



Presencing Issue 45

Presencing unveiled

Dear Ones: I am now three weeks back from Japan, witnessing the first Seattle frost of this year. I will be here a few more days and then back to Orcas Island. Because of the status of my Seattle home, I'm "betwixt-and-between." This is one of those times in life when it's hard to know what choices to follow. My home in Seattle has not sold and after living here for the past 23 years I cannot just leave an empty house. My classes and my sessions in Seattle are still happening but at a much slower pace. Feeling pulled in three different directions at the same time, has left me wondering where to put my emphasis.



Kannon: I lived and taught in Japan for the past 3 months. The inspiration for this issue of presencing grew out of a visit that Koito and I made to Kamakura, the second capital (1100-1300 CE) of Japan. We visited an esoteric Tendai Buddhist temple, Hase Dera, dedicated to Kannon, also called Kwan Yin, who is also a Bodhisattva called Avalokitesvara. Kannon is the spirit who represents compassion and inner help for all human beings and so is portrayed with eleven heads looking in all directions for persons in need. Kannon is portrayed as male and female and heart centered. As Kwan Yen she is portrayed as a goddess; as Avalokitesvara Kannon is male portrayed with 1,000 arms, each palm with all seeing eye and holding sacred tools and talismans to help all persons who are suffering.



The Kamakura visit: really started me thinking about revealing presencing as an living doorway to inner guidance. Koito and I presenced our day ahead of time. By that I mean that we both used our meditation time to feel into our bodies and ask for meaningful connections throughout the day. And what a day it was... there are many things to see and do in Kamakura, but in three of the train stations on the way there was a poster about a Kannon exhibition at the Hase Dera temple, which dates from the earliest days of Buddhism in Japan. In Nara which is 300 miles away from Kamakura there was a Buddhist monk who was a woodcarver who was commissioned to carve a huge statue of Kannon from the wood of a camphor tree which is resistant to insects and rotting. It turned out that the tree was so huge that he carved two very similar statues and then covered them with gold leaf to further insure against deterioration. Because his engagement was for one statue only, they decided to trust in providence and release the other one to the sea where it drifted for some years. It eventually washed up near the beaches of Kamakura, where it was decided to construct the Hase Dera temple as a tribute to the miracle arrival of Kannon.

Connections: The first meaningful connection that day was seeing the statue of Kannon, which stands 30 feet tall. The second notable connection was hearing the very long story of the statue and the meaning of Kannon, told by a very old and very small Buddhist nun and translated to me by Koito. The third pivotal connection came with my insistence that we introduce ourselves to the nun when she was standing off to the side after finishing her talk. This we did and followed her outside the temple, where we could have a private conversation. She was adorable and 95 years old. We took pictures standing with her and we were both very moved by her own story. She had first seen the Kannon statue as a very young girl. She visited many times during her lifetime and her husband, just before he died suggested that she move close to the temple she loved so much. She said that she knew her whole life that she would complete her life in service to Kannon. She and Koito had a very special connection. We felt that meeting her who so personified Kannon, was the biggest gift of that day; also that we had been truly guided throughout the day by presence.



Healing: What is this hidden quality of being that surfaces when we learn to bring ourselves into presence intentionally? I have a recurring thought along those lines. As I said in the previous issue, there is a level of awareness that reveals itself when we find a way to attend inside, without judgments or expectations. One of the outcomes is that we become aware of healing. If we are working with a client who is in distress because of physical pain or emotional fear; healing that distress is not only about symptomatic relief but about a deep shift in the mind. This deepening comes with the awareness that we are connected to an inner wholeness; a

wholeness that personifies our collective Being. The unique thing about this shared Being is that it responds to us individually, but only when asked. How could this be? Can such a lowly function of helping others in their bodies possibly open the door to our collective Oneness?

Esoteric Oneness: The door we are opening with presence is an entry point into the eternal moment in which everything is interconnected, all past all future, all states of awareness, all levels of being. Our collective oneness dwells in this ever-present realm. When two or more of us are gathered we are given a preview of "heaven now," and the support of the One inside we all share together. I have never used the word esoteric when referring to presence. However it now seems an apt description. Esoteric merely means "hidden," not secret or magical knowledge. Although we have many examples of esoteric spiritual groups with secret trainings and rituals, I am reminded that Jesus stated that there is no death and that heaven is now. What could this possibly mean that would require secret or what we might call privileged membership? Since presence is not our usual state of awareness and our inner Being is revealed only when we reach towards Oneness, could make both of these phenomena hidden, in plain sight as it were. As long as our fear ridden mind predominates, we miss the obvious.



Inner Being: In issue 42 I talked about Inner Being or guidance. Some of the oldest spiritual traditions and spiritual teachers refer openly about a deep Self or inner Being that joins us when we shift away from self-centeredness towards the Oneness of all being. This inner One was called the Holy Spirit when Jesus had his transformation, and has also been described in traditions like Vedanta as the Self and in Buddhism as Kannon. Many spiritual seekers want to engage with God or Creation directly. So they make a strong appeal inside and practice methods like presencing, that help them broaden their life priorities. These practices bring them closer to their own role in furthering awareness of collective inner Being. Eventually a meeting happens in which the seeker realizes that she is not alone and that she can call directly on that inner One whenever she wishes. This calling is a reversal of the notion that "all are called, but few choose to listen." Since this newsletter is called *Presencing* I can now say after 10 years of these writings that when

we choose to enter presence we come into direct communication with the inner One. In making such a statement my intention is to unveil the method of presencing for what it really is... an opening to our collective Oneness. Most important: We can initiate this calling any time, it costs us nothing; it causes no harm, and we can share the benefits of this inner relationship in all aspects of our lives.

Working with presence as hands-on practitioners: Over the years in these pages I have described various ways that hands-on practitioners can support their clients' growth of inner awareness. These forms of support have nothing to do with recruitment or conversion towards particular spiritual paths or religious beliefs. They derive from my experience of presence and training in various techniques of mindfulness. Using somatic awareness, with minimal pressure and maximal client proprioceptive interaction creates a shift from past-centered conditioned reflex to open curiosity and active engagement on the part of the client. As the client becomes more and more interactive with what she is feeling and becomes consciously engaged in her own body parts, she starts to experience her own direct involvement in creating her life. She can draw upon newly attained mindfulness to connect with her internal guidance and personal destiny. By accepting the invitation to live in presence we enter a realm in which every outcome, every event, every experience, is surrounded by eternity and is thus connected to all thought all wisdom and all love. In this condition the client can start to experience her body and mind as newly refreshed every moment. Entering this condition consciously allows her to release her fears, her judgments of others, and her disappointments about life in the body. Why is this process which is easily available to all of us, yet mostly overlooked. For some reason we have become convinced that fear of one another is a life requirement; a skittish rush that keeps us safely perched on the razor's edge.



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