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ADVANCES IN THE METHODOLOGY OF PRESENCING: *Letting Be as a New Presencing Gesture, Interface and Transformative Path*

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Abstract: This article introduces *letting be* as a transformative third gesture of presencing within Dynamic Presencing (DP) (Gunnlaugson, 2020-2025), introducing a new ontological region within the presencing process—beyond the familiar Theory U-based sequence of *letting go* and *letting come*. As a foundational gesture, letting be grounds the presencing process by offering a space for indwelling through the Five Level-Depths of Presence (Gunnlaugson, 2025). Integrated into the DP method, this gesture initiates an apprenticeship that shifts presencing from a way of knowing into an emerging presencing-based way of being. This article explores the pivotal and multifaceted contributions of letting be in stabilizing presence, cultivating relational and ontological depth, and fostering the presencing practitioner’s capacity to embody presencing across both individual and collective contexts of practice. Through these and other contributions, letting be reorients the presencing process beyond the Theory U (TU) (Scharmer, 2007-2018) framework, opening new ontological territory within presencing with particular relevance for applied domains such as leadership and coaching, while supporting the ongoing development of presencing practice.

Key words: presencing approaches, dynamic presencing, presencing, presencing awareness, embodiment, ontological, epistemological

I. Introduction

Over the past two decades, the field of presencing has been principally shaped by the Theory U framework, which has informed much of the contemporary discourse around presencing,

particularly in organizational and social systems contexts (Scharmer, 2007, 2018). Centered on the core gestures of *letting go* and *letting come*, Theory U (TU) introduced a method for connecting with source and learning from the emerging future within collective contexts. These gestures, adapted from Francisco Varela's phenomenological method of *epoché* (Depraz, 2003), aimed to suspend conditioned perception and identity, opening a receptive space for insight to arise. In this spirit, letting go facilitates a release from conditioned self-structures, while letting come opens space for emergent insight to take form.

With its emphasis on accessing a transcendent mode of presencing in the social field, the Theory U-based approach has left several critical dimensions of the practice underexplored and underdeveloped (Gunnlaugson, 2023, 2024a, 2024b, 2025a, 2025b; Gunnlaugson & Brendel, 2019, 2020, 2021; Gunnlaugson et. al, 2013). While letting go and letting come are regarded as central gestures, Theory U offers limited guidance for navigating the liminal terrain between them. In privileging an epistemological framing and application of presencing as a way of knowing, Theory U overlooks a more ontologically grounded orientation, one that approaches presencing as a lived, dimensional way of being. As a result, the more subtle interior processes and the depth-dimensions of presence that stabilize and deepen the practitioner's connection to source remain underdeveloped within the Theory U approach. These gaps point to a need for new methodological developments, what I refer to as Emerging Presencing Approaches (Gunnlaugson, 2023), that extend, deepen, and offer alternative perspectives on the presencing process.

Going forward, there is a need for ongoing development of presencing approaches that more fully engage the inner dimensions of the presencing process across diverse communities of practice. These include approaches that deepen embodied awareness, cultivate refined ontological and phenomenological discernment, and support the stabilization of consciousness at more subtle levels of presence. Such developments move beyond predominantly future-oriented framings of presencing by reorienting practice toward the immediacy, depth, and generativity of presence itself. As the field continues to evolve, these and other approaches open new horizons for cultivating presencing as a living, maturing path.

In response to this need, this article introduces *letting be* as a deeply transformative gesture. Developed within Dynamic Presencing (Gunnlaugson, 2020-2025), *letting be* serves as a stabilizing gesture and ontological method that anchors presence within the depth dimensions of our presencing nature in the immediacy of the moment. Drawing inspiration from early conceptions of psychological holding, letting be cultivates the inner conditions through which the ontological

grounds of presencing can be re-accessed and reclaimed as a generative, embodied, and dynamically emerging way of being. Through sustained engagement with this gesture, letting be introduces a new dynamic that bridges the gestures of letting go and letting come, offering direct access to the ontological depths of presence out of which a new presencing path and method has emerged (Gunnlaugson, 2024a, 2024b). These depths offer a generative renewal of our presencing nature; sustained contact with them, in turn, stabilizing the presencing process itself. From this interior ground, new inner horizons of inner experience and inscape (i.e. the subtle landscape of our presencing nature) become available for exploration. As a living practice, letting be opens access to the liminal dimensions of presencing that have remained largely unrecognized and underexplored, offering a way of dwelling and resting one's faculties within the unarticulated interior territory where emergence begins to take shape.

This practice is particularly significant in coaching and leadership contexts, where the capacity to hold paradox, navigate relational depth, and creatively engage complexity is essential for fostering meaningful transformation. Letting be cultivates a stabilizing center and inner environment that enables presencing practitioners to remain grounded amidst uncertainty and ambiguity, while sustaining intimate contact with presence. In leadership, this stabilizing ground fosters attuned decision-making, relational authenticity, and the capacity to guide others through complex challenges. In coaching, letting be facilitates a shift into presencing as an ontological mode of being, where practitioners connect with and express their presencing nature in real time.

II. Introducing letting be, a new *presencing gesture, interface and path*

Within Dynamic Presencing, letting be activates a subtly embodied space in which presence stabilizes and deepens, aligning practitioners with the source of what is emerging. It addresses a critical gap in existing presencing practice by establishing the interior conditions for anchoring in the depths of presence, allowing practitioners to serve as source conduits for generative emergence. As a scaffolding interface (Figure 1.0 below) to the liminal depths of presence, letting be re-calibrates the presencing process toward ontological depth. It invites practitioners to settle into and acclimate to presence in ways that cultivates patience, receptivity and other key conditions necessary for fully embodying their presencing faculties through the embodied, phenomenological, and ontological (EPO) dimensions of their presencing experience. Through this deliberate practice, letting be enables practitioners to root their presencing in the deeper ontological layers of being, establishing a new grounding center from which presencing can unfold as a transformative way of being.

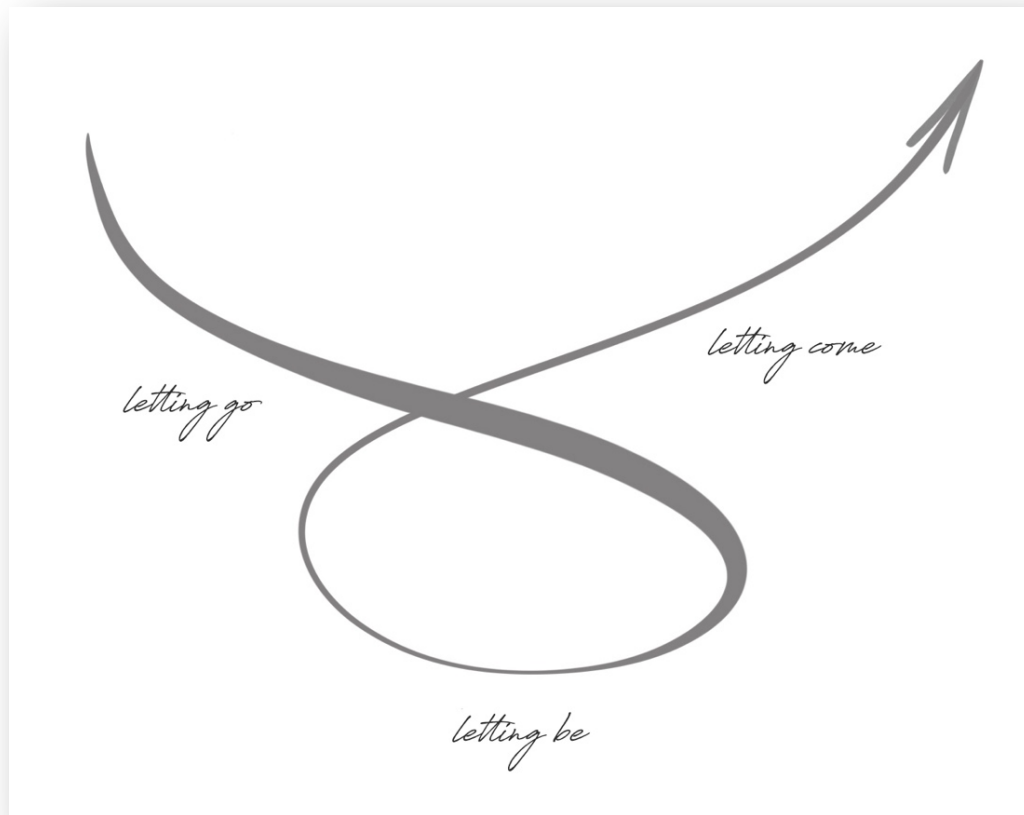


Figure 1.0: Letting be: A new presencing gesture, interface, and path

For coaches and leaders, letting be enhances their capacity to slow down, hold presence, and engage more deeply with the subtle nuances of their presencing experience, as well as that of those they serve. It opens a new embodied pathway into emergent possibilities, shaped by the level-depth of one's presence (Gunnlaugson, 2023, 2024a). In this way, Dynamic Presencing bridges a significant ontological gap in the TU-based approach to presencing, offering a more grounded and dimensionally attuned method for navigating transformation.

To deepen this exploration, in Dynamic Presencing draws on letting be as a movement of enfoldment (Bohm, 2006) into presence and indwelling (Jaworski, 2012) across the Five Level-Depths of Presence (Gunnlaugson, 2024a). Letting be functions as both a method and path for immersing presencing practitioners in a stable embodied engagement with the depth dimensions of presence and their presencing nature. In doing so, it establishes the phenomenological conditions for practitioners to individually or collectively uncover, apprentice with, and begin to embody their

deeper presencing nature. Far from a gesture of passive stillness, letting be becomes a dynamic process of grounding awareness, one that fosters a direct contact with the ontological ground of our presencing nature via the Five Level-Depths of Presence. By creating a space of ontological coherence and receptivity, letting be functions as both an intermediary interface and a pathway for engaging with the underlying dynamics of presencing as an expression of one's being.

As a core gesture, letting be introduces several key contributions to the unfolding of Dynamic Presencing. First, it enables practitioners to engage in an embodied form of presenced knowing by accessing the deeper interior of each level of presence. Second, it creates a subtle inner environment and ontological container for cultivating the interior dimensions of our presencing nature, supporting the journey toward refined integration and mastery. Third, it initiates a descent into what Theory U refers to as the *presencing abyss* (Scharmer, 2007): a liminal and generative space where previously hidden dimensions of presence, presencing and a reclaimed presencing self await contact.

Overall, letting be uncovers a living ground of wisdom, a fecund space where new dimensions of presencing can be cultivated by reorienting our relationship with the unknown and engaging more intimately with the implicit and unspoken dimensions of reality. Within this immersive realm of presence, letting be helps stabilize our resting in and from the underlying source of our experience, enabling practitioners to apprentice directly with the depth dimensions of presence. Through this apprenticeship, letting be coheres our relationship to presence as an embodied attunement, revealing an inwardly-sourced way of experiencing and relating that grants access to subtle layers of reality often obscured in ordinary awareness. In this state, the practitioner begins to reconcile the dualities of being and doing by navigating the presencing field from within embodied presence itself. In this way, letting be supports our acclimation to the deeper textures of reality, where hidden and unknown potentials reside. As a subtle presencing interface, it reorients the locus of presencing within the depth dimensions of presence, opening a path into reclaiming our presencing self that awakens through a deeper reorientation of presencing knowing, seeing, feeling and relating.

This reorientation through letting be marks a significant shift in how presencing is lived and embodied. Rather than appearing as a passing or episodic state, presencing gradually becomes a more immersive and stabilized mode of being, one that practitioners can learn to inhabit over time. Through letting go into letting be, they begin to work within presence as a living realm of generativity, one that gradually reconstitutes their presencing sense of self. As letting be stabilizes

our presencing awareness, it also grounds our apprehension of *what-is*, offering a reliable anchor for perception amidst the complexities and paradoxes of life and work. This grounding becomes especially vital in moments of tension, anxiety, or dilemmas arise, enabling practitioners to remain open and attuned to the generative depths of presence shaping what unfolds. In this way, letting be cultivates a calm and coherent center from which coaches and leaders can navigate relational and systemic dynamics with greater depth, resilience and clarity.

As an embodied, phenomenological, and ontologically informed movement, letting be opens a direct pathway into the abyss of presencing itself. It enables subtle, inner contact with the practitioner's deeper presencing nature. Through ongoing engagement, a kind of phenomenological scaffolding begins to take shape, drawing the practitioner into the depth dimensions of presence and being. This initiates an integrative process that re-weaves presencing knowing, perceiving, feeling, and relating directly from the source of being. In this sense, letting be also functions as an incubator for the development of the presencing self.

In contrast to Theory U's framing of the presencing abyss as a transitional threshold enroute to the emerging future (Scharmer, 2007), letting be within Dynamic Presencing reorients the practitioner toward the abyss as an interior domain to be entered, inhabited, and apprenticed within. Theory U implicitly positions the primary work of presencing on the far side of the abyss, through accessing the emerging future. While this forward-oriented perspective emphasizes transformation via the future, it tends to bypass the fertile terrain of integration, grounding, and self-reclamation that resides within the abyss itself. By turning presencing inward toward this uncharted interior terrain, letting be invites practitioners to explore the presencing abyss as a fertile ground and source out of which a deeper, more sustained and ultimately transformed form of presencing emerges. In this inner descent, the unknown depths of our presencing nature become a rich terrain of insight and realization, offering a new way of inhabiting presence in its fullness, where the seeds of emergence take root and begin to unfold.

One of the most significant functions of letting be as phenomenological scaffolding is that it marks the interior site where presence first makes contact with emergence. This gesture opens a generative enclosure—a subtle, phenomenological space in which practitioners are enfolded within presence itself. Within this receptive enclosure, the pull from the depths of being invites a reorientation of what it means to be established in and from presence. In contrast to letting go, which emphasizes release from the known self, and letting come, which attunes to the emerging future, letting be grounds the practitioner in the often-overlooked depths of presence as a living

ground of being. It is here that presencing begins to stabilize through a quality of unconditional allowing, fostering a relational depth where one can dwell fully with oneself, with the client or group, without succumbing to the impulse to fix, manage, or alter experience. This foundational stance of receptivity opens a pathway into apprenticing with the unknown, developing our ontological capacity to remain with what-is and deepening our epistemological sensitivity to the deeper subtle stirrings and promptings of emergence. In this sense, letting be introduces a vital rebalancing within the presencing process, offering a new ontological pathway for inhabiting presencing as a dynamically emerging way of being.

With letting be, the presencing coming-to-know process can indwell more fully as presence itself. Letting be draws us deeper into the depth-dimensions of presence, inviting the fullness of our presencing experience to become the ground for more integrated forms of embodiment. When presencing is approached as predominately field-based, this risks overlooking the transformative power of the presencing practitioner. Letting be invites us instead to be guided from within our presencing nature and the underlying level-depth of presence in relation to the presencing field. As we release identification with our known and conditioned selves, we begin to relax into the subtle experience of our emerging unknown presencing self. Here, letting be cultivates a deeper receptivity, a way of holding and beholding our experience that is both a stance and a path into a more profound, somatically informed mode of presencing. It cuts through the urgency to act or intervene prematurely, enabling us to establish a sustained contact with the inner presencing body, presencing self, and presencing field—the three core inner dimensions that, together, function as a conduit for presencing within the Dynamic Presencing approach.

III. The Roots of Letting be informing the Dynamic Presencing Method

The gesture of letting be is rooted in a broad constellation of wisdom traditions, each illuminating a distinct facet of this presencing gesture. As an expression of negative capability, letting echoes Keat’s insight that one must remain “capable of being in uncertainties, mysteries, doubts without any irritable reaching after facts and reason” (Keats 1899, 23). Letting be invites a quality of being present and at ease amidst uncertainties, paradox, ambiguity, indeterminacy and the greater complexity of reality. In Heideggerian thought, letting be resonates with the notion of the *clearing*, a space in which the pre-personal ground of being is disclosed, offering glimpses into the ontological foundations of existence (Schatzki, 1989).

From the perspective of theoretical physics, letting be resonates with Bohm’s (2005) concept

of the implicate order—a hidden, enfolded dimension of reality from which the manifest world unfolds. As a presencing gesture, letting be opens the practitioner to this deeper coherence, allowing the unmanifest to disclose itself without interference or grasping. In mystical traditions, letting be is a threshold gesture that opens contact with the unknown—a fertile ground from which revelation, insight and realization may arise. In Christian mysticism, it mirrors the contemplative stance of the cloud of unknowing (Progoff, 1989), a sacred threshold for awakening into spiritual realization and transcendence. In Taoism (Loy, 1985), letting be reflects the receptive dimension of *wu-wei* or effortless, non-coercive alignment with the natural order of the universe. In Zen Buddhism (Davis, 2013), letting be opens the ground of non-resistance that precedes insight, creating space for emptiness to disclose itself.

Within the integral philosophical tradition, letting be aligns with the contemplative stance explored in practices like Waking Down, where subtle forms of embodied presence and interiority serve as gateways to spiritual depth and realization (Glickman & Boyer, 2018). Neuroscientific perspectives describe letting be as a mode of bottom-up processing, where sensation-based awareness is allowed to surface without being prematurely filtered through top-down analytical cognition (Siegel, 2020). In the literature on group process and facilitation, letting be informs the creation of dialogic containers and what Winnicott (1958) described as a holding environment, a psychologically safe space where vulnerability and openness can be sustained. Such conditions enable insight and transformation to emerge organically, as later expanded in the work of Wilfred Bion (1961).

Building on these philosophical, scientific, and spiritual foundations, letting be emerges as a foundational presencing gesture that transcends disciplinary boundaries while offering a grounded, expansive way of engaging presence. These diverse perspectives underscore its role in letting be's capacity to support the presencing self in coming into deeper embodied contact with what is implicit, unspoken, and not-yet-formed in the unfolding of reality. As we now turn to its expression within the Dynamic Presencing (DP) Method, letting be begins anchors presencing through sustained receptivity and dimensional attunement to what-is.

In Dynamic Presencing, the movement from letting go into letting be supports the practitioner in accessing and integrating their deeper presencing nature in three distinct yet interconnected phases (Figure 2): *enfolding into presence* (letting go into letting be), *indwelling in presence* (letting be), and *unfolding presencing emergence* (letting come from letting be). Each phase marks a phenomenological shift—from immersive grounding in presence to the emergence of dynamic,

presented insight and realization. As the process unfolds, the phases build upon and deepen one another, giving rise to an increasingly integrative way of presencing. This evolving process becomes foundational to a new mode of relating: one that unfolds from the inside out through the practitioner's inner coherence with self, with the client, and within the presencing field itself.

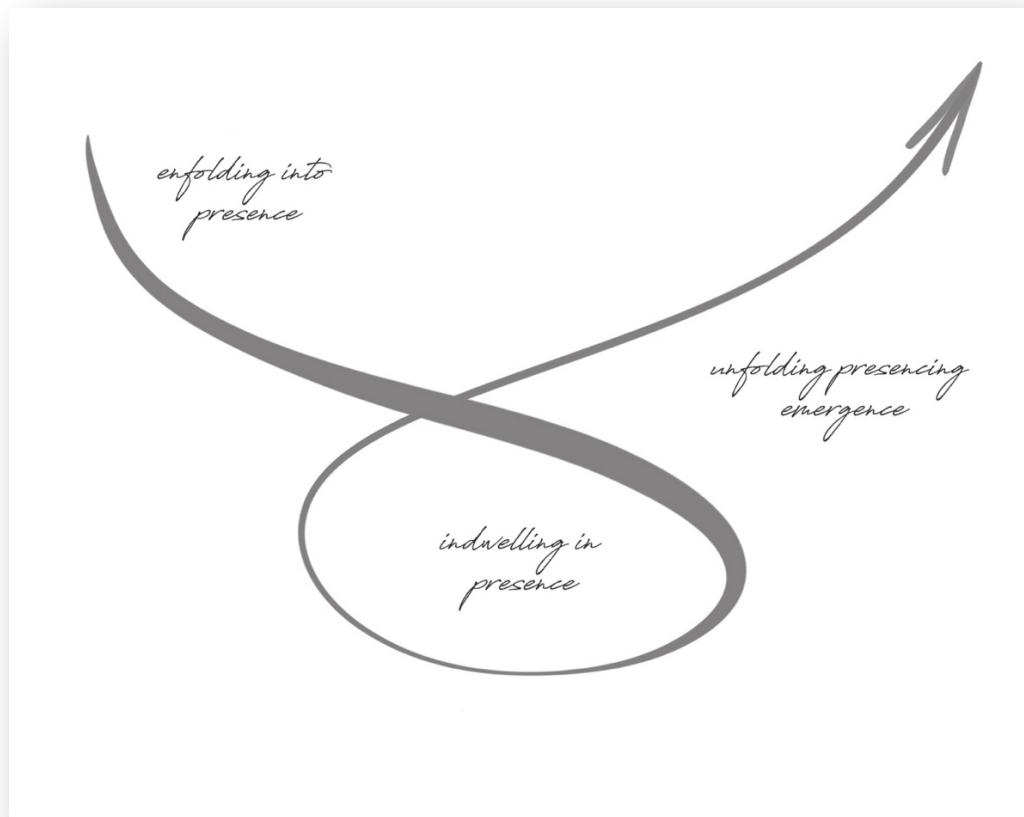


Figure 2: The three phases of integrating our presencing nature

IV. Enfolding into Presence: *Letting go into Letting be*

Having introduced the Dynamic Presencing process, we now turn to its first phase: enfolding into presence. This phase begins with a descent, a turning inward toward the concealed ontological terrain of presence itself. Rather than moving toward the emerging future, this opening movement suspends urgency and invites a depth attunement to the immediacy of presence. Within this inner quietening, a deeper receptivity begins to unfold through the inner presencing body in DPC (Gunnlaugson, 2025a, 2025b) where subtle sensing initiates access to the depth dimensions of

presence.

For the DP practitioner, this initial gesture elicits a renewed attunement to inner perception and deeper faculties of sensemaking. As the orientation turns inward, the vertical path into letting be begins to disclose itself, establishing anchoring within the subtle atmosphere of enfolded presence. Dynamic Presencing situates this first phase within the grounded depths of embodied interiority, where the hidden, the implicit, and the unmanifest begin to stir into lived accessibility. From this dimensional orientation, the DP practitioner comes into direct contact with their inner experience of being. Here, the apprenticeship with the presencing self begins, unfolding as an integrative descent into presence as a living, embodied dimension.

The following section traces the lived shift from letting go into letting be by attuning to the emergent textures of descent as they register within the inner presencing body. Rather than offering a conceptual account, it invites the practitioner into a direct, experiential encounter—one that unfolds through the subtle dimensionality of presence itself. Here, the descent becomes the teacher, and the practitioner begins to recognize letting be as a living gesture of receptivity and coherence that opens into deepening contact with being.

As enfoldment deepens, letting go becomes the gateway to the first movement of presencing. In this context, letting go involves gently dis-embedding from the conditioned structures of self and releasing into the deeper movements of one's presencing nature. The inner pace slows, making space to meet the fullness of internal experience. Surface patterns of identity, emotion, and thought begin to relax. The familiar self gives way to a more permeable and fluid experience of being, no longer bound by personality or personal history. Gradually, surface patterns of identity, emotion, and thought begin to relax, softening and thinning enough to reveal a more permeable and fluid experience of being. The familiar self no longer dominates in the foreground of one's awareness. Instead, the practitioner senses themselves from a more spacious inner background of being.

Letting go begins as surrender gradually gives way to attunement. The gesture of self-surrender opens a receptive state of being. As tension releases and any lingering rigidity softens, deeper immersion in presence becomes possible. From this quietening, a fuller sense of who we are begins to emerge, anchored in the depth of our presencing nature. This inner shift initiates a resynchronization with the subtle currents of embodied awareness. Letting go gradually gives way to letting be—where presence stabilizes, deepens, and becomes the ground from which the presencing path unfolds.

As surrender deepens into stillness, the stabilizing force of letting be naturally arises. It integrates and embodies the experience of presence from within. Without this stabilization, it becomes easier to fall into projection, imposing mental projection or downloaded patterns onto the presencing process, resulting in a diminished depth of contact with *reality-as-it-is*. This disconnection can lead to either shallow engagement or an over-reliance on the presencing field. In contrast, letting be invites practitioners to remain fully attuned to the present moment as it is, cultivating a presencing seeing that perceives from the living grounds of what-is. In this alignment, a deeper order of wisdom begins to surface through embodied attunement.

Letting be also serves as a counterbalance to the tendency to treat the emerging future as the primary telos of presencing. When presencing is oriented solely toward future outcomes, the depth-dimensions of presence and being often remain underexplored. In leadership and coaching contexts, this risks disconnecting from the underlying level-depths that give rise to genuine transformation with clients. In Dynamic Presencing, the gesture of letting be fosters a stabilizing ground from which the client's presencing emergence can unfold. This attuned embodiment also creates the interior conditions through which the practitioner can contact their underlying generative source. In this way, being source begins to come into the foreground—a subtle yet profound shift that transforms the practitioner's relationship with presence and stabilizes awareness at the level of inner being.

When letting go transitions into letting be, a receptive mode of indwelling begins to emerge. This shift prepares the practitioner to acclimate to the subtle territory of presence itself—a terrain where one begins to be with the deeper, implicate dimensions of reality. These dimensions are felt, intuited, and sensed—not yet seen, known, or understood. As the descent deepens, reconnecting with presence from the depths of being becomes the new orientation. Letting be gives rise to a felt-guided mode of sensemaking, one that enables contact with what remains hidden, unformed, or not yet embodied. Supported both ontologically and somatically at these depths, perception begins to stabilize within this liminal realm of our deeper presencing nature. In this receptive mode, letting be involves refraining from interference, resisting the impulse to interpret or conclude prematurely. Instead of interpreting, the practitioner begins to inhabit. This subtle gesture of inner anchoring allows one to dwell phenomenologically within the inner dimensions of the presencing self from the ground up.

This inner-guided movement of letting be builds upon a stabilized base of presence, opening practitioners to subtle, felt-sense conditions that reveal deeper ontological dimensions. When

accessed in an embodied and connected way, letting be supports the de-centering of ordinary identity and habitual self-reference. As the DP practitioner deepens in their capacity to embody the presencing self, this shift begins to shape the quality of their epistemological attunement to emerging insight. In this sense, letting be becomes an essential groundless ground, a dimensional support and inner stepping stone into both presenced realization and presenced being. It establishes the conditions for anchoring in the full dimensionality of presence, offering a stable platform from which the next phases of the presencing journey can unfold.

V. Indwelling in presence: *Letting be*

Letting be establishes the conditions for indwelling in presence, where the DP practitioner moves beyond initial contact to inhabit the depths of presence as a lived experience. This second phase forms a vital inner foundation, rooting the practitioner in the full dimensionality of presence and the unfolding of their presencing self. In this space, letting be serves both as a stabilizing container and an initiatory process, guiding the practitioner into direct apprenticeship with their presencing nature. As the descent continues through the levels of presence—immediate, expansive, core, originating, and dynamic (Gunnlaugson, 2020a)—the practice of indwelling enables practitioners to reclaim, integrate, and embody each depth as a living dimension of their evolving presencing way of being.

Through this attunement, each level-depth introduces a dimension of presence, offering an active and embodied interface through which the practitioner recalibrates and resynchronizes with presencing as a dynamic, evolving way of experiencing. This shift from letting go to letting be marks a threshold into ontological depth, where the DP practitioner begins to inhabit their presencing nature more fully. With each new level-depth of presence, a new inner landscape becomes available, revealing emergent possibilities for insight, realization, and self-discovery.

During this phase, the locus of presencing moves inward, centering within the deeper terrains of presence itself. While the gestures of letting go and letting come in Theory U emphasize a crossing of the abyss toward the emerging future, letting be reorients this movement inward, drawing the practitioner into the generative depths of being. This inward shift leads downward into a new, living presencing world. Each level-depth opens into its own lifeworld and seat of presence, with unique inscapes (i.e. inner landscapes of experience) awaiting discovery. What begins to unfold is a reconnection with the living depths of one's presencing nature.

As the practitioner enfolds into each level-depth of presence and into their own source of

being, letting be offers access to a dynamic, groundless ground from which the presencing self can be anchored, developed, and ultimately transformed. This process fosters a deepened sense of beingness and becoming established in presence. It reorients the practitioner to the inner dimensions of their presencing self as a living, embodied terrain. Within this orientation, letting be generates a kind of amniotic environment, an inner atmosphere from which the presencing self begins to emerge, grow, and unfold.

The second phase of indwelling in presence reveals a deepened shift in identity. As the DP practitioner apprentices directly with the depths of presence, the ordinary self with its personality and familiar attachments begins to loosen and is gradually recontextualized in presence. This loosening dissolves habitual imprints within the self-structure, creating conditions for direct contact with both the innate and emergent dimensions of one's presencing nature. Letting be offers both the means and the method by which the DP practitioner cultivates a renewed self-sense grounded in presence.

At these depths, DP practitioners encounter a regenerative process that opens into the still, luminous wisdom of unconditioned being. Dynamic and unfolding through the subtle interplay of immanence and transcendence, our presencing nature begins to disclose itself as both a source of inner stillness and a reservoir of wisdom. Indwelling from this depth initiates a shift from presencing as a way of knowing to presencing as a source-sustained way of being, grounding the practitioner in a deeper ontology of presence.

This hermeneutical space of letting be includes both *active* and *passive* modes of presencing awareness, each offering a distinct pathway into the depths of presence. Active modes involve relational engagement through discovery, reflection, and revelation. These practices foster the embodiment of presence through ongoing interaction with the presencing field. Active indwelling invites exploration of the layered nature of presence, allowing what has been hidden to surface and integrate into the presencing self.

In contrast, the passive modes of indwelling invite a deeper surrender into stillness and unknowing. Here, letting be guides the practitioner into a firsthand encounter with source. This is the realm of negative capability, where one learns to rest in and from the unknown, allowing presence to disclose itself without grasping or interference. Passive indwelling calls for profound trust—a willingness to abide in stillness even when fear or existential discomfort arises. Within this stillness, the practitioner begins to recognize their presencing nature in its most essential form. The depths of the abyss, once feared or avoided, gradually become a sanctuary where presence and

reality converge. In this space, letting be sustains an unconditional receptivity to what-is, enabling a profound alignment with the generative power of presence.

As DP practitioners learn to dwell in the passive depths of letting be, they begin to stabilize their presencing awareness at a profound level. This stabilization allows them to engage the presencing field as both a source of wisdom and as a foundation for transformation. The deeper the connection to presence, the more nuanced their capacity becomes to participate in the emergent dimensions of reality. From this stabilized state, presencing nature reveals itself as an ever-evolving embodiment of presence, attuned to subtle ontological conditions and able to perceive from the depths of stillness and wisdom. In this way, letting be provides the grounding and anchorage that supports the cultivation of mastery on the presencing path. It creates the interior conditions for profound self-discovery, disruption, and transformation to take root.

Through indwelling in presence, practitioners begin to inhabit a new relational stance, one that deepens their connection to the presencing self and reorients their way of being with the world. This second phase strengthens their capacity to navigate complexity, paradox, and ambiguity with increasing coherence and grace. As they learn to dwell within each of the Five Level-Depths of Presence, they begin to access a form of knowing from being that aligns perception and action with the generative flow of reality itself.

Indwelling in presence thus serves as a pivotal phase in the Dynamic Presencing path. It cultivates the depth and stability required for the next phase: unfolding presencing emergence. Whereas Theory U moves directly from letting go into letting come, Dynamic Presencing introduces letting be as a vital ontological descent and wisdom turn, reorienting the practitioner into the depths of presence as the necessary ground for encountering emergence. By fully inhabiting the Five Level-Depths of their presencing nature, DP practitioners become equipped to apprentice with a new way of presencing grounded in being as well as new possibilities for becoming.

VI. Unfolding Presencing Emergence: *Letting be into Letting come*

The third phase, unfolding presencing emergence, marks the transition into a dynamic engagement with what is arising, guided by the gesture of letting come. This phase moves from being rooted in the presencing self to entering into co-creative participation with the emergent world. Within the DP Method, letting be opens the path into emergence and prepares the ground for this third presencing gesture. Having arrived and enfolded into the depths of one's presencing nature during the indwelling phase, the practitioner becomes available to meet emergence from the

inside out. As the arising moment is met through letting come, discernment becomes shaped by the abiding wisdom cultivated through letting be. This discernment is more centered, coherent, and at ease—characterized by stillness, receptivity, wakefulness, and the subtle ontological qualities of well-being and integrated wisdom.

During the early stages of letting come, letting be continues to offer a vital grounding. Awareness begins to unfold as presencing. Knowing arises through a deeper rooting in the wisdom of being. Presencing seeing begins to constellate from this same place of inner resting, unfolding in and from presence itself. Within the DP approach, emergence is engaged from a ground already established through letting be. Once presence has stabilized in the indwelling phase, awareness begins to open toward what is forming. This shift involves bringing depth into relation with the arising. The discernment required here draws directly from the subtle coherence, ease, and receptivity cultivated through letting be. These inner qualities offer a stable basis for contacting the movement of emergence. As presencing awareness unfolds, both knowing and seeing are ontologically sourced from letting be. Perception remains close to its origin, allowing early signs of becoming to be sensed and received. The gesture of letting come is supported and shaped by the underlying presence of letting be, which holds the emerging in a space of attentiveness. In this way, emergence begins to move in synchrony with a quality of inner stability that makes it intelligible.

This second movement of unfolding presencing emergence involves a subtle reorientation from interior resting toward relational engagement with the arising moment. In this shift, presencing moves to sensing into the generative horizon of becoming. As this threefold movement becomes integrated, the DP practitioner's presencing nature begins to function as a finely tuned instrument for contacting and participating with what is taking shape. Remaining grounded in letting be sustains the spaciousness required to meet the arising new in its own rhythm and time. This orientation invites a quality of sensemaking that remains attuned rather than directed. The subtle readiness cultivated earlier allows experience to be met without resistance, shaping a stance of openness and precision. From this inner clarity, presencing enters the field through the movement of emergence itself.

Being with what-is opens the way into more intimate contact with emergence. This quality of presence receives the arising world as it takes form, from within the practitioner and through the relational space of the presencing field. Experience is shaped by attuned awareness. Here, presencing joins and co-participates in the unfolding of emergence. Reality, when received through the depth of letting be, reveals itself as a living immediacy. From this place, a quiet equanimity arises that allows

resting with what-is while remaining fully alive to what is forming. With sustained practice, this mode of contact of flowing from letting be into letting come opens a new frontier of the future: one already embedded within the present, quietly waiting to be contacted and explored. As presencing becomes active at the threshold where emergence arises into form, both the presencing self and the world are renewed through this shared becoming.

From within these generative depths, participation begins to take shape as a co-creative movement guided from within. The heart of letting come lies in meeting the generative edge, where the unmanifest begins to take form through direct contact with presence. Within the DP approach, this edge is experienced as a liminal space, an ontological threshold where the depth of presence meets the formative intelligence of reality. What is taking shape can be sensed through the whole of one's being. The quality of embodiment—its coherence, spaciousness, and receptivity—shapes how emergence is met and engaged. In this way, the depths revealed through letting be begin to enter expression through letting come. This bridging movement allows presence to flow between inner stillness and outward responsiveness, giving rise to a living integration of being and becoming.

Engaging the generative edge of emergence begins with attuning to the subtle movements that rise from within presence. This attunement draws on the inner presencing body, allowing the practitioner to sense what is forming as well as what has not yet taken form. The quality of listening here is subtle and somatic in nature. As this orientation deepens, the depths of being begin to shift through our presencing awareness. What arises is first sensed from within before it becomes visible, spoken, or known. By resting in the fecund space of letting be while rising into letting come, a different mode of presencing participation becomes possible.

In Dynamic Presencing, letting come unfolds from the ontological source ground opened through letting be. The orientation remains immersed in and sourced from presence, staying attuned to what is forming now, in real time. Stability and coherence allow emergence to reveal itself. Expression and insight arise from the same ground. As the depths of presence enter into participatory relation with what is becoming, the boundary between our presencing self and the world begins to dissolve. What moves through conversation, action, or response now carries the imprint of being, giving way into becoming. Through this integration, letting come becomes a way of staying true to the depth from which generative emergence arises. Action, insight, and participation unfold as expressions of the living continuity between the source of our being and emerging form. From here, presencing emergence becomes a way of inhabiting the unfolding of the life process itself.

VIII. Closing Remarks

This article has introduced letting be as a third presencing gesture, one that expands and deepens the movement of presencing into new ontological territory between letting go and letting come. Within the Dynamic Presencing approach, letting be marks a radical shift in orientation: a way of dwelling within the depth dimensions of presence as the region from which presencing becomes fully sourced and re-sourced. Rather than leaning toward the emerging future, presencing unfolds from the coherence of presence itself. This gesture stabilizes awareness, allowing emergence to arise through a different kind of alignment, one that integrates immediacy with becoming. In this way, letting be becomes the generative interface through which letting come takes form, offering a deeper, wisdom-infused way of engaging emergence from within presence itself.

Integrated across the three orienting phases of the DP method—enfolding into presence, indwelling in presence, and unfolding presencing emergence—letting be serves as a generative throughline across the entire path of presencing. In the first phase, letting go into letting be creates the container for stabilizing awareness and accessing the depth dimensions of presence. This sets the stage for indwelling in presence, where practitioners reconnect with the implicate dimensions of reality and begin to activate their presencing nature. In the third phase, letting be becomes the gateway for letting come, fostering a generative engagement with the arising new in a manner deeply aligned with the DP practitioner’s presencing nature.

This interplay of the three phases ensures that presencing unfolds with sufficient ontological depth. Letting be enables the practitioner to hold the creative tension between the known and the unknown, opening a receptivity for discovery, integration, and gradual transformation. Within the DP approach, letting be addresses a critical gap in the prevailing Theory U framework, which has yet to articulate the depths encountered at the bottom of the U in actionable ontological terms. By re-rooting presencing in the depths of presence, letting be transforms presencing into a generative way of being that reshapes how we perceive, engage, and participate with our experience at every level.

While Theory U has shaped much of the current understanding of presencing—especially through the social field and learning from the emerging future—Dynamic Presencing contributes to what I have termed Emerging Presencing Approaches (EPAs) (Gunnlaugson, 2023). It begins by grounding presencing in the generative depths of presence itself, offering a dimensional orientation toward presencing as a way of being. Letting be opens, and makes possible, sustained contact with the depth-dimension of the presencing practitioner in the presencing field. Through this critical ontological gesture, presence becomes dimensional: something that can be entered, indwelled, and

sourced from within. From this interior ground, emergence is joined through the coherence, stillness, and sustained inner contact with presence. Rather than prematurely tracing a path directly toward the emerging future, letting come in DP unfolds from within the wisdom depths of presence itself. This added dimensionality fundamentally reshapes how emergence is sensed and engaged, transforming presencing into an onto-epistemological practice of integration, participation, and becoming.

As a practical outgrowth of this paradigm, Dynamic Presencing Coaching (DPC) (Gunnlaugson, 2024a, 2024b, 2025a, 2025b) has emerged as a transformational coaching approach that brings the ontological foundations of Dynamic Presencing into applied practice. DPC offers a living apprenticeship where coaches work with letting be to deepen presence and develop their presencing. In this context, letting be creates the inner conditions to transform presencing from a mode of knowing into a dimensional, dynamically unfolding way of being. It rebuilds the subtle interior ground through which presence reveals itself as intelligible, participatory, and alive.

By restoring a sustained way of contacting and resting in the generative depths of presence, Dynamic Presencing grounds presencing in the wisdom of letting be, activating a deeper coherence between being and becoming. Ultimately, letting be renews the transformative potential of presencing as a living path of integration, re-sourcing, and ontological participation. As the complexity of the world intensifies, this gesture becomes a necessary return to the depths from which presence moves and life unfolds. Here, presencing is inhabited as a generative rhythm of being—alive, attuned, and in flow with the becoming of the world.

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