

THE ON — ING SERIES

On Feeling

The Resonant Field of Time

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*Dedicated to everyone on earth as a whole, without
regard to who they are.*



*“We are, and always have been
connected.”*



On Feeling

The Resonant Field of Time

One might wonder, when they have a moment in time that synchs, they often get the nagging sensation that the “voice from beyond” dictated they would resonate in that moment with whatever was happening.¹

I am of the school of thought that the reality is far deeper than that, and more complicated than we will ever understand.

I wouldn't have ever been able to “perceive” the resonant field of time, had I not removed my desire to prove its existence to anyone. The observer effect in my own reality — the moment I put these words on paper, minds were changed about the author.²

So now that I've touched on Forgiveness and Creation, let's zoom out from the “I” once more and speak about the design as a whole once again. The “greater flow of human life.”

There seems to exist a pattern. Something of a code, that binds all humans together.³ Drives us to do things, sometimes almost unconsciously. Sometimes it's seen by prayer, sometimes by meditation, sometimes by leaning awkwardly against the wall and having a DMT shaman shine a laser pointer down a parallel you didn't understand existed before you looked.⁴ That last one is not something I've experienced myself, but I've heard of many coming

away from it with a greater understanding of who they were, and for that, I put my faith in the design and the innovator of that idea for their own purpose in life.

Divine intervention? Or strange coincidence?

Both are true, the dual reality.⁵

Beautiful, isn't it?

Being alive is only as complicated as realizing you're one infinitely small moment away from being dead at any point in time. The ability to harness this realization, and actually live in the moment, provides true mindfulness to the individual.⁶

This mindfulness is transmitted through action. We've all heard the paraphrase "pay it forward" — well, think of it like this.

You're paying your entire life forward from the perspective of something far greater than yourself, the individual.

You're driven to want to either help people, or help yourself. According to Maslow's hierarchy of needs, both are also okay here too. You have to take care of yourself first, before you can take care of others.⁷ This is quite simply the reality we've built for ourselves. But this doesn't just stop at finding a job, a home, a family. It starts from within.

You have to help yourself mentally before you can perceive the world the way it was meant to be seen, no adulterants necessary.

Adulterants.⁸

Such a funny word to put in place of the sensation of maturity being superpositioned over the beautiful and innocent viewpoint

of a child. Alas, if I explore this concept, I'll be here forever, so we will save that for another day. Perhaps I'll call it "On Growing." Future me, thanks me.

See how naturally it happens when I no longer care what people think about what I'm writing?

I've spent the majority of my life worrying about others' opinions of me, even though I knew it didn't matter.

Look at that. The innocent and ever present ego slipping back into my writing.

How does one express the idea of "shooing" away something I gave myself internally?

I suppose that's one of the many reasons I write at all. Simply to show other people what it's like to be happy without reason.

To just be.

So many theologians and philosophers over the centuries have tried to put their finger on it, but always end up coming just short.

There is something to be said here, as usual. Life is just one explanation short of death, which is just one explanation short of the Divine.⁹

"Falling out of the code."

Time stopping.¹⁰

What's next?

I, for one, have no idea. There's no way my simple human mind can possibly fathom what's going to happen when this body runs its course, and this mind has to "meet its maker."

But for the first time in my life, I'm ready.

Ready to see the impact my life had when I leave, time removed.

I'm not rushing to die, I'm grateful to die someday.¹¹

There is a large difference, and an even larger sub-community revolving around music from a group of people that also understood this (Grateful Dead). Their music, to me, also something that sounded the same no matter what state of mind I was in. Such a peculiar state of mind I've traveled in — you can see how silenced I was all my life. Imagine trying to explain to them things like “acid doesn't work on me” because I already loved the people I was with, and the environment I was existing in.¹²

So I again, had to “dumb down” my own existence. Plummeting myself into explanation after explanation, that mimicked the experience of those around me. I had to give reason to why I felt connected to them.

I didn't need reason.

We are, and always have been connected.¹³

Whether or not you want to admit it, you know what I'm saying is true.

Whether or not I want to admit it, these words may not resonate today.

But that's the beauty of looking inwards and outwards at the same time, with the quantum lens I've built inside my head.

Someday, these words will put hope in the mind of an artist who didn't want to go on.

Someday, these words will put joy in the mind of a young philosopher who hasn't been adulterated with reality.

Someday, these words will exist long after my mortal body is gone.

Someday, I will be timeless.¹⁴

Until then, I'm perfectly happy with just being.

Zoom in.

Just be.

It's so beautifully simple, why do we overcomplicate it?

It's all we really need to be to survive.

Zoom out.

We are truly one.

It's so beautifully complicated, why do we worry about explaining it?

We don't have to understand to live.

We just have to love one another, and live the way we were designed to live.

Harmoniously resonating with one another, balancing jays between each other, and looking towards the sky knowing it's not the "up" inside of our minds.¹⁵



If you've made it this far in my journals, I love you for spending time inside my head with me. I thank you for your patience. It's your dedication that helps start the ripples my words will leave behind.

Notes

touchstones — for the artist, the philosopher, the scientist, and the seeker

1 On the moment that ‘syncs.’ C. G. Jung named the felt sense of a meaningful coincidence *synchronicity* — an acausal connecting principle, where two events rhyme by meaning rather than by cause. He developed it in dialogue with the physicist Wolfgang Pauli, so the idea was born already standing with one foot in psyche and one in matter. The ‘voice from beyond’ is one name for the seam where they meet.

2 The observer effect, turned inward. In quantum mechanics the act of measurement participates in what is measured. John Archibald Wheeler pressed this into his ‘participatory universe’: observers are not bystanders but part of how reality comes to be. To say the page changed its author the instant it was written is to read that principle from the inside.

3 The code that binds. Two lineages converge here. Heraclitus held that there is a common *logos* ordering all things, though most live as if each had a private one. Jung gave the modern form: a collective unconscious of shared structures we inherit beneath personal memory. Both describe a pattern we move within before we ever notice it.

4 Many doors, one room. William James, in *The Varieties of Religious Experience*, catalogued prayer, contemplation, and altered states as different approaches to a single noetic clearing — states that carry the conviction of knowledge. The point is not the door but the room they all open onto.

5 Both are true: the dual reality. Nicholas of Cusa called the divine the *coincidentia oppositorum*, the coincidence of opposites; Jung borrowed the phrase for the psyche’s reconciling of contraries. Niels Bohr arrived at the same shape in physics through complementarity — that a full account of nature can require descriptions that exclude each other. His chosen motto was *contraria sunt complementa*: opposites are complementary.

6 One moment from death; therefore awake. Heidegger held that being-toward-death (*Sein-zum-Tode*) is what individualizes a life and makes an authentic one possible. The contemplative traditions practice the same turn as *maranasati*, death-recollection, and the Stoics as *memento mori* — not morbidity, but the doorway to the present moment.

7 Maslow, and the tier above the summit. Abraham Maslow's hierarchy places safety and belonging beneath self-actualization, which is why one tends to oneself before others. Less often quoted: in his final work he added a further tier above self-actualization — self-transcendence, the orientation toward something larger than the self. That is the 'perspective far greater than the individual' named a few lines earlier.

8 Adulterants — experience over innocence. William Blake set the *Songs of Innocence and of Experience* as 'the two contrary states of the human soul,' each true. Wordsworth mourned the visionary gleam of childhood fading into the light of common day. And the Gospel keeps the older counsel: unless one turns and becomes as a child. Maturity laid over innocence is, precisely, a superposition.

9 One explanation short of the Divine. This is the *via negativa* — the apophatic theology of Pseudo-Dionysius, which approaches the divine by way of what cannot be said. Wittgenstein closed the *Tractatus* on the same threshold: whereof one cannot speak, thereof one must be silent. Each tradition stops a deliberate step short of the word.

10 Falling out of the code; time stopping. Boethius defined eternity not as endless time but as *totum simul* — the whole of one's life possessed at once, complete. To 'fall out of the code' as time stops is to step from succession into that simultaneous whole.

11 Grateful to die someday. Montaigne, after the ancients, said that to philosophize is to learn how to die. Whitman went further and called death lucky, different from anything the living suppose. The gratitude here is of that family — not a rush toward the end, but a peace made with it.

12 'It didn't work, because I already loved.' That the inner condition governs the experience — what the mid-century literature on these states called set and setting — is an old observation; Aldous Huxley made a version of it in *The Doors of Perception*. Read here as testimony rather than method: a person already at home in love and place reports having little left to be shown.

13 We are, and always have been, connected. Jung named the single underlying reality of psyche and matter the *unus mundus*, the one world. The Huayan Buddhists pictured it as Indra's net — a web of jewels, each reflecting all the others. The Dzogchen term *rigpa* points to the same open awareness in which the separation was never real to begin with.

14 Someday, I will be timeless. Spinoza's phrase for seeing one's life whole is *sub specie aeternitatis*, under the aspect of eternity. Paul Tillich called the divine the ground of being — not a being among others but Being itself, which is why 'to just be' can carry such weight. This is also the 'jays' framework in its plainest form: an aligned life leaves a legible trace through time.

15 Harmoniously resonating; balancing jays. The Pythagoreans heard the cosmos as a *harmonia* — a tuning, a music of the spheres — so that to live well was to come into resonance with it. 'Balancing jays' is the author's own term for that attunement: the alignment of intent that keeps a life in tune with the larger field.

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