that somebody says, 'I don't feel any different. I don't feel any better.' I check and I find the energies are better. I've done what I do, and I don't feel that's a failure. Other people don't pick it up; they want me to do it all. They don't do the blessing work, and I can tell when that's happening, because everything returns to the way it was from the beginning. I just say, 'You've got to do this, too.' Most of the time, they feel the difference, though.

John Wayne: My greatest dowsing experience, boy, there's been so many good ones, I just don't know. Hmm. There's a lot. A lady drove all the way from Grass Valley the one day that I was giving a talk, just to be at my talk. She's a medical doctor, an MD. She used to do radionics and she says, 'I just want to come over and thank you one more time for saving my life.' You know, that gets you. She says, 'I've thanked you before.' She's aged quite a bit, but she's still just as alive. She's older than me; I don't know how much older. She was into dowsing; she wanted me to check her house because she had the first sign of cancer in her pancreas; I'm not sure now. I checked her house out. When I got there, I realized this is a bad situation. There's high power lines running right in back of her house. Her apartment, there's a whole row of apartments there; everybody in that apartment [building] was sick, every one of them. The final question was, to me, 'If you lived here

what would you do?' I said, 'I wouldn't sleep here again, not one night would I sleep here again.' She moved out that day, that very day. She went out and got a motel room, had somebody come pick up her stuff later. She says, 'If you hadn't done that for me, I'd be dead by now.' People were dying all up and down the street.

At my request, John Wayne told the story of the UCSC worker he helped.

He came to me 20 years ago I guess, maybe 19. He heard about dowsing; we got into a conversation, because he was really curious about what we do. I explained all the different things, and he says, 'I need to find a new water well on my place because mine gets bad water; it tastes bad and all that.' I said, 'Well, bring me a map-diagram of your property, and I'll take a look.' He says, 'What is that going to do?' I said, 'Well, I can do it on the map.' He says, 'Oh bullshit.' That's just what he says, I think he's ex-Navy, but we could talk to each other that way; that didn't offend me. I said, 'Bring it and I'll show you.' [Told him] I need[ed] reference points. I dowsed how far it is from this corner; how far is that corner from [the] barn to his house? And I pinpointed it. I said, 'Drill right there. You'll get good water.' The next time we came, he searched me out. He said, 'You were right. I got good water right where you said.' Every conference we have, he finds me in the dining hall. He's the cook! I eat good! If he had anything special, he'd bring it to me. I didn't charge him. One of my rules is if I dowse for somebody at a conference, no matter what it is, you don't charge while you're here! That's just kind of an ethical thing. . . . I get apple pie [instead]. . . [laughing].

J: What about failures?

John Wayne: Last year or the year before, I'm not sure; time gets mixed up, I've been very successful with moving water out of people's basements that get flooded. I plant a rod with my Texas t-rod, driver rod, and then I drop a crystal. I ask the crystal to take the energy so that it keeps the movement of the water away from the house. This lady not only had water, she had thick gooey mud in her basement. I couldn't get rid of that mud to save my neck. I charged her for it. I even offered to [return] her money; she wouldn't take it. I still haven't solved that problem. I think a lot of it is because of the terrain there. That house should have had what they call a French drain. Do you know what a French drain is around the house. They build a berm up against the house and then they dig a trench, and they put a pipe in with holes in it; the water comes in that and gets distributed somewhere else to a storm drain. That's called a French drain. She should have had that in

her house and didn't. That's what she's going to have to do. I was trying to do that without doing that, because it's expensive.

J: How do the successes or failures affect your dowsing?

John Wayne: Oh, improved my dowsing. Failure improves that. Jack Livingston, one of my mentors, one of the things I'll always remember says, 'John you don't learn from all your successes. What you learn from is a failure. You go out there and find out what you did wrong and where you made the mistake.' That's a real learning process. It's not asking the right questions. That gets back to 'ask the right question, ask the right question,' That's why my set of parameters is changeable. I can change it right on the spot to fit the situation. Sometimes I have to add something or take something away from my nine set of parameters. So that's a learning process.

J: What would you consider your greatest dowsing success?

Marge: Just being able to do it, I guess. I like that one that [her friend] Maggie turned around and told me Homer was standing there. It was the first one I did by myself. [So you weren't as confident or anything.] Yeah, and that was basically, I walked to it and set it within 15 minutes. Then I had to do the dog and pony show around other places up and down the stream [where] the well digger had said there was water. We found those places, and those places, naturally were a lot less water. I think one of them would have been 8 or 9 gallons, which would have been all right, but the man was going to build four homes, one for himself, one for his mother, one for, I don't know if there were sisters and their families, but anyway, he was going to put in four homes. When I told him they would get 40 out of that site, and they got 35 out of that site. It's the way you run the pump. It's just that they don't want you taking more than 35 to deplete the groundwater. Here in Tucson anyway, they don't want you to go down and contaminate the aquifer.

J: What about failures?

Marge: Haven't had that many. I feel sorry, but I'm not guaranteeing them water. There was the Thompsons, Rob Thompson's grandfather had the well drilling outfit in California. He would guarantee that he'd get water or drill another well. That man was confident. [The successes-failures are] just confidence building. Sometimes, I don't want to be bothered, but that's because I'm having a hard time walking.

J: What do you consider your greatest dowsing success?

MaryMarie: I dowsed three well sites [when] I lived in the villages in San Jose. What happened is they had been getting water from the city, and they closed that off; I don't know why the city did. So, we had to find a new source. They asked me if I'd come and dowse it. Of course, I said, 'Yes.' I found them three good well sites. Out of the three, they picked one that they dowsed. I was there about five years ago; it was about thirty years ago that I found the wells. I was in the village about five years ago, and the well that they chose to drill was giving them 31 gallons a minute. It was not potable; they didn't ask for potable water; they wanted to water the greens of the golf course, so 35 gallons a minute was okay. I was there about five years ago, so that made it almost 30 years, and it was still pumping. I feel good about it. . . . I didn't charge them; I lived there. Some people were angry about it, about getting a dowser to do it. They didn't believe in it, witchcraft. . . They knew I had, because I'd given a speech to them, talked to them about dowsing, water, and how important it was, how this country was nothing until somebody found water, and they found water by dowsing. [That's how] it flourished. It's still pumping.

J: That's great validation.

MaryMarie: That made me feel real good.

J: Is there a significant failure that you remember?

Marge: No, because, usually if it's water, before I go and do it I ask if there's water there! There's no point in going and spending their money, whoever it is who's paying for it or my time if it isn't there.

J: So you eliminate the possibility of failure then. . . . So you haven't been affected by failures, because it sounds like when you've made a mistake, you go back and check. As for how your successes or failures affected you, you seem to say you've eliminated failures by discover[ing] ahead of time if whatever the client wants is there.

Marge: There's no point: It's like when they had the gold rush; people went places where [there was no gold. [I]f they had known to dowse it, they would have had to spend their money and their time.

J: What would you consider your greatest dowsing success?

Nicolas: Maybe the very first couple of weeks that I was a dowser. It was the year (1980) that Mt. St. Helens was blowing its top. It had blown its top several weeks before, but it was still simmering. The lava dome would rise and sink, rise and sink. I took all the change out of my pocket in my apartment, moved a couple of pieces of furniture, got out a 12-inch rule, and laid the coins out at 12-inch intervals all the way across; I don't know, 10 or 12. I said each one of those represents a day from now forward. First, I said, 'When will the next minor eruption occur?' That turned out to be not so good. Then I said, 'When will the next mention of some activity at Mt. St. Helens be on the front page of my local newspaper?' I was right! All the time! It was two days, three days, one day, four days, seven days. I was right every time because I didn't know you weren't supposed to be able to do that. I had been dowsing about three weeks or something. I invented this chart on my rug. That was [a] great confidence builder because future dowsing is another whole category that most people don't like to get into. When people ask me what can I do with dowsing to practice, I say, 'Dowse for the weather tomorrow. You're going to find out. If you want a better double blind situation, dowse for the weather in Kankakee, Illinois, and look it up on the Internet. You can get your answer nowadays; that used to be impossible or very difficult.' I think that's the other thing, to be very inventive with this. Nothing is forbidden except misusing it. Be as inventive as you can.

J: What about failures?

Nicolas: Failures are simply lessons. They are disappointing. It's a good reminder to keep hydrated; if you're tired, stop dowsing. If you make a mistake and you're dehydrated, and you're tired, it's all going to be much worse, and you'll not think of good excuses for the client. When somebody offers you a job, the first question, not to them, to yourself is, 'Should I do this? Am I able to do this? Can I/May I, whatever, Am I ready?' whatever your mantra for that is. Otherwise, the failures are to teach you something. Sometimes, figuring out what that is is not evident; it's complicated.

J: How are you or your dowsing affected by success or failure?

Nicolas: You know, if you have a success you feel good, and it's probably going to lead you to another success. If you have a failure, it makes you want to find out what it was, and try something else again. You can't try the same thing. Anyway, a moment later it's different. It's like anything else, you're encouraged by success.

J: What do you consider your greatest dowsing success?

Pearl: Well, let's see. Harry Lawler. I've found illnesses in people that the doctor missed, three different times. One of them was Harry Lawler [a master dowser] Harry lost the sight in one of his eyes quite a few years ago. That's when I was still living in Palo Alto. They had brought him down to the doctors there in San Jose or Stanford maybe. I don't know how many years ago this is; they called me to tell me what was happening. I did some dowsing on Harry and found that he had a blood clot behind the eye; they hadn't found it. When they did operate, they found it then, but before that they couldn't find out what was going on.

Another time, I have [a friend] up in Santa Rosa that used to live down in Hillsboro; she and her husband had moved up to Santa Rosa; I went up to visit her; she was in the jazz club. I was doing some body dowsing on her and found something here [pointing]. When you body dowse, if you give me your hand. It moves a certain way. If I get to a place where the energy changes, the pendulum just stops and goes a different direction, or just stops altogether. I was kind of doing that myself that you would see the difference in the change, but there's nothing wrong with the arm. Anyway, I was dowsing her body and found little energy here in the lung area. I said, "You need to go and find out what's going on; there seems like there's some kind of a blockage there." Sure enough, she had emphysema, and she's still [smoking]. If you're diagnosing a body, this is what I learned from Hannah Kroeger, from one side you go clear up to the top of the head and come down the other leg, then go in the back. If there is a problem, it'll usually show up front and back.

J: What about failures? Do you have any failures that stick in your mind?

Pearl: I really don't say I've had a [few] failures with my dowsing. Before that, I was in the Edgar Cayce group and studied Edgar Cayce before I got into dowsing. So I have some of the remedies that I've used in my practice that Edgar Cayce [used]. . . . Somehow, my mind is open to other things, so when something doesn't work, then I'll find something else that might work. So I can't really say that I've had any big failures. . . . One of the things that I found that helped me the most is the Buddhist philosophy on Non Resistance. If you don't resist anything, you don't get the stress. The stress is what causes the problems in the body.

J: What do you consider your greatest dowsing success?

Ralph: Oh, that's hard to say. I've had a lot of successes, probably those original dozen water wells when I first started out. [It] gave me a lot of confidence; they all came in as good wells. I said, 'Boy, I can do it!'

J: What about failures?

Ralph: Probably the biggest thing, I wouldn't call it a failure, just not yet succeeded, is I haven't got in the cave yet. A lot of people say, 'If you're such a good dowser, how come you haven't gotten in yet?' Yeah, yeah. I'm hoping we get in. If my dowsing is correct, I'm going to get in. You know, I'm 85 years old; will I live long enough to get in there and be able to explore the cave? My dowsing keeps telling me that it will, so I go on faith! I look at it as not failure as I've not yet succeeded. Maybe there's a reason why the cave shouldn't have been opened yet. Maybe it has to happen in the proper time. . . . Things have to happen in the proper time, and you can't force them.

Rob: I've been on multiple projects where they've drilled multiple dry holes. Up in Knight's Valley (California), they drilled 22 dry holes; three of them made like 5 or 10 gallons a minute. The first time I came on that property we got 220 gallons a minute on the first well I had. That's one where they believed in geologists and scientists. Through [word of mouth they decided], "Oh, let's try a dowser." Ha ha! That was kind of cool!

J: What do you consider your greatest successes in dowsing?

Sharron: You mean besides water wells? I've done over thousands of water wells, so . . . My favorite thing to do is personal consultations. Somebody comes to me; they can be in person or on the phone. I ask them to bring a list of questions. They start asking me questions and I answer them. That's my favorite thing to do! I call that psychic dowsing; I found the more dowsing I did, the more psychic I became where answers would come to me before the pendulum answered or before the L-rod answered. No, they don't have to be yes-no because I have charts. I have charts, and I can do percentages, I can do how many; I can do years. You can do all kinds of stuff with charts.

J: What about failures?

Sharron: Failures are there to teach us. I've had failures like everybody else. They're not always a failure if you learn something from it. If you dowse a well, and they drill and there's no water, you

can always do a diversion and see if that'll [work]. You learn how to do a diversion so that you can divert water into that site that's dry. I have disappointments in maybe not as much water as I thought there would be, but I've had so many that, like 90% of them have come in very close to what I told them it would be.

The thing is that when you're dealing with someone else, someone else doing the drilling, someone else owns the property, you've got all those thought forms, what they're thinking. Maybe the owner's wife doesn't believe in dowsers. She can block the water from coming in; she can ruin her own well by her own belief system. "I told you dowsing doesn't work!" There's everything that the driller does. They've got to believe that the dowsing works. They've got to believe that they're going to hit water and bring it up. They've got to believe that the drill bit [is] going to go straight down to the water.

When I dowse a site, the water is straight under. The drillers themselves tell me that they can be as much as 30 feet off. If the site's here, they start drilling here, and they hit a little fracture, the drill bit will follow that fracture right down, and they'll completely miss the vein. They know when they hit it. They know when they actually hit the water, because there's an opening for the water to flow through. Have you ever tried screwing like a three-inch screw into the wall and you hit a knot or something, and you can feel it go off a little crooked? I don't know if they can [feel it] because that's a pretty heavy duty rig. I'm not there when they drill.

J: So if they say they didn't find anything?

Sharron: Then that's the time when I do the water diversion. Another thing I can do is when I'm over the site, I can ask the spirits of the land to guide the drill down to the water. So I'll do that. When I ask permission of the spirits of the land, 'Will you help me find this?' They say, 'Sure!' They're usually really happy to. I ask them, 'When they drill for the water, will you guide it straight down to the water source?'

J: How are you, how have you been affected your successes and failures do you think?

Sharron: Of course, the successes, all that feedback makes you more confident, so it made me more confident in my dowsing to continue. Every once in a while, if you get a glitch where something doesn't turn out like you hoped, you get a little disappointed, 'Maybe I'm not going to do this anymore.' But then, you come out of that. 'Keep going!' Get another success and you're on your way again.

Susan C.: Probably for me, the greatest success has been self-healing. Honestly, it's hard for me to remember what it was like before not being able to move, being crablike. . . . I used to say, 'The universe keeps me on a short leash, and if I don't do this I get sick.' I don't say that anymore. Now I say, 'I choose to follow my path. The universe doesn't have to make me sick.' My mother will be 100 at the end of this month. I have walked her to the edge of death several times. We've spent lots on surgeries, lots of time in the hospital, and it occurred to me to make the deal, 'Dear God, don't kill my mother. I'll do the work.' If we don't do the thing we're supposed to be doing, the universe will keep kicking us to try to get our attention. For me, it's follow the signs. Don't wait for the big signs, you know. Try to get a sense of what's going on. Try to pick up the guidance. Dowse every day, several times a day. This is what I'm doing now; I'm giving people the little card with the protocol on it, which has been fine-tuned through all the many teachers I've had. Do that five times a day, and everything clears up.

J: What about failures?

Susan C.: It's all a learning process; we always do our best, and we always observe when we don't get the results we want what happened and why did it happen. I remember from a well dowsing experience: a house [was]being built; they had generators on site that are running. The electromagnetic field of the generator threw off my reading of the subtlety of the electromagnetic field of the water. We still got the water, but it was at a deeper depth. From that I learned, don't go on site when the work crew is there, because they usually have a radio on or a generator. Also on horse farms and some residences, they have electric fences, cattle fences, and the invisible fence for the dog, that if you're seeking out different subtle energies and those lines are on, your results are going to be skewed.

You have to remember to ask, "Is there an invisible dog fence, or on a farm; is there a cattle fence, or if you're asked to a house under construction, is the work crew there? Are they running a generator?" In those cases, now I make an appointment on the weekend when the crew is not there. That's a learning. It took me years. I'm symptom-free, drug free, do all the stuff. It took five years, really, from finding dowsing to being off the drugs, and it's still a process. So for failures, I don't know.

J: How have you been affected by the successes or failures; how have they affected you or your dowsing?

Susan C.: The more effective one is as a dowser and the more profile one develops, the more one is likely to be the subject of psychic attack, both from the human physical world, and also from the other dimensional world. The more one works in this field, the greater one's light is, the more visible one is, and bigger and bigger things come. . . . It's always important to add, 'Am I safe?' before going in a room. Never walk in a room without your full armor on. Don't go out of your door in the morning without having your protocol on, basically. At night, clear it out, cleaning, self-cleaning all the time. It's affected my life. There's a challenge of ego when somebody gets better known. It's easy for the ego to sink into 'I'm so special.'

There was a training in the old days, EST. I did that a couple of times. The phrase I got from that was, 'I used to be different. Now I'm the same.' I grew up thinking I was special and different. Through that training learned I'm just the same. So I plugged into my humanity back then. We're all simply human, doing the best we can, afraid of whatever, but doing the best we can. The challenge doing this is to realize, we don't do anything, and not to fall into the trap of ego.

J: What do you consider your greatest success with dowsing?

Susan S.: I helped to find the body of a prostitute in Texas. These women who have cadaver dogs as pets would go out on weekends to try to find bodies. They called me and gave me the girl's picture. They said that the murderer had admitted to killing her and that he dumped her in a certain part along the river. They told me the town, and I dowsed; I went to Maine and I got a big map book at De Lorne maps; this was before mapping software came about. I told them where she was; I gave them GPS points; these were very specific topographical maps. The woman said, 'Oh no, she can't possibly be there, blah, blah, blah.' I said, "Don't waste my time. Don't ever call me again. I told you where she is. If you don't believe me, I feel sorry for you.' Two weeks later she called me back, 'I'm sorry, I'm sorry. They found her exactly where you said. There was a flood, and it brought her body down the river, and it was deposited right where you said.' She was wearing Spandex, so even though the critters got at her, there was enough of a cadaver that they were able to do some DNA testing and discover it was her.

There was that one. WGBH, channel 2 had 37 missing videotapes, and I found them in a matter of 15 minutes with a witness. They had two warehouses the size of football fields; the box was mislabeled. I went down all these aisles; I went down one row and the rods went to the right, So I put the rods on the ground

facing parallel to it, and as the rod was raised up, it pointed toward the boxes. They were stacked up to various heights and various steps in these giant shelving units. I pushed my rods further into the shelves, and they crossed over a box, I opened the box and there they were.

I dowsed well sites for the Saratoga Springs Polo Club; I found them 125 gallons a minute. They were putting in condos all around the edge of the polo field. It takes 150 acres of flat land per polo field, and they had two polo fields.

J: What about failures?

Susan S.: Failures? Well, a member of my dowsing chapter who has since passed is not the brightest bulb on the planet. She lost her passport, and I kept telling her where the passport was. She kept telling me it wasn't where it was. She never found it, but then I don't know, I never physically went to go see it for myself if it was really, really there. I think that sometimes when people lose things it's on purpose, so they don't have to go somewhere. I don't consider these things a failure on my part if I'm not physically there, because some people don't listen to what I say or how I say it. I'm very clear; I'm very concise.

I'll never forget this one. It was a farmer. I said, 'Okay, I'll drive an hour out there. This was years ago. Give me whatever it is you have on your farm. They gave me some garlic, some tomatoes, some honey. They wanted to dig a pond. They said it needed to be less than 20 feet deep. So I found them a place; I x'd it out; my rods crossed. I said, 'Two veins that cross right here.' The guy calls me up yelling, 'We figured it was going to be 12 feet; we dug and dug and dug. We hit 17 feet and got lots and lots of water.' I said, 'Didn't you say to me you wanted it less than 20 feet deep?' 'Well, yeah.' 'Well 17 is less than 20 feet. Why are you so upset?' 'Well, we thought it was going to be 12 feet; we didn't know we were going to have to dig that deep.' I said, 'That's what you told me, and that's what I got for you.' I don't put up with bullshit from people, especially if I drive all that way and you're not compensating me very handsomely for my efforts. I don't suffer fools gladly.

J: How have each of these successes or failures affected you and your dowsing?

Susan S.: I just know I'm very good at it and I continue doing it. I just try to teach as many people how to dowse as possible, as many people know how to do it as possible. Raymon Grace says the dowers are the most powerful people on this earth; they just

don't realize it. . . . How does it affect my life? I've been a member of ASD since 1992; I've been a life member since 1999; I was vice president of my chapter from 2000 to 2002, and president since 2002. I run a very successful chapter; I run it like a very successful business. I dowse the wells; I have the people write the checks to my chapter. That way, I have money for scholarships for people. If people can't afford, if it's a hardship for them to pay \$25 a year for the dues and-or the \$8 a month, I supplement their dues fee, because we have monthly meetings. I want people to come; I want people to dowse; I don't want money to be a factor as to why they can't do it, so that's why I fund it.

J: That's great! How large is the chapter?

Susan S. Over a hundred people; we've been in existence since 1985. We're a long-term chapter; we're a very esoteric chapter, a lot of advanced dowsers, healers, esoteric, geopathic stress. We do every kind of dowsing in our chapter. I'm very fortunate; I know some chapters only meet four times a year, with beginners and things like that. At the beginning, our meetings are from 2:00-5:00, but from 1:00-2:00 prior to the meeting we have free dowsing lessons for people. I just find it to be important. It's a very important skill for people to have, and I just try to impress upon them and encourage them to be confident in their abilities.

[As for those who think dowsing is devil worship,] I have no tolerance for people like that. I'm in technical sales for my job, and I use dowsing to determine how much time I should spend on the customer, the probability of at that point in time if they're going to buy or not. I do dowsing in the now. As for dowsing in the future, the future can change in a moment. You can't dowse the future as far as I'm concerned.

### **Summary of Master Dowser Responses**

This summary is intended as a stand-alone document of master dowser responses. Observations on gender issues precede the categorized question discussions. Concluding statements can be found in the Chapter 5.

## **Gender Issues**

Once the gender issue surfaced in early conversations, it presented itself voluntarily without prompting. When it did not, out of curiosity, I raised the issue. Traditional gender roles explain why Bette Epstein's and her mother had to resort to learning secretly by "hid[ing] and watch[ing]." Still, she was confident enough to advertise her services, and to establish by doing the first two jobs for a friend and free of charge. Gladys McCoy observed dowsing in her husband Harold's shadow, although she learned to dowse from master teacher MaryMarie Satterlee when physically prompted to "Do it!" Acting as the secretary and record keeper for Harold and hostess for the dowsing meetings, she withheld her insight of where the well site would be because it contradicted her religious background. Surprised to find herself teaching others on jobs, she was even more surprised when she was invited to come to California to teach dowsing.

Similarly, Marge Hefty joined her husband Homer so that they might share an activity, although she stayed in the background. At some point, she began dowsing, posing the question, "Which way do I walk to find the best well site on this property?" Doing so, she located the site before Homer, much to his chagrin. When Homer died, she was reluctant to respond to calls to dowse sites, until Homer's friend told her that Homer had admitted to him that she was a better dowser than he.

Carolyn Stillman admits to being dragged to dowsing, "kicking and screaming" when her husband Ed attended the West Coast Dowsing

Conference and insisted she accompany him. She, reluctantly, attended a presentation, found it interesting, then another. Very quickly, she became “as big a kook as any of them” and was soon accompanying Ed on dowsing jobs. Like Marge, Carolyn could see where the water seemed to be located. Ed was not pleased with her quickness; to avoid having a competition, she focused her dowsing on the areas of noxious zones, spirits, and Feng Shui.

### **Function and Relevance Questions**

What brought you to dowsing? Describe your first dowsing memory. Master dowsers’ first memories of dowsing are wide-ranging. Seeing or remembering family members who dowsed, although they may not have called it that. Bette Epstein grew up hearing the dowsing exploits of her famous grandfather. Sharron Hope thinks she may have seen her grandfather, which appears more likely when she showed her father that she dowsed, and he commented that he had seen his father dowse.

Television memories of Grandpa McCoy (*The Real McCoys*, 1957-1963) dowsing, as well as a dowser on *Gunsmoke* sparked Joey Korn’s interest. Gladys McCoy suspects that the Johnny Appleseed stories and those involved in the westward expansion probably employed dowsing. She cited a scene from *Dances with Wolves* (1990) where the character uses his hand to decide which way towards the fort; he was using hand dowsing. Use of the three fingers in *Star Wars* (1977) may have been dowsing.

A hydrologist introduced Ed Stillman to dowsing referring him to an old hydrology text on whose last page was the statement, "Dowsing sometimes works." He advised him to teach himself to dowse. Alan Handelsman came to dowsing through muscle testing. Ralph Squire's introduction to dowsing was through spelunking. Adhi Two Owls' questions about dowsing were answered when she studied scientific radiesthesia, the European form of dowsing. MaryMarie Satterlee found dowsing in the Isabel Hickey book, *It is Alright* (1976) that described how to make and use a pendulum. Susan Collins' reading of *Dowsing for Health: Applications and Methods for Holistic Healing* (1990) made her aware of earth energies and their effects on health. Susan Spuhler saw earth energies set L-rods whirling "like helicopter blades" inside Stonehenge. She did not understand the reaction, until she returned to Boston where an experienced dowser Harold Anderson explained what happened and "taught her how to measure physical, emotional, mental, and spiritual energy around the body."

### **First Experiences**

A singularly remarkable first experience is that of Rob Thompson. Granted, he has a family history of dowsers; still, when he was only ten years old, he was told to go find water on the property. He did so, and the well still functions. Ed Stillman's first experience was the force of a willow branch in his hands. As it detected water, "That willow branch just about tore itself out of my hands." Not realizing he was dowsing, Feather

Anderson visualized the drawings depicted on maps when searching locations for Boy Scout hikes. He sensed water, dales of ferns, and waterfalls. Carolyn Stillman confirmed her dowsing skills by testing the state of food in her refrigerator, then verifying it. Playing with L-rods looking for the septic tank, Marge Hefty was surprised when the rods opened wide and she was under the electric power lines. Her first serious attempt was finding the colors in names [using] auras, chakras, and numerology. Ralph Squire needed to walk next to a dowser to get the same reaction with his L-rods. Because of health problems she faced, Susan Collins used her body to test when she was or was not affected by earth energies depending on where she lay. Having reservations about dowsing, Adhi Two Owls was amazed at the movement of the stick when she walked over water: "I couldn't keep it vertical; it just kept pulling down, down, down. I couldn't get it to go back up and that just kinda sold me." Having failed at early attempts as a teen, Joey Korn believed he did not have the gift. He was amazed to see the county sewer-system representative use L-shaped, bent coat hangers to find his sewer pipes. Joey realized, "Wow, he's dowsing!" This gave him the confidence that he could dowse. Once instructed, he made rods out of coat hangers and began dowsing "for everything." Sharron Hope learned the sex of her child seeing it dowsed with a ring on a chain.

## **Relation of Dowsing to Other Aspects of Life**

Master dowsers experience dowsing as integral to their lives, interwoven and pervading all aspects having taken it over, “a total blessing,” and “the most beneficial thing that could happen to me.” They may dowse without the pendulum or other device, using and becoming aware of the sixth sense or intuition, that “inner gut feeling”, “part of the natural human state.” Individuals acknowledge their increase in confidence in their abilities and the possibilities, becoming whole people, more themselves. One says dowsing has “kept me young.” Another acknowledges that having done it so long, “it becomes like breathing; you don’t even realize you’re doing it sometimes.”

An MD attributes dowsing to his ability to “read people,” to gather information enabling him to “sense everything about everyone in the room,” including whether the truth is being told. From his perspective, there is little difference between energy and intuition; rather they are essentially the same. This attunement is not restricted to dowsing, can be assessed by anyone, although “a lot of people tend [to be] oblivious to it.”

Using the pendulum, they may know the answer before it begins moving. One just loves to see it move. There are a plethora of uses—driving directions, to locate objects and locations, making decisions about appointments, avoiding traffic jams, selecting and identifying harmful foods, identifying detrimental energies, making corrections, trusting one’s

gut. Lacking sufficient information in business, use of the dowsing system provides answers.

“Dowsing is not a religious thing, unless you consider your life a religious thing.” Numerous master dowsers do so. They experience it as a connection to Divine Source, the cosmos, from which answers might be assessed for oneself and others. Another used dowsing to find her “Soul’s Purpose.”

### **Essentials for Becoming a Master Dowser**

MaryMarie Satterlee, who trained so many of the current master dowsers and is well known for her emphasis on “Asking the Right Question” stated, “I think you just go along and all of a sudden, you’ve done enough dowsing, you just *are* effective! It sneaks up on you! The sentiment was repeated constantly by MDs who emphasized the need to “practice, practice, practice.” Obviously, with practice comes confidence. Obvious as well is being sufficiently interested to continue, even passionate about learning to dowse. Desire and belief were essential for this MD: “Just wanting to do it. Just wanting to do it, and believ[ing] that you can do it. And believe that you have [the ability to do it].” The founder of the dowsing school emphasized attending a school as “the best way to get off on the right foot.” A Walt Woods protégé underscored:

You have to be willing to write your questions down when you first start, and evaluate your questions. You write it down, ask it out loud, and does it sound logical; does it sound like almost like something a computer could answer. It has to have detail, and it has to be very specific. You have to be specific.

Equally as important is the necessity of clearing the mind, getting clear of negative or outside influences, avoiding distractions. Similar cautions continue: “not getting personally caught up in the question or the issue, not having expectations.” One MD stressed, “Not thinking; that’s the most important thing.” Another emphasized, “Getting out of the way. What that means for each person is different. Everybody has different kinds of blocks.” “Faith and relaxation are the two biggest things” for another MD.

Honesty is a crucial issue—being honest about your results; collecting data to support your work. Willingness and being open to all possibilities are also essential, requiring openness “to the bigger picture, the things we don’t understand.” “Don’t try to dowse with a closed mind.” In so doing, one is open to “trying new things.” In this state of openness, relaxation is also present, as well the ability to trust. “You have to have complete trust and accept the answers you’re given.” Other MDs stressed, “Just trusting your gut, trusting your answers.”

A more esoteric perspective was offered by an MD who stated, “Realizing that you’ve always been able to do it, even before you even heard of it.” Similarly, another individual’s opinion is that “Essential to becoming an effective dowser is to reduce one’s ego with regard to it. We must realize that we’re not doing anything. It is a surrender.”

### **How Master Dowsers Explain Dowsing**

Responses to this question reflect wide-ranging opinions: “Dowsing is asking questions in mental, visual, or word symbols, receiving answers

via an indicator—Y-rod, L-rod, pendulum, bobber, or by an inner sense feeling without a dowsing instrument.” That inner sense may be expressed as “the pulse of the body’s reactions to access answers,” also known as “deviceless dowsing,” coined by MaryMarie Satterlee. Master dowsers recognize dowsing as an extra-sensory awareness (Gary): another “mode of sensing,” a means of “taking in information from the cosmos,” Indeed, dowsing is “a process that enhances our innate intuitive abilities.” It allows us to “get in touch with that other sense that we can’t really define, as to what’s going on—a natural extension of senses available to everyone.” More specifically, Susan Spuhler explains dowsing as “focused intuition, and I’d also call it applied intuition.” Other MDs define dowsing as “a skill that adds another dimension [to one’s life],” that “helps individuals understand the world around them, the unseen world.” With this perception, it is possible “to create a relationship between what we see and what we don’t see, what we can experience directly.”

Dowsers are “willing to accept that there’s more going on than we have been told.” It is “much more than finding water—a direct route to your higher consciousness, to your body’s voice, to your soul mate, to true North!” Master dowser Gladys McCoy believes that dowsing is

nothing more than an extension of you; it makes it easy for you to believe, because most of us don’t trust our intuition, If that rod moves, we trust it. See it; believe it. We all need to learn how to dowse, so that we can get in touch with that, and that peaceful part of ourselves.

In that same vein, Susan Collins states, “For me, dowsing is simply the electromagnetic energy, the receiving and sending of electromagnetic frequencies. The sixth sense is just electromagnetic; it’s not a big deal. I’d like to make that normal,” while another MD asserts, “It is not necessary to understand how it works.” Speaking to this point, Feather Anderson has used dowsing “to get a sense of the spirit of the place. “The land speaks through the map.” This is done through what he calls “Geomantic site planning,” a version of map dowsing. Musician and master dowser Pearl Nicolino prefers another MD Tony Gehring’s definition:

Dowsing accesses information from the library in the sky.” [Dowsing is] one of the most important tools. It’s a tool that you can use to get information that you couldn’t get otherwise; you wouldn’t have access to it otherwise. Dowsing has more benefit than anything you could learn, because it can be used with anything and everything. You have to trust your dowsing, when you dowse what you get you trust it.

### **Processes and Practices**

The approach to or preparation for the act of dowsing by master dowsers might be described as variations on a theme of how one achieves the dowsing state –as simple as Susan Spuhler’s, “I center myself, body, mind, and soul, and then, depending on what it is I’m trying to dowse, I just ask the right questions.” Adhi Two Owls does not do very much to prepare, based on her belief that

our body is naturally inclined to do this. If we just allow our bodies to be in its natural state, it knows how to do this. All I’m asking it to do is focus in on a signal. Over time, our bodies recognize the

energetic signals of water, for example, and respond to it by sensing its presence. “We become the mantra. ”

She describes utilizing Mental Radiesthesia, the yes-no questioning that requires the mind to be clear and focused. “[I]f we actually honor what the body does, we don’t need to be clear. ”

Bette Epstein tries hard not to think. “Don’t think, just let it come. ”

I just let it go, and then I hold my rod or two rods and there it comes, or doesn’t come. And if it doesn’t come, I don’t try to guess. I just say, “Sorry, I’m not getting anything.” [So I can] come back in a week.

MaryMarie Satterlee’s approach was quite straightforward: “I

DOWSE! I don’t do anything but dowse when I’m dowsing. That’s my total focus is on the dowsing. I’m trying to think if I did [anything] at first.

Maybe at first I did, but now I just dowse. ”

In a similar vein, Marge Hefty states, “Because I’ve had so much Silva Mind Control, I can go down to alpha just by closing my eyes. To get in a meditative state, I [dowse] fairly early in the morning because I want my mind as clear as it can be.” Nicolas Finch encountered a great deal of resistance in his efforts at dowsing. He recounts that finally, after many attempts with several teachers, “I was allowed permission by my subconscious to enter the dowsing realm. My goal has always been something that I call, “Look and know.” To get herself into what she calls, “a dowsing state or meditative mode,” Sharron Hope says, “It’s just as simple as taking a few deep breaths, clearing everything, and forgetting

about all the clutter in my life. Usually, when I pick up that tool, it almost automatically happens.”

Although dowser training focuses on asking Can I/May I/Should I? MDs have personalized the process. Accompaniments may include “asking to be clear of detrimental energies, at all levels, at the present time”. Even though Gladys McCoy has permission, she asks for confirmation, “in the Now, Right now, today. ” So does Carolyn Stillman. It comes in the form of a “click” in the back of her head at the top of her spine. When it occurs, “I know at that point that I can dowse.” Other MDs who experience physical symptoms include Alan Handelsman’s “ideomotor response” is based on programming but from a psychological perspective, “ where a ‘yes’ is your first finger comes up and a ‘no’; your thumb comes up or whatever you program it.

Susan C: First thing I always do is this protocol. The first thing that I do is make sure that I’m in physical balance, so I’ll make sure that I’m hydrated, that I’ve got water, that I’m not tired, that the phone is not about to ring, that I have quiet time. For me, my prime dowsing time is probably 9:30-12:30.

Over the course of decades of dowsing, Ed Stillman has evolved his preparation from working with Woods’ and Satterlee’s material, biofeedback training, and the dowser brainwave research into an “instant centering” he achieves as quickly as opening and closing his eyes. He says, “It just sets itself up.” Pearl Nicolino’s tenure with dowsing explains her readiness to dowse by simply picking up her pendulum.

I don’t have to say a prayer or anything. I ask the question mentally, and in a second I’m ready to go. That’s how I dowse. I

don't wait to do anything. You mentally step back three steps. You're ready to dowse, and that's just to take you away from the question, anybody's question, so that you're not, especially if you're dowsing for somebody that you know.

As has been shown, the mental state for dowsing is achieved in numerous ways. Rob Thompson refers to dowsing as “a state of mind.” Further, he “grounds the site, [which] brings him to a neutral position.” He maintains, “You have to clear your mind of thoughts, incoming and outgoing, ‘dumb yourself down’.” He also advises caution.

You have to let information just come to you. That's the hardest thing I think about dowsing, people get in the way with their subconscious mind or their conscious mind—the water should be here. You have to let go, let go of everything, relax, and go find it.

Several MDs explicitly express the importance of connecting to a Divine Source. Feather Anderson refers to “the Big Circle,” his wording for unity consciousness-God-Spirit, or the Divine. The Big Circle represents his love of sacred geometry, “the process I go through when beginning to dowse, to expand my awareness and consciousness to a bigger and bigger circle.” Joey Korn works with the “energies of creation,” the energies of our living environments,” which is his understanding of geopathic stress. Energies of creation function as “a set of just, universal laws that we can engage with our intent to correct imbalances.” For Ralph Squire, he “just relaxes, and puts my trust in God, simple as that. You get in tune with the universal mind. You have access to all sorts of information.” John Wayne Blassingame details his process:

Usually I surround myself with white light. ‘I give thanks for the perfect white light that surrounds me on this project and allows only

the highest Divine Energy, Divine Love, prayers, thoughts, and dreams to penetrate and remain within this circle of protection around this project.' I usually say, 'I invoke the light of Christ within. I am a clear and perfect channel. Light is my guide.'"

### **Emotional and Physical Experiences of Dowsing**

Dowsing experiences include various forms of breathing, including conscious, sorting breath; expelling breath (Feather); deep breaths to shut my mind off (Feather); deep breaths (Sharron, Alan); a chill (Bette); a "click"—an opening that allows the information to come in (Carolyn). Additional experiences are holding alpha, beta, delta, and theta states simultaneously (Ed, Marge); having no feelings (Gladys); pinkie and thumb indicating yes or no (Gladys, Nicolas, Susan); a peaceful feeling (Gladys); pulling down on the lower ear lobe; physical reactions that continued past the initial instruction or dissipated; connecting to one's inner child who is the inner dowser. Intuitive experiences range from an intuitive sense (Rob, John Wayne); an intuitive signal from inside, feelings of "your most spontaneous intuitive self" (Feather); a sixth sense, "something indescribable" (Rob); an "intuitive hit," impressions, tingling, inner knowing, the body as an indicator, initial shivers of delight (MaryMarie).

Not all the participants approve of bodily sensations. Susan Collins perceives the body as a symptom of the problem. She chooses not to experience dowsing in her body and takes precautions to assure her safety. She is "hyper-vigilant" because of her extended illnesses. However, she recognizes the tools respond to bodily knowing, "the body's

wisdom,” and uses the tools to slow down Spirit’s information “dump” that is too fast for our human brains. Susan Spuhler focuses her attention on her senses, cannot watch television before bed, and cannot work on missing person’s cases; she keeps herself closed to these experiences because of this heightened sensitivity.

Bette’s sensitivities were exposed—“some things hurt my heart—” “when her dogs were lost for a time, and she could not locate them through dowsing, although she was assured they were safe. Both Ed and John Wayne expressed gratitude for the ability to dowse. Ed experiences dowsing as an altered state of consciousness; it is “a huge thrill” when an aquifer gushes forth. John Wayne feels an attitude of gratitude is most important; he considers dowsing as a gift he has been given. Marge summarizes her experiences in terms of “wonderful things [that] have happened,” as well as having an “inner knowing.” Gladys describes a peace, a knowing within herself, “total and complete.” Gary also experiences an inner knowing, and acknowledges that his body may be more of an indicator than the tools.

### **Expectations of Master Dowzers**

Master dowser expectations span the range of abstaining from or having none to complete confidence that the answer will come. Adhi Two Owls insists, “I think that’s the root of all evil in anything is when we have expectations. If we’re truly in the open, receptive, just being present, we

shouldn't have expectations. " Susan Collins agrees and adds that she has "no expectations whatsoever.

The dowsing is most accurate from a place of ignorance and apathy. We don't know the answer and we don't care. The only way we can get accuracy, or one of the prime ways to get accuracy is through that distance; you become the observer; you're not affected by the result. So I have no expectations.

Carolyn Stillman comments that she is not aware of having expectations. She tries not to prejudge the answer, "because then my head gets in the way. I always ask that my own intelligence, my own thinking not influence my dowsing. [Because of this,]I think I get a better dowsing response, and then I can trust it better." Alan Handelsman confesses: "I probably do. [laughs] We're not supposed to, but I'm human. [W]hen I'm doing hypnotherapy and I'm asking questions, sometimes they're leading me but most of the time, it's more guided than I might care to admit."

Feather Anderson emphasizes, "[T]he most important piece of doing successful dowsing, getting answers that are useful, accurate, and truthful, is to release expectations, and not have any preconceptions or expectations of what's going on." That's why he uses, "Ooh, I wonder what the answer is?" to assist him in getting to the dowsing state.

I want to release all that old information so I'm open to the new information. I have an expectation when I start the process that I will get a useful accurate answer. I have confidence in my ability as a dowser. So I always have expectations of "Oh I can do this. I trust my answers, whereas before that, I didn't. By learning how to release expectations, you get accurate answers, which gives you confidence, which gives you the expectation that it's going to work for you.

Other MDs work with expectations. Bette Epstein has an expectation—of getting it right. “Yeah, I want to get it right because I want the people to be happy.” Ed Stillman also has “expectations of success and positive results. I start out with that. I have done everything in my power. If it doesn’t work, I’ve done something wrong [and] I’m going to find out about it.” Gary Plapp has the expectation of fulfilling a need. “[It] could be water, could be a person with health and counseling problems, a number of things. I use scientific dowsing that helps with me doing scientific answers and queries for research.” Similarly, for Gladys McCoy,

I expect to get what I need for those people, or whatever; I expect it to be there. If I have a need of any kind, it’s going to be cared for. I feel like [with] my dowsing, there is a need for this to work. And I think that’s why it works so well for me.

Nicolas Fink “expect[s] to get a useful, valid answer that will lead me to harmonious responses that I can make, that I can add to the situation. ”

Similarly, Sharron Hope “expect[s] to get the right answer. I expect to get an answer to the question I ask or what I’m looking for. ”

MaryMarie Satterlee “always expect[s] to get an answer.

If I get a yes answer, I expect it. If I get a No answer, I kind of expect it, because I know what the situation is beforehand. If I don’t get an answer, the pendulum will kind of go any way [indicating] this is not available.

Responding to whether she receives an intuitive hit on the question before getting the answer, she responded that the intuition has come the more she has dowsed. “I found the less you try to do something, like forcing yourself to have an experience. For me that doesn’t work. You either

have an experience, or you don't. You just sort of let it go and let it come.”

In the same vein, Susan Spuhler expresses the confidence of a master dowser in her expectation that she will

get a correct answer, and I do. I'm very confident in my dowsing because it's very accurate. and I'll back off basically using remote viewing, and I'll be able to see where this item is, whether it's in a pocket, or in a bunch of dungarees, or whatever, and I'll see where it is. I've found people's passports, American Express cards, everything.

Rob Thompson describes his process in detail:

When you go out, you're still looking for something. You still have to introduce the thought of what you're looking for. You just have to be in a kind of blank mind, to not persuade you one way or the other while you're dowsing or pre-guess yourself. Don't pre-guess, just let it go; let everything go. Quiet your mind. Some days, I just don't feel like dowsing. I'll just say, "I gotta come back. Quit" I'm not in that right state. Sometimes, I'll go for three hours and say "I'm wiped out," because it takes a lot of energy.

Pearl Nicolino's has been involved with health for 60 years or more, "helping people have perfect health or a higher level of health, or to overcome some disease they might be dealing with, I'm hoping to help them clear themselves, help them find a better way of healing their body." Of course, she benefits from having people feel better. "Wow, if I help one person every day, that's great!" This attitude is mirrored by other MDs—the sense of gratitude Blassingame feels in being able to help,

Responding to what they do if the answer is not correct, or the drill site does not produce, Ed Stillman says he returns to the beginning to find his mistake. Ralph Squire rephrases the question. "Sometimes, if you're emotionally involved in the result you have a hard time getting an accurate

answer. Then I call or email a friend; I've got a lot of dowser friends; I ask them. When Sharron Hope gets an answer other than the one she anticipated, "I'm supposed to accept the answer that I get. Like gallons per minute, if it says three gallons a minute, and I'm expecting five, I have to accept that it says three."

### **Dowsing for Oneself Versus Dowsing for Others**

Responses to this question were at both extremes of the issue, as well as in between.

Adhi indicated that she felt pretty neutral about both of those. When I first learned my techniques, I had self-doubt, and I think that's when it was harder for me to dowse for myself because I had doubt. But as I've become more confident in my technique, it doesn't matter whether I dowse for myself or dowse for others, it's all the same. That's the way it should be. It shouldn't be affected by me any more than anybody else.

Coming from a different perspective, Alan feels similarly, "I rarely use ideomotors with other people. When I close my eyes and go inside, I'll ask parts of me, I'm doing the same process. So sometimes, it's very, very similar." Feather is very challenged when dowsing personal issues for himself or someone else:

What I've discovered is that I have to put a little extra into getting out of my way, into my inner child, my 'wonder what' when dowsing for somebody else, particularly if there's health issues: It's really hard to dowse around that stuff because you get all emotional. You get into fear, and you can't dowse from fear. So I have to put in a little extra to push myself out of that, falling into that mode.

Carolyn finds it hard to dowse for herself, because her "brain gets in the way," and she can't trust the answer. She does dowse for vitamins and what clothes to wear, "things that really don't matter a whole lot. But

when it comes to really important things, I'll ask somebody else to dowse for me." Sharron feels strongly that she is better dowsing for others because there is no personal connection, "I just tell them the truth; that's what it is." She has no expectations for others, but she does for herself. Expectations might interfere in dowsing for family, although she has done so depending on the question. If the issue is an important or emotional one, she will have someone else dowse for her.

John Wayne has "a problem with dowsing for myself at times. It's because I'm not sure if I'm separating need from greed." Susan Collins has similar reservations. She believes "Dowsing in service for myself is less effective. When I dowse in service for others, then my own being clears up." She dowses for others because she believes in the strength in community. "Sometimes we get out of balance, and we don't know [it]. When you feel the slightest something's not quite right, you can ask colleagues to check on you. It's important to have face-to-face buddies, and long-distance buddies, and get consensus." Marge addresses a concern of hers peripheral to this issue:

All of us do the May I/Can I/Should I? Homer and I always asked that it be in the highest and best interest of all concerned. In other words, it took us away from judgment. If you're asking a prayer for somebody who's sick in the hospital, it might be the best thing to do to make their transition. That's why we say, 'for all concerned.' Sometimes people stick around and survive when they should have died because there's grandchildren or somebody that they need to help. We don't know all those things.

Pearl contends,

It's good not to dowse for yourself because you're wanting a certain answer to the question. You would influence that just by your thinking. It's always better to ask someone, a friend, or someone you don't know to dowse for you, so that when you have a family question, so that you get a more accurate answer.

Nicolino is describing blind dowsing, a common adjustment MDs make when seeking answers for themselves. In addition to soliciting assistance from others as Susan C. , Sharron, and Carolyn have stated, a variety of other techniques are used. Bette saves film cartridges for this purpose: "I'd write almond milk on a piece of paper and put it in there, give it a thought pattern, this one's almond milk; this one's sugar, whatever. Then I can muscle test like that." Although Gladys will call someone to dowse for her, if no one is available,

I'll write my questions on a piece of paper, fold the papers up and shuffle them around so I don't know what's on them. They're always yes and no responses. I'll say, 'Give me a yes or no response for my highest and best good. Is this a yes or a no. ' I'll get a yes or a no; I'll write it on the paper and go thru all the papers.

Susan Spuhler utilizes dowsers whose opinion she trusts for blind dowsing; she does the same for others. "I just tell them I need some blind dowsing done. I think of the question; tell me yes or no, give me percentages, if they get hits or something." Nicolas's blind dowsing is most likely to be in his role as a member of the West Coast Dowsing Conference committee. Everyone on the committee will receive a request to blind dowse.

We'll get an email that says, "Is it 1, 2, or 3?" Should we or shouldn't we do this or that for the best good of the conference?"

We never know what it is, which is great. The less you know about those kinds of questions the better.

Ed uses a very distinctive process on himself that neutralizes his attachment to an issue or question and allows him to ask questions of himself:

I do a complete deposal on myself. Here's what you do: You take your spirit essence or your total being; you may use either term. Raymon Grace uses "spirit essence"; I use "total being." You take your total being and go (whoosh sound) and put Ed Stillman right out there sitting on that couch. So now me, I have a client by the name of Ed Stillman, very important. I'm going to depossess my client Ed Stillman. May I/Can I/Should I? Is the time to do this correct? I would then go ahead and do the whole program that I do on somebody else. And then, what's the thing you have to remember at the end of that? You gotta put yourself back in or you'll really mess things up.

Akin to Ed's process, a number of MDs have no issue with dowsing for themselves, because of their perspectives or the manner in which they work. In terms of being of service, whether to himself or others, Gary makes no distinction.

I find both of them are service, service to myself, how to improve my life, get the right doctor, the right medication, whatever, work on my scientific projects, things like that. Working with people is a service. I do a lot of healing; I do remote healing. I guess you could call it radionics to some degree. So I enjoy both.

Joey feels he has no real need to dowse for himself because of the nature of his practice. "I do several sessions. I mainly just bless myself for whatever I want, because that changes the energies. I am constantly clearing my own home, and breaking all remote connections, and preparing for my next client."

For Rob, the issues are intuitive. “I leave that to intuition. I just pay attention to it. It’s always there.” Lastly, for MaryMarie, the issue was quite straightforward: “When I was dowsing, I just figured dowsing is dowsing. It doesn’t make any difference who you’re doing it for.”

### **Changing Experiences of Dowsing Over Time**

Master dowsers’ experiences exemplify the theme repeated during the conversations—practice, practice, and more practice. As might be expected, MD skills and confidence increased with practice. Bette was not aware she was dowsing when she first began. Her experiences have changed, “Only to make it better.” Carolyn was not alone in doubting her abilities initially. Feather and Nicolas experienced similar feelings. MD comments reflect how their skills have grown: “I think I’ve gotten better. When you practice any skill you get better at it. I’ve gotten better at how to use it, how to apply it. . . . maybe a little more wisdom about the [use of it]” (Adhi). “[W]ith more and more practice [I] diminish the doubt and increase the confidence. The other thing is that I do a lot more deviceless dowsing” (Feather).

John Wayne: By developing my new dowsing tool, I feel much more realized with it now. There’s no worry about the fact of whether I was accurate or not. If it was meant to be it will, what’s the saying, “Que sera sera!” What will be, will be!.

Ralph: Yes, of course. Learning to use my fingers and this technique of asking if there’s anything else they [universal mind] want to tell me. You get answers when you ask, if you don’t ask you’re not going to learn. Maybe the universal mind is just [screaming], “ASK ME! ASK ME!” [laughs] But they can’t force you, can’t tell you, until you ask. They’re so very pleased when you ask them if there’s anything else. So you start the 20 questions routine.

Sharron remembers having had

a lot of dowsing experiences. Well, if you count from '68 to '78, they changed a lot!" I went from just knowing how to determine the sex of a child to unlimited dowsing experiences. So then it was just perfecting and practicing, experiencing from that point on, adding new information and testing it out.

Susan C. states, "I am more confident. I've done it enough and seen the effects that I know it's working. We often say, "It's as if this works." As a Living Legend, Marge reflects: "I don't get up and dowse for 10 or 15 minutes before I get out of bed; I'm just lucky to wake up [laughing] and not ache too much."

MD experiences indicate how their abilities have expanded. They reflect not only their development but also the sense of what might be possible. Bette "keeps learning, practicing, and I keep trying to find an easier way to teach people to do it." Carolyn is not aware that her dowsing has changed, although she is aware of increased accuracy. She trusts her dowsing more and "can get my answers faster it seems like. Often I will know the answer before my little pendulum will respond. Other than that, I don't know that I've changed how I do it." John Wayne is not as affected

if something adverse happens, I'll deal with it. Not to worry about the future or the past, worry about right now. That's all I can afford to do anymore [laughs]. I don't have time for what I screwed up on, or what might happen in the future! I appreciate right now. Like right now, you and I are talking; I appreciate it; I love it.

Marge has noticed that she is "getting more, I'm going to say psychic. The more you do it, your intuition is better. Lots of times, I don't even have to

use deviceless dowsing - people use their fingers or whatever. I just have an inner knowing.” Nicolas commented, “It’s been a revelation to watch my wife get more accurate, [although] she’s not aware of it. She uses it with great confidence and gets good answers. I keep telling her two years ago it wasn’t like this.”

From a different perspective as a hypnotherapist, Alan notes that how he

work[s] with others has morphed and grown. It’s to a place where I really like it. I can do. . . I always have a place to start. I always have a way to approach any issue, and that’s really nice. So I think in the general professional way, you know, with experience comes expertise, and you use that.

Ed emphasizes that his experiences continue changing, “because I keep learning! I never stop learning, and I won’t stop learning now. My dowsing experiences have changed with time as I’ve learned new things.” Gladys refers to her changing experiences as getting “into more things over time:

I do a lot of dowsing for people on the phone who call me and ask me life decision questions, you know. And again, I do it so that I don’t get involved. I say, ‘Okay, May I/Can I/Should I dowse for so-and-so?’ Then I have them either think the question and say, ‘Ready,’ or I have them write the questions on the paper like I would do, so that they don’t influence it either, and give yes or no responses to them.

In contrast, Joey says his practice has not changed.

I’ve been guided by a series of revelations and discoveries, if you want to call it discoveries. I really think I’m just finding what they’re showing me, whoever they are. They’ve built it along the way, and it’s given me a way to teach people. I teach people in the same order I was taught for many years—from within. It’s never changed into something different, but it’s always evolving. I’m always understanding more.

Nicolas acknowledges, "Yes, it has changed; it has gotten better, and I've gotten more confident with it; that's probably why it's gotten better. I feel more relaxed about it because it's in my life all the time." Sharron concurs by noting, "It's always changing. Dowsing is the never-ending story! We're always finding new things to dowse, dowse about, and new ways to do it." Susan C. acknowledges the constant confirmation she receives, "I've done it enough that I know it does work." Susan S. assesses her experiences as having "gotten more frequent, more intense. . . . I've always had accuracy, [it's] expand[ed] . . . More, I just have more sensations that I know to pay attention to."

From her wealth of experiences, Pearl states that for her not much has changed, but that she has and does experience change:

Not really, but nothing surprises me. I don't have any preexisting outcome [in mind] when I dowse, and there isn't anything, I don't live with fears. I don't have the fear of knowing. That's another thing: living with fear. I'm pretty open to change and can change easily. I think that's one of the things about aging is learning, is not being so set in your ways, is learning to change.

MaryMarie's assessment and perspective on her dowsing experiences are that:

First of all, you become more confident, and you build up a reputation, I guess. People will call you where they never used to, "Who is she?" After ten years or so [laughing], they begin to realize that you really do know how to dowse. I've had, oh, when I lived in my home, I would get three or four telephone calls a day. Some people just wanted to know the answer, you know. They didn't want to know, they wanted me to dowse for them, basically, and I usually did. Some people would call back and tell you what happened and other people wouldn't. The people who called back were so enthusiastic. They wanted to know how do you do this, and what do you do? Then I would get into my salesman's clothes. [laughing] tell them a little about it, where they could go to find out.

It's amazing, because, well the percentage is low, but a number of people came into the dowsing chapter and dowsing just from the telephone.

Gary's assessment of his dowsing experiences is the expansion of his abilities, leading him to become

more sensitive, more aware, more tuned into it. I've developed techniques that go beyond dowsing that are [based on] extended sensory awareness, except they use the other senses. . . . I draw on techniques where you simply have your conscious mind direct your subconscious to connect to a certain time and space to access information or experience [it] holographic imagery or process to gain information through that, which is much more effective I think than just dowsing. Dowsing, itself is rather ineffective when you asking [personal?] questions. It's like the seven blind men with the elephant; you're getting different aspects of something.

### **Change of Tools Over Time**

Responses to these questions displayed the widest variability.

Master dowser comments indicate how tool selection stems from personal preference and experiences, as well as individual idiosyncrasies.

Because so many variables are involved—the number of tools, their overlapping uses, responses and interactions with them, their applicability, etc. —participants' comments are grouped based on these responses:

Personal Stance and Tool Changes, Pendulum, L-Rods, Y-Rods (Willow, Branch), Bobber, Finger and Deviceless, Body, Preferences, Tool Differences, and Teaching.

**Personal stance and tool changes.** While some master dowsers indicate their tool(s) of choice have not changed over time (Ed, Carolyn, Susan C. ), Gary notes he has used all four tools for decades; John Wayne also makes most of the tools he uses. He has built four different

sizes of L-rods and two different sizes of Y-rods; his JWB label is the best seller on the ASD website (See Appendix A). Susan S. has a “huge collection” of all the tools. Like John Wayne, she also makes her own L-rods and Y-rods. Susan has “every single dowsing tool that’s made available to man just because I like them, a Mermet pendulum, created by Abbé Mermet that she got in Paris at Maison de La Radiesthésie, the Paris dowsing store.” The result of Feather’s first tool experience was to drop the aurometer, perhaps the most challenging tool to master, because he found it “too sensitive, requiring too much effort to hold it still or else get a false reaction.” Bette’s tool change resulted from her irregular heartbeat. She has a strong pulse that she “can see across the room.” She taught “three- finger pulse” dowsing, identifying pulse changes in response to yes and no questions. Gladys’ first tool was the bobber, which she liked because it was so quick. “It used to give me an answer before I finished the question. It was instantaneous.” Now when dowsing a well, she uses the pendulum, Y-rod, and the L-rods, so the customer can see the traditional tools in use, as well as to double check her findings, making sure she has found “the exact spot.” Ralph has moved from the L-rod to the pendulum to the bobber and can use any of them; however, he also likes using his fingers because nobody can see them being used. Nicolas still enjoys the tools, but “almost always uses his fingers or his feelings; he gets a sense of ‘Don’t do that!’” Sharron’s initial tool changes were variations of the pendulum: “a ring on a chain, a

paperclip on a thread in [her] first Walt Woods class, a crystal on a chain”; she has used her keys if she doesn’t have a pendulum, and confesses to using “anything that will dangle and swing.”

Joey’s perspective is that rather than program the tools, we actually program ourselves to recognize certain energies. “The response is within us.” As for the tools, “all they are is needles on the gauge. They accentuate and indicate for us.” Initially, he used the pendulum noting its advantage for getting quick yes or no answers and for working with a chart [or map]. His focus is finding energies in the home and other areas and has found that the rods are “much better for finding energies. I only use rods, because the energies go in certain ways o[n] the earth, and the rods help you see the alignment in space; that’s important because they make repeating patterns”, which he asserts other dowsers have not learned to recognize. He can dowse without rods at all, but prefers to use them, and “only use[s] rods.” Rob is of a similar mind. He says, “It’s all yourself! It has nothing to do with the tools. [They] are nothing but they do help.” He offers the observation that despite having foreknowledge of the site’s location, “You can’t go out and tell them where to drill. It looks a lot better having tools.”

Bette, John Wayne, Feather, Gary, and Gladys refer to the tools as some variation of “the dog and pony show.” Gladys wants people to see the traditional tools being used. Bette says,

If you pay attention to your own spiritual bubble. . . you don’t have to have anything. You can just close your eyes and know. But

most people don't want to pay you to close your eyes. They want a little dog and pony show.

Susan S. comments:

When I'm doing the well, I want the Y-rod, just to show people, and just to get a feel and sense [of it]. The harder it snaps down it'll hurt my leg; the more it hurts my leg, the more I know that's the best place to drill.

Feather says, "The tools are the dog and pony show that you do for people. [The dowser] couldn't really show up and say, 'You drill here.'"

**Pendulum.** Adhi identifies as "a pendulum person." She gets more information from them and has a collection that she has honed. In contrast, Bette doesn't use the pendulum, says she's "no good with it." When looking for noxious zones in a house, Carolyn uses her L-rods. Otherwise, she relies on her pendulum, and follows it: "Show me the way to something, and it will turn and go however I'm supposed to go." Preferring natural stones to metal, she has used a nut on a string, which worked well, also her keys. For Feather, the pendulum is precise. "When you get a reaction, it was a reaction" (unlike with the aurometer). He tried all the tools for several years then settled on the pendulum and the L-rods; he loves them both. Gladys uses the pendulum when talking with clients on the phone because it is so easy to use. Joey notes the pendulum is good for getting quick yeas and no answers and working with a chart. Marge always has a pendulum with her or nearby; they can be found throughout her home. She uses a metal one in the field, especially if looking for the depth of something. MaryMarie likes the pendulum if

“dowsing for no particular reason, just dowsing.” She divides her tools into “field tools and just dowsing tools. I consider the pendulum, definitely, a just learn to dowse, dowse when you’re alone, as a really, really good tool.” Pearl uses the pendulum most of the time. “You can have a hundred of [them] around, carry them around, one in every pocket. . . . [S]ome people . . . only teach the pendulum. For most people, that would be adequate.” Rob uses a small brass pendulum to determine where to drill; he uses a bigger pendulum, a contractor’s plumb bob, which is probably 306 oz., heavy weighted. “You can really feel it, too. When you’re using a pendulum, the pendulum will swing in an elliptical manner, when you’re going down in depth, but when you get into the water it swings in a perfect circle.” Gary uses a pendulum for the most part. “You can just throw it in your pocket; it’s easy to work with.” When working with a chart, Susan S. uses the pendulum or a mini-L-rod.

**L-rods.** Adhi uses L-rods to detect geopathic stress, energy lines, and for finding water. Bette returned to using one L-rod, but only uses it for others, not for herself. Carolyn uses L-rods to find noxious zones in a house; they show the edges of the zones. Demonstrating their use for customers, seeing the rods cross is more graphic than her saying, “Here’s the end of the noxious zone, and it’s over there.” Ed says, The L-rod works very well to locate the well site when you’re walking in a pine forest.” Feather gets more of a reaction with the L-rods and the pendulum. Gladys likes them because “they’re so fluid, just work really

well.” Joey states they are “much better for finding energies; [he] can dowse without rods at all but would rather use them.” Finding energies is the focus of his dowsing practice; he only uses the rods because they help him see the alignment in space and the repeating energetic patterns. Marge has been comfortable with the rods from the beginning; she usually uses them outside. Pearl carries the small L-rod in her purse, and keeps the big one at home. She only uses the L-rod and pendulum when she teaches. The L-rod measures a person’s aura. If looking for a water well site, Ralph says his L-rods are ‘pretty good.’” Rob likes the L-rods for their quick, positive response. He uses them to determine the depth and gallons per minute; he can ask how deep, and the rods cross indicating the depth needed to drill. For Gary, the rods are good for demonstrating, although they are a bit difficult to use in the wind. He says they are very popular because you can see them move. Sharron is flexible in what functions as an L-rod—a coat hanger with or without handles or a well-made L-rod. She has dowsed a well with coat hangers, “hold[ing] them on the long side with the little curly thing in front. The only reason people cut them is they think they look better. They don’t look like a coat hanger! You just hold them so they don’t lock up.”

**Y-rods.** Adhi uses the Y-rods to identify geopathic stress, energy lines, and to find water. Bette likes the plastic Y-rod because you can hold it and feel it taking your skin off as it goes down. Her grip is so tight she can see white knuckles. She describes stepping on the streambed, and

the rod's response; it "just goes whoop" (up motion); she likes it. In contrast, Carolyn can get a response out of the Y-rod, but it feels "so foreign and so heavy that [she] tends not to touch it." For Ed,

The willow branch is gone. I did six wells sites in one day with a willow rod, and my hands were bleeding at the end of the day, because [with] the willow branch, you get the pull so hard that it tears the bark; the bark has a sap in it, and that's what drops the rod when it's time to have it drop.

Feather does not like the Y-rod because of its similarity to the aurometer. "If you really pull it tight, . . . it's so springy and ready to jump, it's really hard to keep it from jumping when it's not really [a] reaction; you're just pushing too hard on it." Gladys says that people expect to see you with the Y-rod when you're dowsing for water, but admits they're a little more difficult for a lot of people." If she goes out in the field, MaryMarie prefers the Y-rod. She knows the L-rod is the favorite for most people, but she likes the Y-rod. Nicolas states, "

A rod is great in bad weather. In any kind of weather, a Y-rod will work, especially if you squeeze it real hard; it gives it a lot of tension. Getting percentages with a Y-rod, . . . your wrists get tired. This isn't the way to do that. That task is for a pendulum or an L-rod.

Pearl says, "The Y-rod seems to be the biggest, the hardest one to use. It isn't if you really know how. Nothing is hard if you know how." Ralph reminds us that the Y-rod is "the old fork-ed stick. . . . [If] there's a skeptic and you give them a Y-rod and have them go across [the site], when that thing goes down, watch [the] expression on their face. It converts them into a believer right quick! They say, "What's going on here?" Rob says

the Y-rod is “okay,” but prefers the L-rod for its quick response. Gary also refers to the Y-rod as “the original dowsing tool, [the] forked stick cut off a tree, willow or whatever, which is kind of a snap situation” [the branch’s response]. Sharron uses the Y-rod, but prefers a tree branch.

Definitely! A tree branch has life in it. When we make a Y-rod out of nylon, it has to have that intention of being a dowsing tool. Okay? The tree branch is automatically a dowsing tool. The reason it is, is because it’s got life in it. In order for the tree to live, those roots have to go straight down to the water source, Okay? If the tree sends roots out, then you know the branches are made of the same things the roots are. It’ll send it right to that water source. I believe that those tree roots can detect that energy coming from the water, which is probably how it knows to send that root down there. . . . I usually do a pine branch because they last a long time, and they’re very flexible. As long as they’re flexible you can use it.

**Bobber.** Bette says, “I’m not crazy about [it]; I use the bobber for chakras. Carolyn’s negative response to the bobber is the same for the Y-rod (“feels foreign and heavy”). Feather knows “several people who really like [the bobber] and do everything with it. I watch them, and have no idea what they’re doing. It’s very individualistic.” This statement seems applicable to all the dowsing tools. Gladys doesn’t take the bobber into the field, “because it’s so erratic,” doesn’t use it anymore. Marge “[doesn’t] use the bobber that much, but I do use it if I’m clearing energy out of a room, because it just takes care of itself.” Nicolas emphasizes,

Bobbers are great for teaching because they’re funny. People love to play with them and to watch them. Once you get people to laugh, they’re much more interested. It’s like a pendulum, yeah. For me, it has all the same reactions as a pendulum. It’s tough to use a bobber on a chart, unless you use it as an independent instrument and run your finger over the chart and say, ‘When my finger reaches the target, I want the bobber to give me the reaction.

Pearl considers the bobber “very easy, but a bigger tool and not easy to carry around.” Rob is adamant in his reaction: “I don’t use one of those bobbers; I don’t like the bobber, never understood the bobber. I know how the principles work, but it doesn’t make sense to me. The bobber is not a good feel.” Gary considers the bobber as a “spring device, kind of an upright pendulum. It’s very effective. I thought it was kind of funny, but it works very well.” Sharron “doesn’t use the bobber very often, mainly because [laughing] I have a tendency to bend them, ruin them, so I usually don’t use them.”

**Fingers and Deviceless.** Carolyn does finger dowsing for melons in the market, uses it for “those kind of selections.” Ralph likes using his fingers because no one can see what you’re doing. Ed described Deviceless Dowsing: “If you can put your middle finger on top of your ring finger; most people can’t do that; this is deviceless dowsing. This is what

MaryMarie teaches. [I thought it was either finger. . . ] On the fingernail, but that uses the fingernail to be sticky or smooth. This doesn’t. This is a true analog of kinesiology. . . . [I]f you want to dowse with the opposite hand that you write with, if your brain will allow that, you’ll be better off. Doing this reduces interference.

For Rob, his fingers

just go numb when [he] gets over water. It’s kind of when your hand falls asleep. I don’t know how it works, but it works, it’s weird. You can walk out there and go, ‘Okay, there’s water, because it tingles.’ If you put your concentration on your fingers to show you where the water is, don’t ask me; it all works; it’s unusual.

Susan S. states, "A lot of times I don't use anything." For her, deviceless dowsing is

a gut feeling about whatever. I'll rub the top of my thumb with my pointer finger, rub it back and forth; my yes will be smooth; my No will be sticky. I'll rub my tongue on the roof of my mouth. Yes will be smooth; no will be rough.

**Body.** As previously noted, Bette has a strong pulse rate and has taught three-finger pulse dowsing. Changes in the pulse rate indicate yes and no responses to questions. Joey pays attention to what he feels in his body when he dowses. "My chest feels like it's opening up a little bit."

Susan C. states, "The point of the tools is to have the experience outside of your body, and the tools are the biofeedback device that tells you what's going on." MaryMarie says,

I don't know how I learned this, [I] use eye blinks. I'll just show you. Give me something that's a yes answer: 'It's a beautiful day, today.' Yes, it is somewhere in Arizona. . . . It blinks more than once, usually three or four times for Yes. It does that for No, but it always leaves a crack, so that you cannot be blind[ed], especially if you're driving.

**Tool Differences.** Gladys thinks there are not any differences in the tools. "They all give you the same information." Marge says there are differences, "Only if you think [there are]." Nicolas notes that differences depend on the tools applicability to the situation. He has seen L-rods turn into a 25 mile an hour breeze on the beach. A pendulum in that kind of wind is more or less useless, because it's affected by it. A Y-rod is great in bad weather; any kind of weather a Y-rod will work, especially if you squeeze it real hard, it gives it a lot of tension. Getting percentages with a Y-rod, is it 10, is it 15, is it 20; meanwhile, your wrists are getting tired. That's not the way to do that. That's for a pendulum or an L-rod. They [each] have their practical applications.

Nicolas's comment on the impact of the bobber in teaching dowsing has been noted. Pearl doesn't think there are a lot of differences. "They all work; they all get you the same answers. Some are better in different applications. If I'm looking for a water well site, my L-rods [are] pretty good. For Gary, tools differ in "flexibility and application." His comments on their versatility have been noted. Sharron also states the tools

differ more by their function, as well as their design. I think the tree branch, the Y-rod pinpoint the location, pinpoints what you're looking for—object, where the well site is. I like to use that tree branch when I first get on the property, because I'll scan the property. I'll start on one edge and scan around and when it starts dipping I know there's a water vein in that direction. If I scan again and it starts dipping, I [go] there; I usually can pick up three right away. I'll tell him, "Okay, you've got one over that way, that way, and that way." I'll just start walking to the closest one.

Susan C. comments:

I use them all; I use everything. As soon as one prefers anything, you have an emotional attachment. My tools, I make my tools. I remember making a really nice bobber. I looked at it and said, 'I like this bobber. It's so pretty.' For some reason, I dropped it on the ground and stepped on it accidentally. As soon as you prefer something, you have lost your detachment. The way I deal with that personally is that I sell things. I have many beautiful things, and sometimes I sell off the table my favorite thing.

For Susan S., the tools are "all the same. They all work well for me."

**Preferences.** The preceding discussion has revealed master dowsing tool preferences. As Alan stated, the choice is a personal one determined by what is most comfortable for the individual, as well as which tool is most suitable for the situation. Suitability requires some experience with all the tools. Flexibility necessitates the MDs being able to adapt themselves and the tools to the situation. As might be expected,

facility with multiple tools is required. Adhi and Carolyn rely on the pendulum; Carolyn uses the L-rods for noxious energies; Bette uses the Y-rod, L-rods, and pulse dowsing; Ed uses the Y-rod, L-rod, and his fingers; Feather favors the pendulum and the L-rods. Gary's choices are the pendulum and the bobber; Gladys chooses the L-rod, pendulum, and Y-rod, although she says there are no tools she dislikes; Joey only uses the L-rod; for MaryMarie, it's the pendulum, the Y-rod, and the eye-blink; Marge uses the pendulum, L-rods and bobber; Nicolas prefers his fingers, also the pendulum and the bobber for teaching; Pearl primarily uses the pendulum, also the L-rod and her fingers; Ralph uses his fingers, the L-rods and the Y-rod; Rob has a brass pendulum and a plumb bob pendulum, the L-rod, and his fingers; Sharron makes use of the traditional tree branch, coat hangers-L-rods, and the pendulum; John Wayne, Susan C. and Susan S. use all the tools routinely. Regardless of the tool, Gladys's words ring true. She returns to "asking permission and trust[ing]."

**Teaching.** Most, if not all, dowsers are interested and willing to teach others how to dowse and tend to seize every opportunity to do so. Master dowsers teach classes and are involved in the basic dowsing school. Rob has taught dowsing to community college classes and spoken to groups in the Santa Rosa (California) area. He maintains,

There are a lot of people who can dowse, and most people are gifted in something; it may not be dowsing; it may be another intuitive gift. I've noticed 70% of the students I've taken out can dowse right away. The other 30%, you change the tools on them,

you take them away from the group, you put them in a comfortable setting, and most of them can dowse. Most people can dowse with some type of instrument I've found [in] teaching over the years.

Ed retired from teaching the basic dowsing school in 2012 after training his successor. He developed the basic school curriculum that used at dowsing conferences. When we spoke, he offered a basic school demonstration:

So I'm gonna put a thought form well site on the back of that chair right there. Okay? May I/Should I/Can I/? You always ask your question first, then May I/Should I/Can I? Will you please take me to the thought form wellsite I have just created: May I/Should I/Can I? Take me by the best way possible and do not have me climb over the couch. Ed turn this way; Ed turn this way. You see it's coming around. Okay, I'm going to walk past the website. Watch what happens [Oh wow!] It's pointing back. Okay, turn around. Now touch me on the right shoulder when I get to the well site, and it did.

That's what's so beautiful about the L-rod. You can't do that with [the bobber]. In basic school, I did that for you guys, I demonstrated all four tools. What I do is a direct process of saying, "Take me to the well site I map dowsed." That's what I did. I set up a thought form wellsite over there. I do that in class; I did that in your class, too. I set up that thought form wellsite on the floor in room 240, and then walked around and showed everybody how all four of these tools worked, including the pendulum to locate that well site. Everybody saw what they were going to do before they went out after lunch to do it with the teachers.

In addition to teaching the three-finger pulse on the wrist, Bette tells her students:

'Don't think, just let it come. ' . . . I keep learning, practicing, and I keep trying to find an easier way to teach people to do it. . . . [I teach] how to locate lost objects and pets. That was one of the things Mary Satterlee taught us [the] night she came to Dallas. It was how to find people and pets that are lost. I've learned more by teaching, because I get a question that I hadn't thought about answering before. That's one of the reasons I like to do classes.

Marge taught a metaphysical group in Tel Aviv how to fine-tune their yes or no answers by using the scales or the [Walt Woods] chart. For the last few years, Pearl says she teaches dowsing using only the pendulum and the L-rods, which is adequate for most people. She also taught the basic school and describes an early experience:

I know when I first started teaching, I had an engineer in my class; this was a beginner's class. Engineers, I have found that have a block against dowsing, or at least he did, maybe not all of them but I think most of the ones that I've met have that in the beginning. We were out under the big trees up at Porter College.

The first time we were looking for water we imagined these things, but there was there in that area they had underground water veins going; it was probably the sprinkler system. The first time he had his L-rods open for him he was absolutely amazed that they did that for him; he couldn't believe it. "I don't know what's happening! I don't know what's happening! I said, "Well, you're getting your response." The people that get the first response are delighted, [and] they don't know if it's magic or not.

Nicolas comments on his friendship with Walt Woods and his use of his charts to get answers based on Woods' *Letter to Robin* (2001) that teaches programming and use of the pendulum:

You can program anything any way you want. When I teach Introduction to Dowsing, I use the example of Paul Revere during the Revolutionary War. There was a guy up in a church tower. What was it? One by land, and two if by sea with lanterns; he was on horse on the other side of the Charles River; he was watching to see how many lanterns the guy put up, right? That's programming! All they had was a pre-agreement of how many lights was to mean what. Well, that's all we do in dowsing. We make an agreement with the Universal Mind, God if you please, as to what [a certain thing] means, whether the rods cross for yes, or whether they go apart for yes, whether the fingers stick for yes, or split for yes. You can reverse this anytime you want, as long as the Universal Mind knows what the program is that you're asking.

Joey uses dowsing to locate energies and to transform them with blessing “to create ideal environments.” He began doing this for himself, then teaching it to others.

My work is really about helping others to use the blessing process to improve their lives, to improve their relationships. That’s what I do full time now. I teach people in the same order I was taught for many years—from within.

Feather go[es] into his inner child, “synonymous with my inner dowser. That’s the way I teach it, and the way I practice. Connect with your inner child. That’s your most spontaneous intuitive self, so I make my inner child my inner dowser.”

Gary has also taught the basic dowsing school. Recently, he taught a church class on divining.

[D]owsing and divining are pretty much the same thing, accessing Divine Source. I taught a class at church based on Science of Mind concepts and principles, how dowsing compares to, relates to Science of Mind philosophy. We cleared the church of all detrimental energies, a lot of fun, worked out great. [They were very receptive to it then?] Yeah, very much so. It’s just an extension of that, and I think dowsing or divining is pretty much Science of Mind in action, just apply it, doing it. You’re working with recognizing Divine Source. You’re connecting Divine Source to the reality of the situation and moving with that.

Adhi expresses amazement that dowsing works, as well as

[It] always amazed that when I teach someone the technique that I use they come back and say, ‘Wow, that helped me!’ To me, I experience it as being a delightful, sort of magical, sort of playful thing. . . . When I teach dowsing, I tell people you don’t need anything special. You can buy expensive pendulums but it’s not necessary. The thing is to know how to use any tool. I had a friend who wanted a labyrinth built on her property. I showed up there; I didn’t have a pendulum; she didn’t have a pendulum. We went to this barn that was on the property; we found a rope and a rock, so

we tied the rock around the rope, and that's what we dowsed with. You can dowse with anything!

John Wayne describes his work in the field using all four instruments and one of his own creations. John's daughter Katie may also accompany him. She teaches customers how to use the L-rods. "It goes over BIG when a kid does it. They accept it more from her than they do from me really. It's amazing!"

I usually start out with the L-rods; I use an L-rod with my Texas t-rod, not necessarily if people are already saying, 'Oh, I love the pendulum. I like to use the pendulum.' Well then, I switch. I take the pendulum out. I say, 'Okay, you can use the pendulum for this. You get a yers or no answer. When it swings around, you get a yes answer, that's the direction to go. Most of the time I use the L-rod first, and then that's where I'm covered. I use the bobber and the Y-rod for information dowsing. After we've located the spot, it fits all my parameters. If there's some bad stuff there, with my set of parameters, I don't find it because it doesn't fit into my set of parameters. If it doesn't fit, ph factor, temperature, . . . potable and pat off the pope? If it doesn't fit that, I don't find it. I skip over it as if it's not even there. Once I've found it, . . . and the customer's decided that's where it should be.

The way I do it, the customer does all this after I teach them. I show them where to go, the whole works. I dowse through them. They'll go out and they said, Okay." "I say, "Well, put flags where the driller should be." It's usually because I've set three different flags in a triangle, and they put it in the middle. Then I go out with either a Y-rod or a bobber. A bobber is really good, because you can pinpoint the exact spot. With a Y-rod, I stand over it and say, "Okay, now give me a yes answer if this fits all my set of parameters. I get a yes. Okay. The only thing it hasn't done is told me how much. I use that to give me information on how much. I say, "Is there more than one vein? . . . more than two veins? . . . more than three?" I use the "more than" process. Now I say, "How much water can we bring to the surface?" Not how much water is there. A lot of times you can't get all the water to come up. Sometimes, the pump can't take suction at all; you can hear the water running, but. . . So I say, "How many gallons per minute can we get? . . . I'm always conservative; I always say, If it says 12 gallons, I back it down to 10. If I get eight or nine, I back it down to five. If I say five gallons a minute and they get 10, I'm a hero.

[Right] If I say 10 gallons and they only get nine, I'm not a hero anymore, because what I said is not true. So I try to be conservative.

## CHAPTER 5: IMPLICATIONS AND CONCLUSION

Getting the right answers is only possible when you have asked the right questions. (Anonymous)

This quote mirrors the spirit of MaryMarie Satterlee who emphasized the importance of and taught many dowsers to *ask the right question*, as well as that of Walt Woods, who mentored dowsers for decades and introduced untold numbers to dowsing through his online booklet, *Letter to Robin* (Woods, 2001). This inquiry has afforded me the opportunity to pose questions and engage master dowsers in conversation about their practice. The experiences of master dowsers, how they function, and how they have grown personally and professionally, their successes and failures, how they respond to each, and the significance of dowsing in their lives have been explored. Several MDs revealed their struggle or search in determining the tool(s) that best suited their tastes and work. Others have taken to their tool and to dowsing with little or no difficulty. We have come to understand how dowsers practice their craft and the myriad ways in which they do so. They have shared the excitement or frustration of their first dowsing encounters, the satisfaction and thrill of success, the acceptance and reexamination that comes with failure, and the gratification they feel from being of service to others. We have learned that the tools are not necessary, for the body is a dowsing device, as are the fingers, hands, eyes, and pulses. Master dowsers have described their internal processes, and what happens in their bodies when they dowse. Again, the responses range from a click at the top of the

spine, a tug on the lower ear lobes, sensations in the fingers, getting feedback from the rod, an intuitive sense, a chill over a water vein, feeling chilled in response to odd energy, smelling odors indicating something has happened. The dowsing brainwave study examines how the brain functions in dowsing.

### **Dowser Brainwave Study**

What happens in the brain when dowsing has been the subject of two studies; the first, in 1983 by neurologist Edith Jurka, M.D., utilized a “mind mirror” to measure left and right hemisphere functioning, revealing heightened states of awareness beyond the capacity of the instruments to measure. The study was repeated twice in 1996–1997, by Ed Stillman, with sophisticated measurements and comparisons; a discussion of Part Two of the study follows.

This study of dowser brainwave characteristics, conducted in 1996–1997, updated the 1983 study by Dr. Edith Jurka. While the “mind mirror” device was state of the art for measuring electroencephalograph (EEG) readings in 1983, this later study utilized a Lexicor Corporation Neurosearch 24 Brainwave Analyzer for brainwave analysis and measurement. Master Dowser Ed Stillman, in his position as Scientific Advisor for the American Society of Dowsers, led the study, which was conducted by Matthew J. Kelley, PhD, an Applied Psychophysicologist. The study’s objectives were to observe and to understand

how the dowser’s brainwaves react and change while dowsing, to provide self verification, knowledge and subjective recognition of

the dowsing mind-state; and, in the future to perhaps provide other dowsers with on-target neuro-biofeedback to hone and develop dowsing talents and skills. (Stillman, 1998, p. 1)

Fourteen experienced dowsers comprised the study, seven men and seven women. This discussion focuses on Part Two of the 1996–1997 study that examined the brainwave coherence and Delta waves of one female dowser (Carolyn Stillman) on two occasions, ten months apart. Brainwave frequencies are measured in cycles per second and expressed in Hertz (Hz). Characteristics of these frequencies are Delta (0.5–4 Hz) denoting deep dreamless sleep. Stillman refers to Dr. C. Maxwell Cade who added delta “to other brain frequencies during higher levels of consciousness, at the onset of paranormal phenomena, or when reaching out to the unknown” (as cited in Jurka, 1983; Stillman, 1998, p. 2). Additionally, Dr. Kelly states, “Delta frequencies can be found in both common and altered states, including other meditative states as well” (as cited in Kelly & Stillman, 1996, 1997; Stillman, 1998, p. 2). Theta (4–8 Hz) is characterized by a state of reverie or being “lost in thought, . . . being half awake or just before or after sleep. It represents subconscious orienting, problem solving, inspiration or deep meditation . . . a low state of arousal” (p. 2). Alpha (8–12 Hz) is an awake, yet relaxed state with no sense of vigilance. Beta (12–26 Hz) is an alert state of mental activity, such as reading, or doing math, when a dowser is asking questions or receiving information with or without a tool. It represents high arousal,

including fear and anxiety, [and] can produce the “fight or flight” response (Stillman, 1998).

The research protocol consisted of the dowzers wearing a cap of 21 sensors connected to a data unit and a computerized processor and display, which measured her brainwave patterns in each activity. First, the dowser relaxed with eyes closed without asking dowsing questions. The second step involved focusing on a picture selected by researcher Kelly; the dowser’s instructions were to think how one might interact with the object(s) in the picture. The third step was to have the dowser dowse using a pendulum with eyes open. The dowser selected her question that included: “water bearing aquifers under the building, asking specific questions about depth and flow rate[s], questions of the land spirits about the energy of the building” (Stillman, 1998, p. 4). Each used *Can I/May I/Should I?* to receive their answers as their brainwaves were measured utilizing Walt Woods’ Multipurpose form for numerical answers (Woods, 2001). The fourth step was to dowse using a “virtual pendulum (deviceless dowsing), eyes closed, and [to] sense the yes–no answers, including numerical answers, by pre-identified physiological changes in their bodies” (p. 4). Stillman notes that master dowser MaryMarie Satterlee “teaches that all dowzers should be able to locate by some physiological change within their bodies their deviceless dowsing response with time and practice” (p. 4). While Kelly’s measurements are more specific and technologically sophisticated, Stillman (1998)

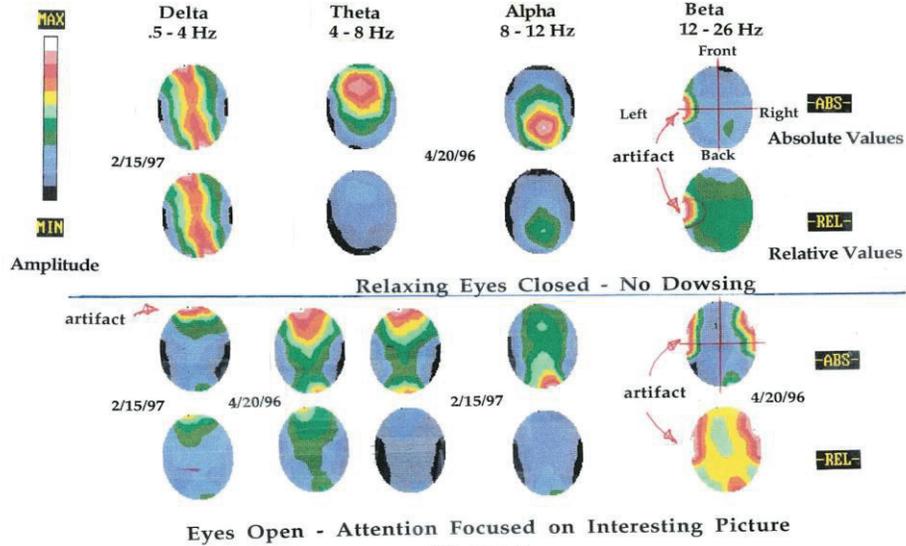
acknowledges skull thickness or skin resistance as well as the variability of human brains might affect the lack of commonality among EEG recordings. He contends, “[A]n EEG readout is merely an external indication of electrical impulses from the brain—a side effect, if you will, of some sort of activity that is really beyond our comprehension” (p. 4).

The brainwave analysis of Carolyn Stillman, age 60, in the first two stages of the research protocol (Stillman’s Figure 1)—relaxed with eyes closed, no dowsing, and eyes open focused on an interesting picture—revealed the following:

Her theta is coherent and balanced in the front half of the brain and her alpha is coherent and balanced more in the rest of the brain. Coherence of the brainwaves means that large quantities of the neurons in the brain are firing in synchrony, greatly increasing the absolute (ABS) power level in theta, alpha and beta. This coherence can be seen in the ABS patterns as high power color bands (green, yellow, shades of red, and white) which are present as rings of color continuing on both sides of the brain. Her alpha, both absolute and relative, is low, which is expected in this eyes closed task, with no dowsing questions being asked. We asked her to park her brain in ‘neutral’ and that is exactly what she did. (Stillman, 1998, p. 6)

Focused on the picture of a female ape, both absolute and relative values for delta dropped. The absolute alpha drop was to be expected; the relative beta increased to “the highest amplitude as she examine[d] the picture of the female ape with focused attention” (Stillman, 1998, p. 6). This data was recorded 2/15/96; similar results were found when the study was repeated 4/20/97.

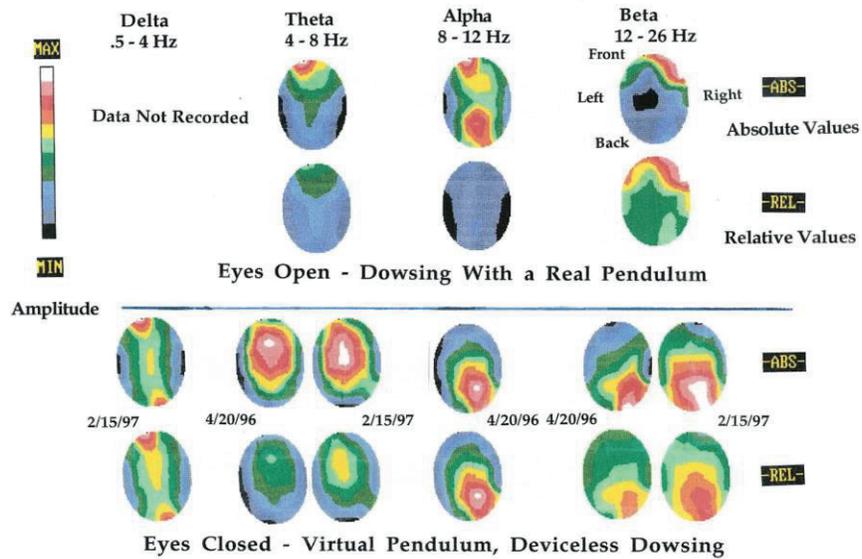
**DOWSING MIND STATE ANALYSIS**  
**EXPERIENCED & GIFTED FEMALE DOWSER - AGE 60**  
**PRE-DOWSING PROTOCOL**



**Figure 1**  
4-A

*Dowsing Mind State Analysis.* Provided by Ed Stillman (personal correspondence).

**DOWSING MIND STATE ANALYSIS**  
**EXPERIENCED & GIFTED FEMALE DOWSER - AGE 60**  
**DOWSING PROTOCOLS**



**Figure 2**  
4-B

*Figure 5.2. Dowsing and Mind State Analysis. Provided by Ed Stillman (personal correspondence).*

In Stillman's Figure 2, with eyes open and dowsing with a pendulum: "relative beta is quite powerful and much stronger than alpha or theta. These patterns show her shift to the dowsing task with a much more focused attention orientation compared to the eyes-open patterns with attention focused on the interesting picture" (Stillman, 1998, p. 6).

Kelly compared the deviceless dowsing/virtual pendulum to the relaxed, eyes closed setting. As expected, the delta level dropped because the dowser's brain was focused on answering questions.

However,

amplitude (power) level and coherence in theta and alpha have both increased with a large increase in relative alpha during deviceless dowsing. There is a dramatic change in the relative and absolute beta compared to relaxing eyes closed. The power level and coherence have both increased in beta with the highest amplitude "white spot" now appearing in the rear absolute data. This change in beta shows that dowsing is more mental work than relaxing and the EEG outputs do show coherence in beta while she is asking her questions and receiving answers. (Stillman, 1998, p. 7)

In addition, Carolyn's beta levels showed "unusual increased coherence [and] smoothness, [as well as] dominance of all absolute theta, alpha and beta frequency bands" (Stillman, 1998, p. 7). Compared to open eyes dowsing, relative values of alpha brainwaves increased, as well as high relative beta levels with high coherence. Stillman (1998) refers to master dowser Walt Woods' brainwave data in the 1983 study suggesting that the female dowser might be receiving similar visual impressions in concert with increasing theta and beta frequencies. The coherence of

these frequencies reflects the “deeper subconscious processing” of this extensive brain activity (p. 7). Kelly concludes,

In deviceless dowsing, [Carolyn Stillman] and Walt Woods both had entered an altered state of consciousness where non-intellect is dominating consciousness and giving information directly to the cerebral cortex. It is as if they both had projected the limbic brain system (the brain stem) into the earth to receive their dowsing data. [Stillman states,] this condition was found to be similar in seven of the first eight dowsers tested. (Stillman, 1998, p. 7)

Data from the two brainwave research dates (10 months apart), point to the act of dowsing as one that incorporates, “subjective feelings and the inner perception of what is being done internally, both mentally and physically, to ask questions and receive the answers. [This] does occur consistently when practiced by an experienced dowser” (as stated in Stillman, 1989).

Interestingly, Kelly notes there are other factors to be considered in terms of delta frequencies. The body’s muscle movements cannot be distinguished from the delta frequencies. The hand moving the pendulum or the eyes watching it move “can cause distortion in the inputs to the Lexicor mathematical formulas for the conversion of data from the time domain to [the] frequency domain” (Stillman, 1998, p. 8). These distortions are known as “Fast Fourier Transforms” [and] will produce artificial delta brainwaves.

Coherence measurements of the dowser’s brainwave data was assessed by analyzing electroencephalograph (EEG) signals from distinct sections of the brain. The term coherence refers to “a measure of the

correlation between two EEG records for a given frequency range and from different areas of the brain” (Stillman, 1998, p. 9). If coherence is occurring, that is “firing at the same time, there will be a large increase in the absolute brain power levels” (p. 9). As shown in Stillman’s Figure 2, Carolyn’s deviceless dowsing “show[ed] good coherence and very high absolute brain power levels in theta, alpha and beta simultaneously while [in the act of] dowsing” (p. 10).

Carolyn’s coherence was then compared to individuals practicing other meditative states. The first comparison was to individuals who practice Transcendental Meditation (TM). The purpose of TM is to “open one’s awareness to the state of pure consciousness [that] allows the conscious mind to identify itself with the unified field of all the laws of nature, the total potential of natural law in transcendental consciousness” (Stillman, 1998, p. 10). Cospar (coherence spectral array) measured coherence peaks that exceeded 0.95 (1.0 is perfect coherence), “and if the coherence relationship existed for more than 10 seconds. This intentionally biased cospar in favor of showing relationships of only high and long-term coherence and increased the likelihood that a given EEG peak represented true EEG coherence” (p. 10).

A meditator new to TM showed an increase in coherence after four months of practicing TM. A fifteen-year meditator showed an “expansion of coherence peaks over a major portion of the 0–25 Hz frequency band” (p. 10), which included strong beta and theta coherence. The former is

considered “related to the alpha–theta activity [and] considered particularly unusual” (p. 10). For the experienced meditator, Theta coherence seemed to begin at the beginning of the meditation, as soon as the eyes closed.

Additionally, practitioners of TM–Sidhi meditation were studied for brainwave coherence. “Sidhi, [which] means ‘perfection,’” is found in India’s Vedic tradition. Its principle “is that pure consciousness, the simplest form of human awareness, is the underlying unified field that structures not only thought processes but also the physical laws of nature” (Stillman, 1998, p. 11). This practice includes the sense of flying,

a lifting from the ground . . . during a period of high bilateral frontal EEG coherence [that] remained at a high level for the experience. The peaks, [known as] Compressive Spectral Analysis, are created by momentary brainwave coherence as a function of frequency in cycles per second (cps, also called Hertz) and time, which increases up the graph. During the flying Sidhi, some coherence is shown in delta, with strong coherence in theta, alpha and beta. [The figure shows] a peak in heart rate at the same time as maximum coherence took place. (Stillman, 1998, p. 11)

A final comparison was made of Carolyn’s brainwave coherence to the Comprehensive Spectral Analysis of the Lexicor device, using the eyes-closed and the eyes-closed deviceless dowsing states, which allowed for another interpretation of the data. The eyes-closed deviceless examination reveals “peaks in delta, theta and alpha are still present but reduced in magnitude, and the coherence broadens in frequency” (Stillman, 1998, pp. 11–12), which strengthens the beta coherence findings for “both the relative and absolute ‘heads’” (p. 12). The data

support the conclusion that “when deviceless dowsing, Carolyn Stillman shows coherence in the delta, theta, alpha [,] and beta frequency ranges simultaneously” (p.12).

Conclusions drawn from the dowsers tested are consistent with and extend those of the 1983 study. These master dowsers subjectively experienced an altered state of consciousness, as indicated by monitoring devices of which participants were consciously aware. These were felt experiences of mind and body. The research participants’ experience links to those conveyed by practicing master dowsers in this inquiry.

The dowser’s ‘global’ expansion of high power brainwaves simultaneously in delta, theta, alpha[,] and beta, dowsing is truly creative state of mind, a creative altered state which includes actively asking questions and receiving answers through physiological body pathways. Actually there are two separate altered states: one eyes open using real dowsing instruments, and another eyes closed using deviceless dowsing with a different profile and signature. The states are characterized by simultaneous *coherent delta*[,] now known to be produced in other meditative states in addition to without the subject being asleep, *coherent theta*; including contact with the subconscious mind, the visual component of imagery, and loss of time sense; *coherent alpha* with the deep pillow of silence, quiet, beautiful both-hemisphere coherence; and *coherent beta*; with creative cognition, thought and intellectual analysis during the asking of dowsing questions and receiving the answers. (Stillman, 1998, p. 12)

Both dowser and meditation practitioners shared similar coherent brainwave patterns. What distinguishes the two is that dowsing subjects were “actively asking questions and receiving answers while in the meditative state” (p. 13). While meditators experienced a “dominant theta,” dowsers in the act of dowsing experienced “beta right frontal dominance (pendulum), beta left rear dominance (deviceless), and

corresponding increases in alpha and theta. In deep meditation, there is little beta dominance” (p. 13).

Kelly’s conclusion (Stillman, 1998) concerning the eight participating dowzers is that they are “unusually mentally flexible” (p. 13). He comments further on the importance of brain flexibility as we age, and reminds us to remember that the brain is a muscle that we need to constantly engage, challenging “our mental capacities in new directions in the same way that we take care of our bodies with exercise and proper food” (Pelletier, 1994, as cited in Stillman, 1998, p. 13). Kelly asserts dowzers are proficient in their ability to shift between mental states.

These brain gymnastics keep dowzers thinking about new things and constantly trying new ideas. Dowzers [*sic*] cognitive schemas are constantly being shifted and the dowsing brainwave patterns are part of the dowser natural mind state. Once these globally expanded dowsing brainwave patterns are learned by repeated dowsing, they are constantly reinforced as dowsing prowess and progress increases and improves. The dowsing brainwave patterns become a part of the dowser’s daily life. The dowser has a multifaceted emerging interaction and a natural culture emerges. (Stillman, 1998, p. 14)

As the brainwave research and the conversations have shown, master dowzers exemplify this mental agility—the ability to access the dowsing mind-state at will in the mastery of their craft, mastery of their tool(s) of choice, developing their own tools, innovating techniques and applications for the tools, and in their commitment to sharing and teaching this ability to others.

Kelly’s conclusions (Stillman, 1998) lend additional credence to and understanding of the abilities of master dowzers. His assertions about the

dowsing mind-state, dowser demonstrations from the brainwave study, and the experiences master dowsers have described underscore their collective awareness and experiences of nonduality as an integral component of dowsing, indeed, as dowsing. The sense of interconnectedness and wholeness, and the experience of the unexplainable are paramount to nonduality. The interaction and interconnectedness of the dowser to the tool echoes nonduality. The spectrum of master dowser responses, approaches, and techniques—originating from the same intent, to the same effect of practical, productive answers and solutions to human problems—stems from nondual consciousness.

Nonduality is understood as the realization of a very subtle, non-conceptual, unbounded consciousness that is experienced as the essence of one's own being and of all life. This is a mutual transparency of self and other, in which everything, including one's own being, is revealed as made of a single, vast expanse of consciousness. It arises together with phenomena; it pervades the movement of perceptions, thoughts, emotions and sensations. This nondual consciousness is not known as an object separate from ourselves; rather, it knows itself. (Nonduality Institute, 2011)

It is from this consciousness that master dowsers exclaim that dowsing *is* their life, “a total blessing,” and that they intend to continue the practice their entire lives.

Similarly, nondual consciousness is John Wayne Blessingame's attitude of “just letting it happen,” which is integrated into his expression of humility that he has been given this gift. It is as well Ed Stillman's experience of gratitude, the joy he feels being able to help people and the

“real thrill when you drill into the water.” Feather Anderson’s explanation of dowsing as a tool that helps us understand the unseen world expresses this consciousness. Sharron expresses the harmony of nondual consciousness: “It’s just me and that energy, good energy.” Master dowsers share this level of consciousness: “positive qualities of being, . . . insight, joy and equanimity [that] manifest spontaneously. . . an open-ended state of compassion that pervades one’s entire field of experience” (Nonduality Institute, 2011).

### **Implications**

In addition to the stated questions guiding this inquiry, my underlying motivation was to explore the potential for dowsing in education to affect students’ sense of themselves as learners; and more importantly, the possibility that they might experience an expanded sense of self. We have seen this expanded awareness among master dowsers stemming from their years of practice. However, even their initial experiences were met with wonder and amazement. How might children and youth become similarly amazed and engaged with this practice? How might their sense of their capacities expand? I wanted the opinions of master dowsers on this issue and posed the issue as part of our conversations. Because several have taught dowsing, or taught at the West Coast Conference Children’s Program, I assumed their advice and commentary might be valuable.

Pearl Nicolino stated that children's natural inquisitiveness gives them an advantage in learning to dowse. She also had no doubt "they can do it and do it immediately. . . . Dowsing has more benefit than anything you could learn, because it can be used with anything and everything." Children will gravitate to the immediate response as well as the answers to questions that come. She tells people, "It's a tool that you can use to get information that you couldn't get otherwise, you wouldn't have access to it otherwise."

Carolyn Stillman explains dowsing to people with the analogy of meeting someone for the first time, of feeling drawn toward her or him or of pulling back."

That's your intuition. That's the level at which dowsing occurs. Everybody seems to understand that concept of this doesn't feel right or this feels really good. I think it's that intuitive level and so many times it's been talked out, we've been told it's not appropriate. And so we've forgotten how to listen to that intuitive side that we all have. If dowsing opens the door to that knowledge, then that's what dowsing is. Dowsing is getting in touch with that other sense that we can't really define, as to what's going on.

Feather Anderson is of a similar mind on the subject of dowsing's application to children. He presents dowsing as an opportunity. "You might want to learn how to do this. [It's] a way to expand your intuitive abilities, and to make it something you have access to all the time . . . one of the greatest gifts of dowsing; it's part of the human natural state." He notes that in the hunter-gatherer period, humans functioned from their natural state. "Now we're kind of working with a tiny slice of human

abilities in the way we live and move through our lives. Dowsing helps you become more of a whole person again.”

Gary Plapp states, “dowsing is just a natural extension of our own senses. It’s something that everybody has.” In his experience, he has only had difficulty teaching engineers to dowse, because they were

so locked into the physical reality or perceived reality that they [couldn’t] imagine anything outside of that. So people who [are] kind of stuck in the box are kind of limited, but that’s their own filters that are limiting them on that. That’s why I say children are at the opposite extreme; they’re completely open to all these things. So, it’s just a natural extension of our senses; it’s awareness.

Susan Collins suggests presenting dowsing, particularly to teachers, as a means of tapping into that unused portion of the brain. Her approach is to emphasize the electromagnetic frequencies. Given my orientation towards presenting the gut as the seat of intuition, Susan considered emphasis on a physical location as limiting. She notes that frequencies, however, are present throughout the body, in the brain and heart, as well as in color and sound.

When we find resonant frequencies, health is found through resonant frequencies. When we can bring resonance into a nice sine wave, regular, beautiful sine waves of energy, electromagnetic energy we can support health; I think if we start to use those models more, it sounds more like science.

Interestingly, Susan Collins defines dowsing as “the collapse of the quantum wave” based on our “collapse [of] energy into matter to create things, using quantum entanglement . . . It’s the electromagnetic effect working with the frequency wave.” She emphasizes detachment as the posture of an effective dowser. Attachment to an outcome changes the

results. “Anybody can learn to do this. You have to be apart from the ego.”

Gladys McCoy is of a similar mind:

[Dowsing] is a way of tuning in to your subconscious, to your intuition, getting your mind quiet so you can listen and get those messages from that small still voice that we have within us. The dowsing instrument is nothing more than an extension of you. It moves; it makes it easy for you to believe, because most of us don't trust our intuition. If that rod moves, we trust it. See it; believe it. We need to all learn how to dowse, so that we can get in touch with that and with that peaceful part of us.

The calming effects of mindfulness in the classroom have been noted as well as creating an environment receptive to dowsing instruction. Recent mindfulness research is assisting students in tapping into their abilities. Mandy Oaklander of *Time* magazine reports on the British Columbia study of fourth and fifth graders to test the effectiveness of the *MindUp* program. Ninety-nine students were divided into two groups; one engaged in four months of mindfulness practice; the other received the “social responsibility” program used in Canadian schools.

In the mindfulness classrooms, the program incorporated sense-sharpening exercises like mindful smelling and mindful eating, along with cognitive mindfulness exercises like seeing an issue from another's point of view. Children did a three-minute meditation three times a day focusing on their breathing. They also acted on their lessons by practicing gratitude and doing kind things for others. (Oaklander, 2016, para. 4)

During the study, data collection consisted of cortisol measurements, behavioral assessments, the students' self-reports, as well as peer sociability reports, and finally, their math scores. The

“dramatic” results surprised researcher, developmental psychologist  
Kimberly A. Schonert-Reichl of the University of British Columbia.

I really did not anticipate that we would have so many positive findings across all the multiple levels we looked at . . . especially considering that the intervention took place at the end of the year, notoriously the worst time for students’ self-control. (Schonert-Reichl, as cited in Oaklander, 2016, para. 6)

Students practicing mindfulness scored 15% higher than those practicing social responsibility in math; their social behavior score was 24% higher, were perceived as 24% less aggressive and 20% more social. “They outperformed their peers in cognitive control, stress levels, emotional control, optimism, empathy, mindfulness and aggression” (Schonert-Reichl, as cited in Oaklander, 2016, para. 7). Teachers who implemented the program experienced the benefits of mindfulness as well—feeling calmer and less stressed. Schonert-Reichl noted that academic benefits were achieved with no loss of instructional time. Additionally, the social benefits of more caring, calmer students seem immeasurable.

Because of the growing acceptance and success of mindfulness in classrooms, dowsing can appear as one more activity that attempts to solve the instructional challenges of American classrooms. Indeed, public schools, in particular, receive much criticism for what and how subjects are taught, whether students are learning, whether they are being prepared to join the technological workforce, how students are stereotyped and classified, etc. Teachers are criticized for what they do or

do not teach. Pedagogy has become a political football tossed between legislators, policy boards, textbook publishers, and religious organizations—those who, individual teachers stress, have little or no classroom experience themselves. Even education’s purpose and goals are in dispute.

Bateson’s insight presages its relevance: ‘the most important task facing us is to learn to think in new ways’ (as cited in Reason, 1998, p. 5). We are challenged to remedy the “epistemological errors of our time, the errors built into our ways of thinking and their consequences. . . . The challenge of changing our worldview is central to our times” (as cited in Reason, 1998, p. 5). Learning to dowse represents one foray toward a changed mindset.

One’s mindset originates in the self-image. “the individual’s mental and spiritual concept or ‘picture’ of himself, . . . the real key to personality and behavior, according to Maxwell Maltz (2015). Maltz cites self-image as “the key to human personality and human behavior” (Preface, p. ix)

The ‘self-image’ sets the boundaries of individual accomplishment. It defines what you can and cannot do. Expand the self-image and you expand the ‘area of the possible.’ The development of an adequate, realistic self-image will seem to imbue the individual with new capabilities, new talents, and literally turn failure into success. (Maltz, 2015, p. ix)

Maltz credited Prescott Lecky (1892–1941), a “pioneer in self-image psychology” (2015, p. 4). As a teacher, Lecky was able to test his theory of the personality as a system representing an individual’s interrelated ideas of herself or himself. He concluded that a student’s difficulty with a

certain subject might be due to the discrepancy between her or his true aptitude vs. the student's perceived lack of ability. The strength of the student's belief contradicted her or his actual learning potential.

Lecky believed, however, that if you could change the student's self-conception. . . . his attitude toward the subject would change accordingly. . . . Chang[ing] his self-definition, his learning ability should also change. (as cited in Maltz, 2015, pp. 4–5)

Lecky's methods positively impacted thousands of his students.

His efforts demonstrated the power of one's beliefs. We are who we believe we are, who we believe ourselves to be. Numerous popular works have carried variations of the message, including *Change Your Thinking, Change Your Life* (2003). Learning to dowse is also a means of accomplishing this challenge.

### **Conclusion**

Akin to Reason (1998), this inquiry is modeled in the fashion of the action research effort to expand and revise the perception of research in the academy by presenting dowsing and the practice of master dowsers as being worthy of inclusion in academic discourse. In a similar manner of extending research beyond the academy, dowsers and master dowsers reflect well-lived lives within a community of practitioners engaged in inquiry and self-reflection (Reason, 1998). Dowsers function as a learning community, whether in chapter meetings, regional and national conferences, or basic and advanced dowsing schools. From their practices, they innovate—new tools, new approaches to dowsing, varying

approaches for clearing one's mind, as well as seeking opportunities to teach dowsing. In this manner, dowsing qualifies as a discipline:

a practice that develops mind, body and spirit: it draws attention to intuitive or spiritual questions of purpose and meaning; to intellectual questions of understanding; and to practice questions of behaviour; and it places these in the context of the practitioner's physical and social environment. Further, a discipline is necessarily self-transcending: while the initiate may productively "follow the rules", the mature practitioner uses rules in order to develop a quality of attention and behaviour which, while born out of and nurtured by the practice and its rules, moves beyond them. (Reason, as cited in Reason, 1998, p. 2)

No better description than the foregoing could be offered as the expression of master dowsers' practice and innovation—an etiquette of practice and behavior that extends dowsing to ever-widening areas. As indicated by changes in dowsing practices over time, supported by the Harp Story and similar feats of action at a distance, the Dowsers' Brainwave Study (1998) becomes the contemporary statement of dowsing practice. In our conversations, master dowsers communicated an epistemology of grounded interconnectedness with their tools and bodies that leads ultimately, to the answers being sought. As noted, their practices incorporate experiential, presentational, propositional, and practical ways of knowing (Heron, as cited in Reason, 1998, p. 15). The work of master dowsers reflects the beginning of a paradigm shift in our perceptions of reality, expanding our thinking and experiences of the world. This dowser ontology corresponds to Reason's observation: "There is a fundamental shift occurring in our understanding of the universe and our place in it, that new patterns of thought and belief are emerging that

will transform our experience, our thinking and our action” (Reason, 1998, p. 5).

This naturalistic, participative inquiry has delved into the experiences of master dowsers and the dowsing phenomenon. The guiding questions focused on how dowsers do what they do and come to know what they know. The participants have confirmed dowsing as a form of knowing that continues its lineage of responding to human needs. Additional questions concentrated on the experience of dowsing, whether it has changed over time, how dowsers explain or define the phenomenon, and its significance in their lives. They willingly explored their intersubjectivity and its qualities. The conversations confirmed the effects of dowsing on the intuition. Their dowsing experiences speak to an attunement to the interaction and inseparability of their consciousness to their personal and professional lives. As such, dowsing is conjunctive between experience and knowing.

Mind-body-spirit connections are heightened as MDs have honed their skills through practice. Instruments, the tools by which dowsing is known, vary and evolve based on dowser innovations. In fact, instruments are also not even essential to the art, as use of the body, fingers, hands, pulse, and eyes allow for deviceless dowsing.

An extensive array of literature on dowsing was reviewed, spanning several hundred years. Attempts to explain the phenomenon have been reviewed, replete with controversies and debates. Its history includes

myriad folktales and folklore, names for the rod, special times for their selection, anointings, invocations, and incantations of the rods. Master dowsers throughout history and their feats were chronicled. Notable are the French dowsing detectives, German miners who took their dowsing skills to England by royal request, the precise specifications of Martine de Bertereau whose protocol compares well with contemporary examples and was the first to apply dowsing to locating mines in 1630.

Dowsing traveled with the colonists to the U.S., and dowsers became known as water witches among other names. In modern times, Henry Gross is most famous for dowsing a fresh water source in Bermuda from his location in Maine, much like Harold McCoy locating a harp in Oakland, California, from his home in Fayetteville, Arkansas. In the former Soviet Union, dowsing was widely accepted, utilized in finding previously untapped ore deposits, and archaeologically, to locate historic military sites. During World War II, dowsing was used to find water for Soviet soldiers in drought-stricken locations. Extra-sensory perception and psychic research were also accomplishments of Soviet dowsers and researchers.

Dowsers have provided practical, productive answers and solutions to human problems. The shared nondual experiences of master dowsers have also been shown. Nonduality is reflected in and is an expression of the dowsing mind-state, as depicted in the dowser brainwave study, the

interaction between the body and the tool, *or* the body functioning independently. Dowsing and nonduality coexist as one.

The implications of dowsing for education were also discussed. Master dowsers concurred that the potential exists. Their thoughts bear reiterating: In learning to dowse, children can learn or remember "how to listen to that intuitive side that we all have" (Carolyn Stillman). Pearl Nicolino stated that children's natural inquisitiveness gives them an advantage in learning to dowse. Dowsing expands "intuitive abilities; . . . it's something you have access to all the time, [as] part of the human natural state" (Feather Anderson). Gary Plapp concurs that dowsing complements a child's education: "dowsing is just a natural extension of our own senses. It's something that everybody has." Susan Collins suggests presenting dowsing, particularly to teachers, as a means of tapping into that unused portion of the brain. Gladys McCoy's thoughts encapsulate what might be.

[Dowsing] is a way of tuning in to your subconscious, to your intuition, getting your mind quiet so you can listen and get those messages from that small still voice that we have within us. The dowsing instrument is nothing more than an extension of you. It moves; it makes it easy for you to believe, because most of us don't trust our intuition. If that rod moves, we trust it. See it; believe it. We need to all learn how to dowse, so that we can get in touch with that and with that peaceful part of us.

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## APPENDIX A: DOWSING TOOLS

The Pendulum is the most popular tool in modern dowsing. Pendulums come in a variety of material. There are crystal pendulums and Egyptian pendulums, popular in energy healing fields. Metal pendulums, especially copper and brass pendulums are popular among map and water dowsers. The chamber pendulum or witness pendulum holds a secret chamber to put small amounts of an item or object to intensify the answer or outcome of the search. The pendulum can be programmed to give specific responses to a question. The pendulum usually circles clockwise or counterclockwise, or swings back and forth, in response to questions. Pendulum dowsing is also referred to as divination and divination is an ancient method of acquiring information beyond the 5 senses. Dowsers use pendulums in measuring the depth of a water vein in water locating, to locate people, or objects from a distance using a map, also known as map dowsing, to locate problems in health, and to acquire answers to every day questions. (American Society of Dowsers, 2015).



Wooden Acorn Pendulum

This is a light-weight but large pendulum. As the name implies this pendulum looks like an acorn. It is one inch long and one inch across at the widest point. It has a black nylon string approximately 12 inches long (American Society of Dowsers, 2015).



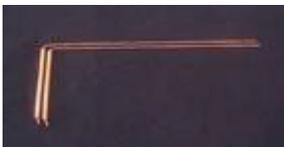
### **Stainless Steel Map Dowser and Chart Selector**

This stainless steel pendulum is used to locate small areas when map dowsing. Most importantly, it is an excellent pendulum when small lines of a chart need to be selected. When so many lines converge on charts, one must see exactly where the pendulum is indicating. This is the perfect pendulum to use for details when you need a fine point (American Society of Dowsers, 2015).

### **L-Rods**



Basic Kit L-Rods Set

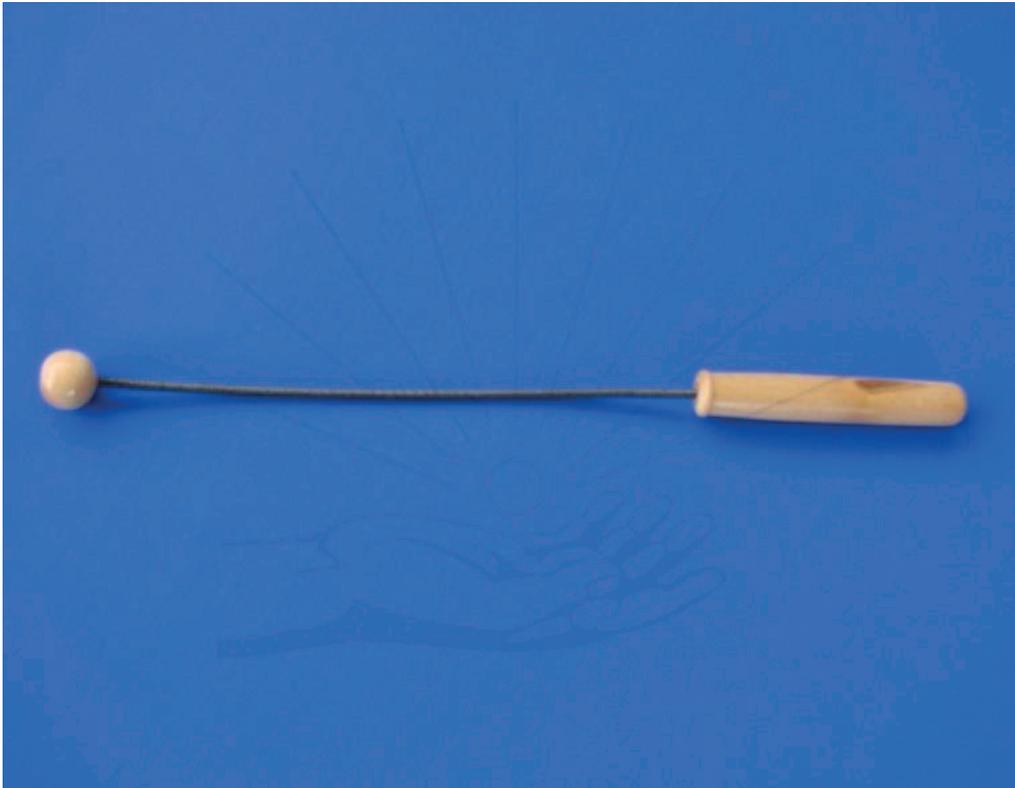


JWB Large Copper L-Rods with Copper Sleeves  
Pair

By John Wayne Blessingame. The handles of this pair of rods are 4-inches long as are the copper sleeves that allow the rods to swing freely while being held. The L's are 13-inches long (American Society of Dowsers, 2015).

### **Bobber**

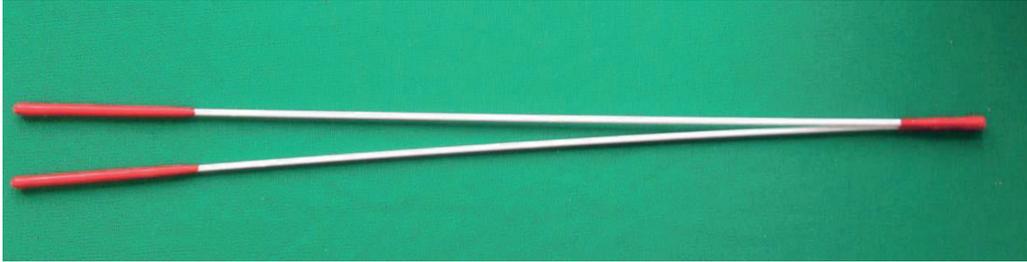
This Bobber is a one handed rod very easy to use and used for many types of dowsing work from yes-no questions to clearing energy in a space. The Bobber is a popular dowsing rod due to the ease in which it can be used by dowzers of any skill level or ability. It is light in weight and relatively short, making it easy to use and travel with. Made of a metal spring with a wooden handle and a wooden ball at the end, it really bobs well! (American Society of Dowzers, 2015).



### **Y-Rod**



13" Beginner Y-Rod



Y-Rod by Diane Anderson 24"

**This is a 24" Y-Rod made by Diane Anderson  
Tipped with red for easy locating (American Society of Dowsers,  
2015).**



Gold Cameron Aurameter 24K gold plate with case  
**(American Society of Dowsers, 2015).**

## APPENDIX B: LETTER OF INTRODUCTION

Date

Dear:

Thank you for your initial interest in participating in this study aimed at exploring your experiences and expertise as a master dowser. You have been selected by dowsing and in consultation with the West Coast Conference chair Karen Ashley.

I am a doctoral student at California Institute of Integral Studies pursuing a PhD in Transformative Studies, conducting an inquiry into the nature of dowsing and the dowsing experience. I am also an adjunct instructor and writing coach with Argosy University, San Francisco Bay Area. I have attended the West Coast Dowsing conference for several years, as well as various chapter meetings, and also the Basic Dowsing School. I have also staffed the Children's Program for the last four conferences. I have come to rely on dowsing as a guide for decisions and actions.

This inquiry will consist of a conversation between us about your dowsing experience. The framework for our discussion will be a list of questions that will be sent to you for review prior to our meeting. While no direct benefit is guaranteed, I anticipate that you might enjoy the process of reflecting upon and discussing your career in dowsing. Perhaps the questions and our discussion may prompt new insights for you.

If you are still interested in participating in this study, you will need to complete and sign the Confidentiality & Consent Agreement. These completed documents are due back to me by DATE. I have also attached a Participants Bill of Rights for your reference. Once I receive these documents, I will contact you to schedule a tentative time for us to meet. At this time, I can address any questions you may have.

I estimate that the conversation may take from one to one- and- a- half hours. They will be audiotaped; the transcription will be sent to you for your review and comment. You may make additional comments if you wish. The tapes will be kept secure in a locked cabinet in my home office. Participation is very low-risk and completely voluntary. You may choose not to answer any question and-or withdraw from the inquiry at any time. You are encouraged to pose any questions you have about me, the inquiry, or the process. Our discussion will be kept confidential and your identity will not be disclosed. Thank you for your consideration of this research project.

Sincerely,

Jennabeth Ward  
(Contact information withheld for privacy)

## APPENDIX C: PARTICIPANTS' BILL OF RIGHTS

Exploring the Shared Nondual Experiences of Master Dowzers

Researcher: Jennabeth Ward

Institution: California Institute of Integral Studies

As a participant in this study, you have the right to:

1. be treated with dignity and respect;
2. be given a clear description of the purpose of the study and what is expected of you as a participant;
3. be told of any benefits or risks to you that can be expected from participating in the study;
4. know the researcher's training and experience;
5. ask any questions you may have about the study;
6. decide to participate or not without any pressure from the researcher or his or her assistants;
7. have your privacy protected within the limits of the law;
8. refuse to answer any research question, refuse to participate in any part of the study, or withdraw from the study at any time without any negative effects to you;
9. be given a description of the overall results of the study upon request;
10. discuss any concerns or file a complaint about the study with the Coordinator of the Human Research Review Committee, California Institute of Integral Studies, 1453 Mission Street, San Francisco, CA 94103, 415-575-6292, [ekojima2@ciis.edu](mailto:ekojima2@ciis.edu).

Researcher Contact Information:

Jennabeth Ward

(Contact information withheld for privacy)

## APPENDIX D: CONFIDENTIALITY AND CONSENT AGREEMENT

### Exploring the Shared Nondual Experiences of Master Dowzers

Researcher: Jennabeth Ward  
(Contact information withheld for privacy)  
Institution: California Institute of Integral Studies

I, \_\_\_\_\_, agree to participate in this research study to be conducted by Jennabeth Ward, a doctoral candidate at the California Institute of Integral Studies in San Francisco. I have received a letter from the researcher describing the study's purpose, process and expectations of me.

I understand that I will be given a list of questions inquiring into my dowsing experiences, how I explain and define dowsing, whether I experience physical or emotional sensations, my process of obtaining information, the significance of dowsing in my life, whether my dowsing or experiences have changed over time, whether anyone can dowse, etc. I understand that the questions serve as a framework for the discussion of my dowsing life, and that the length of the conversation will range from an hour to one hour and a half. I understand that there is little or no risk to me, as I am only stating-revealing my personal experiences. I understand that the interview will be scheduled at a time and day that is convenient for me.

I understand that my participation is voluntary, and that I can refuse to answer any question and-or discontinue my participation for any reason at any time. I acknowledge that the interviews will be audiotaped; the transcription will be submitted to me for my review. I have been advised that my identity and any raw data collected about me (whether through the interview, or CD presentation) will be kept confidential and secure in a locked home file cabinet to which only the researcher has the key; and that such data will be discarded within three months after the researcher's Ph.D. is awarded.

I also understand that the researcher will protect my anonymity in written formats with the use of a pseudonym of my choosing. If I choose allow the use of my name, I will indicate my consent by signing on the appropriate line. I understand there is no guarantee of direct benefit to be derived from the study results, but that there is potential for benefit through participation and reflection. I further understand that this study carries with it a low level of risk, thus, any resulting adverse effect on me is likely to be minimal. Along with this Confidentiality & Consent Agreement, I have been provided with a Participant Bill of Rights Statement; this sets forth my rights as a study participant and includes

contact information for the researcher, as well as the chair of the Human Research Review Committee should I have questions, concerns or want to voice dissatisfaction about the study (anonymously, if I wish): Chair of the Human Research Review Committee, California Institute of Integral Studies, 1453 Mission Street, San Francisco, CA 94103, 415-575-6114, [ekojima2@ciis.edu](mailto:ekojima2@ciis.edu).

Please indicate your preference with your initials:

\_\_\_\_\_ I wish to have my identity remain anonymous with a pseudonym of my choosing.

\_\_\_\_\_ I give permission for the use of my real name.

\_\_\_\_\_  
Name (Print first and last)

\_\_\_\_\_  
Signature Date

## APPENDIX E: MASTER DOWSER CONTACT INFORMATION

|                        |  |
|------------------------|--|
| Adhi Moonian Two Owls  | <a href="http://www.thenewglobalshaman.com">http://www.thenewglobalshaman.com</a>  |
| Alan Handelsman        | <a href="http://www.SourceHypnosis.com">http://www.SourceHypnosis.com</a> ;<br><a href="http://www.ResonanceTuner.com">http://www.ResonanceTuner.com</a><br>Email: <a href="mailto:AlanHand@aol.com">AlanHand@aol.com</a> ,<br>phone: (602)-478-8346 |
| Bette Epstein          | <a href="http://www.heartsong.com/heartsong-hypnotherapy-center/">http://www.heartsong.com/heartsong-hypnotherapy-center/</a> ;<br><a href="http://BetteEpsteinDowser.com">http://BetteEpsteinDowser.com</a><br>phone: (214) 358-3633                |
| Feather Anderson       | <a href="http://www.richardfeatheranderson.com">http://www.richardfeatheranderson.com</a> ;<br><a href="http://rfageomancer@gmail.com">http://rfageomancer@gmail.com</a><br>phone: (530) 272-7737  |
| Gary Plapp             | <a href="http://www.loslunasdowsers.org">http://www.loslunasdowsers.org</a> ;<br><a href="http://photonrevelations.com">http://photonrevelations.com</a>   |
| Gladys McCoy           | <a href="http://www.OzarkResearch.org">http://www.OzarkResearch.org</a>  |
| Joey Korn              | <a href="http://www.dowsers.com">http://www.dowsers.com</a>  |
| John Wayne Blassingame | <a href="mailto:johnwayneb333@gmail.com">johnwayneb333@gmail.com</a> ;<br>phone: 274-802-274-3861  |
| Marge Hefty            | <a href="mailto:marjoriehefty@gmail.com">marjoriehefty@gmail.com</a> ,<br>phone: (520) 885-1100  |
| Nicolas Finck          | <a href="mailto:dowserinfo@gmail.com">dowserinfo@gmail.com</a>   |

|                      |   |
|----------------------|---|
| Pearl Nicolino       | <a href="mailto:pnicolino@surewest.net">pnicolino@surewest.net</a> ,<br>phone: (916) 773-9071         |
| Ralph Squire         | <a href="http://www.seri-worldwide.org">http://www.seri-worldwide.org</a> .                           |
| Rob Thompson         | <a href="http://www.robthompsondowsing.com">http://www.robthompsondowsing.com</a> ;<br>(707) 546-2165 |
| Sharron Hope         | <a href="http://www.chicohope.com/dowsing">www.chicohope.com/dowsing</a><br>(530) 570-3697            |
| Susan Collins        | <a href="http://www.dowser.ca">www.dowser.ca</a>  |
| Susan McNeil Spuhler | <a href="http://www.BostonDowsers.com">http://www.BostonDowsers.com</a> .                             |

## APPENDIX F: MARYMARIE SATTERLEE IN HER OWN WORDS

Do not assume that your inner self knows everything. In the last fifty years, many words have changed meaning. Many countries have changed boundaries. Sometimes you may have to ask your inner self to research the information for you. If this is the case, explain as much as you can, then ask your inner self if it can please research further information for you. Then wait. Sometimes it takes a while, but the answers do come. I always use “please” and “thank you” when asking my inner self for help.

Some of the best examples of how not to ask a question come from the people who attend my lectures. Your inner self takes things very literally. One man was in a strange city and wanted to know where to go for breakfast. He asked the question, “Where can I get the best breakfast?” He was directed to a private home. The correct question would have included what café or restaurant sells the best breakfast.

Remember to keep your dowsing fun, do good, ask lots of questions and never be afraid to ask more questions. Use a witness, charts or anything that will help you to get accurate answers. Do your research. Ask, “Are you telling me the truth?” Ask, “Do you understand all the words, phrases and sentences of the question?” Write the question down. Remember the “I wonder” technique. I wonder what the answer is? Give thanks for your dowsing abilities. Don’t try to change the world. It’ll change all by itself. Be especially careful when working with Nature. Don’t try to change it, work within it.

People often ask me what I ask for when I dowse. I ask that my inner self always tell me the truth even if I don’t want to hear it. I ask that I not be allowed to do anything that is harmful to anyone or anything. I ask that I be able to work through Universal Love. I know I am a human being and that I make mistakes, but if the love of the Universe works through me, I hopefully will be a better person, I give thanks every day that I am allowed to use this gift we call dowsing (West Coast Dowsing Conference Program, 2014).

## APPENDIX G: SUSAN COLLINS' DOWSING PROTOCOL

© Susan Collins, 2014 susan@dowser.ca (905) 833-2440 Personal Management Consultant, Professional Dowser www.dowser.ca

Susan is available for in-person or over-the-phone personal appointments.

### **Susan Collins' Dowsing Protocol**

*You should ALWAYS use a good dowsing protocol before you dowse. This will help make your answers more accurate, and keep you safe. Use the first 5 steps of this Protocol to get YOURSELF ready to dowse. Then check with Step 6 to see if it is right for you to dowse on a particular topic at this time. If YES, then apply Steps 4, 5 and 8 to the issue to create lasting results. If NO, try again later, or reword the question. Always remember to close your session (Step 9). Contact me for the **Bible Edition** or **Muslim Edition** of The Dowsing Protocol.*

#### **1. Balance your physical body**

Find a quiet time and focus your intention to balance, harmonize and ground every aspect of your being.

#### **2. Connect to the Dowsing System**

*Say: for the best and highest good of all creation (or however you address the Divine) I ask:*

- to be connected with the intelligence and beneficial energies of nature
- to be connected and in resonance with Divine Good
- to be connected, guided and protected by my Spirit Team
- that my dowsing be 100% accurate

**a. Check** the tool's signals for YES or NO

**b. Check** the tool's signals for DISCONNECT and MAXIMIZE

**c. Set your INTENTION:** what do you want to accomplish in the session?

**d. Ask** for the assistance of beneficial energies in resonance with you and the Divine Source who have useful information to share at this time to assist you in achieving your Intention (these will be energies that you engage specifically for the tasks at hand, and may or may not stay with you in other sessions).

**e. If** you are working with a client ask that these beneficial energies also be in resonance with that person.

**f. Check** for the presence of the beneficial energies you asked for in d.

**g. Confirm** that they are aligned with the Best and Highest Good of all creation.

#### **3. Forgive yourself**

We cannot heal if we have not forgiven ourselves and those around us.

*"Creator, forgive me. I forgive myself. I forgive all those who have*

harmed me. I release them from my body mind and spirit.” Those who harmed me are accountable for their actions.

#### **4. Clear yourself of non-beneficial energies**

*(With dowsing tool in hand.)* For the best and highest good of all creation and as appropriate, I ask that the frequency of all non-beneficial energies (emotions, thought forms, attachments etc.) associated with every aspect of my being (physical, mental, spiritual, emotional, and energetic) be immediately removed in all dimensions, all time frames, all realities, and all frequencies, and that the energies be transformed for the best and highest good of all creation and as appropriate. *(Repeat for as long as your dowsing tool shows disconnecting motion. If it doesn't stop go to Step 8.)*

#### **5. Maximize your energy field**

I ask:

- that my energy field be maximized for the best and highest good of all creation and as appropriate
- that all aspects of my physical, mental, spiritual, emotional being exist in perfect health in all dimensions, time frames, frequencies and realities. *(Repeat for as long as your dowsing tool shows maximizing motion. If it doesn't stop go to Step 8.)*

#### **6. Seek permission to dowse**

If you get a NO to any of the following questions, do not proceed.

- May I dowse for \_\_\_\_\_?
- Can I dowse for \_\_\_\_\_?
- Should I dowse for \_\_\_\_\_?

#### **7. Dowse.**

Use the processes described in steps 4 and 5 above, and apply them to the situation for which you are dowsing. Dowsing works best when you're in a state of ignorance and apathy: you don't know the answer, and you don't care what it is.

- Keep the question clear and literal.
- Assume nothing.
- Use a chart for accuracy.
- Respect others' privacy. Don't dowse unless requested to
- Dowse in service for others, not for personal greed.
- Never diagnose or offer medical advice unless you are a licensed doctor.

#### **8. Create a matrix if needed (energy system)**

If the situation doesn't resolve itself within a few minutes, ask that an ever-changing energy matrix be established in the appropriate place, staffed by

the appropriate beings, that will automatically adjust and transform all non-beneficial energies as needed.

### **9. Disconnect**

Fully, consciously, actively and as appropriate at this time, disconnect from all energies with which you have been working. (You may stay connected to the Divine Source and your Spirit Team and other energies that need time to “cook” for a while. Making sure you are disconnected from other energies will ensure you don’t stay in resonance with them which could create fatigue, disorientation and even illness.)

### **10. Thank**

Thank all energies and beings that have assisted you.

### **11. Communicate your results appropriately**

If you are dowsing for someone else, be sure to check what results can be communicated to the subject for the best and highest good of all creation. Never discuss anything with anyone in a way that could identify the subject. Be discreet.

Adapt this protocol to your needs by changing or adding any other words or prayers that feel right.

If you don’t have time to go through it all, say something simple like:

***“I ask and am grateful for the appropriate energy for the best and highest good for \_\_\_\_\_ and of all creation.”***

It’s better to say a quick, simple prayer, even ***“BLESS YOU”*** at the moment it’s needed than nothing at all because you don’t have time to go through the whole protocol.

**What you think about with emotion, you set in motion.**

© Susan Collins, 2014 susan@dowser.ca (905) 833-2440 Personal Management Consultant, Professional Dowser www.dowser.ca  
Susan is available for in-person or over-the-phone personal appointments.

## APPENDIX H: A SIMPLE BLESSING PROCESS BY JOEY KORN

In my research over the past twelve years, I find that the most powerful way to keep the energies around you, in your home or office, balanced and beneficial is to keep your own energies balanced and beneficial, as well as those who share the space with you. This includes the Earth energies associated with what many call “geopathic stress”, because we make the Earth energies detrimental with our negative thoughts and emotions, with our own issues in life. I’ve devised a very simple blessing formula to help keep your energies balanced. You can also use it to bless others, food, objects you wear, or just about anything you can think of. Blessed objects, such as jewelry, will hold the energy you bless them with and will continue to help you if you wear them.

If you will include these five components to a blessing, and do it often, you or whoever you bless will stay balanced, as will most of the energies around you. This is simple enough to memorize or learn and integrate into you’re your throughout-each-day life. Try to let your negative thoughts and emotions remind you to say this blessing. Negative thoughts and emotions are what I call “anti-blessings.” Turn your anti-blessings into blessings. It’s also important to say it with feeling; don’t just recite the words.

The five components of this Simple Blessing Process are:

1. Address the Divine in some way.
2. Ask to be blessed or charged with energy.
3. Make a statement of what you want to accomplish.
4. Express gratitude.
5. Close the blessing in some way.

Each component is important. The first three are to make it work; the next two are for you. It is important to feel and express gratitude and to turn our blessings over to a Higher Power.

So here's a simple blessing with options to tailor your blessing for your purpose;

Dear God (or however you address the Divine):

Please bless (or charge) me (or someone else, a substance, an object) with energy to bring healing and balance to my-his-her complete being, physically, emotionally, mentally and spiritually. \*

Thank you  
Amen

Feel free to share this with others.

\* This is where you could add a statement requesting help with something specific that you want to bring into your life, but it's not necessary. Just state what you want help with in your own words, if you like. Remember that the blessing is complete within itself, as it is above.

Joey Korn, 483 Sugarcreek Dr., Grovetown, GA 30813  
Joey@dowers.com, www.dowers.com, 1-706-733-0204

## APPENDIX I: JOHN WAYNE BLASSINGAME'S "GUARANTEE"

**John Wayne Blassingame**  
26 Bragg Terrace  
St. Johnsbury, VT 05819  
802-274-3861  
[johnwayne333@gmail.com](mailto:johnwayne333@gmail.com).

Name: John Jacob Jingle

Date: May 15, 2014

Be there Fri May 23 Noon

---

Address: 100 Main Street, Outback, VT 05800802-000-0000

Only yellow mailbox on the road 3.5 acres

Phone:

### Dowsing Parameters

While dowsing for this well site I will have asked my Dowsing system the "May I Can I Should I" questions and made sure that I am centered and balanced. I will have asked that all influences from earth energies or deposits, thoughts, imaging, wishes, desires, or biases from any source, physical or non-physical, including my own and-or other persons, entities or mind systems of any kind, affect me or my Dowsing answers only in a positive manner.

The following parameters and conditions have been established with my Dowsing system. While respecting the rights and needs of others I am dowsing for:

1. A legal domestic well site
2. A primary water source
3. Water that is potable and palatable
4. Water has a PH factor of 6 to 7.5
5. Water that has a year round flow
6. Water that has a temperature of 90 Degrees or less
7. A minimum of 5 gallons per minute average (volume) recoverable at the surface
8. A safe, practical and cost effective location for the owner and the driller
9. The depth search for vein(s) or water source(s) to be less than 500 feet

These parameters can be changed and others added as needed.

Trust the driller to drill beyond a good water source if needed to allow the "sluff off" to fall to the bottom of the shaft to eliminate potential problems with the pump suction.

Very important: Even though my track record is very impressive, it is important that you realize that this information is Intuitive, or Dowsing Impressions, NOT scientific data, and that this Dowser makes no other claims.

For services rendered I have received \$150.00 this date \_\_\_\_\_  
Plus Travel @ 50 cents a mile \$\_\_\_\_\_ Ck # \_\_\_\_\_  
Total \$\_\_\_\_\_

Take: T-rod, 5 flags, 2 stakes, roll of flagging tape, extra L-rods

## APPENDIX J: PENDULUM AND L-ROD DOWSING

*Excerpted from Bridge Spirit And Matter with Dowsing © Susan Collins, 2006*

### **Box 1. How Do I Use A Pendulum?**

How Do I Use A Pendulum?

The basic movements indicate swinging back and forth either away from you or across your body, and swinging in circles. There are other subtle movements that you will begin to recognize as you develop a personal vocabulary.

The first step is determining what YOUR responses mean. Your responses may be different from another person's.

**Hold the string between your thumb and first finger, about 10 cm (3 inches) from the weight at the end.**

**While slowly swinging the pendulum back and forth, say (mentally or out loud) "Pendulum, show me YES." The pendulum will move.**

**If there is NO response, swing the pendulum clockwise for a few seconds (if that is what you'd like your YES response to be), and say: "Pendulum this is my YES." Then repeat the question "Pendulum, show me what my YES." Keep doing this until the pendulum moves on its own.**

**Repeat these steps for a NO response.**

**Ask for your MAYBE response.**

Test your responses with questions you know the answers to.

### **Box 2: How do I Use L-Rods?**

How Do I Use L-Rods?

There are 3 basic positions: READY, POINT TO, and FOUND.

**The READY Position:** Hold the rod in your fist. With a rod in each hand, and your elbows bent at 90 degree angles, hold the rods pointing away from your body and parallel to the ground with the tips slightly down.

**The POINT TO Position:** Ask the rods to point to the thing you are looking for. The rods will simply swing in the direction that the target is located.

**The FOUND Position:** Ask your rods to cross (or open) when they are on top of the target and begin walking in the direction the rods have pointed to.

FOUND may be crossed rods, or open rods depending on what you decide.

Either way works fine as long as you are consistent.

Practice! Practice! Practice

www.dowser.ca 32 – 33