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PRESENCE AS ORIGINATING GROUND, PRESENCING AS WAY
The Twofold Approach of the Coaching Field in Dynamic Presencing Coaching

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Abstract: Contemporary presence-based and presencing-informed coaching approaches increasingly recognize the importance of embodiment, emergence, relational depth, and the transformative potential of presence. Yet the ontological relationship between presence and presencing remains insufficiently articulated. Presence is often described as a practitioner capacity, relational quality, or condition of effective coaching, while comparatively less attention has been given to how presence functions as the originating ground from which presencing unfolds. As a result, presencing is frequently approached as a conversational process, field phenomenon, or mode of emergence without a corresponding account of the ontological foundations that enable it to become embodied, stabilized, and inhabitable as a way of being. This article addresses that gap by introducing Dynamic Presencing Coaching (DPC) (Gunnlaugson, 2020–2026), a presence-sourced and presencing-guided approach that distinguishes between Presence Work and Presencing Work as two interdependent dimensions of the coaching process. In DPC, presence functions as the originating ground from which presencing unfolds, while presencing refers to the living movement through which embodied presence becomes generative within experience, relationship, and the coaching field. The article develops a twofold account of the coaching process, clarifying how presence establishes the ontological conditions for transformational emergence and how presencing carries that emergence forward as a lived way of being. Through this distinction, DPC offers a developmental and ontological framework for understanding how presencing becomes embodied, sustained, and inhabitable within coaching practice.

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

I. Introduction

Dynamic Presencing Coaching[1] (DPC) (Gunnlaugson, 2020–2026) is a presence-sourced and presencing-guided approach to coaching that situates the coach's embodied presence, the client's unfolding way of being, and the emergent movement of the coaching field as integrated dimensions of the coaching process. At the heart of this approach lies *Presence Work*: the process through which

[1] Dynamic Presencing Coaching (DPC) is one applied stream within the broader Way of Dynamic Presencing. Together with Dynamic Presencing Leadership (DPL), it represents a developing body of work concerned with cultivating presence and presencing across individual, relational, and collective domains.

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the coach becomes established in presence through the Five Level-Depths of Presence (Gunnlaugson, 2024, 2025), cultivating an embodied, presence-based sensing orientation that transforms the nature of their presencing self.

From the seat of presence, the DPC Coach first settles into the *ground-sense* of the ground of presence and the *felt-sense* of the inner presencing body. As this embodied orientation deepens, the *self-sense* of their presencing nature becomes increasingly available. Within the presencing field, the coach then learns to orient through their *field-sense*, perceiving and participating in the emergent movement of the coaching field. From this deep present, the coach also develops a *time-sense*—an embodied capacity for discerning the temporal orientation of the conversation, sensing whether the client's deepest meaning is gathering around the present, past, future, or eternal. Together, these five sensing orientations function as subtle somatic registers that progressively bring the Presencing Conduit (Gunnlaugson, 2025b) into fuller embodiment and participation, as illustrated in Figure 1.

The presencing conduit names the living vertical integration through which Presence Work becomes embodied as the inner interface for presencing-guided coaching. The conduit becomes active when the ground of presence, the inner presencing body, the presencing self, the presencing field align into a specific order of time as one continuous interface that the coach embodies. Within this interface, the coach learns to root presence in their ground-sense, activate presence through their felt-sense, stabilize presence in their self-sense, participate in the coaching field with their field-sense, and connect into the order of time with their time-sense. These five sensing orientations eventually integrate as one coherent sensing interface. As the interior of the DPC Coach becomes more attuned to this conduit, presence becomes the living medium through which the coach listens, senses, witnesses, responds, and participates in the client's unfolding process. In this sense, the presencing conduit plays a central role in establishing Presence Work as the precondition for *Presencing Work* within the coaching field. From within this presence-led orientation, Presencing Work unfolds as coach and client participate in emergence as it takes shape within the coaching encounter.

It is from this presence-based orientation that the DPC Coach enters the coaching field from the living depths of presence. As the ground of presence, inner presencing body, presencing self, presencing field and presenced mode of time become active and participated in, the coach begins to engage the coaching encounter through the presencing conduit. The coaching field becomes available through this inner sourcing, as the coach's presence is no longer organized primarily around a personal or interpersonal stance, but through a deeper participation in the living



Figure 1: The Presencing Conduit

dimensions of presence. As the field-sense awakens, the presencing field increasingly reveals itself as a lived dimension of the coach's own presencing conduit. The coaching field isn't a transcendent social field to be accessed, rather a shared field of participation that is opened and conducted through the coach's inhabitation of presence while inviting the client into progressively deeper participation.

As the DPC Coach establishes themselves in this presencing orientation, the client becomes increasingly immersed in and available to their lived experience. Through the coach's inhabitation of presence, the client often discovers a greater capacity to rest with, sense into, and relate to their presencing experience from within. This marks the primary movement of Presence Work, where coach and client become established in a shared environment of embodied presence. Within this environment, the client's contact with lived experience becomes increasingly grounded, immediate, and coherent.

Presence Work reaches a developmental threshold when coach and client become established in this shared environment of embodied presence. From this foundation, Presencing Work begins as coach and client participate more consciously in the unfolding movement of emergence arising within the coaching field. The coaching field now functions as a living environment of presencing through which new possibilities, meanings, insights, and ways of being can gradually emerge, unfold, and take form.

The emergence of this living environment of presencing establishes a new basis of participation between coach and client. From within this shared field, the client's lived situation is engaged through presencing as it unfolds from the depths of presence. Experience is no longer encountered solely as content to be explored, understood, or resolved, but as an unfolding movement through which new possibilities for being can gradually reveal themselves. Here presencing is lived as an embodied and participatory process carried through the coach's sustained inhabitation of the presencing conduit and the client's increasing participation within the coaching field as it becomes actively presenced through the coaching encounter.

Within Dynamic Presencing Coaching, the coaching field is worked with explicitly as a living environment of presencing through which emergence can unfold. From the presence-based orientation illustrated in Figure 2, the coaching field becomes actively presenced through the integrated functioning of the coach's ground-sense, felt-sense, self-sense, field-sense and time-sense as the presencing conduit. Through this fivefold interface, the coach participates in the coaching field from within the living dimensions of presence itself, allowing client experience to be sensed,



Figure 2: The Shared Coaching Field in DPC

received, and engaged through presencing as it unfolds within the encounter. Rather than functioning as a field to be accessed, the coaching field emerges as a participatory environment that is opened and sustained through the coach's inhabitation of the presencing conduit and the client's growing participation within it.

As Presence Work matures in DPC, the coaching field gradually becomes available as a shared ontological environment that supports the client's emerging way of being. Embodied through the coach's presencing conduit and increasingly sensed by the client as an environment of depth, participation, and transformation, the field provides the structural conditions through which presencing can unfold. The DPC Coach enters the coaching encounter through the integrated functioning of the conduit itself: ground-sense, felt-sense, self-sense, field-sense and time-sense.

Together, these sensing orientations enable the coach to participate from within the living dimensions of presence while remaining attuned to the client's unfolding experience. The coaching field thereby becomes a shared environment of participation within which presencing can unfold and emergence can gradually take form. Coaching becomes a participatory engagement with the unfolding movement of presencing, allowing the living depths of presence to inform and shape the transformational process of the encounter.

Figure 2 illustrates this architecture by situating the coach's presencing conduit, the client's lived experience, and the coaching field within the wider ground of presence. Presence Work establishes the ontological foundation through which the coach becomes available to the ground of presence, inner presencing body, presencing self, and presencing field. From this foundation, Presencing Work becomes possible as the unfolding movement of emergence within the coaching field, supporting the gradual revelation of the client's emerging way of being.

II. The Five Level-Depths as Ontological Regions of Presence

In Dynamic Presencing Coaching, presencing is grounded in the lived inhabitation of presence prior to any engagement with emergence, process, or field dynamics. This grounding takes place through five ontological regions of presence known as the Five Lifeworlds of Presence (Gunnlaugson 2020, 2024b). Each lifeworld discloses a distinct level-depth through which presence can be entered, inhabited, and stabilized in one's being. Together, these level-depths form the developmental architecture of Presence Work, establishing the ontological ground from which presencing can later unfold in a fuller, more dimensional, and more sustained manner.

Each level-depth is situated within a corresponding lifeworld of presence that provides an

ontological anchor through which the coach's presencing nature becomes increasingly stabilized and oriented. These lifeworlds are inhabitable regions of presence that disclose distinct ways of sensing, relating, and participating. When entered and embodied, they shape how client experience is met from within presence itself. From the seat of presence, the appropriate level-depth comes forward as experience organizes, without directing or managing the process. In this way, the Five Level-Depths articulate the inner developmental terrain of Presence Work through which presence gradually becomes inhabitable as a way of being for the DPC Coach.

The first level-depth is encountered in the lifeworld of Being Real, anchored in the seat of unfiltered immediacy. When this depth is inhabited, experience gathers into what is existentially present, beneath narrative expression, socialized or role-based identity, and habitual self-positioning. Attention settles into the concreteness of one's actual lived reality, allowing what is most alive and often most vulnerable in the moment to surface. For clients, this frequently involves a felt recognition of the gravity points of their situation and where the living edge of vulnerability exists. For the coach, inhabiting Being Real involves remaining grounded in Immediate Presence, allowing the encounter to rest with what is here without prematurely assigning meaning or interpretations. This depth establishes a shared contact with reality itself, forming the existential ground from which deeper presencing may unfold. In this way, Being Real supports the arrival into presencing by establishing a shared contact with reality as it is, from which presencing can begin to unfold with integrity and depth.

From this grounding, the next lifeworld is Being Witness. Within this level-depth of Expansive Presence, experience is held within a wider horizon of presence that allows a broader perspective and clarity to arise organically, without distancing from what is being lived. Vulnerability remains present, yet it is now held within a meta-awareness that is at once dispassionate yet embodied. Clients often experience themselves as being held within a larger embrace of witnessing awareness, enabling patterns, emotions, and meanings to reveal themselves from a new liberated vantage point that is not personally identified. In contrast to Being Real, experience becomes comparatively more spacious while remaining intimately connected. For the coach, inhabiting Being Witness supports a transcendent mode of participation that widens the perceptual and relational experience of being, where there is a sensing of the broader contours of the client's experience as it emerges. This allows experience to be seen and held in new ways. Here, Being Witness supports the emergence of presencing by enfolding into a spacious, timeless wisdom orientation that reveals new movements of unfolding.

As presence deepens further, the territory of Being Essence is contacted. This level-depth of core presence is characterized by felt soul resonance and a sense of inward truth that is known from within. Experience gathers around what feels most essential to the client, carrying a quality of Soul-to-Soul recognition that is both intimate, grounding and empowering. Clients often experience this as contact with something core and familiar, an inward sense of "this is who I really am" that is accompanied by deeper soulful qualities of being oneself more fully. This contact arises as a lived recognition that settles into the body and reshapes one's sense of self from the inside out. Within Dynamic Presencing Coaching, Being Essence contains Core Presence which supports soul-level experience to unfold and be trusted. The DPC Coach remains seated in Being Essence, allowing their Essence and Core Presence to speak through felt resonance rather than through explanation or guidance. As Core Presence stabilizes, presencing gains a depth and integrity through a lived sense of who the client is at their core. In this way, Being Essence allows presencing to surface the client's inner truth as a living source of being who we are. To invite this into the coaching field, the DPC Coach anchors in their seat of Being Essence to meet the client from the same essential ground.

From here, our descent continues into the next lifeworld Being Source, where Originating Presence is encountered. This dimension is lived as contact with the generative origin from which presence itself arises. Deeper than our presencing nature, Being Source is a continual wellspring of being resourced from a deeper unmanifest current. Originating Presence is lived in a way that is continually arriving. For clients, Being Source is often experienced as touching into an inner flowing dimension of being. For the coach, inhabiting their seat of Being Source involves yielding into a deeper underlying current of generativity. Participation becomes receptive in a deeper sense, allowing presencing to be guided by what is arising. This involves a disciplined openness in which emergence is sensed as it comes into form from the source of presencing itself. In this way, Being Source provides a basis for Presencing Work by reconnecting emergence to its originating ground, enabling presencing to unfold as an ongoing act of creation from a regenerative way of being rather than an extension of what has already been known or embodied.

The final lifeworld is Being Presence, which receives the capacities cultivated through the four previous lifeworlds and their level-depths of presence, holding them implicitly as a unified way of being in presence. Within this depth, existential immediacy, spacious awareness, core resonance, and sourced vitality remain available as facets of a more dynamic presencing reality. Here Dynamic Presence is lived as living whole, allowing responsiveness to arise fluidly through each of the previous level-depths. For both coach and client, Being Presence supports a transformed



Figure 3: The Five Level-Depths of Dynamic Presencing

mode of participation in the coaching field that is attuned, responsive, and grounded in an ongoing way, while remaining open to what is emerging. From this lifeworld, presencing unfolds naturally into movement, articulation, and action. In this way, Being Presence integrates the trajectory of Presence Work and establishes a unified ground of being from which Presencing Work may unfold, allowing presencing to be lived as a dynamic way of being within the coaching encounter and carried forward beyond it.

Taken together, the Five Level-Depths (Figure 3 above) articulate the dimensional richness of presence as a living wisdom-based ontological terrain. They reveal presence as a multidimensional phenomenon composed of distinct regions of presence through which experience may be grounded, opened, sourced, and integrated in qualitatively different ways. For presence-based coaching, the Five Level-Depths provide a developmental architecture for understanding how presence deepens and becomes increasingly inhabitable as a way of being. For presencing-informed coaching, they illuminate the ontological conditions through which presencing becomes embodied, stabilized, and sustained within lived experience and the coaching field. Within Dynamic Presencing Coaching, these dimensions interweave in response to the needs of the coaching moment, guided by the intelligence and wisdom inherent within presence itself. The DPC Coach's role centers on taking their seat of presence across these depths, allowing Presence Work to establish the ontological ground from which Presencing Work can unfold generatively as a way of being in the coaching field.

III. Presence Work in DPC

Having established the ontological architecture of Presence Work through the Five Level-Depths of Presence, we can now examine how Presence Work functions within the coaching process itself. In DPC, the coaching field is entered through two connected movements that together organize the developmental architecture of the method: Presence Work and Presencing Work (see Figure 4 below). Presence Work establishes the ontological ground of the coaching encounter through deepening the coach and client into embodied contact with presence itself. Presencing Work unfolds subsequently as this depth of presence begins expressing itself through the generative movement of emergence within the coaching field. What distinguishes DPC is the understanding that presencing develops from the prior inhabitation of presence. The more deeply presence becomes embodied, stabilized, and lived from directly, the more capable the coaching field becomes of supporting transformational emergence for both client and coach.

The movement of Presence Work unfolds through *enfolding into presence*. *Letting Go* initiates

this movement as habitual patterns of attention, interpretation, emotional contraction, and self-organization begin loosening their hold on experience. Through *Letting Be*, attention gradually settles into a deeper contact with the immediacy of lived reality. Presence begins registering somatically through the inner presencing body as the ground-sense and felt-sense become increasingly available within experience. As this deepening unfolds, the presencing self-sense gradually awakens and stabilizes, allowing the coach and client to participate from progressively deeper regions of presence. Over time, these sensing orientations begin cohering as the presencing conduit, establishing the embodied basis through which Presence Work matures and Presencing Work can later unfold.

As this shift deepens, the client's relationship to experience begins subtly reorganizing. Attention slows. Experience becomes more directly inhabited from within. What first appears as moments of stillness or bodily immediacy gradually opens into a more intimate contact with the inner dimensions of reality itself. Emotional textures often become more differentiated and coherent, while previously unnoticed dimensions of depth begin entering awareness. Presence increasingly functions as the medium through which experience is encountered. Through this deepening contact, clients begin rediscovering themselves from within the living textures of their own experience rather than primarily through narrative interpretation or habitual self-reference.

Throughout this process, the coach's role is engaged through sustained inhabitation of presence itself. The DPC Coach remains grounded and sourced from their seat of presence, allowing stillness, receptivity, and embodied depth of presence to shape the coaching encounter as a whole. This orientation functions as a non-verbal ontological invitation within the coaching field. Clients begin sensing their experience differently because the relational environment itself has changed. Nervous system responses gradually recalibrate toward greater attunement with depth, immediacy, uncertainty, vulnerability, and existential contact. Presence increasingly becomes the living medium through which clients learn to remain with what is true, alive, and emerging within experience. Over time, this reconditioning reshapes the client's relationship to difficulty itself, allowing a more stable and presenced self-sense to emerge.

Eventually, enfolding into presence begins maturing into sustained *indwelling in presence*. Letting Be stabilizes as presence becomes increasingly inhabitable as both an inner and shared inter-environment within the coaching field. Experience often takes on a different phenomenological

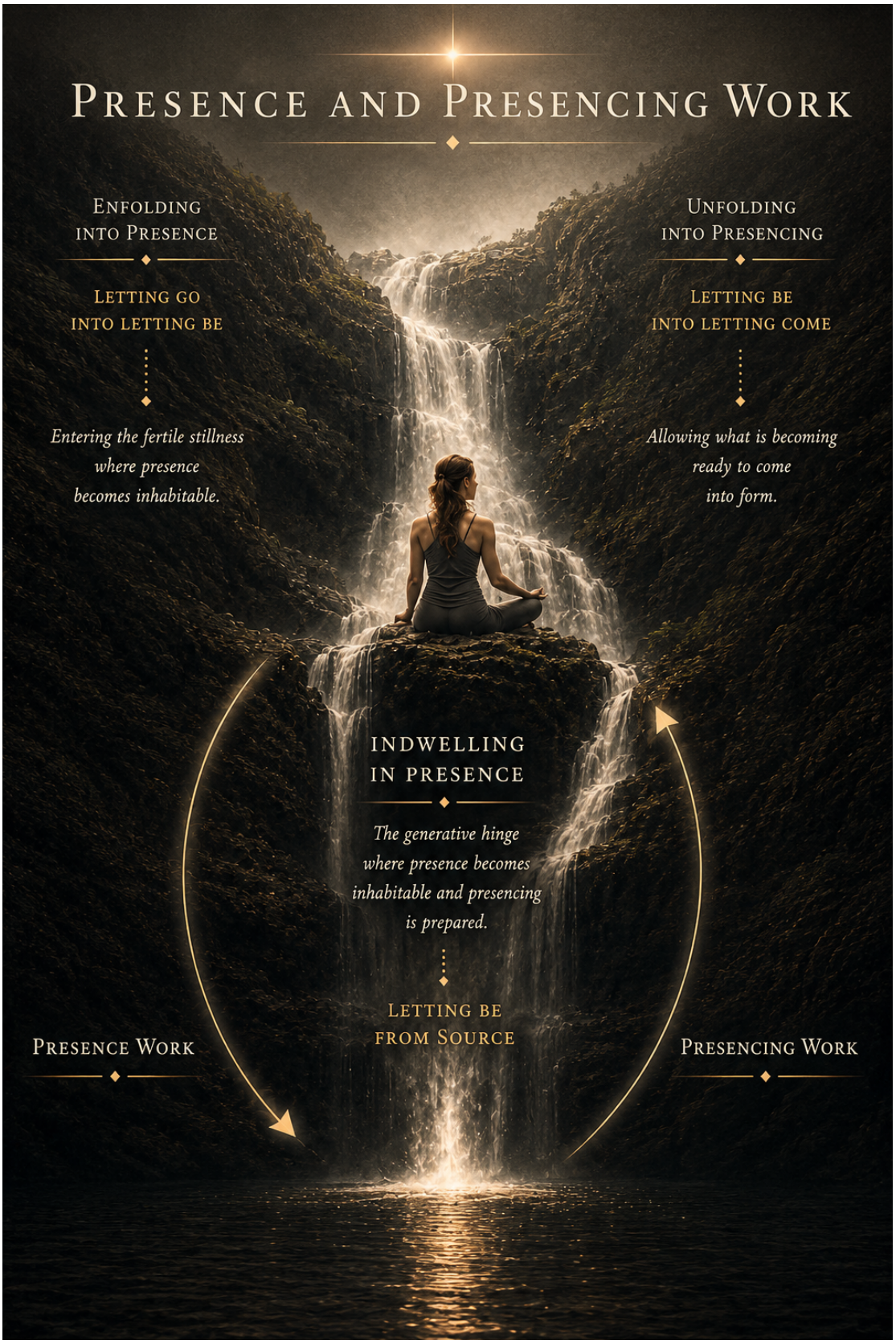


Figure 4: Presence and Presencing Work

texture during this phase. Time appears to slow. Relational contact gains depth and density. Bodily resonance, existential immediacy, and subtle forms of attunement become more perceptible within the session as the coaching process increasingly rests within the depths of presence itself. It is from within this indwelling that the Five Level-Depths of Presence are given space to emerge organically, allowing clients to gradually recognize that experience can be inhabited through multiple depth-horizons of being.

What begins in Presence Work is a return into the deeper wisdom dimensions of our presencing selfhood that have remained implicit, underdeveloped, or uninhabited. Presence becomes increasingly embodied as an orienting ground that clients can re-enter and live from across changing situations and contexts. Continuity develops through repeated returns into this felt ground of experience, including moments previously experienced as fragmented, destabilizing, or overwhelming. Through sustained indwelling in presence, the coaching field gradually acquires greater coherence, density, and stability as an ontological ground from which Presencing Work can later unfold.

IV. Presencing Work in DPC

Presencing Work (see Figure 4 above) unfolds from within the depth and fullness of presence established through Presence Work. Whereas Presence Work deepens the coaching encounter through the movement of Letting Go into Letting Be, Presencing Work unfolds through the ascending movement of Letting Be into Letting Come. The emphasis now gradually shifts from grounding into presence toward participating with emergence as it begins taking shape within the coaching field. What was previously enfolded, contacted, and stabilized through indwelling in presence begins carrying itself forward through inquiry, dialogue, perception, relational participation, and action. The depth established through Letting Be remains present, yet a new movement begins to unfold from within it. Indwelling in presence gradually gives way to *unfolding into presencing*, where Letting Come becomes the expression of what presence has already prepared, gathered, and brought into readiness.

Unfolding into presencing arises organically as the coach settles more fully into the inner presencing body and presencing self-sense. Gradually, the inner presencing body, presencing self, and presencing field begin cohering as an integrated presencing conduit (Gunnlaugson, 2025b) through which presencing can unfold within the coaching field itself. The coach increasingly

participates through this integrated interface rather than primarily through reflective cognition, technique, or interpersonal positioning. Expression, inquiry, and relational participation begin arising through the conduit as presencing unfolds within the field. Rather than directing the process conceptually, the coach learns to participate with emergence, allowing presencing to carry itself forward as a living continuation of Presence Work.

As this movement deepens, the client's relationship to experience begins unfolding from the depth established through Presence Work, gradually becoming more generative. What has been grounded through enfolding into and indwelling in presence begins expressing itself through new relational, existential, emotional, and practical forms. This shift is often accompanied by a greater sense of coherence and ease in how expression unfolds. Words begin surfacing with less strain. Insights arrive with greater bodily resonance and existential clarity. Emotional movement becomes more directly lived from within. Clients frequently describe this phase as a sense of moving with their experience rather than against it. Presence increasingly carries itself forward into expression, creating a living continuity between inner contact and outer participation. What emerges is often first recognized within the inner presencing body before it is fully understood conceptually.

Attunement becomes especially important during this phase of the work. The coach remains steadily oriented from presence while sensing how emergence is taking shape through the client, the coaching field, and the movement of presencing itself. Some forms of emergence are ready to enter language and expression, while others remain in earlier stages of formation and require further indwelling before clarification becomes possible. Presencing Work therefore requires sensitivity to timing, pacing, and the phenomenological texture of emergence itself. A disciplined willingness to remain with ambiguity becomes essential so that what comes forward can arise from depth rather than from urgency, premature interpretation, or the impulse to resolve experience too quickly.

The quality of Presencing Work also depends directly upon the depth of presence established through Presence Work. Enfolding into presence and indwelling in presence create the ontological conditions through which unfolding into presencing can unfold with coherence. As the coach inhabits the Five Level-Depths of Presence more fully, the client's relationship to their lived situation gradually reorganizes at increasingly deeper levels. Presencing experience becomes more inhabitable. Relational participation gains depth. Previously fixed orientations begin loosening as new possibilities for perception and engagement gradually become available. From within this stabilized ground of presence, Letting Come unfolds more organically through the coach's participation with the field, allowing expression and response to emerge while remaining anchored in

the depths of presence itself.

Rather than unfolding in a linear sequence, these movements continually interweave throughout the coaching encounter. A session may move through repeated cycles of Letting Go into presence, renewed indwelling via Letting Be, and emergent moments of Letting Come between coach and client. At times the process deepens back into stillness and grounding. At other moments emergence begins moving forward with greater clarity, energy, and directionality. The coaching field remains fluid, recursive, and dynamically responsive throughout.

As this developmental rhythm matures across coaching sessions, clients begin recognizing that their emerging way of being develops through repeated returns into presence and the ongoing unfolding of presencing arising from within it. What is most essential within the client increasingly becomes embodied and lived from directly as presencing continues shaping how life is perceived, related to, and engaged in the immediacy of experience.

Understood in this way, enfolding into presence reconnects individuals with deeper dimensions of who they already are through awakening increasingly subtle levels of presence across the Five Level-Depths. Indwelling in presence stabilizes these territories as inhabitable grounds of being. Unfolding into presencing allows this embodied depth of presence to become generative within the coaching field, carrying emergence forward into participation, relation, expression, and lived engagement. Together, Presence Work and Presencing Work reveal presencing as a living embodied process through which being gradually unfolds into becoming within the shared environment of the coaching field.

V. The Two Hands of Presencing: *Letting and Holding in the Coaching Field*

The process of Dynamic Presencing Coaching is shaped by the Two Hands of Presencing (see Figure 5 below), a guiding metaphor for how the DPC Coach engages the unfolding movement of presencing through the letting gestures of the left hand and the holding gestures of the right hand. These two hands name the co-arising gestures through which presencing is modeled, shaped, and supported with the client in the coaching field. Emerging from the coach's presencing nature, the interplay of letting and holding supports a more nuanced participation with the process of emergence. The letting gestures open the coach and client to what is releasing, unfolding, and coming into form, while the holding gestures sustain the inner conditions of presence, depth, and emergence. In this way, the Two Hands of Presencing make explicit what remains underdeveloped in the Theory U account of presencing: the disciplined holding conditions through which presencing



Figure 5: The Two Hands of Dynamic Presencing

becomes embodied, coherent, and sustained within the coaching field.

Through these integrated presencing gestures, the DPC Coach participates from within presencing as it unfolds. The letting gestures, modelled through the coach's way of being receptive, open space for presencing to arise and deepen, while the holding gestures, likewise embodied by the coach, subtly shape what is emerging within the coaching field. This shaping does not impose form or structure; rather, it reflects an attuned responsiveness lived through the coach's way of being, supporting presencing to take shape in its own way. In this sense, the two hands articulate how presencing is engaged in coaching, allowing depth, continuity, and emergence to be shaped while working with the client.

The letting gestures describe how presencing is invited to come forward through a responsive way of. Through Letting Go and Letting Be, attention releases its grip from habitual ways of being organized around our everyday sense of self. This movement involves a deeper ontological Letting Go in which experience is allowed to settle into the depths of presence as it is embodied by the inner presencing body from one's ground of presence. As this occurs, presencing becomes engaged, where experience is shaped by our presencing nature, rather than around what is familiar, expected, or identity-bound.

Within Theory U, presencing is accessed primarily through the receptive movements of Letting Go and Letting Come. These gestures orient participants toward contacting source in service of sensing and actualizing an emerging future, rather than toward inhabiting a stabilized depth of presence. As such, Theory U does not articulate a distinct movement of Letting Be, nor does it work with a sustained holding environment through which presencing can become an emerging way of being. The emphasis rests on opening to emergence and allowing insight and direction to arise from the transcendent social field and source. From the perspective of Dynamic Presencing Coaching, this leaves presencing underdeveloped as an embodied, developmental, and ontological practice. DPC addresses this limitation by introducing Letting Be as a distinct presencing movement and by articulating the holding gestures as the inner conditions through which presencing can become grounded, deepened, and sustained within the coaching field.

Letting Go and Letting Come can be effective in collective and large-group contexts, where agency is distributed, participation is diffuse, and the social field itself functions as the primary carrier of emergence. In such settings, openness and receptivity can be sufficient to allow insight or future-oriented movement to arise. Coaching unfolds within a fundamentally different relational ecology. It is an intimate, sustained encounter in which presencing is being asked to be explored in

conversation.

Within this context, receptivity to the transcendent dimensions of experience alone (e.g., the social field or Source) remains insufficient for the sustained development of presencing. Presencing requires the ontological movement of Letting Be, together with the support of the holding gestures, to enable what emerges to take root, stabilize, and become integrated within one's presencing nature. Without these gestures, presencing can become overly field-dependent, privileging transient experiences of self-transcendence over the gradual development of a presencing self capable of carrying these discoveries forward as a lived way of being. Consequently, presencing may remain episodic, lacking integration within the deeper developmental structures of the coach's being (Gunnlaugson, 2024, 2025).

The holding gestures address this requirement for continuity and ontological stability. (Gunnlaugson, 2025). Holding Presence anchors presencing in the inner presencing body, establishing somatic grounding as the process unfolds. Holding Depth engages the presencing self, supporting the integration of presencing into the deeper structures of being so that it becomes increasingly inhabitable as a way of life. Holding Emergence supports the unfolding of presencing within the coaching field itself, allowing emergent possibilities, meanings, and directions to take form while remaining rooted in the deeper ground of presence. Together, these holding gestures establish the ontological conditions through which the letting gestures of presencing can come into full expression.

The Two Hands of Presencing serves as a guiding heuristic for understanding how the DPC Coach works with the letting and holding gestures. Letting opens experience for both coach and client, allowing movement, softening, and emergence to come forward in lived immediacy. Holding stabilizes the ontological environments through which this opening can be sustained, supporting coherence, continuity, and depth as the client's experience unfolds across the encounter. These gestures are mutually implicative, functioning as complementary aspects of a single presencing ecology shared by the DPC Coach and their client. Through their interplay, presencing becomes increasingly inhabitable for the DPC Coach as an orienting way of being, while simultaneously generating conditions for the client to sense, trust, and engage emergence.

This dynamic can be clarified through the alchemical metaphor of the crucible. The crucible emerges through the ongoing interplay between the letting and holding gestures. Letting Be initiates entry into the crucible by relaxing the need for control and inviting a deeper trust in presence. Holding Presence allows this opening to be sustained, creating the conditions for presence to

deepen and become more fully inhabited. Holding Depth supports the gradual emergence of the presencing self, allowing presence to take root as a lived way of being. Holding Emergence creates the conditions through which what is emerging can gradually reveal and express itself while remaining connected to depth. Through these gestures, the crucible becomes a lived ontological environment in which presence can deepen, presencing can unfold, and an emerging way of being can gradually take root.

Within this crucible, indwelling in presence becomes possible. Indwelling emerges as the natural maturation of enfolding into presence. What begins as moments of entering and contacting presence gradually develops into a more sustained inhabitation of its depths. For both the DPC Coach and client, presence becomes a living environment for the session. Through shared indwelling, the coaching field develops greater coherence, depth, and stability, creating the conditions through which presencing can gradually begin to unfold.

As this transmutive environment stabilizes, Letting Be reveals its deeper function. What begins as a release of effort matures into an increasing capacity to dwell within the depths of presence. The Five Level-Depths become increasingly available as inhabitable dimensions of being, allowing presence to function as an ontological ground rather than a temporary state. In this way, indwelling serves as the developmental bridge between enfolding into presence and unfolding into presencing.

Seen in this light, the crucible of Letting Be functions within a larger ecology of presencing gestures. Letting Go into Letting Be supports the movement of enfolding into presence, allowing coach and client to descend into the ontological depths of presence. Through sustained indwelling, these depths become increasingly inhabitable as a way of being. From this ground, Letting Be into Letting Come supports the movement of unfolding into presencing, allowing what has been contacted, inhabited, and stabilized through presence to begin revealing and expressing itself within the coaching field. The Two Hands of Presencing thus support the developmental progression through which presence becomes inhabitable and presencing becomes increasingly generative within the coaching encounter.

VI. Implications for Coaching Practice

Presence Work and Presencing Work function as two interdependent dimensions of the coaching process within Dynamic Presencing Coaching. Presence Work establishes the ontological ground through which presence becomes embodied, inhabitable, and developmentally integrated,

while Presencing Work unfolds from this ground as a living participation in emergence. Together, they organize the developmental architecture of coaching, shaping how transformation is entered, sustained, and carried forward within the coaching field.

At the level of Presence Work, the coach's primary responsibility is to master inhabiting presence as a lived orientation and way of being. This means developing the capacity to remain grounded, receptive, and embodied throughout the coaching encounter, rather than accessing presence only periodically. In DPC, this involves stabilizing the inner presencing body from one's seat and ground of presence. The coach enters the session already established in presence, allowing depth to fill out through stillness, receptivity, and embodied ways of engaging the conversation. From this orientation, the coach's presence becomes a stabilizing condition that supports the client in coming into more immediate contact with their lived experience. Coaching then unfolds through the quality of presence being inhabited and sustained, allowing the encounter to remain close to what is most real and alive in the moment.

This orientation redefines the DPC Coach's understanding of effectiveness by placing the continuity, depth, and quality of presence at the center of client transformation by the coach's capacity to remain grounded in presence as the client's experience unfolds. Through Presence Work, the coach develops the ability to remain oriented within the level-depths of presence as experience shifts, allowing the coaching field to include the full complexity of the client's experience. Presence itself becomes the living medium through which the encounter is guided, shaping how the client's experience is met, held, and allowed to unfold.

As Presence Work deepens, Presencing Work gradually begins to unfold. What has been contacted through enfolding into presence and stabilized through indwelling in presence now begins moving into expression within the coaching field. The emphasis gradually shifts from inhabiting presence to participating in the unfolding movement of presencing. The coach remains grounded in presence while attuning to what is emerging and becoming ready to take form. Language, inquiry, and relational participation arise in resonance with this unfolding movement. Expression becomes a continuation of what has already been contacted and inhabited through presence, allowing depth to move into form while remaining connected to its source. The coach participates in this process through a sustained attunement to the unfolding life of the coaching field.

In DPC, training emphasizes the cultivation of Presence Work and Presencing Work as two interdependent dimensions of practice. Presence Work provides the foundation, supporting coaches in becoming established in the ground of presence, inner presencing body, presencing self, and

presencing field as the living architecture of the presencing conduit. From this foundation, coaches apprentice into the Five Lifeworlds and Five Level-Depths of Presence as inhabitable dimensions of being.

Presencing Work develops from the foundation established through Presence Work. What has been enfolded and inhabited through presence gradually begins to unfold through inquiry, dialogue, perception, and relational participation within the coaching field. The DPC Coach learns to sense and participate in this movement, supporting what is becoming ready to emerge, reveal itself, and take form. Over time, presencing becomes a lived process through which an emerging presencing way of being can be embodied and coached from.

Taken together, these implications point toward a reorientation of coaching practice grounded in the dynamic relationship between Presence Work and Presencing Work. Presence establishes the ontological ground of the coaching encounter, while presencing unfolds as the living movement through which that ground becomes generative. The coach's task centers on inhabiting presence and participating in presencing in service of the client's transformative way of being. Through this twofold movement, coaching becomes an engagement with the intelligence of presence as it unfolds into presencing, supporting deeper shifts in clients that are embodied, sustained, and increasingly inhabitable within their everyday life.

VII. Closing Thoughts

This article has sought to clarify a relationship that often remains implicit within presencing-oriented approaches to coaching. The distinction between Presence Work and Presencing Work reveals that presence and presencing represent related yet developmentally distinct dimensions of practice—together illuminating a shift in understanding the deeper potential of presencing itself. Where presencing has often been approached as a way of knowing through which emergence is accessed, Dynamic Presencing Coaching proposes something further: a way of being through which the deeper potentials of presencing become increasingly inhabitable. In this framework, Presence Work provides the ontological depth through which a transformed presencing becomes possible, while Presencing Work provides the unfolding movement through which that depth comes into embodied expression within the coaching field.

Central to this inquiry is the development of a transformed relationship to presence itself. Presence and presencing thus appear as complementary movements within a larger developmental movement through which being becomes increasingly capable of carrying its own unfolding and

transformation. This distinction also helps illuminate why presencing may at times appear fleeting, episodic, or difficult to sustain. Experiences of emergence, insight, and transformational possibility can arise without the developmental foundations required to integrate them into one's way of being. Presence Work addresses this challenge directly, attending to the ontological conditions through which presencing becomes embodied, coherent, and enduring. Presencing Work unfolds from this ground, allowing what has become rooted in presence to move into expression, participation, and lived embodiment in one's coaching and life as a whole.

The contributions of Dynamic Presencing Coaching extend beyond distinguishing two dimensions of practice. Through the five figures developed across the article, a developmental and ontological architecture of presencing gradually comes into view. Together, they illuminate the relationship between presence and presencing, clarify the foundations through which presencing becomes embodied and stabilized, and articulate a pathway through which presencing becomes increasingly inhabitable as a way of being.

Ultimately, Dynamic Presencing Coaching proposes that what becomes possible through presencing is always shaped by how deeply one has learned to dwell in and orient one's experience through presence itself. As that relationship matures, presence becomes increasingly inhabitable and presencing increasingly available as a way of being one draws from in their coaching and lives. The relationship between Presence Work and Presencing Work therefore reveals a developmental pathway through which presence becomes lived, presencing becomes embodied, and transformation of one's life as a whole becomes integrated within the ongoing unfolding of human becoming. In Dynamic Presencing Coaching, presence gradually becomes a home one learns to inhabit; presencing, the way one learns to live from it.

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[2] All conceptual models, figure structures, and theoretical language in the figures were developed by the author as part of the Dynamic Presencing framework. Visual renderings of selected figures were generated with the assistance of OpenAI's ChatGPT image-generation tool and subsequently revised, selected, and finalized by the author.



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