24. The Causes of Variations when Making Dowsable Measurements
Part 1 – Introduction and Personal Factors

by
Jeffrey S. Keen
BSc Hons ARCS MInstP CPhys CEng
http://www.jeffreykeen.uk/

Pre-amble and Abstract

Although some people dismiss dowsing because of perceived inconsistencies of results, this variability can be of great benefit in researching the factors that cause the phenomenon of dowsing. Experimental results, using robust scientific techniques and protocols for measurements, are starting to show not just how dowsing works, but its use as a tool in scientific research into the understanding of consciousness and the universe.

This paper is the first of a series and shows why different dowsers obtain different results for the same measurement. The personal interpretation of observations by the dowser's mind, including possible physiological effects is covered in this paper.

Surprisingly, the general reasons for this variability are numerous, including the superimposition of many local and non-local factors, and depend on different times of the day, month, or year on which those measurements are made. As the reasons for the variations involve different branches of physics, including gravity, quantum physics, cosmology, and astrophysics, the following complimentary papers should assist comprehension of the unexpected but exciting findings.

Part 1 - Introduction and Personal Factors
Part 2 - Daily Variations caused by the Earth Spinning on its Axis
Part 3 - Monthly and Annual Variations caused by Gravity
Part 4 - The Effects of Geometric Alignments, the Structure of the Universe, and Subtle Energies
Part 5 - Communicating Information Instantaneously across the Galaxy

In the wider context, the conclusions of this research suggest that concepts such as the mind, consciousness, or even the menstrual cycle are affected not just by our local environment on the Earth, but by the cosmos in general.

A Brief Explanation for the non Dowser

Comprehension of the structure of the universe currently concentrates on attempting to link quantum physics with general relativity. Many researchers, including the author, believes that the solution lies not just in physics, but involves consciousness and cognitive neuroscience together with understanding the nature and perception of information. (For example, see Bibliography reference x). This paper combines these factors in a non-orthodox approach using dowsing linked with pure geometry.

Non dowsers have difficulty in comprehending what dowsers feel, sense, or visualise. Although atoms or electricity cannot be seen, touched, smelt, tasted or heard by the normal human senses, they are physical and can be detected by **physical** equipment and meters. Dowsing, on the other hand, involves the mind and **consciousness** – not

matter and the physical. At present there are no meters to measure consciousness, so it is necessary to use the mind's perception and its interaction with the body's senses.

As will be elaborated later, sight is probably a good analogy to the dowser's perception. Sight is a model formed in the brain in which the observer believes that he or she is "seeing directly" what is being looked at. Dowsing is a similar model in the brain.

Dowsing involves the mind interacting with its environment in the widest sense, and *References 1 and 2* provide an introduction. Dowsing has many applications, but in this paper it is purely academic, and relates to "earth energies" and naturally occurring "subtle energy" fields, the nature of which are not yet understood, but are currently being researched. These "fields" emanate not only from the earth's spin on its axis, its topological or subterranean features, but as demonstrated with an appropriate yardstick and protocol, are even influenced by fundamental geometry as well as cosmic sources. These fields usually comprise lines, spirals, patterns, and "flows" which can be detected by dowsing.

Dowsing and associated intuitive techniques fall into several different categories. Some gifted people are able to visualise "earth energies" or "subtle energies" without the use of devices. Other device-less dowsers feel a positive sensation in their mind's eye, throat, solar plexus, or fingers. Most dowsers need rods, a pendulum, or other devices to amplify the dowsing sensation emanating in their mind. The majority of the research detailed here was undertaken by device-less dowsing, supplemented with angle rods because the author feels they react quickly, respond accurately to boundaries, indicate the direction of flow of the subtle energies or spirals being dowsed, and are easy to use on-site, even in the wind or rain.

Variable not Absolute Measurements

Any scientific research is based on accurate repeatable measurements. Within practical reasonableness, measuring the size of a physical object usually produces the same result. It does not depend on who makes the measurement or when it is made. Unfortunately, this does not apply to dowsing. Unlike mass or length, it is well known that measurements made whilst dowsing are not absolute, but vary because of several factors. Different people obtain different results for the same thing, at different times of the day, month, or year.

For readers believing this statement is negative, "personal interpretation" in the context of measurement, needs a brief explanation. Although two dowsers may obtain different values for measuring the same thing, as will be demonstrated this is not a problem in practice as proportions are retained.

A Standard "Yardstick" and Protocol for Dowsing Research Measurements

For the calibration of dowsing measurements, a practical standard "yardstick" and Protocol (see Reference 20) has been adopted that involves dowsing pure geometry: in particular a dot (0-dimensional) has been selected, as this produces a dowsable line, the furthest point of which is a precise measureable boundary.

The advantages of this technique include an easy to produce universal standard, which is very practical, provides precise measurements, and is easily repeatable. The validation of this technique is proven as members of a group dowse the same phenomenon.

Personal Variations and Group Statistics of Variations

Having established the yardstick and protocol, this section details the findings and causes of variations via the simple measurement of a dowsable line, starting with personal variations. To put personal variations in perspective, we are only talking about deviations in a group of people of between 7-14%: figures that are not a serious divergence. These figures are substantiated by the following quantified experiments.

DRG Variation in the Measurement of a Standard Line

Near New Moon	8/3/08 12:30:00 metres	8/3/08 16:00:00 metres	8/3/08 21:00:00 metres	9/3/08 09:30:00 metres	9/3/08 13:00:00 metres	9/3/08 15:00:00 metres	
DRG Member a	3.95	4.37	3.10	3.95	3.65	3.55	
DRG Member b	3.75		2.11	3.80	3.16	4.30	
DRG Member c	3.10	2.60	2.32	3.80	3.05	3.90	
DRG Member d	3.98		2.35	3.87	3.73		
DRG Member e	2.50	3.60	3.40	3.83	3.45	3.40	
DRG Member f	4.60	4.95	4.75	4.55	4.50	4.72	
DRG Member g	3.80	3.67	3.30	2.90		3.00	
DRG Member h	3.87	3.40	3.50	3.86	3.88		
DRG Member i	3.86	3.93	3.49	3.87	3.61	3.76	
DRG Member j	3.50	3.80	4.30		3.85	4.40	
DRG Member k	3.80	3.90			3.80	3.60	
DRG Member l	2.60	2.60	2.50	2.90	2.65	2.60	
DRG Member m		4.10	3.70	4.40		4.30	
Average	3.61	3.72	3.24	3.79	3.58	3.78	3.62
Stnd. Deviation	0.46	0.50	0.63	0.32	0.36	0.50	0.46
%	12.64%	13.34%	19.55%	8.56%	10.12%	13.22%	**12.76%**
Maximum Value	4.60	4.95	4.75	4.55	4.50	4.72	4.68
Minimum Value	2.50	2.60	2.11	2.90	2.65	2.60	2.56
Max:Min Ratio	1.84	1.90	2.25	1.57	1.70	1.82	1.85

Table 1

The variation in measurement of the length of the same line by 13 different people, all experienced Dowsing Research Group (DRG) members, is summarised in Table 1. (See reference 16). As is apparent, the average length of the perceived line is 3.62 metres with a standard deviation of 0.46. The average ratio between the highest reading and the lowest is 1.85:1. The large variations in these figures between individuals may initially appear disturbing. However, as will be demonstrated, used correctly, there is no problem for either individuals or groups who understand the limitations and strengths of this aspect of dowsing.

As the measurements in Table 1 were made the day after new moon, the results from previous work suggest that these dowsable lengths are significantly less than if the same measurements were taken at full moon.

DRG Variation in the Measurement of a Standard Line

Near Full Moon	**14/6/08 11:30:00 metres**	**14/6/08 16:00:00 metres**	**14/6/08 22:30:00 metres**	**15/6/08 09:30:00 metres**	**15/6/08 12:30:00 metres**	
Average	5.46	5.38	5.49	5.48	5.21	5.40
Stnd. Deviation	0.43	0.42	0.36	0.40	0.37	0.39
%	7.86%	7.79%	6.58%	7.22%	7.01%	**7.29%**
Maximum Value	5.98	6.16	6.32	6.01	6.00	6.09
Minimum Value	3.90	4.05	4.70	4.20	4.30	4.23
Max:Min Ratio	1.53	1.52	1.34	1.43	1.40	1.45

Table 2

Table 2 shows the experiment repeated 3 months later but near full moon. As is apparent, the % standard deviation has improved from 12.76% to 7.29% indicating a greater cohesion within the group. This could be due to a mixture of experience of the technique, clearer intent and focus, or as the dowsed line at full moon appears longer, there is less error in measuring it. Similarly, the ratio of maximum and minimum readings between individuals is reduced from an average of 1.85:1 to 1.45:1

Conclusions for Personal Variations and Group Statistics

Significant conclusions include:

1. The variation of perceived lengths of a line within a group of experienced dowsers is a positive result, as it has never been quantified.
2. A 13% to 7% group variance is not a serious divergence, especially as this does not apply to individuals.
3. These results give confidence in the yardstick and protocol being adopted. It also illustrates the power in using the technique and the benefits of dowsing geometry.
4. The results in Tables 1 and 2 suggest that the length of a dowsable line changes over a period of time. This is explored in complementary papers.
5. These results will be used below as a factor in explaining the mechanism of dowsing.

An important philosophical query is whether the dowsed line is physically in the location of the dowser (where it is perceived adjacent to the tape measure being used). The findings support the theory that when dowsing "earth energies" or "subtle energies", what the dowser observes, and believes he perceives, is not always a physical line on the ground, but is all in the dowser's mind.

These variation experiments and other measurements over the last few years suggests that most dowsers will generally observe similar phenomenon, be it lines, patterns, or

spirals. However, these are "seen" in slightly different places, with slightly different dimensions. But, interestingly, as proportions are maintained, different dowsers will obtain similar equations with identical exponents, obtain the same ratios, and measure the same angles. In general, only the scales and multiplying constants will differ in the obtained formulae.

Sight is probably a good analogy to dowsing perception, as that too is a model in the brain – not just an image on the retina, but a very complex process. Separate images on each retina of a person's two eyes have colour separation by rods and cones, and information transmissions along optic nerves from each eye to the brain. This is followed by a stereo vision ability, resulting in the received sight information becoming converted in the observer's mind/brain into a coloured, three dimensional resultant model of the original image. This model forms a perception in which the person observing believes that he or she is "seeing directly" what is being looked at.

The mind's dowsing perception is similarly converted into a dowsing model in the dowser's brain. The brain superimposes its dowsing model onto its sight model. These separate sight and dowsing components are combined in the brain. This personal perception forms part of the explanation of the variations demonstrated in this article when measuring the length of a dowsable field at different times, and between different people. (See references 14, 6, 4).

These are significant results not only in investigating how dowsing works, but possibly more importantly, for adopting the use of dowsing in scientific research, and furthering the study of consciousness and the structure of the universe.

Acknowledgements

Acknowledgements are due to the UK Dowsing Research Group (DRG) members who assisted in this avenue of research, helped to confirm many of the findings, and following their enthusiastic review of the author's lectures, encouraged its documentation.

References and Bibliography

1. The British Society of Dowsers, Earth Energies Group : *An Encyclopaedia of Terms*
2. The British Society of Dowsers website http://www.britishdowsers.org/
3. James Spottiswoode, Journal of Scientific Exploration : June 1997, Vol. 11, No. 2, Cognitive Sciences Laboratory, Palo Alto
4. *Measuring Range,* September 2001, Vol. 39 No. 273 The Journal of the British Society of Dowsers
5. The Journal of the British Society of Dowsers : *Measuring Dowsing*, Volume 39 No. 273, September 2001
6. *The Physics of Dowsing & the Brain*, December 2001, Vol. 6 No 24 The BSD Earth Energy Group Newsletter
7. *Two Body Interaction Parts 1&2*, December 2002 & March 2003, Vols. 39 &.40, Nos 278 & 279 Dowsing Today
8. Dowsing Today : *Auras Revisited - Parts 1, 2, 3,* December 2003 – March 2005, Vol. 40 Nos. 282, 285, 287
9. Keen, Jeffrey : *Consciousness, Intent, and the Structure of the Universe,* Trafford, 2005, 1-4120-4512-6, http://www.trafford.com/robots/04-2320.html
10. The American Dowser : *The Anatomy of Conical Helices, Consciousness, and Universal Constants* – Parts 1- 4, February - October 2007, Vol. 47 Nos. 1, 2, 3, 4
11. Physics World : *Dark Energy*, December 2007, Vol. 20 No. 12
12. Dowsing Today : The Journal of the British Society of Dowsers : *Angkor Wat, Consciousness, and Universal Constants – Parts 1- 2*, September - December 2007, Vol. 41 Nos. 297, 298
13. ASD Digest : *The Tree of Life and Universal Constants*, Winter 2008-09, Vol.49 Issue No. 1
14. Further details can be found on the author's website http://www.jeffreykeen.co.uk/
15. Physics World : *The Digital Universe*, Seth Lloyd, November 2008, Vol. 21 No. 11
16. Dowsing Today : *Measuring the Size of a Dowsable Field*, September 2008, Vol. 41, No. 301
17. Network Review : From Banks and Ditches to Dowsing Two-Dimensional Geometry, Spring 2009, No. 99
18. *A Model of Consciousness*, April 2009, Vol. 65 No 4 World Futures – The Journal of General Evolution, Taylor & Francis
19. Keen, Jeffrey : 41. Dowsing Geometry - A Database of Patterns Analogous to X-ray Crystallography; e-paper
20. Keen, Jeffrey : 23. A Standard "Yardstick" and Protocol for Dowsing Research Measurements.

Further Reading

a. Bekenstein, Jacob : *Information in the Holographic Universe,* Scientific American, 2003
b. Bohm, David : *The Undivided Universe,* Routledge, 2005, 041512185X
c. Bohm, David : *Wholeness and the Implicate Order,* Routledge,1980
d. Bird, Christopher : *The Divining Hand,* Shiffer Publishing, 1993
e. Curran, Jude : *The Wave,* O-Books; 2005, 1-905047-33-9
f. Dyer, Dr Wayne : *The Power of Intention,* Hay House 2004
g. Edwards, Lawrence : *The Vortex of Life,* Floris, 1993, 0-86315-148-5

h. Greene, Brian : *The Fabric of the Cosmos,* Allen Lane, 2004
i. Hansard, Christopher : *The Tibetan Art of Positive Thinking,* Hodder, 2003
j. Hawking, Stephen : *The Universe in a Nutshell,* Bantam Press, 2001
k. Keen, Jeffrey : *Consciousness, Intent, and the Structure of the Universe*; Trafford; 2005; 1-4120-4512-6; http://www.trafford.com/robots/04-2320.html
l. Laszlo, Ervin : *The Connectivity Hypothesis*, SUNY Press, 2003
m. Laszlo, Ervin : *Science and the Akashic Field*, Inner Traditions; 2004;
n. 1-59477-042-5
o. Lyons, James : *Quantifying Effects In Consciousness*, University of Hull 1998
p. McTaggart, Lynne : *The Field,* Harper Collins, 2001
q. Merrick, Richard : *Interference (A Grand Scientific Musical Theory)*, 2009, 978-0-615-20599-1
r. Mitchell, Edgar : *Nature's Mind: the Quantum Hologram*, http:www.edmitchellapollo14.com
s. Penrose, Roger : *Shadows of the Mind*, Oxford University Press, 1994
t. Penrose, Roger : *The Emperor's New Mind*, Oxford University Press, 1999
u. Pribram, Karl : *Consciousness Reassessed,* Mind and Matter, 2004
v. Radin, Dean : *Conscious Universe,* Harper, 1997, 0062515025
w. Radin, Dean : *Entangled Minds*, Paraview, 2006, 1-4165-1677-8
x. Rosenblum, Bruce & Kuttner, Fred : *Quantum Enigma*, OUP/Duckworth, 2007, 978 07156 36541
y. Sheldrake, Rupert : *Morphic Resonances*, Inner Traditions, 2000
z. Sheldrake, Rupert : *The Sense of being Stared At*, Arrow, 2004
aa. Smolin, Lee : *The Trouble with Physics*, Allen Lane, 2006, 978-0-713-99799-6
bb. Stewart, Malcolm : Patterns of Eternity, Floris Books, 2009
cc. Talbot, Michael : *The Holographic Universe*, Harper, 1996, 0586091718
dd. Tiller, William : *Conscious Acts of Creation*, Pavoir, 2001, 01929331053
ee. Tiller, William : *Subtle Energies, Intentionality and Consciousness*, Pavior 1997, 0964263742
ff. Wallace, Alan : *Hidden Dimensions (The Unification of Physics and Consciousness)*, Columbia University Press, 2007