

SIXTEEN YEARS ON

by Dr Ernest Ll. Godfrey

Abridged from a talk given at Congress in 1996

Some sixteen years ago I had the honour and privilege of addressing the Society under the title of "Thirty Years of Medical Dowsing". In that presentation I set out a method of using the dowsing pendulum, to assist in the choice of Medicinal Substances, in the treatment of the diseased or disordered states of the body.

I offered no explanation of how or why the phenomenon of dowsing seemed to be of such use for this purpose, and made no attempt to explain some of the isolated findings which I had uncovered in the course of the work.

Despite all the obvious difficulties of explanation as to how it operates, those of us who have used the method for many years sense that it is valid, and so I began to pursue my own lines of research, because I felt that if I could discover some new factor which had been overlooked, we might be able to evolve a hypothesis and then to see if this would give us a clue as to where we should be looking for an answer.

I am a practicing physician using the whole gamut of medical knowledge, Orthodox as well as some of the so called Unorthodox, such as Homoeopathy, Acupuncture, Cheiropraxy etc.

Since so many different methods of acting on the human frame, for its betterment, have been advocated from time to time, each claiming varying degrees of success, it seemed to me that there must be an overriding theory which would cover them all, which, if found would give us the lead into how to proceed further in our search.

It was clear that there were two main divisions to be considered.

Firstly, there was the obvious one of what we call the Scientific Discipline i.e. where observation and measurement of the world, and latterly the Universe, around us, has led to the knowledge we now have of the environment in which we pass our short lives.

Secondly, we have Dowsing and other phenomena which seem to be without scientific explanation, and yet many of us are convinced by repeated trial and success that the Dowse is as definite as any scientific observation and therefore worthy of investigation.

As the practice of medicine is my main field of work it seemed logical to start here.

Is what we call "Life" but the correct alignment of all the various processes which go to maintain a living electromagnetic organism or is there another factor as yet undefined?

When disorder or disease strikes the organism, our instinct is to apply some correcting factor so that the status quo may be restored.

In Orthodox Medicine, we have the Physician happily plying his trade, using the strictly scientifically proven and produced medicines, to obtain just this restoration, while we have side by side the Psychologist dealing with the intangible processes of the mind.

Under the heading of Orthodox Medicine fall all those methods which use some form of energy. So in this category we find the doctors, chemists, herbalists, dietitians, physiotherapists, etc. as well as those methods which rely on the application of some sort of energy to the body, such as radiotherapy, solar therapy and the like.

On the other hand there are those devotees of the Homoeopathic Principle who scorn the scientist. To them the narrow view that all the bodily functions will be explained and in time rectified by chemistry and physics alone, seems wrong.

They take the view that the body, when deviating from the path of health, needs to be studied as a whole, and remedies given which can deal not only with the body but also with the mind in its entirety.

Having been trained in the strictly allopathic school of thought, I commenced my medical life as an orthodox practitioner, but contact and experiment with the Homoeopathic approach, convinced me that both disciplines had their place in curing those who had the misfortune to fall from the path of health.

Here then was the question:— “What was the connection, if any, between the two which seemed to have eluded us for so long?”

I had already been able to show that Dowsing and the use of the pendulum was a very valuable tool in determining the correct medicament needed by the patient, be it Allopathic or Homoeopathic, so it seemed that here where the two opposing views met there might be a way into the field I sought to explore.

I showed in my original paper, that by using a piece of paper which had been licked by a subject, it was possible to determine the level of health of a person, and by taking readings with the pendulum along a metre stick, the effectiveness or otherwise of medicines and remedies could be determined with accuracy before their administration, physically.

Using the Metre Rule

I use a metre stick where the sample of sputum is placed at the left end, and the material to be tested for efficacy placed at the right hand end.

My first test is simple. The sample being tested is placed at the left end of the stick and the dowsing pendulum is held over the 50 cm mark and allowed to swing freely. The pendulum either stays swinging to and fro over the 50 cm or makes an angle to the rule, either open and acute to the left or right. In the latter cases the pendulum is carried along the rule till it begins to swing at a norm (right angles) to the rule and the reading noted.

A figure less than 142 cms indicates loss of vitality due to some disturbance in the body's operation which is keeping it under the ideal, while a higher figure indicates that the individual is under stress, but the organism is making efforts to recover.

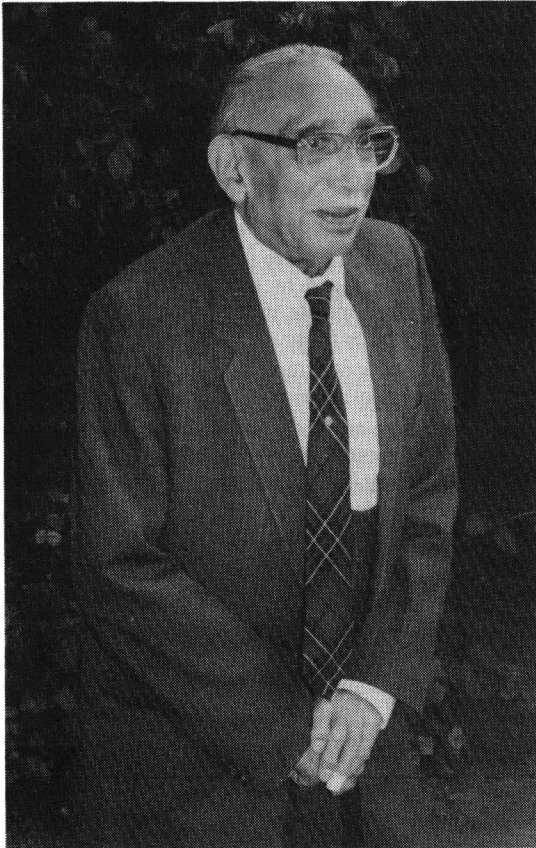
If the effort to recover is in vain, the figure rises steadily, till at about two to three metres, death ensues, and the figure then usually collapses to remain static at a point where it started before the rise to the death point.

Occasionally at this latter point even after death there is a movement of the pendulum when it describes the 8 of Infinity. After some years this also is expunged. Death is complete.

In testing to find the suitability of a proposed medicament, the sputum specimen is placed at the left end of the metre stick and the substance to be tested as to suitability is placed at the right end of the stick.

The Dowse is started by holding the pendulum over the 50 cm mark. It can do one of three things.

Firstly, it may do nothing, remaining swinging to and fro; this indicates that the material being tested is neutral to the subject.



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Secondly, it can swing with the acute angle to the rule open to the right. This indicates that the material being tested will have some material effect on the subject, usually favourably but not necessarily so.

Thirdly, it may swing with the acute angle to the rule open to the left, when it indicates a possible adverse effect will be obtained.

Surrounding Shells

Further to this, I reported that when the pendulum was used in proximity to the subject, a gyratory reaction is obtained if there is any pathological process going on deep to the situation of the pendulum.

I also showed that where the pendulum is held close to a subject free of pathology, no reaction is obtained, but if the pendulum is withdrawn from the subject, a series of "Shells" could be mapped out as surrounding the whole body.

These shells thus encase the subject from every aspect. The distance between the shells is variable, being in health, about the 22+ cms mark; also the number of these "shells" varies, but usually six to seven are easily discernible. The outermost shell seems to lie in health around 142 cms from the body.

Hence it would appear that the original dowse I described above is encompassing the shells surrounding the specimen.

As I have said above, where there is pathology, the dowsing pendulum shows a gyratory motion close to the subject where the pathology is situated, and if the shells opposite the area are examined, "holes" will be found to be present in one or more.

The shells are not always constant in their distance or position but vary according to the health or otherwise of the subject under review.

This is quite a vast area and I do not have the time to go fully into this aspect, but I mention it merely for your information.

In my original paper, I dealt in detail with much of the above as well as various other aspects of the dowse, but for the moment this will suffice for the purposes of updating to the present presentation.

Dowsing in Australia

Since the Nineties, as the President of the Dowsing Society of New South Wales, I had the unique opportunity of studying, at close range, many competent dowsers who were using the technique very successfully in their daily occupations, so I was able to compare the different approaches to the subject.

Some used the angled rods, others the pendulums, while one used a circle of wire about a half a metre in diameter. With this latter instrument, he, being a plumber, could determine the location of pipes, leaks and domes with unerring accuracy.

Others involved in the health field used charts to ascertain what part of the body was affected and what remedies would be efficacious in their restoration to health.

Here, then, was a plethora of methods being used. I was interested to find out which of these methods were acting within the laws of chance and

which not, and if so whether any of the methods were valid and dependable.

I knew in my own case, that it was possible to be very accurate in determining the dosage and toxicity of materia medica where the effect was immediate and demonstrable.

As I suspected, it was now I found that different dowers were using different states of being, to obtain their results, so I began to experiment with my own being to see if I could at will duplicate the results.

A report in one of the BSD journals indicated that the competent dowser held a high response in the Alpha section of the brain spectrum, which was absent in those who could not get some response from their chosen method of dowsing.

The Mind Mirror, a device which shows the brain activity, seemed to confirm this finding, as on the few occasions when I was able to use this instrument we found that the right side of the brain seemed to be more active in the dowsing mode. Also different sections of the brain seemed to be in activity when the "dowse" was altered.

The Rae Potency Simulator

You will know that the word Potency, when used in a Homoeopathic context means the reverse of its ordinary usage, in that as the Potency rises the substance is being reduced by dilution in chemical activity, often by many hundreds of times.

Despite this reduction in chemical activity, that the remedies effect a change in the bodies of patients and animals, is not doubted by those of us who have worked with them over decades. That the effect is not psychological nor placebo, I have proved by innumerable cases in my cure of patients and animals, whom often I never even see.

So I began by examining the Homoeopathic Potencies to see when the effect of potency appeared. I have found that the effect does not show until about the third decimal potency is reached. It would appear that the early dilutions are acting merely as dilute samples of the substance, while at the third decimal potency a new effect begins to emerge, as they now act as "Homoeopathic Potencies" and are able to cause an effect which is not likely to be due to the chemistry of the original substance.

When I went to Australia, and began work as a physician, using the homoeopathic remedies made from actual chemical substances, I found, however, that most of the doctors there were not using the actual remedies prepared from the chemical originals, as is the usual custom in the U.K., but were using simulations made on the Rae Potency Simulator, a device which purported to change a chemical vehicle into one carrying a "potency".

For those of you who are not familiar with the Rae Potency Simulator I shall give a short description.

There are various models of the device, but basically it consists of a box, in which there is a slot into which cards carrying a printed symbol are placed. In front of the card is a circular magnet, and from the centre of the magnet a wire leads to the end of a 100 ohm logarithmic rheostat, the cursor of which is again connected by a wire to the bottom of a metal canister into which the substance to be potentized is placed.

The symbol on the card is different for each remedy, in that it consists of seven concentric circles, cut at different sites on the perimeter by short straight lines. The placement of these lines determines the remedy being simulated.

The amount of resistance in circuit is said to determine the potency obtained.

I was not familiar with the Potency Simulator prior to my going to Australia, but having given a talk based on the "Thirty years of Medical Dowsing" to the Homoeopathic Society in Victoria, some of the members, thinking I was perhaps knowledgeable, asked me to have a look at the instruments which they were using, as they felt they were not giving them the satisfaction that they would have liked while treating patients.

I tried to find out as much as I could about Mr Rae's original ideas, and as far as I can ascertain, Mr Rae was trying to find out what was the actual nature of a Homoeopathic Potency.

He placed a remedy at the end of a metre stick and found that his pendulum began to give a reaction which continued for a certain length along the rule.

Rotating the rule through a circle, he found that the length of the reaction varied as the rule was rotated, giving a pattern with distinct peaks and troughs.

This pattern varied from remedy to remedy, but was the same for all potencies of any one remedy. Mr Rae thought that the Pattern was due to the remedy beating against the Earth's magnetic field, which is of course variable.

To negate these variations, Rae thought to introduce a fixed field in the shape of a magnet, so that there would be a constant field and the pattern would be thus stabilized.

While observing the device, it occurred to me that the magnet was in fact not replacing the earth's field at all, but was itself playing some part in the production of the action.

It seemed to me that the magnet was acting as a window through which streamed some influence, which altered by the shape of the symbol, caused the production of a homoeopathic remedy.

I began to wonder if here in the Rae simulator, we had a specific example of a general rule, so I began to experiment to see if this was the case.

I also began to test various magnets to see if all magnets have this ability, and found that this was not the case, so it is not specifically the magnetic properties of the magnet which are operating to produce the effect.

Knowing that the pendulum gave a reaction over certain diagrams, I wondered if the same effect could be used to construct a simulator using a diagram rather than a magnet.

Feeling that the explanation of the operation of the box lay in the magnet, with the help of others we constructed a device which was devoid of the magnet but used a simple spiral diagram in its place.

This produced a potency just as did the simulator, which confirmed my view of the magnet acting as a window.

This was a major step in the right direction, so now I began to look into what the influence was that was being channelled by the diagrams and magnets and the homoeopathic remedies.

What was the influence which was being altered by the diagram, so that when applied to a chemical vehicle showed the same effect as if it had been potentized?

The Immaterial Entity

That the effect I was seeking was not a physical entity, seemed clear, though it could be generated by a special magnet or a diagram, so it seemed to me to be of an immaterial nature which was not amenable to ordinary investigation by normal physical means. It was indeed without energy, so it was not available for measurement by the instruments of our scientific age.

That this imprint was able to be used in the treatment of disease in the physical body, suggested at first thought, that there must be in the complex human body something which is amenable to its effect.

As mentioned above in my original paper, I described how I had found, by using the pendulum, that round the human body there was a series of "Shells".

I now began to look at living objects generally, and found that round all living entities, even the lowliest, and their tissues, were to be found the shells which I had found years ago to surround the human body.

Recently I have been able to obtain some living DNA and found the shells were again observable.

When death of the specimen takes place, these shells disappear, so it would appear that what we call "life" is indicated by the presence of the "shells".

As these shells are not to be found round inanimate objects, it suggested to me that when DNA came into being it had the peculiar property of being able to associate itself with something which is immaterial.

It seems that the Immaterial Entity and the DNA have to have a close affinity, or even that the Immaterial Entity has to be actively kept captive, so the shells are produced to keep it enthralled.

These shells seem to be the means by which the DNA can hold the influence which constitutes what we call "LIFE".

As I have said above, I found that when there is a disturbance of the physiology of an animate object, then the ability to keep intact the shells is disturbed, and a hole appears in the shell opposite the site of the disturbance.

As this is caused by a change in the chemistry of the living object, the hole in the shell takes on the character of the diagram in the simulator, in that it has a shape corresponding to the chemical nature in which the disturbance took place. In other words it is "Homoeopathic" to the disturbance, and so it is natural to assume that the correction, in the shape of the appropriate Homoeopathic remedy, would supply the means of correcting the fault.

Experiments based on the above, show that when the integrity of an individual entity is in any way compromised, then the shell, which is the product of the DNA and the immaterial entity, is altered in that a hole appears. As stated above, the pendulum gyrates when held close to the body over the altered area, and the polarity of gyrations close to the body are the same as those found at the hole.

If the Homoeopathic remedy were of the same polarity as the immaterial entity, then it would merely accentuate the ability of the entity to escape, so it seemed logical to assume that an opposite polarity would be found. On test this was found to be the case.

Checking shows that the homoeopathic remedies are themselves of different polarity, so it seems that the immaterial entity is not uniform but consists of parts of different polarity which gives some insight into the constitution of the Entity in question.

This would confirm the conjecture that the entity is not far different from the physical universe in which we find ourselves.

On this hypothesis I saw that much of the mystery of Homoeopathy could be explained.

On examination of the lesion in the body and its relationship to the shells, it became evident that the lower potencies were related to the innermost shells while the outer shells were related to the higher potencies.

Thus the required potency is related to the shell in which the hole appears. The closer the shell is to the actual subject the lower the potency needed to correct the error.

Hence the outer shells need the higher potencies, the inner ones the lower.

On examination this hypothesis suggests explanations of many other findings in dowsing.

It suggests that, in those cases where dowsing is accurate and reliable, there is an element of this Immaterial Entity which is such that it activates the dowsing ability in the DNA of the dowser.

The lick sample is but an example of DNA and Entity being transferred from the subject to the paper, and any contamination which negates the DNA negates the dowse.

It would appear that we in this universe are immersed in the dimension from which we came, but it is only rarely that the presence of this entity is made available through certain conditions in our DNA.

The barrier between our dimension and the other can be broken, so that the presence becomes known to those who have the ability to detect it by dowsing, or through the many forms which dowsing takes.

The barrier can be broken in many ways such as running water, domes where streams come together, by ley lines which can be sensitized by moon changes, diagrams of many forms, and certain forms of magnetism etc.

If we assume for a moment my idea of the spiral helix of DNA having in its construction the ability to get into contact with this Immaterial Dimension, then it begins to explain much which has been hinted at and

often scoffed at by those who hold that there is nothing outside our known physical state.

It explains how a dowser can find water which is quite outside his or her possible knowledge. The DNA in the dowser is reacting to the invasion of the Immaterial which is being channelled into our universe, and which as I have shown presents a threat to its ability to hold its Immaterial Partner which is the source of its life content.

In many guises this knowledge seems to have been guessed at and has filtered through in many forms. In the Christian ethos we speak of the Soul as being a mirror of the individual. Maybe the soul was the Immaterial part I have postulated. In many other venues which time will not permit of expansion the same idea of there being a second self is prevalent.

The ability to use this entity for the purpose of obtaining quasisupernatural powers runs through much of mythology.

While in Australia I had the opportunity of examining some of the Sacred sites of the Aborigines where ceremonies of great secrecy were performed. These ceremonies seem to suggest that the recipient of the ceremony is thereby endowed with powers outside the natural. In all of these sites I was able to detect a spot where the barrier was broken. This spot was rarely a part of the actual diagram carved into the rock, but lay within its perimeter, so would be only known to those with the power to detect it.

The power of the diagram is well known as evidenced by the taboo set on the use of certain such representations. The medieval religious authorities forbade the use of many such representations on pain of, in some cases, death. Many of you will know how in many Societies active today, symbolism is an integral part of the ceremony.

The painting of the body in the primitive tribes of the world shows how this symbol is used to aid in the prosecution of the destruction of the enemy. This adornment has come down to us in the shape of jewelry and gem stones, which are used to adorn the body. A practice now more prevalent than ever with the younger members of our human society.

Sensitive persons find that certain jewelry is unsuitable to them as it seems to make them uncomfortable or even ill.

As we have seen, the barrier can be breached by certain magnets but not by every simple magnet itself. Electric currents are accompanied by electro-magnetic fields, so it is not surprising that certain of these fields can break the barrier and affect the health and well-being of certain individuals living in their vicinity.

Armed with these suggestions I now began to be able to explain how samples taken from an individual animal or plant etc. were able to be dowsed at all, to ascertain what is its life condition. The reading I had obtained by metre stick and pendulum was significant, in that it gave an indication of what were the conditions pertaining between the DNA and the Immaterial Entity which was entrapped in the shells.

The mystery of why a sample could be taken and act as if it were the whole was now clear. Every cell's DNA in any one individual is equal to any

other, and so any part of the whole will continue to act, giving a result which follows the changes in the original.

It would appear that the Immaterial Entity associated with the DNA never loses its connection with the great pool whence it comes, so is always in communication with any part of it which is still alive.

The DNA is highly specific for an individual and a sample can be used for determining the whereabouts of its counterparts.

I find that once I have a specimen it will allow me to determine the state of the original wherever that may be. Distance and the time of taking the specimen are no obstacles.

This is not surprising as we are dealing with an immaterial fundamental which is all pervading.

Once I had come to the conclusion that by setting up certain criteria it was possible to allow this immaterial entity to enter this dimension of creation, I did just that, and having found how to allow this entity to act upon the unprotected body I allowed my body to be bathed in the influence.

A half hour exposure seemed to do nothing for the first forty-eight hours, but then I found that a long forgotten condition was apparently awakened and I began to bleed from a gastric ulcer.

Thinking that this might be coincidence I dealt with the condition, and when all was back to normal repeated the experiment with a similar result.

It was then that I began to realise the danger which this posed. Asking around, I found that Mr Rae died following his experiments with the magnets, and another friend of mine who also had been carrying out similar investigation died under circumstances which were suggestive of some link with the magnets.

Since then I have had more than one case where the effect seems to be cause of the illness. There are some, who while not sensitive to the vehicle, like say sugar of milk, yet cannot take homoeopathic remedies without severe reactions.

I would warn you of trying out such experiments until you are fully aware of the precautions which prudence dictates should be taken.

I would draw your attention to the similarity of the reactions of the Immaterial Entity with the electromagnetic wave, which seems to act in a medium which is as yet undefinable since the idea of the "ether" has been shown to be indefensible.

As I have said, I find that once I have a specimen it will allow me to determine the state of the original wherever they may be. Distance is no barrier.

This is not surprising as we are dealing with an immaterial fundamental which is all-pervading. As yet, we know little of its properties but it is intelligent to suppose that it is not so different from our own universe, and so I began to look at what properties it might have.

I have hinted at some of the similarities above, and will only pause to suggest a few others.

We are all familiar with the idea of positive and negative electrical particles as well as those with no charge at all, and it seems that the potencies exhibit the same differences, as some are mutually antagonistic so that they cannot be combined, while others can successfully be used in combination. This suggests that there is more than one kind of influence being generated.

Many workers in the field have suggested this diversity in the type of potency. The late Dr Boyd used to suggest that the remedies were divided into at least three categories, and others have suggested even more subdivisions.

It is interesting to speculate as to whether the Immaterial Entity is uniform or is particulate, as is the atom with the subatomic particles.

No language is available to express the ideas I am setting forth for your consideration, as we are dealing with ideas quite outside ordinary experience, so we are at the moment forced to use terms which are only really relative to our experiences in this dimension.

There is no energy, only effect, to be observed, hence no term suggesting that any type of energy is applicable.

What of the future then if this hypothesis is valid?

Here we stand at a point where an Unknown Entity seems to explain the meaning of the term "living" when we study the living world, but this is but a part of what we seem to be dealing with.

I have suggested that we now have enough data to allow us to generate this effect at will and enough evidence to show that it is of differing types.

We can:—

1. Generate it without restriction.
2. Modify it by channelling it through certain media such as homoeopathic remedies.
3. Study it as it enters our universe via diagrams, ley lines and other ports of entry.
4. Study the effect of chemical and physical means upon its behaviour as in the apparent screening effect of aluminium.
5. Investigate the interference patterns which might be set up, to see how they correlate with the known patterns.

This is where I stand sixteen years on from the time I introduced you to the idea that dowsing was of inestimable value in our search to elucidate the Mysteries of Creation.

May be the Immaterial Entity will prove to be a property of our own universe, maybe not. That it is worthy of investigation I feel is proven.

We are possibly at the same moment in time as Professor Rontgen was when he stepped into the darkened room and saw the glow which guided him to discover X-rays. An exciting thought, is it not?

This is but the beginning; where will it lead us?
