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RECLAIMING THE ONTOTELIC DEPTHS OF OUR PRESENCING NATURE:

An Onto-Perceptual Approach to Presencing Mastery in Dynamic Presencing Coaching

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Abstract: In this article, I introduce the notion of the Ontotelic to bring attention to a significant blindspot within existing presencing theory and practice: the ontological nature and source of the presencing self, which plays a formative role in activating as well as sustaining a deeply embodied overall presencing perception in the presencing field. Foundational to reclaiming the depths of presence of our presencing self in the work of Dynamic Presencing Coaching (Gunnlaugson, 2024a, 2024b, forthcoming; Proches, C. et al., 2024), apprenticing with the Ontotelic depth-dimensions of our being plays a critical role in establishing necessary preconditions for developing a robust presencing perception from the five level-depths of presence that constitute our deeper presencing nature within the presencing field (Gunnlaugson, forthcoming).

Keywords: presencing, Ontotelic, soul, flow, presencing mastery, transformational way of being

I. Introduction

This article introduces the *Ontotelic* as a way to optimally support those presencing practitioners who value presencing as a transformative way of being and are working at cultivating a sustained level of ontological presencing mastery in their work and lives as a whole. As addressed (Gunnlaugson, 2023), given that the change process of Theory U has been predominantly epistemological in its focus, there has been a longstanding need for establishing presencing approaches that offer an in-depth account of the ontological dimensions of presencing practice to make important advances within the larger project of presencing mastery in other contexts such as leadership and

coaching. From the work of Dynamic Presenting (2020), our ontological depths are far from theoretical, they are near to our experience and become deeply foundational in the guiding as well as sustaining of the overall presenting process when integrated. For the purposes of presenting mastery, these depths of presence serve as a living ground and container that holds the deeper pre-existing as well as emergent generative seeds of the future, which are uncovered, discerned and revealed through the Dynamic Presenting method. By learning how to descend into and embody these ontological depths, essential conditions that support a deeper presenting perception of these very seeds becomes possible. Within the work of Dynamic Presenting Coaching (DPC) (Gunnlaugson, 2024a, 2024b, forthcoming; Proches, C. et al., 2024), conditions for this deeper presenting perception are activated during what I call the *letting embody phase* explored in the *letting go to letting be* cycle (figure 1 below).

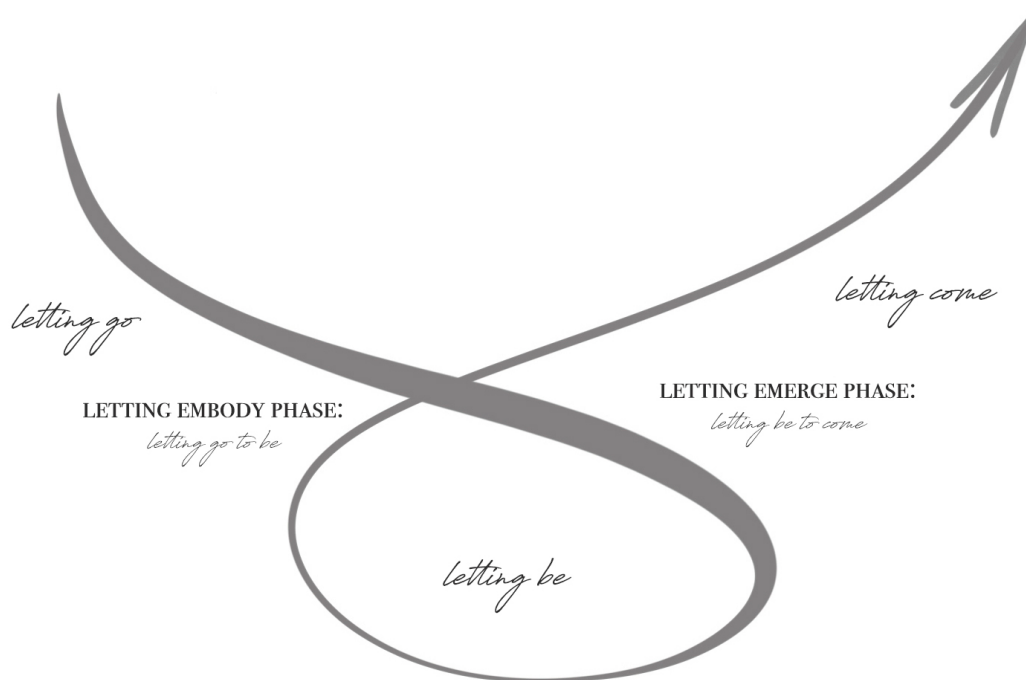


Figure 1: The *Letting Embody* and *Letting Emerge* phase of Dynamic Presenting Coaching

Letting be serves as an ontological holding environment and means for awakening a presenting way of perceiving from being in the deep present. In the DPC approach, coaches apprentice with the embodied, phenomenological and ontological (EPO) dimensions of our presenting nature (Gunnlaugson, 2024b)⁶ as well as the wisdom depths of presence that are co-constitutive of our presenting nature. This has the

⁶ The EPO framework of presenting mastery is introduced in another article, published within this Special Issue of the International Journal of Presenting Leadership and Coaching.

overall benefit in developing a deeper receptivity to the underlying generativity of our presence and presencing nature. During the initial letting embody phase, the DPC Coach connects with their presencing nature by activating each form of *immediate, expansive* and *core presence*. When we let go into letting be from each of these three level-depths of presence, each representing the essential *existential, spiritual and soul-level* dimensions of one's presencing self, an ontological rooting is established within our presencing self in the deep present. By drawing our ontological roots into these regions, conditions are put in place to stabilize our presence and provide an active foundation for our presencing self. In turn, with practice it becomes possible to engage presencing as a sustained and sustaining way of being and experiencing.

II. Opening an Ontological Path into The Future that Presences

Building from the work of Dynamic Presencing (Gunnlaugson 2020, 2021, 2023; Gunnlaugson and Brendel, 2019, 2020, 2021), Dynamic Presencing Coaching draws on the immanent level-depths of our presence and presencing nature, which plays a central and formative role in accessing at a source level, what I call the future that presences (Gunnlaugson, forthcoming). The future that presences is qualitatively different from the emerging future in that we access it through the depth activation of our ontological presence and presencing nature, which is enfolded into and embodied from the immanent depths of our being. In the work of Dynamic Presencing Coaching, the future that presences is accessed at the deepest level of our source presence (what is called *originating presence*) from the inner ground and ontological way of *being source*. Here we explore resting in and from a deeper causal source level embodiment of presence as a profound underlying dimension and living sense of who we are. From this depth, a presenced source infused way of perceiving becomes ontologically supported. In Theory U, the step of connecting to source at the bottom of the U takes place at the level of one's awareness and isn't generally sufficient to awaken a sustained presencing perception from an ontologically sourced way of being to support it. From the point of view of advanced presencing mastery, the challenge is to learn how to rest and be *as source* in order to stabilize an actively sourced and resourced presencing perception that becomes integral to the overall presencing process.

In learning to rest *as source* at the self released depth and ontological level of our subtle embodied experience, presencing shifts from an epistemological awareness-based process as a way of knowing to an ontological process, which orients as a transformative way of being. In the work of Dynamic Presencing Coaching we explore

connecting interiorly to our deep seat of being presence, *as source*. In having descended to an immanent depth beneath our embeddedness within our ordinary separate self-sense, which inadvertently obscures a source based perception, the future that presences becomes tangible at subtle felt levels within the presencing process. This is not an imagined nor projected future that is conditioned from the past but a real not-yet-manifested sense of the future that is subtly experienced, discerned and connected with phenomenologically at a deep source level. In this way, the underlying depths of presence open up a powerful sensory conduit for accessing this sense of future ontologically from the inner expanse and way of being source. As we learn to stabilize our presencing being from the depths of source, this awakens a knowing as well as a source-based perception that is ontologically supported.

The inner descent into being source takes place within the five level-depths of presence method (Gunnlaugson, forthcoming), a process that is activated in the initial letting embody phase. Within Dynamic Presencing Coaching, this letting embody phase (Figure 1) connects us at depth into the ontological seat of being source, which becomes the interface or nexus to the future that presences as an intrinsic dimension of who we are. Rather than think of the future as an abstract construct of time we are trying to reach or connect with, the future that presences becomes an ontologically accessible experience of the future that changes not only how we think about the future, but how we access it, opening up a qualitatively different path, possibility and realm for exploring presencing going forward. When our ontological wisdom depths are integrated in our participating, shaping and discerning the presencing process, this supports an overall in-depth, immersive experience of presencing that is lived into from our Ontotelic depths.

III. Uncovering a new form of Presencing Seeing from the Ontotelic Depths of Presence

Mihaly Csikszentmihalyi (2014) termed the Autotelic Self one's flow self. *Autotelicity* is the love for a way of doing an activity, practicing or working for its own sake with a purpose and end in and of itself. The autotelic self is characterized by meta-skills and competencies that enable individuals to find deeper enjoyment in the face of certain challenges. That is, to enter and stay in flow through emergent forms of motivation that meaningfully arise in the dynamic interaction between the person and their environment. The flow self is Autotelic, in that the experience of finding and staying in flow is inherently satisfying in and of itself. Similarly, in the work of Dynamic Presencing when we awaken to the interior depths of our presencing self by connecting

to our underlying depth-dimensions of presence and being, this Ontotelic experience tends to awaken a profound sense of re-enchantment and possibility.

Building from the Autotelic, in this article the Ontotelic represents the deeper connection with the level-depths of our presence and inner being for its own sake as an inherently meaningful process in and of itself. When our presencing self is sourced from the immanent depths of our presence and connected into the deeper resonant Ontotelic realms of being, as a presencing practitioner there is the possibility for becoming internally sustained, sourced, and led forth from a vitalizing sense of renewing purpose and curiosity that emanates from within. To grow towards the mastery accolade of experiencing presencing as a sustained and sustaining way of being, Ontotelic paths of presencing benefit from immersing in both the *immanent wisdom depths* of our being as well as the *self-transcendent heights*. Rather than assign those heights to the presencing field, in Dynamic Presencing Coaching they are integrated as a constitutive dimension of our presencing nature.

This orientation and way of engaging presencing stands in striking contrast to the Theory U approach, which prioritizes a transcendent, expansive and distributed way of knowing from the emerging future in the social field (Pomeroy & Hermann, 2023). From a Theory U presencing perspective, the *letting go* move is the lead self-transcendent gesture that enables practitioners to move out and beyond identification and embeddedness within both their ordinary sense of self and deeper, immanent presencing nature. To put this visually, this *up and out* attentional move fosters a distributed sense of one's presencing self in or *as* the social field. In Theory U there isn't an *in and down* indwelling practice such as letting be, as the interiority and level-depths of our presence and our presencing nature are not the focus, nor are they cultivated nor drawn from as the focus within the main Theory U letting go to letting come core method.

Scharmer's transcendent field-based account of the presencing self reflects Varela's (Varela, 2001; Varela et al., 1991) Indo-Tibetan Buddhist enactivist perspective that depicts its nature as emergent, de-centered and essentially ontologically empty. Scharmer describes the location of the presencing self as "from the future that wants to emerge" (2016, p.184) as "our highest or best future possibility" (2016, p.371). This epistemological framing is based in a tacit presencing *self-as-field* view that posits one's presencing self as existing in the not-yet-embodied emerging future in the social field—a transcendent entity with a quality of sentience, mind or presence of its own that one potentially accesses with others within collective contexts (Pomeroy & Hermann, 2023).

Though Theory U's approach to presencing represents a number of important

breakthroughs as a field-based learning and change methodology, as I will discuss in the upcoming sections, from a deeper Ontotelic perspective, when the ontological depths of our presence and presencing nature in the deep present are deeply integrated rather than bypassed, this transforms rather than obstructs a way of abiding immanently in and from our deeper presence and presencing nature. In the work of Dynamic Presencing Coaching, the slower modalities of being, indwelling and contemplative as well as meditative varieties of presencing are essential for developing the full depth potential of this work in leadership and coaching contexts.

IV. Awakening Key Ground Conditions for a Presencing Perception from the Ontotelic regions of being

In growing and developing our capacity for sustaining presence at depth, the Ontotelic regions of our being provide a robust inner ground source and foundation that supports a new ontological-based presencing perception. In Dynamic Presencing, this is supported through two main stages. The initial stage activates key ground conditions for *being presence* by awakening the ontological nature of the presencing self through a shift inside the level-depths of presence during the *letting embody phase* (figure 1 above). In shifting interiorly from letting go to letting be, this inner depth shift facilitates the arrival inside the depths of presence and awakens our presencing self through embodied, phenomenological and ontological forms of presencing practice (Gunnlaugson, forthcoming).

The second stage takes place in the *letting emerge phase* (figure 1), where presencing practitioners explore a seeing from being at each level-depth of presence. Put simply, the first stage of the method activates the full depths of our presence from being and in the second stage, we explore the possibilities for a presenced seeing from these Ontotelic regions. The initial embodied activation of presence during the letting embody phase is needed for support, though it alone does not ensure an embodied perception from presencing is active. In the second letting emerge phase, practitioners work with attunement and entrainment processes to assist them in their discernment and eventual contact with a deeper order of presencing seeing. When applied through the full presencing cycle of letting embody and letting emerge, grounds are established for engaging a presencing seeing from the depths of our presencing self in the presencing field.

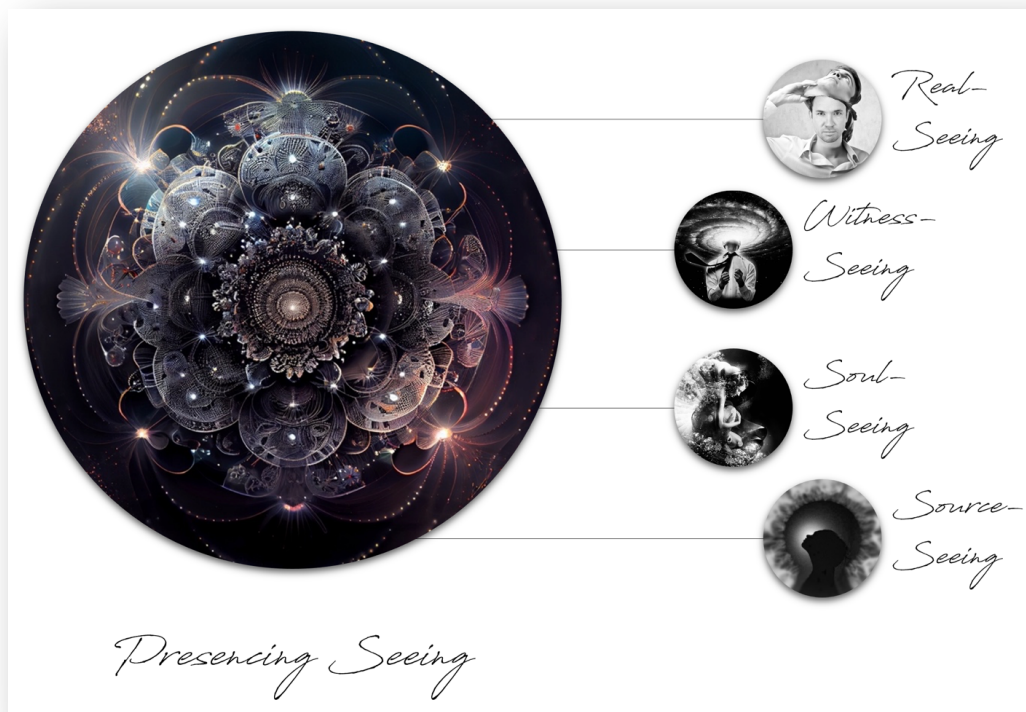


Figure 2. The *Ontotelic* Level-Depths of Presence that establish grounds for a Presentencing Seeing

IV.1 Seeing from the Real

As we make our descent into these ontological level-depths of being, we begin with uncovering the first presencing lifeworld, *the real*. Through the process of *being real*, we begin to develop our presencing as an embodied organ of perception. Here, a seeing from the real or *real-seeing* becomes accessible when we make subtle interior contact with this deeper existential lifeworld. In the lifeworld of the real, we work with uncovering the first level-depth of immediate presence. Letting go of our ordinary sense of self and descending into the fullness of immediate presence, there is a way of shifting our self-sense to being more inside reality as it is. This first inner shift emerges in a number of ways. The main aim here is to establish immersive contact with our living sense of being in and from reality first (vs as our ordinary sense of self) in a way where we directly experience its gravitational anchoring pull down into our being. In attuning at the level of our immediate presence to this existential place, we are invited to explore the inner realm of being real as a way of becoming anchored inside reality as an immersive experience and apprenticeship with learning directly from it. In attuning to the fullness of *what-is* and our experience of *reality as it is*, a process of becoming real awakens a form of seeing from the real that is forged from an underlying trust in and love for the underlying nature of reality in its depths, fullness, and beauty, again, *as it is*. Learning to

see from the real is steeped in a commitment as well as a courage to be with what is seen and felt as co-extensive of a seeing that connects us directly to reality and the depths of our immediate presence in a way that is non-separate, inclusive, and co-constitutive of who we actually are.

Awakening a seeing from the real in part follows from unmasking our individual and socialized experience, facing whatever aspects of our self may have been previously avoided or neglected. In compassionately turning towards ourselves, there is a deliberate welcoming of whatever needs to be faced, especially forms of detachment or disassociation that remove us from being well grounded in reality and anchored in our deeper existential nature. Coming into contact with a way of seeing from the real works with the realm of the senses and our perennial human experience—that we each are born, live and die to this one life that eventually comes to pass. Real-seeing establishes a relationship to these inexorable and relentless truths in a way that awakens a deeper courage through felt contact and being with the vulnerabilities of being alive at this time. In the work of being real, the full weight of what-is is felt and invited into presence in the immediacy of every moment. Seeing from the real requires a fierce willingness as well as a deeper vulnerability to being this and only this human with this experience. Real-seeing is a turning toward a full commitment to being with our lives as they are within this single uncertain lifetime, to what is most real and meaningful in our lives and to what really matters. The aim here is to let this commitment to being with the full presence of reality in order to calibrate and refine our seeing from this lifeworld. The apprenticeship with being real eventually awakens a fearless courage and willingness to seeing into, with and from reality, creating conditions for an immersive exploration of our presencing nature through the depths of our immediate presence.

IV.2 Seeing from the Witness

In the next phase of our Ontotelic journey, we begin to transition into the second lifeworld of the witness. The witness is introduced through a process of being witness, where it begins to develop the next iteration of a possible order of presencing seeing as a transcendent yet embodied organ of perception. Here, we explore shifting our inner location into an embodied expansive witnessing awareness of our immediate experience, calling forth a subtly transcendent wisdom way of relating to ourselves and others. *Witness-seeing* is a compassionate seeing that is not filtered through the constructed nature of the separate self, our egoic self or the deeper existential sense of who we are. Witness-seeing re-associates us with the transcendent realm of spirit that is

subtly woven into the fabric of all of life. Being embraced in our existential vulnerability through being witness touches the deeper nature of reality and consciousness itself, unveiling the timeless transcendent dimension of who we are. This compassionate gesture of finding our seat in being witness is intimately part of an at once heightened, expansive state of being that pulls us up and above the real, awakening an ascendent seeing that is metaphorically akin to seeing from the great mythical heights of the rising sun.

Symbolically, *witness-seeing* represents the glory of transcendent spiritual realities, though in practice it is much more subtle than that. Mythologically, witness-seeing is a way of perceiving from the upperworld, from the realm and land of the gods. As a whole, witness-seeing involves awakening an order of seeing from our more inclusive expansive presence, the next-level of presence. Seeing from expansive presence is capable of a quality of detachment from our usual sense of identification with the separate nature of ourselves. This transcendent detachment opens up a space for a wide embrace, freeing us from the barbs, entanglements and complexities that accompany psychological attachment with the existential sense of self. This welcomes a process of ontological healing as we begin to uncover our seat from the inner wisdom vista of being witness, eliciting an order of seeing from inside the compassionate wisdom of transcendent spirit. The lifeworld of being witness awakens our innate expansive presence that continues to fill out our presencing nature as we continue our descent.

IV.3 Seeing from Soul

In the next phase of our Ontotelic journey into our deeper presencing nature, the third lifeworld of being essence draws us into contact with our innermost essence, establishing conditions for developing the next level-depth of our presencing seeing. Here a seeing begins to emerge from one's deeper soul-essence or soul nature. With the term soul, I am not referring to the theological or religious sense of the term. Rather I am referring to the deeper profound sense of who we are, which is indispensable to making progress with being able to sustain presencing as a way of being. *Soul-seeing* connects us to our felt-embodied, inner-sense of soul essence and is vital to understanding who we are. Soul-seeing arises with a way of being in touch with our own unique essence and the unique essence of others. Interoceptively related to our deepest sense of who we are personally, being essence connects us into why we are and how this one lifetime potentially offers an artist canvas and transformational journey into deep soul expression for those who are called to it. Soul-seeing from being essence connects

us to the beautiful inherent mystery of human life and touches the deeper universal personal (vs universal impersonal emphasis of the witness) dimensions of life. Soul-seeing also connects us to our soul's embodied nature here amidst the imperfections of day to day life. When we experience different forms of psychological suffering, it can sometimes stem from a loss of contact with soul, feeling cut off from our core essence within ourselves and with each other in the world. Soul bridges us to this deep, core innermost dimension of our lives. Soul-seeing fosters a quality of longed for intimacy, depth, richness and meaning that lives deeply and patiently within the human condition.

From a larger vantage point, soul-seeing connects us to the deepest embodiment of the real (what is personal) and the most transcendent part of the witness (what is spiritual). This deep passion for life here *existentially* in its imperfection coupled with a freedom for life here spiritually in all its transcendent perfection connects us intimately to soul. To engage soul-seeing as integral to our presencing nature is to symbolically descend into the depths of the presencing abyss, with the setting sun and darkness drawing us into a deeper undisclosed place within. Soul-seeing from a stable contact with being essence arises out of a deep descent into an inward way of being that connects us to our most meaningful sense of depth that in weaving the *personal-existential* with the *impersonal-spiritual*, connects us into a unique space of presence and being. Soul-seeing arises out of a way of being sensorily and poetically attuned to our experience. There are many varied expressions of soul ranging from earthy, pensive, sensual, sacred, wild, yet rooted, grounded, deeply rested and at ease. Our soul nature connects us to the profound depths of what in us yearns to be lived and expressed, rooting us in the immediacy of here and now as well as the timeless and eternal depths. Establishing our ground of presence from our deepest essence connects us to our innermost authentic nature, sense of vocation, calling and home. Coming home to our soul essence is its own inner illuminating light unto itself. Aligned with our most essential meaning, the apprenticeship of being essence awakens the possibilities for a presencing perception from the depths of our core presence.

IV.4 Seeing from Source

In our final Ontotelic descent, we release from our essence into source, which becomes subtly and causally embodied through the process of being source. From this final depth of our presencing nature, the possibility of a presencing seeing from source develops and fills out our presencing organ of perception, a seeing in and from source and the deep impersonal awareness of the formless implicate dimension of reality.

Source-seeing is a hidden order of seeing from the unseen level depths of reality, an inner seeing from what underlies the manifest dimensions of reality. Source-seeing re-sensitizes us to the deeper unknown, befriends and trusting this form of relatedness from the final level-depth of originating presence. Source-seeing grounds us in the negative capability arts (Gunnlaugson, 2021), of what it means to be amidst uncertainty and sustaining our not-knowing, keeping our desire to know at bay, deeply suspending our judgment and seeing upstream to what is animating our seeing to begin with. Source-seeing is at its deepest root, a non-dual, non-separate, unitive seeing. Source-seeing is also a deeply inter-connected seeing in the most profound sense of the term, drawing on a deeper impersonal intimacy to the causative principles of life, reality, and existence itself. Source-seeing connects us to the originating depths of presence, regenerating us at very deep levels of being from the ultimate nature of all things, both seen and unseen, known and unknown. Source-seeing liberates us, like witness-seeing from an attachment to our experience, it guides our seeing to a place that is no longer personal, that comes before personal. In contrast, witnessing-seeing liberates us to a kind of post-personal seeing, freeing ourselves after being identified with our existence that has implications with how we understand ourselves, each other, reality, and life as a whole.

Source-seeing connects us to the deepest level of reality, the empty groundless ground of all that is, arising from an unmanifest dimension of experience that simply is. Awakening a seeing from being source, we connect to the unchanging sense of what is eternal in this formless depth, from not-yet-embodied reality. Yet source-seeing is also connecting us to what is, to what exists in the world of form. This makes being source possible from our embodied personal location in reality. Finally, source-seeing connects us to a deeper evolutionary drive for emergence itself, the arising new, descending new and the future that presences (Gunnlaugson, forthcoming). Here our source-seeing is connected directly to the generative process of presencing, has its own felt-sense of aliveness that empowers the nature of the presencing process. In this expression, source-seeing connects us to the underlying evolutionary creative impulse itself as a living energetic expression of presence and being. The apprenticeship within the lifeworld of being source awakens a source-seeing from this deeply immanent level-depth of originating presence.

IV.5 Towards a Presenced Seeing from the whole of our Presencing Being

In apprenticing with a journey into the possibility of an embodied presencing

seeing as a way of being, this brings us to the final fifth Ontotelic form, being presence. In journeying into the real, we contacted immediate presence. This awakened a real-seeing sourced from within. From here, we descended further into a witness-seeing from expansive presence, followed by a soul-seeing from core presence and finally a source-seeing from originating presence. Each level-depth of presence has its own inflection and form of seeing from presence. In working through these ontological lifeworlds that have their own inner culture and ethos, as an example, being real and being witness brought a deeper integration with the spiritual and existential dimensions of our experience. Further on, being essence and being source brought us into contact with the soulful and finally self-transcendent dimensions of reality. In integrating these four ground levels of presence, each awakens a particular ontological depth-dimension of our presencing self, and in turn the possibility for a presenced way of seeing.

Given that the ground of presence that supports our presencing self has multiple depths, as we embody each level of presence from being real, being witness, being essence and being source, this creates conditions for integrating our presencing self. From here, there is a fifth Ontotelic meta-level where we can return in an instant to any of the four grounds of presence to resource our presencing awareness and seeing there in a more emergent way. This involves accessing the lifeworld and form of presence that is most needed in the situation we are engaging as presencing practitioners. In developing a presencing embodied organ of perception that is resourced from each form of presence, from each level-depth of being, as presence is restored as the ground of our deeper presencing nature, it becomes a powerful conduit and channel through which we can begin exploring how to develop a foundational structural capacity for sustaining our overall presencing seeing from being. In learning to contact presence as our foundational ground, rather than a byproduct of being present, new generative pathways for engaging and sustaining a presencing seeing from being await. In mastering the five Ontotelic depths of presence, we begin to awaken our presencing self in a way that makes it possible to grow and develop our capacity for an interior-based order of presencing perception that is sourced within and engaged co-extensively with two or more in the presencing field.

V. Awakening our presence-based sense of soul as a gateway to a transformed presencing

As noted above, our presence-based sense of soul plays a key role in integrating our presencing nature. Soul, when contacted and embodied enroute to

source changes the nature of the presencing experience by relocating us inside our innermost essential ground of being. When our presence reaches this core depth of our being and shared humanity, the separate socialized self's relationship to reality shifts from being an obstacle to presencing embodiment to becoming an aspect of it. In the depths of our unique essence, soul serves as the deepest personal origin point of presence as foundational to who we are. In passing through its liminal threshold, new forms and inscapes of creativity become accessible to us both individually and collectively. These new forms and inscapes are awakened through our descent into core presence. To the extent that we can learn how to connect with and rest inside core presence as foundational to our presencing nature, is the extent to which we can begin to connect with our essential-most humanity where real depth, meeting, meaning, motivation, purpose, inspiration and the promise of presencing can take root and grow forth from the depths within.

From these inner depths of our core presence, a flowing movement that is a conduit to a deep life source of creativity can be contacted and begin to unfold. As presencing descends into the depths of our soul essence, this enriches our presencing seeing from a deeper wisdom order of perception from both the temporal (dual) and timeless (nondual) dimensions of reality. Instead of wondering how to sustain presencing as an inner flowing movement, uncovering our soul essence as foundational to our presencing self in part addresses this challenge. Immersing into being essence as an inner bridging path enroute to source connects us to the deeper inner authority of our experience that is in touch with a much older timeless dimension of who we are, as well as the ego and separate self. As this innermost space, both primal and particular to our unique essence, in connecting our inner being and feeling to this depth of presence, a new ontological source for presencing is revealed (Gunnlaugson, forthcoming).

When presencing is explored through the Ontotelic depths of our presencing nature and being at the level of our soul nature and core presence, the profoundly integrative holding capacity of soul makes it possible to experience ourselves most intimately and most essentially as we are, as well as in our real and imperfect human condition. In being drawn into the depths of our essence, tensions and frictions with the separate self can begin to release and be reconfigured. Soul as a way of being-with our own experience and others in and as core presence, brings us intimately into contact with all that is.

This soul attunement process leads to a deeper re-synchronization with our core presence, which has its own unique discernable coming-to-know and coming-to-be

process. Put more simply, as this presence-based sense of soul is deeply in accord with what is, there is a seamless reconnect with what is emerging from this vantage point. To take the seat of our soul as the germinating point of core presence is to come into contact with the generative source point of being itself. Presence from a soul-mediated vantage point re-orient and returns the self to an embodied, real contact with the grounding seat of our deeper presencing nature, and so in turn the deeper inner foundation of our organizations, communities and sense of place in this world and life.

The deeper authenticating process for the soul's dimension of our presencing nature is necessary to advance our realization and embodiment of presence. The separate self, held in time, conditioned by past experience and reified through complex processes of identification is fundamentally limited in its capacity to be with the essence of what is. AND the soul is capable of compassionately honoring this separate self as part of the overall sacred movement of being. In being connected to the arising dynamism of *what is*, soul is radically inclusive of *all-that-is*. Because essence permeates all-that-is, including our ordinary separate selves, soul offers us the wisdom means to be with all of who we are through its radical to-the-root capacity for apprehension and beholding what is. In the context of presencing mastery, by reclaiming the roots of our presencing nature in soul, we reconnect to the deeper common ground of life, existence and all-that-is. As a constituting milieu of our deepest being, the apprenticeship with soul in the lifeworld of being essence engages our presencing nature by initiating a deeper letting go into the creative process, which arises as a by-product of a way of being steeped in the depth dimensions of core presence.

For the purposes of this article, in highlighting the deepest level of empowerment of our presencing nature, soul provides a powerful integrating container for holding the key tensions and seemingly irreconcilable opposites in our immediate experience. As a crucible space where polarities can be held with particular qualities and modes of attention for the purposes of transmutation (i.e. spiritual and material, mind and body, self and culture), soul reveals itself as a wisdom space of wholeness that allows the superficial, conventional and profound aspects of our experience to co-exist and co-engage without conflict. Here our presencing nature is uncovered and rediscovered as being integral to *each* and *all* of who we are, not only the transcendent, aspects. As soul is uncovered as a deep ground for our presencing self to take root in, it becomes a space to be and fundamentally re-orient our presence from.

As the constituting locus of our presencing experience, the soul again is connected to the timeless, non-local, non-dimensional wisdom and in being this fully,

ALSO becomes the region of our being where we experience ourselves most fundamentally amidst our everyday, local, dimensional, time and space-based experiences. As a beacon for what is at once deeply beyond this world, but also deeply immersed in it, through a reconnect with soul, the presencing self is rediscovered at the innermost connection with our deepest ground of being. To come to know soul as the locus of our presencing experience requires an uncommon courage and inner strength—hence the framing of the journey into presence as a deep apprenticeship, calling and uniquely personal way of experiencing presencing. From our still point, contacting soul returns us to the inner presencing movement of being essence. As a flowing form of presence, soul becomes a dynamic conduit to a deeper source and inner presenced movement of generativity.

In the work of Dynamic Presencing Coaching, the level-depth of soul is apprenticed with to embody core presence before contacting source. There are a number of reasons for this as contacting source without first immersing in one's soul-essence bypasses a rich and essential region of our living, wisdom nature and experience. Without the intermediary presence of soul that resides in both the temporal and timeless, our presencing awareness may pass over the underlying wisdom depth-dimension of our experience. When we reroute our presencing awareness to reconnect with the depth-level of our soul-essence, the deepest part of our presencing nature becomes active and alive to us, *as us*. As discussed earlier, the Theory U practice of letting go from self to source in the social field bypasses our core presence and soul, which are needed to ground, stabilize, and guide our presencing awareness from its inherent wisdom way of being. In part, the pervasive focus on the emerging future, what is ahead, what is coming, what is not yet here removes presencing practitioners from a deeper central dimension of soul realization and embodiment. In learning to integrate our presencing nature from the soul level-depth of our core presence, we can begin to bridge the otherwise significant ontological gaps that exists between our separate self and source and our presencing nature and the presencing field. Our soul-essence, when we are present to it, infuses our perception and seeing with a deeper order of soul-based wisdom and intelligence, becoming a site of our most authentic real sense of meaning. To engage presencing in a way that becomes sourced in and from these depths is to engage a wholly transformed way of engaging the practice.

VI. Reclaiming the Ontotelic Path of Presencing

In reclaiming the full range of Ontotelic depth-dimension that constitute our

presencing self and nature, the inner place from which we engage our presencing awareness from changes in a significant way. Descending into immediate presence in the real, we then journey through into the expansive presence of the witness, which brings us into contact with our core presence of our soul-essence, a three level-depth move that significantly changes the quality of our presence and opens a significant new presencing path resourced from an in-depth, nuanced and soul-sustaining way of being.

In contrast, going to source in the social field from our ordinary sense of self and bypassing these three level-depths of our presencing nature creates an inadvertent ontological reductionism. Further, pathways of presencing that prioritize or elevate the social field risk bypassing the deeper embodied wisdom grounds of our presencing nature and soul essence. Source, like the social field, is an impersonal dimension of our experience. Soul on the other hand, offers a critical rebalancing of our *presencing nature* in that our soul essence is at the heart of what is uniquely and distinctively personal, connecting us to *both* the wisdom depths of what is innermost and personal *as well as* the transcendent heights of presencing nature and social field. In contrast to the separate self, our soul-essence holds the awareness of simultaneity, of a way of being that is at once in touch with our deep interiority and the transcendent interior of the presencing field deep within, between and beyond us. In contrast to source, our soul-essence connects us with the depths of our inner nature, bringing forth a unique and sacred personal sense of who we are, which it turns out is highly relevant in activating and renewing our creative perception in ways that are particular to each of our paths and experience.

In Theory U, Scharmer (2016) works with the visual metaphor of building a path over the presencing abyss to let go of one's current self to connect with one's emerging future self in the social field. In Dynamic Presencing Coaching, the source of our presencing self lies in the abyss and is reclaimed by descending into it, not journeying over it. While source connects us with the ground floor of our presence and who we are, it does not adequately connect us with the innermost nature of who we are, removing us from an otherwise profound presencing perception and wisdom source of being. Soul-based seeing draws directly from the depths of who we are whereas source-based seeing emphasizes more the primary impersonal context or ground out of which this generative seeing emerges. In DPC, both are needed, and with an Ontotelic approach, both are co-activated alongside the level-depths of the real, witness and soul that constitute our presencing self and nature. In awakening to the depths of soul-seeing, a new transformed order of presencing perception becomes possible.

VII. Closing Remarks

Throughout this article, my inquiry has revisited the possibilities of integrating the Ontotelic depths of our presence as a transformational process, path and language for engaging advanced capacities for presencing mastery. In the absence of this path, the deeper embodied, ontological wisdom depths of consciousness have to date been for the most part overlooked (Gunnlaugson, 2023, forthcoming). In the presence of this path, these depths can become integrated in as foundational to our presencing practices and lives, opening up unforetold regions of possibility and transformation.

As I have pointed out, to make progress in developing ontological forms of presencing mastery, the Ontotelic plays a key role in creating conditions for a more continuous, sustained and in-depth experience of presencing. In apprenticing with presencing as a dynamic and generative way of being in Dynamic Presencing Coaching, as a depth-attuned Ontotelic path, DPC integrates the innermost ontological dimensions of our being as an essential missing piece to a transformed presencing self and path of presencing mastery.

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