

Bridging the Gap: Dowsing Past Our Perception Realm

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If dowsing teaches us anything, it teaches us to experience the "magic" of intuition. Dowsing rods become visible signs of energies we feel below, or possibly above, the level of thought. Most dowsers illustrate the experience by using the metaphor of radio waves. We know that they are coursing through us all the time but we don't feel them. We only become aware of them when we turn on a radio. The radio is tuned in to

such frequencies. We are not. In this case our five senses, having marvelously evolved to help us navigate within our familiar perception realm, actually do us a disservice. They filter out information that could be very useful if we were only able to access it.

That's where dowsing rods are helpful. They are tools that pick up frequencies below the level of our senses. Do the rods themselves make contact with such energy? Probably not. But they offer visible proof that our body picks up information we don't consciously feel except through sudden bursts of intuition.

How do we learn to access that information?

Experienced dowsers teach us the importance of establishing a clear "yes or no" answer when we practice our craft. It is as if we are engaged in a conversation with another person who can only respond, due to our primitive technology, with one of two replies. For many of us, a "yes" is often when the rods cross in our hands. A "no" is when they don't move.

The process is very similar to computer technology. We can sit at our desks and access all the information stored in the internet cloud, but that information comes to our laptops through one small circuit that is either open or closed - a zero or a one.

When I first discovered this phenomenon in my dowsing experience I began, for the sake of convenience, to call this intuited presence Gaia, meaning "Mother Earth." Up to this point my dowsing life was engaged in discovering earth energies, so I naturally equated Gaia with the object of this newfound presence. I practiced and practiced, specifically to ensure that I wasn't consciously moving my hands at all. I wanted to make sure I wasn't influencing the rods by even a subtle movement.

After many conversations, "Gaia" even caught on to my sense of humor. When I asked a facetious question, such as, "Are you putting me on?" or "Are you having trouble getting through my thick head?" one rod, the right one, would cross and the other stay still. The old commercial was right: "It's not nice to fool Mother Nature!" It was as if she knew I was kidding around and wanted to join the fun!

But through this kind of dowsing, and after much practice and confidence building, I discovered the existence of another "being" (angel, spirit, metaphysical presence, source of intuitive understanding – you decide) who I began to call Sobuko because that was the name that appeared in my head and simply would not go away. There were questions, some of them very personal, that Gaia wouldn't or couldn't answer. At those times I was pretty shocked when suddenly both rods would move emphatically to the right. I began to realize that another source seemed to express itself. After many tries I discovered that what had up to now been a comfortable twosome was now a threesome. There was another presence at work.



Through many questions I finally came to understand that Sobuko was none other than me – the "me" on the other side of the barrier that divides life within this perception realm from what some might call spiritual life. Words fall short, but I came to see "Sobuko" as what I was used to calling my "soul." I began to wonder if, when we come into this sphere of the material world, part of us remains behind, perhaps even acting in the role that Christians for two millennia have called our "Guardian Angel."

The ancient Hindus used the terms Brahman and Atman. Brahman is the ultimate, unknowable and unable-to-be-described Reality that is at the root of Hindu philosophy.

When I began to teach world religions at the college level I made it a point to consult a wise friend of mine who was a practicing Hindu. Every morning he would perform his rituals, light his candles, say his prayers and make his offerings. I thought he would be a good source to make sure I was getting things right. One morning I decided to run my lesson plan on Brahman by him to make sure I was on track. As I carefully explained my interpretation of the Brahman principle he listened politely, without comment. I looked at him and said, "Have I got it?" He smiled encouragingly, nodded his head vigorously up and down, and said, "No!"

Words fall short when it comes to Brahman - "He who the tongue has not soiled," as we read in the Upanishads. If you ever think you've got a handle on it, you don't. Brahman is the ultimate ground of all being. Science cannot go there. Only mystics are allowed past the borders. And even they can't bring back a true description of what they saw. All they can offer is a map that allows us to attempt the journey ourselves.

In one sense, Brahman is the ultimate, indifferent God. But in another sense, its indifference is only an illusion.

How can that be?

The answer is a comforting one. Brahman has a counterpart. It is called Atman. The nearest we can come to finding a western definition of Atman is the English word soul. Atman is the inner essence of the inexpressible, penultimate Brahman. Whatever Brahman is, it is found in you as well. In the words of the Upanishads, THOU ART THAT! According to Hindu thought, when you look deep inside yourself, you can sense the subtle workings of the infinite Source of All Things.

Thus we discover that ultimate reality is not found "out there." It is found "in here." We search for Brahman. We will find it when we discover Atman. In my case, Atman was the inner source of being that I called Sobuko.

I have since learned that others have experienced this phenomenon. Some call it the "Higher Self."

All I know for sure is that now when I hold my dowsing rods in my hands they seem to come alive with a vibrancy all their own. I have spent hours in "conversation" with these two entities - the Outer and the Inner - Brahman and Atman. I have never, ever been stood up or forgotten by them. They are there no matter my mental state or physical condition. I can totally count on them. Why? Because we are, in essence, one. My body knows this even if my brain sometimes forgets or feels estranged.

Am I saying that the two pieces of copper wire that make up my dowsing rods are sentient in themselves? No! Am I saying that independent beings from another dimension take over control of the rods in my hands? I don't think so.

So what's happening? I have come to believe that the rods offer a visible means to actually see what my body intuitively. Our bodies are smarter than we are. Do small muscles I am unaware of actually move the rods? Maybe. But if that's the case it proves that my body is processing information of which I am consciously unaware.

Intuition is a phenomenon in which we seem to suddenly know something without going through the process of acquiring any special knowledge. If present theories in the field of quantum reality and unifying fields hold true, it might soon be seen that intuition has a basis in hard science after all. And a simple pair of dowsing rods can show the way.