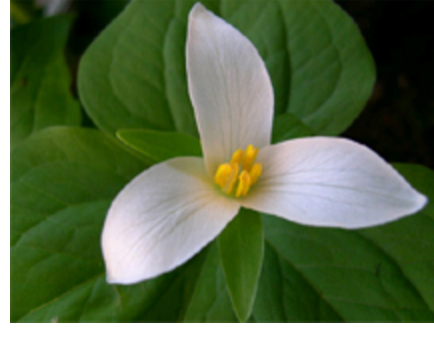




Presencing Issue 50

Exploring the Holy Instant and Synchronicity



Presencing: This is the 50th issue of *Presencing*. What do I mean by the word presencing? Presencing is a process in which we keep track of this moment in time.

Why is it important that we do that? I have been trying to discover different aspects of the present moment as it applies to our bodies, our minds, our relationships, our spirituality, and our health.

Since my first experience of presencing in 1987, I have realized that there is a secret world in the midst of the lives we are leading. That world is called the *Real World* in *A Course in Miracles* (ACIM). It was called *Nibbana* by the Buddha.

We touch that world when we generate what Carl Jung called a synchronistic experience. Each of these tastes of presence brings us into a much deeper sense of ourselves and our lives.

Passing Time: This process is a personal choice, a choice to use our minds in a different way. We are used to orienting everything in our lives to time. Since time appears to be sequential, our lives also seem to be sequential.

Orienting our lives towards sequence brings both positive and negative outcomes. As we gather experience and information we seem to grow our abilities to handle many of life's challenges.

A negative consequence of sequential reasoning is that, as our bodies and minds age, we seem to lose some of our accumulated abilities and experiential learnings. A series of negative effects seem to arise.

Our gains inevitably are replaced by losses; the consequences of Father Time.



No Time: But what if time itself is a vast illusion?

Various spiritual and scientific proponents are proffering that everything is *now*, that the forms we call bodies are actually facsimiles of life because they have beginnings and endings.

Real life is eternal and infinitely creative. What if we were to discover that we are one being, collectively participating in a dream of separateness and limitation?

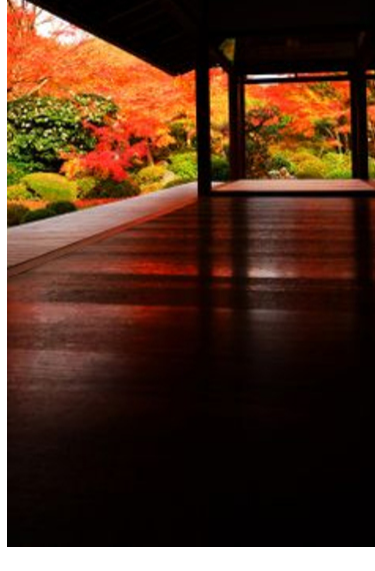
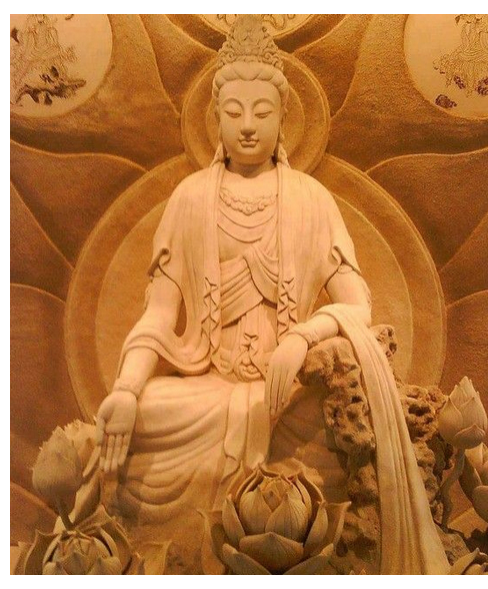
What if we were to discover that we are always now, exchanging bodies and identities in order to learn our true identity and collective role in creation

Being Now: We begin to taste the presence when we keep track of any phenomena that continually registers this moment.

For instance our body's *existence* is always "now." By definition as long as our body is alive it is always expressing this moment now.

What ways can we use to attend to this moment now? First, any sensation that occurs is beholden to this moment. By definition our mind is entrained to this now.

If we continue to pay attention to *this now* we are linking ourselves to something always permanent by definition. Every moment is linked to every moment – a continuum of now.



Signs of Presence: Once we link to now, we realize that, if we keep attending nows, we enter a reality of *no past*. This present moment continues as do my observations, without any linkage to the past.

I can free these observations from sound by tuning in to the emerging *silence* that pervades all reality. Next I realize that this moment is pervaded by stillness, *a total stillness* beginning and ending all movement. Now I start to become aware of no-thought. Instead, I'm aware of a continuous flowing of sentence. Next comes a conversion from discrete time lapses, into a now continuum - *no-time*. Finally as we enter this streaming moment as one continuous observation, we come into nothingness - *mu*.

At last we recognize that reality and unreality, form and formlessness are the same and our experience of this moment becomes one of free choice. And thus all signs of presencing become shared. So coming into now allows us to choose; to enter this experience now with totally open presence... nothing implied from the past. I am not only entering this moment now, but according to Rumi I am feasting at Jesus' table now.

Satipatthana Sutra: *Everything that arises in the mind flows along with sensations, Krishnamurti*

We experience four categories of sensations every moment. First, our bodies create sensations that accompany the living processes of our bodily systems.

Those same sensory processes which keep our bodies alive are governed, not by our thinking minds, but by our autonomic nervous system, which resides in our brainstem.

The second set of sensations, accompany the thoughts we experience in our minds. Our thoughts include somewhat random reactions to what is occurring around us at the time and often trigger projections that derive from our memories.

The third set of sensations is those that accompany our emotions, and, depending on our evaluation of those stimuli, create pleasant or unpleasant sensations in our bodies.

The last set of sensations is the most amazing of all. Every moment, whether we are awake or asleep our bodies are generating sensations that match our collective experiences. This matching is amazing because not only do we derive our attitudes collectively, from our thoughts, memories, emotions, body state, and overall sensorium, but also a combination of conscious and unconscious patterned conditioning. According to Shakyamuni when we use the tools of awareness to observe these signs of presence we become free.

Breathing through the whole body as a koan, Will Johnson.



Cause and Effect vs Synchronicity: According to [A Course in Miracles](#) we habitually do not perceive our world as it truly is. Why? Because we are continually making our observations with a backward glance, adding thoughts and data our minds have retained from the past.

Our minds are continually caching (storing) certain parts of our experiences which leads us to consciously and unconsciously project perceptions from those memories onto the experience we are having right now.

We are convinced that if we want to understand what is happening now, we have to trace the origins into the past. We also believe we are safer if we use our past perceptions to forewarn us about upcoming conditions.

This backward leaning attitude, more often than not produces a state of fearful anticipation.

Rather than meeting our experiences in the raw or in-the-moment-as-they-are, we come prepared with a full satchel of projections, just in case. Thus we are forewarned.

Since many of our weekly schedules are job-related, we are repeating the same actions and fears over and over again.

Meaningful Coincidence: Are there ways to meet something just as it is now, rather than be armored in fearful anticipation for something which might or might not exist?

When we work with clients, we can create a sharing of presence that allows mutual apprehension of the client's internal experiences.

For example, we can palpate the place where the client feels her pain. She is feeling and reporting the nuances of the pain. "Where do I feel it? What does it feel like?" By doing so the client is establishing a link for mutual physical connection with the practitioner.



Thus both persons are creating a mutual sharing of Oneness through touch and awareness. In ACIM these sharings are called *holy instants* and are healing for both persons. And because of this sharing, both can come into a different sense of being – pain becomes transformed; fear becomes diminished, healing energy flows between both persons.

The meaningful coincidence of synchronicity merges into a shared holy instant. Both persons become exposed to rewards of presence: mutual creativeness, expansion of meaning, two-way co-creation, tasting eternity, and conjoining with Divine Being.

By choosing to presence more and more we learn that every instant is a meaningful coincidence!



Open hands
Open mind
Open face
Open heart

Jack Blackburn, LMP, Master's in Theological Studies, Certified Spiritual Director, specializes in body centered spiritual growth and healing. He has been a Trager® practitioner since 1986. He has been a Trager tutor since 1993, has taught Trager electives classes since 1996, and teaches a variety of classes to care giving professionals in the US and Japan

. He is a NCBTMB Approved Continuing Education Provider and AMTA National Presenter. He is a Focusing Trainer and teaches Bodywork Focusing classes for professionals. Jack is also a Reiki Master and teaches levels I, II, III and Advanced Reiki for Bodyworkers.

presencinginfo@gmail.com
www.presencingsource.com
[206-527-0908](tel:206-527-0908) [206-499-0454](tel:206-499-0454)

Share this email:



Manage your preferences | [Opt out](#) using TrueRemove™
Got this as a forward? [Sign up](#) to receive our future emails.

View this email [online](#).

9 Ohlert Lane #301
Olga, WA | 98279 United States

This email was sent to .
To continue receiving our emails, add us to your address book.

emma