

## **Inner Relationship Focusing and Embodied Awakening**

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March 2013

In my professional life I assist people in embodied awakening via spiritual consulting and energy healing. I find that Inner Relationship Focusing is a perfect adjunct to the work I do with clients. The purpose of this paper is to explain how I work with people especially incorporating a focusing orientation. In my work with people I interweave several modalities. I will list a few of them and then convey how Inner Relationship Focusing brings greater skill and depth to each one.

### **Waking Down In Mutuality**

I am a member of an association of teachers who coach people in spiritual awakening utilizing a process called Waking Down in Mutuality. This, as the name implies, contains three key components recognized in this particular path of awakening.

**Waking:** Many people, in the midst of being human, intuitively sense being something more than a body and mind. We might have a sense of our connection to Spirit, a sense that each of us is a spark of a divine flame. This inner knowing may have grown due to timeless experiences where we felt connected to something much greater than our everyday life. Perhaps we experienced a moment of unity where we felt a connection to everything in the universe. Perhaps meditation led us to experience a field of pure consciousness that transcends yet supports states of consciousness including waking, dreaming, and deep sleep. The "Waking" field of this path is the exploration of the ever deepening recognition and claiming of one's nature as consciousness, the ground of being that underlies all of creation. Living the awakened state is an experiential change in lived reality where the sense of identity shifts from exclusive identification with the separate, finite, human condition to an expanded identity as both undefinable consciousness with a distinct sense of being non-separate from all that is perceived.

**Down:** Instead of a transcendent awakening out of the body, this path is about awakening as divine consciousness and bringing our infinite nature down and integrating it into our human form. We refer to this descent into our humanity as an embodied awakening. We encourage people to follow the wisdom of the body, learning to allow and be with all that arises physically and emotionally. We guide people to investigate areas of life that feel stuck and unresolved and to learn how relaxing into, descending into, acknowledging and embracing the very places that feel stuck are doorways to further liberation. This path of embodied awakening is not one of denying our humanness for the sake of knowing ourselves as spirit but rather a path where we descend into and hold with loving-kindness the very limits of being human. We hold with gratitude and reverence the mystery of having a

body and the gifts it can reveal. We descend into the body instead of transcending, or going beyond it.

**Mutuality:** in mutuality, we honor our own truth in all communication and action, while simultaneously honoring and respecting the truth of others. We continuously cultivate a respect for the validity of each person's unique perspective, as well as a willingness to be with the inevitable discomfort of the differences between one's truth and that of others. We experience that much of the healing and integration of our human and divine natures can only occur in relationship with others because initially they can do for us what we cannot do for ourselves. As we are deeply seen and unconditionally accepted as infinite consciousness by others, the wounded places we have rejected or wanted to fix can relax. We find that we are able to embrace those parts of us that we have previously avoided or rejected and in this compassionate embrace an integration of these parts into wholeness occurs.

Inner Relationship Focusing helps with the exploration of all three key components of Waking Down in Mutuality

The awakening promised through the Waking Down in Mutuality path requires the student to have direct experience of pure consciousness. This is the field of pure awareness, or pure intelligence that underlies all of creation. The field of pure consciousness is the unmanifested source of all manifestation. It is not bound by time or space. It is unbounded...eternal. Consciousness is the infinite, transcendent ground which is always registering everything while remaining untouched and unbounded. Pure consciousness can be understood conceptually. It can also be directly experienced. For many this direct experience comes initially as a "witness consciousness". For all, when experienced directly accompanied by the understanding of what is being experienced, a shift in identity occurs. Over time this shift stabilizes into a new sense of self. One is no longer exclusively identified with the mind, body, and emotions and comes to know oneself as the larger spaciousness that underlies all of creation. In Waking Down in Mutuality a further distinction of awakened life is needed. After awakening to consciousness there is a further stage of awakening into non-separate Conscious Embodiment where consciousness fuses into feeling-union with the body-mind. Consciousness (so to speak) awakens (up), embodies (down), and recognizes its oneness with all things via a sensing that is more feeling than conceptual.

Inner Relationship Focusing is the perfect tool to explore the feeling sense of Pure Consciousness and Conscious Embodiment. Frequently what I do when working with a student, in order to allow them direct experience of consciousness, is to simply start with an invitation to directly experience the inner landscape that arises upon closing our eyes momentarily. During this time I hold

a focusing orientation. I don't really speak about this orientation, I just hold it. The orientation includes a radical embrace of the present moment without judgment or preference. I hold the space of consciousness and in some mysterious way my students are also held in that space. I guide my students to close their eyes for no more than 15 seconds and then instruct them to open their eyes. After a few moments of silence I invite them to close their eyes again, this time for a little bit longer. After inviting them to open their eyes for the second time I simply state, "when we close our eyes naturally we feel some quietness, some silence." I have never found a student, wanting to do this exercise, who did not experience some silence. I then ask them if they noticed some thoughts in that silence. Inevitably they have. I ask the student again to close his or her eyes allowing him or her yet another dip into that silence. They come to experience that silence is there even with thoughts arising. Once again I ask the student to open his or her eyes. I point out that the field of silence underlies all thoughts. It is the ground of pure awareness, or pure consciousness that registers all thoughts. I then suggest we might spend a little more time exploring this field of consciousness. I suggest that they once again close their eyes and this time sense for any words that may arise to describe the silence. During the rest of this exploration I act in much the same way as a focusing guide. I stay in a state of presence and reflect back the words a student uses to describe their direct experience of the silence that underlies thoughts and emotions.. In this way, my students experience pure consciousness directly in a feeling way that is deeper than concept. If needed, I might give suggestions such as, "you might check how that is showing up in your body." I find that nearly every reflection and invitation I have learned as a focusing guide can be used to help the student explore the feeling sense of consciousness. Although it is not the goal of such sessions, they tend to be infused with the felt sense of expansion, unboundedness, connection, peace and fulfillment. Inner Relationship Focusing has given me the tools to guide students in this exploration of Pure Consciousness, a requisite of awakened life.

For awakening to be stable and sustainable further integration is needed. In Waking Down in Mutuality we use the word "down" to represent all of manifest creation and especially in our own human lives to include embracing full direct contact with all manifest expression of our being, including our personal and cultural history, our body, emotions, mind, intuitions, and spirit. By living "down" we allow ourselves to be deeply impacted by life's ups and downs, not attempting to protect ourselves unduly from this impact. Again, a focusing orientation helps with this embrace. Much of the work I do with people might look upon casual observation to be little more than a conversation with my students. But during these conversations I hold an attitude of curiosity, non-judgment and compassion. I acknowledge with interest and empathy what my students are sharing with me. If they seem to be talking without really connecting to or embodying what they are saying I might gently interrupt to suggest that they

pause for a moment to sense what they have just been sharing. Or maybe I might say, "Oh, what you just said sounds really important. Let me say that back to you so that you can take it in." Frequently, inviting a student to pause and acknowledge what they have said can lead to either a short or extended focusing exploration of the issue they had been sharing. Often unexpected connections are made as things begin to loosen and unravel in ways that are not possible if we don't allow time for this. With a focusing orientation students are guided to pause and look deeper "down" beneath the surface, past the edge of what is already known. I have learned the efficacy of inviting this focusing orientation. One of my Focusing mentors, Focusing Oriented Psychotherapist, Cathy Pascal, has emphasized the importance of "sensing for the unknown edge."

Much of the work of a Waking Down teacher is to facilitate inner healing. Not limited to but especially in our young formative years, our needs were not always met. We developed strategies to deal with the resulting lack, confusion and pain. Those strategies usually included methods to stop the feelings of pain and confusion as opposed to allowing it to be "processed" It is as if something froze or stopped in response to a need that was not met. Unfortunately, the process of moving forward into the next best step to meet the needs also gets stopped. "Stoppage" is a word that the founder of Focusing, Eugene Gendlin, uses. A stopped process is one that got frozen in time. It is then "held apart" from the flow of life energy and causes numbness, stuckness or more pain and confusion.

The stoppage of life energy generally happens early in life. There was something the organism needed such as to be respected, safe, nurtured, mirrored, responded to lovingly. Something didn't happen, those needs were not met. Or at least were not met consistently. Plus, when we sense that life is not carrying forward at that point of need, that in and of itself brings a sense of pain. Something in us stops in reaction to not being met and the resulting pain. (From the Treasure Maps to the Soul work of Barbara McGavin and Ann Weiser Cornell.) In Waking Down, we "descend" down into the shadows of the unconscious to find these areas where life energy became frozen. The simple act of contacting and acknowledging these frozen, hurting places with non-judgment, empathy and compassion starts a thawing. This is the inner healing that a Waking Down teacher facilitates. Waking Down teachers describe an approach of radical embrace of sensing into the body that they call Greenlighting. But Greenlighting is not explicitly defined and therefore not as consistently effective as the methods of guiding a student with Inner Relationship Focusing. Via Inner Relationship Focusing (IRF) the frozen places can easily be sensed directly, acknowledged, described and accompanied as they, on their own, melt and rejoin the river of life energy always available. One of the beauties of IRF is that a guide does not have to ask her client to look for places that feel stuck or stopped. That might lead to a trying based on concept. Instead the client simply needs to turn within and invite what ever wants to be known (especially but not

necessarily in connection to an unresolved life issue) to arise. When gently guided with the facilitative language that a Focusing guide is taught, huge insights and shifts unfold naturally.

Using the presence language developed by Ann Weiser Cornell allows students to stay directly connected to their process while at the same time have some space and distance so that their sense of Self is bigger than the issue or situation. They can then stay bigger than the "stoppage" that froze around the pain. The process that was stopped naturally and effortlessly unfreezes. We don't need to do anything to make this natural thawing happen other than to sit with what is arising while gently holding the orientation of interested curiosity and compassion while welcoming anything more that wants to unfold.

Waking Down teachers hold the same conceptual framework for inner healing as do Gendlin and Cornell/McGavin. The biggest difference is one of semantics. Whereas Gendlin, holding a "process model" states that a process was stopped (although what was implied at the point where a process is stopped continues to be needed). In Waking Down, we use an expression that life "energy" got bound or stopped. In both models, in some way, life is halted and in both models, it is relaxing into, inviting contact, directly experiencing and acknowledging that holds the key to renewal of life. The Focusing approach, having been refined to a fine art over more than 40 years of working with clients is the most effective tool for this that I have encountered.

Over time my clients discover a permanent shift into embodied awakening. This includes a continuous identification with the spaciousness of consciousness while also staying connected from a place of interested curiosity and non-judgment to whatever is arising in the ever changing field of life. When, through Focusing, my students become established as Self in Presence I find no difference between what Focusing calls Self and Presence and in Waking Down we call, Consciousness. This is not a dissociative state but rather a deep connection to both Self in its pure essential nature and all the manifest streams of life including thoughts, emotions, physical sensations and intuition.

Another tenant of Waking Down is that students come to a rapid shift to embodied awakened life by simply "templating" off of the teacher. This does not arise from a conscious efforting but happens naturally. It is much the same as when guiding a student in Focusing, as the guide is established in Self in Presence, this "field" comes to be known by the client. In fact, upon occasion, when a student is going through a difficult process, if I guide them to also find the larger self that is always there, at rare times they report that they are not able to do this. At such times a student might even say something like, "I don't think I can find that right now. Can you hold that for me.?" They have an inner sense that if I hold it for them they will directly benefit. And in some mysterious way this

happens. In Waking Down we hold that although we are each distinct, we are not truly separate from each other and the field of Pure Consciousness underlies and supports each of us. And so when I am established in Pure Consciousness, even in the midst of activity such as guiding someone in a Focusing session, that Pure Consciousness or Self in Presence is made more lively and available to my clients.

Another understanding of Waking Down Teachers is that our bodies hold an inner intelligence that perfectly complements the mind. In fact the knowing of the mind is only partial knowledge that needs to be completed by the body's knowing. This knowing of our bodies generally unfolds and reveals itself at a slower pace than mental processes. IRF guides clients to allow the intelligence of the body to unfold.

The last key principle of Waking Down In Mutuality is captured by the word mutuality. This includes honoring one's own true and total nature while also making room for others to be doing the same. To do this we need to learn to hold others without judgment offering conscious listening and reflecting. We teach that each of us needs to be seen and met for who we are. This deep, non-judgmental accompanying allows each of us to explore who we are on deeper levels. Again the tools of IRF help with this. One of the most effective ways to learn Focusing is through a series of lessons that includes Focusing Partnerships. The students take turns being the Focuser and companion with each other. Companions are taught to allow the Focuser to be empowered. In a Focusing session, the Focuser's process leads him into an inner exploration and in that way the Focuser follows his or her process with curiosity and non-judgment. The companion in turns follows the Focuser giving non-intrusive reflections and invitations. The companion completely honors what is true for the Focuser without questioning or judging it. At the same time if questions or judgments do arise, the companion, simply keeps them company silently and thereby honors what is arising in her without making it wrong. In Focusing partnerships, mutuality is maintained in that partners will find the best way to each have turns to be both the Focuser and the companion. Both roles are honored as being essential in the partnership.

The key statement in Waking Down about mutuality is the mutual honoring of the true and total nature of both self and other. One of the most fascinating and challenging discoveries in this mutual exploration is that when we open to the "total" nature of ourselves and other that includes opening to a myriad of "partial selves" that hold limited perspectives. (McGavin & Cornell, 2008) To make things more complex and challenging the perspectives of the partial selves can be in conflict with one another. This conflict can be going on even within an individual. Add another person into the mix and the result can be a lot of conflicting points of views. In Waking Down we hold the perspective that each partial self needs to be

seen and met without judgment. This of course can be challenging especially when one inner part does not like the view of another. With IRF we learn tools for acknowledging each partial self that arises in each situation. We sit with each part with interest and nonjudgment. Having a Focusing companion helping us keep that orientation is extremely useful. As we develop the capacity to be "in mutuality" with the inner parts, allowing each to be seen and honored and listened to, we simultaneously grow in the capacity to do this for others even outside of a formal Focusing exchange. Mutuality develops at a rapid pace when IRF is taught.

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### **The work of John Welwood**

Another way that I work with people to bring about awakening is based on the work by author and psychotherapist, John Welwood. One of Welwood's books, *Love and Awakening* captures the heart of his teaching. The quotes I include below are all from that book.

Welwood states that in childhood we develop defensive strategies as an attempt to supply what we feel is missing in life and to protect us from having to feel the pain of our losses. He uses the word ego to describe the conditioned personality that we create in childhood. "Our ego or conditioned personality is composed of various identifications, or self images, and develops in childhood as a form of self protection. It begins as an attempt to cover over and compensate for our loss of being by fabricating certain qualities that we need but that seem to be missing." page 33

As a child, "our nervous system was too delicate to handle intensely painful feelings, especially in the absence of support and guidance from the adult world." Page 117 And so we concealed pain, fear, or emptiness behind the façade of the conditioned self. As a child we try to seal off painful or and unpleasant feelings. Such feelings can appear to be the enemy that is attacking and undermining us. We are not able to see feelings such as helplessness as simply a part of being human. And so we continue into adulthood, spending our whole life avoiding these feelings. We do not understand that such feelings are only feelings and do not mean anything about who we are.

We grow up feeling more and more empty inside not because we are deficient but because the protective façade has cut us off not only from feelings of helplessness, inadequacies and emptiness but has also cut us off from the fullness of our own being.

Welwood teaches that we each have an authentic urge "to awaken into a richer

more vibrant connection with life. At its roots this is a holy longing because its aim is the recovery of being, its message is " I want to be who I really am". page 100

Welwood suggests a method of self discovery that is easy and sounds a lot like IRF. Welwood acknowledges Gendlin as the therapist who first opened for him the realm of inner experience in an immediate, personal way. Let's see what Welwood says and compare it to Inner Relationship Focusing. "We need to start by developing unconditional friendliness toward our own experience. Ever since childhood, most of us have tried to live up to external standards for how we should be. In learning to see ourselves as we imagine Other sees us, at the expense of our own immediate sense of who we are, we have lost touch with the capacity to rest in our own nature and trust that we could simply be ourselves, as we are. The antidote to this alienation from ourselves is to cultivate unconditional self-acceptance... Unconditional self-acceptance ... means letting ourselves have our experience, whatever it may be. page 71

Welwood continues, "feelings in themselves don't necessarily lead to greater wisdom, but the process of opening to them can. When our focus shifts from the feeling itself – as in object of pleasure or pain – to our state of presence with it, we move from the realm of personality into the larger space of being. Only in this larger presence can we find the resources we need to deal with our situation." Page 73. We find "access to a deeper source of energy and power in our lives." Tibetan master Chogyam Trungpa describes this as "the magical quality of existence that arises out of connecting the wisdom of your being with the power of things as they are." Page 74.

"Loving-kindness and deeper awareness are the elements most essential for unconditional self-acceptance, as well as for any real growth or healing. How can we cultivate these qualities? Through a willingness to *inquire into, acknowledge, allow, and fully open* to our experience." Page 71

How does Welwood guide his clients into this inquiry? Via a Focusing orientation. his methods of inquiring into and acknowledging puts his clients "in touch with what psychologist Eugene Gendlin calls a felt sense – a bodily-felt sensation, with its own particular feeling-tone and texture. When we gently explore a felt sense without putting a preconceived interpretation on it, it can reveal important information about what is going on inside us that is not otherwise available to the rational mind." Page 116

And so we can see that Welwood's path of awakening is one that includes healing and growth via connecting to felt senses using a method of inquiry similar if not identical to Inner Relationship Focusing. He states that his path "requires an active yet relaxed quality of presence... Which allows us to make friends with

our experience and relax into ourselves in a new way. It develops and expands the capacity to be authentically present. " Page 118. Welwood's requirement of an active yet relaxed quality of presence sounds very similar to Cornell and McGavin's "Self in Presence." Welwood states that the simple act of opening to a feeling always contains tremendous intelligence. He cautions that this opening into is not a wallowing in feelings. As a result of the relaxed quality of presence that we use to accompany the opening to feelings we avoid a nonproductive wallowing.. Welwood says that opening to feelings in this way is an opening into the "cry of the soul, in response to having been trapped for so long in a mistaken identity." page 119 When we open to feelings, "it puts us directly in touch with our soul "page 119

I agree with Welwood's interpretation of the word soul. Soul "is not meant to indicate some metaphysical entity mysteriously inhabiting the body, but the unique individual way that our larger being manifests in us, through us, as us. Soul is the way of speaking about the human element in us -- that living sensitivity flowing deep within, often felt as the fluid yet definite sense of being oneself. ... Whenever we see ourselves in terms of some fixed identity -- "I am a happy person... A sad person... A spiritual seeker... A survivor" – we experience ourselves indirectly, through self-concept. This is the false self – a mental construct or image of ourselves based on past experience. But in moments when we are in touch with soul, we experience ourselves freshly and immediately – as *this* being who is alive in *this* moment. This is our true individuality... While our soul unfolds and reveals itself in uniquely personal ways, it's roots extend much deeper than the personal realm.... Thus soul is an intermediate principal or bridge which allows us a living integration between the two sides of our nature: the individual and the universal, the embodied realm of personal experience and the formless presence of pure being, pure spirit. Pages 50 – 51

"In opening to the truth of our present experience, no matter how painful it seems to be, we start to reconnect with ourselves in a place where we have been disconnected. . Like ice dissolving into its true nature as water, our rigid façade starts to melt, revealing the open, responsive quality of aliveness it has been constricting. This meltdown is what the soul most from love – to know itself again as a living presence, no longer trapped in the confines of conditioned setups from the past." page 121

Welwood encourages clients to stay present to the current moment, even when we feel cut off, as a way of regaining access to to our soul, the bridge between the individual and pure spirit. This connection of the individual and spirit is the Awakening that Welwood points to and he uses a Focusing Orientation to facilitate this. It is easy to guide a student to *inquire into*, *acknowledge*, *allow*, and fully *open* to our experience using the facilitative language and orientation of IRF.

The insights, shifts and openings brought about by Inner Relationship Focusing, over time leads to the cultivation of "the larger openness, which feels like vast space, [and] understood in many spiritual traditions is the very core of consciousness, the pure source from which all positive human qualities arise. When we don't resist it, we find nothing here to fear. Instead, we discover what we have been looking for all along – a sense of fullness and depth where we naturally feel good, and at peace with ourselves." pages 228-229, We discover that the "deeper object of our longing ... the Beloved we most long to join with is the mysterious power and wisdom of the universe flowing through us, animating and illuminating our soul." page 230.

In integrating the work of John Welwood into my work of assisting clients to open in spiritual awakening, I use Inner Relationship Awakening as the perfect tool for opening to all that he writes of.

### **Shamanic Energy Healing**

I have also been trained in shamanic energy healing, primarily through a school called The Four Winds Society. This school teaches energy medicine based primarily on teachings from Peru which was once the capital of the vast Inca Nation. The Inca Nation grew out of even older cultures. it spanner a region much larger than Peru.

This schools teaches that life processes get stopped do to life experiences that are too much to fully process. A single word that can be used to describe any life experience that is too much to fully process is the word trauma. Trauma does not have to be a horrific experience such as war, famine, rape or abuse. Of course it could result from such experiences but it can also result from seemingly small experiences that happened at a time when we did not have the resources to fully process it. For example, let's suppose as a child there came a day when our mother was late to pick us up at school. Perhaps an important appointment she had to keep was delayed or maybe she got stuck in traffic. During that time of waiting the child started to panic not understanding what could be causing the delay. Perhaps the child believed that here she was not worthy of mom's attention or care. His or her fears began to mount. Even when mom arrived the child may have hung on to the beliefs fabricated during the wait. And those feelings went unprocessed. We would call this event "traumatic." Whereas Gendlin may say that a process got stopped, The Four Winds Society would say that an imprint was left in the subtle energy body. By the time we reach adulthood if these imprints have not been cleared we find ourselves in a state where energy does not flow and we feel stuck

In my work as a shamanic healer, I assist clients in clearing these imprints. It is a collaborative method. I find that it works best when my client stays attentive to

what is arising in the work we are doing. I frequently employ a Focusing orientation to guide my clients to stay present to what is arising. As in most of my work with clients, the reflections and invitations I have learned as a focusing guide comes to my aid during energy healing sessions.

One difference between the shamanic energy healing process and Inner Relationship Focusing is that I hold the understanding that some of these imprints may have been carried by the soul from past lives. The focusing orientation helps me hold with non-judgment any experiences that a client might be sharing with me that seem to be coming from an earlier life. Whether their experiences seem to be based in this life or a past one, I hold the same attitude of non-judgment, curiosity and compassion and I encourage my clients to do the same. At the end of the healing session I invite my clients to take time to notice any larger spaciousness, light, sense of flow, or life energy that is there. I also let them know that the healing that was started in our session will continue over the next few days and that it will be of great value for them to continue to hold an attitude of curiosity and compassion as things continue to rise their awareness. In other words, I am recommending that they continue to be with healing process by maintaining a focusing orientation.

A final way that my work with Inner Relationship Focusing has aided my shamanic energy healing practice parallels the unfoldment of inner knowledge that I not only find during a focusing session but also in day to day life. This parallel is the unfoldment of an increased intuition with regard to my clients. Although I hold the understanding that each person is a sealed mystery and that I will never really understand what is going on for anyone at the same time, I find with greater frequency when a client describes their inner knowing, I find that their words match an inner sense I was having of what might be going on for them. Examples of this include a client reporting a discomfort in a certain area of their body and just before this report my attention was attracted to a similar discomfort and my body. At other times a client might be aware of something that is more like an image or visual memory. There have been several times when a client searches for the best word to describe what they are "seeing" inside. Although I wait for them to find the best words to describe the image, it is as if I am already seeing it with them. At such times, a part of me, wants to offer a word but I refrain and sit with that internal pressure. It is usually a short time before they find the best description and when they do we both relax when we see how well it fits. I am not sure of the actual dynamics of how Inner Relationship Focusing is assisting in this specific intuition but in general the focusing orientation gives me the tools for staying present and sensing inwardly and I suppose that when my inner sense matches that of someone else and I embrace that instead of fighting it, then this capacity grows.

## **Heart Math**

I have recently started looking into the research done by an organization called Heart Math. This organization is researching the innate and mysterious intelligence of the heart, using rigorous scientific investigation to substantiate their findings. They are also discovering the measurable energetic connection we have with others. They train people to be in a "heart space" that sounds very similar to Cornell & McGavin's Self in Presence. When one person is able to hold that space, others in their vicinity quickly "entrain" to a similar measurable response. I find this an interesting research that for me substantiates the value of me holding Self in Presence as a client focuses. Cornell reminds us that the qualities of distance yet connection - as opposed to enmeshment and dissociation -- are valuable tools in facilitating self transformation. When clients become enmeshed in their experience they do not have the distance to be with it and learn anything new from it because they are too identified with it. On the other hand when they dissociate, they also do not have a chance to learn from direct experience because they are not in connection with and able to "have" the experience. And so if my client loses his or her sense of Self in Presence, if I hold it for both of us, they "entrain" to my holding of it and return to the experience of the requisite distance and connection needed to Focus.

### **Closing**

I would like to close with a favorite poem of mine. Although centuries old, it points poetically to the truth of the inner brilliance of the intelligence of our bodies and invites us to marvel at all that is wanting to be known. Inner Relationship Focusing has guided me to the inner, felt sense knowing of my body. It has brought me not only to profound healing and integration but also opened doorways to help me explore my divine, awakened life. For this I am eternally grateful.

This Clay Jug  
by Kabir

Inside this clay jug there are canyons  
and pine mountains, and the maker of  
canyons and pine mountains!

All seven oceans are inside, and  
hundreds of millions of stars.

The acid that tests gold is there, and  
the one who judges jewels.

And the music from the strings  
no one touches, and the source of  
all water.

If you want the truth, I will tell you  
the truth:

Friend, listen:

the God whom I love is inside.