

**QUANTUM CONSCIOUSNESS:
An Explanatory Model for Life Forward Movement
in Wholebody Focusing
PART 2**

Glenn Fleisch, Ph.D. and Karen Whalen, Ph.D.

INTRODUCTION:

The development and understanding of Quantum Consciousness (QC) has emerged from decades of research, experimentation and study in Quantum Mechanics, as we detailed in Part 1. We also explored the implications of these findings for the understanding and practice of WBF, as well as how they cross with the Process Model and Gendlin's Theory of the Implicit. Part 2 will further explore this rich crossing, specifically in terms of its practice in WBFOT. We will first offer a brief synopsis of Gendlin's notion of bodily implying—how the whole body *knows* (is moving toward) its next bit of living in places where the life process has become blocked or stuck—and how the incipient energy in the body's implying can emerge into forms, i.e. *objects*, as avenues for activating life-forward movement. With clinical examples, we will illustrate the therapist's use of QC as an "instrument" for connecting and resonating with the field of energy/ shared experiencing with clients in this new wholebody inter-relational space. The vignettes and subsequent discussion will highlight the functioning of QC in WBFOT as a vehicle, via careful listening and attuning, to potentiate what is being implied and facilitating a whole bodily process of carrying forward blockages and stopped process into next steps of healing and transformation.

WHOLEBODY IMPLYING AND QUANTUM CONSCIOUSNESS IN WBFOT:

Theoretical description of WB implying and formation of "objects":

One of the core aspects of Gendlin's philosophy of the implicit is the notion that the living body is always moving toward its next bit of living. This tendency of the organism (body-environment-interaction process) to sense and live its next life movement he calls *bodily implying*. What the whole body implies is its implicit understanding of what is needed to carry forward its living in a situation, i.e. next right steps of development. Gendlin (*Implicit Precision*, in press) states that:

When something implied doesn't occur, the body continues to imply it. Until something meets that implying ('carries it forward', we say), the body continues to imply what was implied and didn't occur. If part of what was implied did occur, then only the part that did not occur continues to be implied. This 'reiterated implying' is a basic concept. It explains how objects in the environment become differentiated. The body is first constituted as environmental events and material, and some of this is always present in the environment. But some of it is intermittent; it disappears and reappears . . . Then the body

has separate processes just for these parts of the environment. The moment they re-appear, just these processes resume. So we call these differentiated parts of the environment 'objects'.

In order for what is being implied to actually occur, a quality of awareness, listening and attuning that we practice in WBF seems to be required. The *quantum field theory of consciousness* described in part I is an accurate description of what we have observed and utilized during sessions of WBFOT. As therapists, we often notice that the emergent phenomena is precisely that part of the body-environment process where something has been blocked or stuck. Something that should have happened didn't occur, so that the living body keeps repeating the pattern of what is needed. This is what Gendlin referenced above as "*reiterative implying*", a phenomenon similar to Freud's notion of the repetition compulsion. That part of the environment that emerges is often a specific *object*, i.e. a particular avenue or interaction that might carry forward clients' process. Fleisch (2008) for example has explored how gestures can present themselves as objects which *function* as the living body's implying of its next right step.

We are proposing that Quantum Consciousness is essential in bringing to awareness these emergent phenomena, which are operating inside of the inter-relational field of implicit experiencing between therapist and client. The therapist's QC pops the infinite number of superposed possibilities that inhabit this rich living space of the wholebody-environment interaction into an actuality containing new information and life energy. A new awareness is thus brought into form (matter) arising out of this complex and co-created field of energy (dual wave/particle functioning). What existed as a possibility has been activated by the dual presence of therapist/client into one actuality that seems to match the client's experiencing in a very precise way. In this way, QC interacts with and supports the emergence of the bodily implying of the whole organism in a continuous way during a session of WBFOT. The tuning fork of the whole living body listens to, resonates with, and takes in the life energy and information which matches its master vibratory wave-form signature from the whole environment.

The billions of cells of the body need us to observe them, in a very precisely physical way, with our awareness of the body functioning as a whole, so that they can remember their own possibilities of whole function. The wholebody master wave-form frequency entrains the wave-form frequencies of the part/issue (and its groupings of cells and tissues) which are wanting and needing awareness of them. This wholebody entrainment allows them to emerge into a new firing pattern or life forward movement. This is why, in WBF, we invite our neutral, curious, and bodily awareness to float back and forth between awareness of whole body and awareness of the part that is wanting attention. In this way, the self-aware (observed) living body knows how to move itself forward in most situations in a way that we, as conscious observers, cannot.

Thus, our consciousness is part of and always influences what is observed and experienced. We are *active participants* in the therapy/healing process, and, as shown in quantum physics, the observer's *way of being affects* the physical system acted upon. The quality and functioning of consciousness is inseparable from, and is an integral part of the

whole body-environment process of living. There is no way to know in advance what will emerge until it has been observed and thus experienced. We enter the inter-active space between therapist (listener) and client (Focuser) from a stance of *'not-knowing'* what we will discover there. When we connect with ourselves and the client from an expanded sense of our Grounded Presence, we simply wait and invite/notice what shows up. Our noticing of what shows up as we companion the client in this way appears to pop the wave-form function and brings with it a new emerging awareness and a carrying forward of the client's situation.

Let's look a bit further into how the implicit (whole body implying) comes to awareness as a phenomenon of this field of shared experiencing as co-constituted by client and therapist. This coming to awareness is both a product of implicit functioning as explicated by Gendlin and as a result of wholebody attunement to subtle energy/vibration/ resonance as described in Wholebody Focusing. With awareness of the body functioning as a whole, the Wholebody Focuser generates a master wave-form frequency signature throughout the whole quantum field of the living body. This proposed master wave-form signature then entrains the billions of superposed wave-forms of each of the cells of my brain/body to remember their own possibilities for emerging into existence and thus firing as an action potential across the synaptic divide within the micro and macro-structures of the brain/body.

Within this shared field of awareness we observe the dual function of consciousness. First, wholebody awareness is a **receptor** of information from the field of shared being. Second, by this shared wholebody awareness (consciousness), this expanded inter-relational field of awareness **activates** the potential energy and consciousness of whatever part/place is implying its own forward direction. Something informs our way of being with clients at the edge of an emergent life-forward movement as we share a whole body awareness of this "invisible" yet clearly felt dimension of embodied living between therapist and client. The therapist's awareness of the living process of implying allows for a felt sensing of something being implied or needed both at each moment of therapy and for the larger transformation and healing process we hope to engender.

WBFOT Session Vignettes-Application of Quantum Consciousness in therapy:

How does a WB Focusing-oriented therapist "sense" the signs of life-forward direction or whole body implying that is (or could be) emergent in the shared field with clients? What are the different avenues or objects that indicate that *something* is being implied in the therapy space? How do we *know* what to say or do at these junctures, without having a pre-set agenda, yet being informed by what has come into awareness? How does quantum consciousness function in sensing the implying, this awareness of something forming or emerging as an object-interaction that can carry forward the implying into the next steps of living and healing? What types of interactions allow for the blocked or stopped process to activate and live further? We are particularly interested in exploring these questions from our clinical experience as avenues for accessing the *quantum consciousness* of the shared therapist-client interaction.

Using examples from our clinical practice, we will demonstrate how wholebody implying and quantum consciousness function in the therapist-client interaction. Our examples highlight the various ways that this process allows for an implying to be carried forward. They illustrate how bodily consciousness attunes to the various channels of information and energy that come into awareness moment by moment, and how we can sense the “something” from this flow of information that emerges into an “object” that is implied. The whole body implying can be experienced or observed in many forms, such as stirring of sensation and energy, as a tension, an emotional quality, as movement or gesture, a postural awareness, an image, or language. Any one of these or a combination of several indicates an emergent step or urge toward something that wants attention or needs to happen.

The four examples that follow illustrate the power of quantum consciousness to activate energy and life forward movement from the wholebody—environment interaction. A shared embodied awareness can attune to and resonate with the whole field of the implicit between client/therapist. Embodied consciousness starts from grounded presence which then allows the practitioner to enter the field with the client (Focuser) with an attitude of *not knowing* and *non doing*, thus staying present to what actually emerges into awareness without preconceptions and with an openness to experience what comes freshly and directly. At this edge, we can sense the ‘*something*’ that comes to awareness and starts to show itself, which is often the precise place where the whole body is implying (showing/indicating/moving toward/urging . . .) an interaction or experience that is needed. As therapist, we are continually resonating with this implied energy and information in a wholebody way. The emerging energy and information guides what we say or do moment to moment during a session, and the therapist supports this emergence with a spacious inner attitude of *letting come*, inviting clients to check if they can allow what is emerging to *show more* of itself.

Clinical Example #1: *A client is in a difficult life situation. He feels overwhelmed and stuck. The more he talks about the situation or goes into it, the more his body becomes agitated and stressed. I observe that his old postural alignment begins to contract the whole body and pulls his head downward. I resonate with this whole body energy, and the felt sense in me is a posture of submission or resignation. I share this sense with the client. He says, “Yes, that’s exactly right, a big part of me feels very defeated.” As we stay with that place, inviting a welcoming attention and awareness of the body as a whole, I begin to sense a slight easing and loosening in the body, as if something new were emerging or coming to life. The client’s body begins to sway ever so slightly in the upper body. I wonder internally if there is more movement and energy there. I share this wondering with the client, and he affirms this, saying that he would like to stand.*

We stand, first sensing feet on ground and the whole postural alignment and vertical position. I suggest that we just stay present to whatever wants to come, in whatever way it needs to. The client’s body begins to sway in a more and more organized way. The client reports that he feels a vibration coming from his belly up to his chest. As we stay aware of this vibration, he says that he feels like something “growling” inside—a very powerful voice that is screaming, “How did I get into this situation? How did I allow it to happen?” In making space for this powerful growling voice, I observe that his whole body posture

has shifted. It is now more upright and more expansive in the chest and shoulders. When I resonate with this new posture inside my own body, I get an image of a big cat, like a tiger or lion. I share this with him and invite him to sense if that feels right. He says that it does so we stay with this embodied image and energy of the big cat. He senses a bodily energy here that he had not felt before. This new energy is directly connected with the movement in his whole body and with expanded shoulders feeling strong. He reports that this body energy and expanded shoulders can protect him and create safety for the other parts to also be more present. This sense of holding both in awareness, the energized body and the “defeated part” allowed him to experience a new step in resolving the situation.

Discussion: The above example illustrates how consciousness of and attention to (direct referencing of) posture and energy can facilitate a carrying forward process. I utilized QC to resonate with the feel of the original postural alignment and shared what came for me. Allowing this place to be welcomed then allowed something more to emerge, signaled by the coming forth of inner-directed movement (swaying). Letting myself be informed by the energy and feel of this movement opened further to a deeper vibration which brought a stronger and more powerful energetic feel (growling; big cat). Thus, we see here how I stay attuned at the edge of what is coming, allowing for a new possibility of being to emerge. The quality of *holding both* in awareness is crucial to allowing both parts to be felt and inviting them to find their own right way to integrate and carry forward in life. I often give attention to the felt sense of posture as an important avenue in WBFOT, engendering information of how a part of self is carried, and inviting more energy, movement, imagery and postural shifts to naturally come forward (Fleisch and Whalen, 2010). Direct referencing in WBF for me includes this quality of the implicit richness of the whole living body. It is a pause of the usual symbolizing or even the necessity of putting into words, so that something “comes in the body of its own accord but in a somewhat different space than the literal space of the body” (Gendlin, 1997, p. 231).

Clinical Example #2: *The client describes a kind of inner circular movement in her torso that is mirrored by a slight physical movement of her whole body. My own body spontaneously begins to move in a similar way, mirroring the movement and energy of the client. As we stay with this movement, I begin to notice a feeling of awkwardness and discomfort, as if it were moving in the ‘wrong’ direction, leaving something feeling a bit disoriented or unstable. I do not share this with the client, concerned that it might be something in my own living process, and/or could disrupt the flow of what is coming. I do however invite the client to sense what the movement might be conveying to her, and she says, “It feels like it’s moving in a counterclockwise direction,” then in another moment, “You know it feels like the body is winding back the clock, wanting me to discover something that happened in the past.” As we make space for this new awareness, we stay with the movement until it actually ‘lands’ in a time in her early life that was traumatic, extremely unsettling and life altering for the client. As her awareness settles there, I notice that my whole body energy has shifted into a much more upright, solid, very still and heartfelt place. Throughout the remainder of the session, this shift in me becomes very important as our interaction begins very slowly to fill in something that had been missing during those earlier life events. This*

began a process of sensing and integrating a more stable, loving, and protective aspect of Self with that very young, vulnerable, wounded place.

Discussion: In this instance, I want to point to two general principles that are part of my functioning of QC in WBFOT. One is the mirroring function of QC and the second is the felt sense of when/what/how to actually share what comes to awareness with clients. I often find quite naturally and spontaneously that my body is moving in accord with the movements of the client—and this allows me (QC) to resonate with the felt sense, information and energy of the body-in-motion. So when my body mirrored the movements of the client, it opened up the sense of what that felt like in my field of consciousness. I chose not to share this felt awareness with the client, as I could sense that there was more emerging, and I did not want to both interrupt that flow. I also wanted to be careful that what was emerging was from the interactive space between us, and not just from my own life situations (of which there was some similarity). This careful attunement to the shared field is extremely important and again my QC could discern not to disclose at that moment. This vignette also shows how the precise movement (wave function) of the living body became intentional when maintained in awareness—i.e. disclosed a felt meaning of “winding back the clock,” connecting with a “past” experience that was wanting attention and healing. To me, this is a wonderful example of how shared consciousness activates and interacts with body-wisdom to generate an important step in transforming trauma.

Clinical Example #3: *A particular client who had suffered severe childhood abuse would often have an image/sense of his body wanting to curl up in a ball and writhe with pain. Although the invitation to allow the body to move into that position had always been there in our work, it felt clear to both of us that it would take a long while for him to actually perform that curled-up movement because there was another very strong pattern that would block any movement or awareness that might bring us closer to the actual traumatic events. Thus, I provided a consistent attitude of “no pressure,” nothing needs to happen, that it’s okay just to be here in the room with me. It took many, many months for him to trust my reassurance, but over time, he was able to safely feel more in presence and more aware of his body, sensations, physicality, and my own presence with him. During this time, there would be micro movements toward this “fetal” position. In me, I felt a very strong gentle sense of extreme patience and need to go ever so slowly. Gradually he allowed his whole body to move into that curled up position, sitting on the couch, bending over so that his head nestled in his lap with his hands interlocked behind his head. I felt in me that we were creating a kind of sacred space—where everything in me became very quiet, still and attentive. He never asked me to do anything special, so I trusted in my own body wisdom to show me how I needed to be with him. In a recent session, I noticed my arms opening wide, my feet on the ground and gently leaning forward towards him—with my heart open. From a very neutral observer’s stance, I could feel my spirit touching the spirit of that abused child and at the same time, welcoming the emergent adult client self. It was as though the bridge of my embodied awareness, heartfelt, grounded, and without an agenda, allowed the adult self of the client to safely and directly contact the abused child self in a way that brought life to both. For the first time in our years of working together, he experienced sadness, and*

allowed tears to flow outward, describing a sense of compassion toward the child who had suffered so much.

Discussion: Oftentimes, something that wants to happen may require a prolonged period before it is ready or safe enough to allow itself to happen. One cannot underestimate the power of a gentle and patient consciousness as a supportive body-environment interaction to the bodily implying that is both frightened and also wanting to emerge. With this client, I had to remain very patient and truly hold a space of no-expectation or pressure at all. This is akin to what Gendlin describes as *holding* and *letting come*, which is a cornerstone of WBF practice. “I can only let it come. I can’t make it. In letting it come, I allow my body-feel to stir, to move, *to do whatever it does independently of my deliberate control . . .*” (Gendlin, 1997, p. 230, emphasis added). This example shows how the process unfolded with this client, the quality of both holding (an open and accepting) space while allowing ‘*something*’ to come of its own accord and own pace. As Gendlin describes, this is a whole body process and is a core aspect of the shared field inside which our QC operates. The vignette also showed me how awareness of what the body wants to do often surfaces in its own implicit order: in this case, first as an image, then as a feel, and finally then as slow, small movements that also hold awareness of places of fear. This kind of process requires a large space so the body can find its own way and in its own time to physically inhabit the posture. My felt sense of entering a sacred space is a way that my consciousness informs me/us that we are in the field of trauma—and gives me a deeper respect for listening to and following the wisdom of the living body.

Clinical Example #4: *A client had been struggling with many very difficult life situations in which she felt very stuck and overwhelmed. In one session, she reported sensing something like a cold hard block in her chest area, as if it were covering her heart. As she described this sensation, I got an image of a block of ice that had hardened to protect a vulnerable place in her heart. I invited both of us to bring attention to this block, without knowing if anything would happen. As we both directed attention to the block, the client began to experience a gradual thawing and loosening of the block and could feel energy moving toward her extremities, especially her arms and hands. We followed the gradual unfolding, and I noticed that her arms were moving into a sort of cradling posture in front of her body. Together we went back and forth from awareness of the whole body to awareness of the place that was thawing to the energized arms and hands. As we remained aware of all of the incoming bodily energy and information, I got a clear sense that something new was emerging. When I shared my perceptions with the client, she affirmed what had been implicit in my awareness—that she was experiencing her whole body—self as a mothering figure that was cradling her heart (her hands had moved right next to her heart area). I asked if there was something more that she needed from me, and she replied that she would like me to move closer (we were now standing), and just gently put my hands under her elbows. She guided me to just the right amount of pressure. I sensed a very sacred interpenetration of this nurturing, warmth and support that was coming from our living bodies as well as a larger force coming from the whole environment. Gently and softly her arms started rocking side to side. She had a tender loving look on her face toward this little*

one in her heart. As the session ended, she invited the strong sense of needing to care for, protect and nourish the wounded place in her heart (that had been so deeply traumatized and hurt) to continue to offer it support outside of session.

Discussion: The above instance illustrates the power of co-consciousness (whole body awareness in the shared field) to activate life forward movement. The first part of the example shows how awareness (QC) can activate energy that has become blocked (hardened)—like dense energy (cells/tissues/particles) starting to come alive, start into motion when it connects with our WB awareness. Our joint consciousness allows the energy (wave-form function) to awaken and come into being. Once that happens, we can see how the body began to open to a life-forward direction, e.g. hands and arms moving into the “cradling” position. WBF opens up many new avenues to the dimension of *direction* as implied in stage VIII of the Process Model, the sense of not-knowing what will emerge, yet trusting that what will come is more right than what one might think. So what unfolded here is a powerful instance of what Gendlin calls “a bodily solution” (1997, p. 247;1978), where the living body generates an *object*, i.e. that part of the environment or interaction that is needed to carry forward from where the process became stopped (reiterative implying). My awareness as a therapist in a WBF way stays attuned to the coming forth of these objects—e.g. images, energy, gestures, postures, emotional expression, movements etc., any of which can form as a direct referent capable of carrying the whole organism forward. The situation presented in this vignette exemplifies the importance of a caring-sensitive Co-Presence that allows for the type of interaction needed to establish client safety and support the next steps of life forward movement. Here, from my Co-Presence emerged an invitation and a willingness to be a more active and direct participant in the bodily expression of the forming of a new quality of Self, one that is capable of holding and nurturing a very hurt, wounded place. As in any Focusing process, what I offer and how it happens is always guided by the client’s permission and her felt sense of rightness.

Summation of clinical examples:

These vignettes attempt to provide a brief window into how quantum consciousness operates in the therapist in sessions of WBFOT. We offered specific examples that illustrate the principles of quantum physics as they cross with those of the Process Model to show how the implicit functions in the shared field of experiencing. These instances reveal the richness of possibilities that open when our awareness stays attuned to the resonating vibrations and energy of the living body-environment process. Many avenues for carrying forward experiencing open and inter-affect each other—such as was evidenced in the examples, including awareness of gestures, posture, movement, energy, imagery, impulses, etc.—that arise at the edge of awareness in sessions. These edges are the bodily implying, the internal urging of the body-environment as consciousness in Grounded Presence. QC connects with the wave-form functioning of the whole body so it can interrelate with the frequency of blocked or stuck places. When invited to sense inwardly and to move outwardly, these places start vibrating and coming alive to their own possibilities that had been stopped or impaired. They contain the implicit energy (quanta) that knows how to heal and return to a connection

and integration with our bodily wholeness. But they need us to notice and welcome them in order for these potentialities to come into being, to form their own pathway toward a more right, functional and integrated bodily living.

CONCLUSION:

Whichever proposed models of quantum consciousness turn out to be the most accurate description of how consciousness emerges out of the living body, WBF offers us a method of relating skillfully to our bodies, mind, and life situations in a conscious way that supports life forward movement. The quality of radically new awareness that arises during sessions of WBF and WBFOT seems to match the depictions of non-locality and the sudden emergence into form of some new entity, both of which are native to the functioning of quantum events. Patterns of current psychological and corresponding neurobiological conditioning are transcended and integrated with current functioning of consciousness, opening the organism up to very new possibilities of life forward movement. Holding patterns of structural functioning are equally transformed, expanding the whole organism's possibilities of movement and new ways of being-in-the-world. For example, if we are aware of a holding pattern of both wanting connection and denying connection to other because of past history, this can result in bodily and mental tension and discomfort. With the support of the whole living body in grounded presence, aware of itself and both these patterns, we can tolerate the discomfort of holding both truths until a new pattern, a new way of receiving support and connecting to other, spontaneously emerges out of the holding of both.

The more we allow consciousness to expand and deepen even to the cellular, tissue and microscopic level of wave-form energy, we eventually reach an open space between the nucleus and the electrons. We often experience a kind of "smoothness" when we open up to the underlying space of our inner being. If we continue to observe life unfolding through this inner body-environment space, we become aware that at the fundamental level of the universe, there is pure information and energy. These primal patterns of information and energy seem to carry conscious precursors that give rise to our complex consciousness. Eventually though, the objects of our conscious life processes inevitably bubble up out of our inner body-environment space. New information suddenly appears from a place of listening to ourselves, the situation, and the environment. My wholebody awareness master wave-form signature attracts to itself new life energy and forward movement. Something comes, emerging into complex and precise information and energy bytes, which match the client/Focuser's personal situation, and often their whole history of that situation.

In WBFOT, the possibilities for healing and return to whole function are theoretically infinite. The point of entry for most Focusing practices is the body as sensed from inside, especially the middle or torso area. In contrast, WBF opens up to four distinct spaces of the whole living body including: 1) the whole physical body space 2) the outer environmental space 3) the inner space of subtle sensory and proprioceptive experiencing, and 4) the relational interactive space of co-presencing between Focuser and Listener.

Starting from and including awareness of these four “types” of spaces, the wholebody-environmental interaction as one living process *is* the huge space that supports the formation of the direct referent and forward movement in stage VIII of the Process Model. As we illustrated in our examples,

To carry forward the whole of a situation, [is] to be in a full-bodied process . . . Just how would it be to live full-bodiedly, to carry forward the whole of routine situations? It would be a new stage. Some new kind of “environment” could render the whole of our situation, and let us live it forward as a whole. (Gendlin, 1997, p. 225)

As Gendlin explicates, “In VIII a new space opens . . . in interaction with a new sense of Self and a new kind of ‘feel.’” (1997, p. 218) In WBF, this “feel” is the activation of energy and movement from the whole living body-environment space, one that is much larger than previously acknowledged. This new stage or level of being human, as explicated by the quantum field theory of consciousness, connects our particularity (where we are now as individuals in our process) with a universality (the entire field of Being that has infinite possibilities). This is what we believe Gendlin refers to when he states that, “. . . *This is why the VIII space is empty, and yet is sensed as so full of the life meanings being carried forward as a whole complexity*” (1997, p. 246).

It is the holding of *both* that activates the quantum field, enlivens its energy and information, and thereby moves us toward our own right way of being-in-the-world—and what Gendlin may be referring to as a new sequence that changes/ transforms the whole context. Similar to Holographic theory in which the whole is contained in every part, and each part is intertwined with the whole, in this new sequence “the body always focally implies a next step, also implicitly includes *all sequences that ever were*, in a mesh so they are implicit in each other . . .” (1997, p. 220, emphasis added). In this sequence, the frequency and energy of parts of ourselves move toward reorganizing themselves in harmonic resonance with our master wave function. What results is our living body becomes more aligned within itself, with its own optimal way of being (Functional Wholeness), with others and with all of Life (Universal Field of Being).

We have found that WBF expands the process of Focusing both in therapy and in partnerships towards a fulfillment of Gendlin’s vision of the Process Model and philosophy of the implicit. Furthermore, the functioning of quantum consciousness as described above demonstrates the efficacy of this kind of wholebody awareness to sense more inside of the shared field of experiencing between Focuser and Listener (or client and therapist). We view the growth of Focusing as an expansion of consciousness that continues to be more inclusive of a variety of channels of information, energy, and knowing that comes from the whole living body-environment interaction. We believe that WBF is a carrying forward *in practice* of what Quantum Physics and Gendlin’s work have already laid out, including new avenues, edges, and concepts that allow for more to be included in Focusing theory, teaching, and practice.

DIRECTIONS FOR FUTURE INQUIRY:

Future research might take several different approaches to test the model of Quantum Consciousness functioning inside of sessions of WBF and WBFOT. First, it would be helpful to map out the characteristics of organismic wholeness in a precise way so that we could begin to measure the beneficial effects of WBF and WBFOT. In a laboratory setting, it may be possible to measure the electromagnetic field effects of wholebody awareness during the felt shift and forward movement phases of actual sessions, both for Focuser and Listener. As technology continues to develop its ability to measure subtle mental and energetic phenomena, it might become possible to track the actual moment of the postulated master wave form signal signature and its correlated effects on firing throughout the brain/body. For example, in a recent study, Senba (2011) reports using video and computer technology to measure differences in psycho-physical response patterns when subjects are both in and out of grounded presence. This evidence-based research project offers us a new methodological and typological framework to explore the subtleties and complexity of Wholebody felt sensing and direct experiencing.

Second, as practitioners and trainers of WBF and WBFOT, we can continue to record live sessions, transcribe them, and codify the patterns that emerge as evidence of quantum consciousness effects on both Focuser and Listener. Third, we encourage a detailed typological exploration of the various avenues and objects of experiential carrying forward during sessions of WBF and WBFOT. This typological exploration might include further study of the role of gestural, postural and kinesthetic awareness, as well as the various modes of outward expressiveness which also bring new life and energy to our issues and situations (Fleisch, 2010).

We hope that this article has fueled the reader's passion for Wholebody Focusing, Focusing Oriented Therapy, and Gendlin's Theory of the Implicit. We also hope that the scientific information and the broad scope of its philosophical and clinical implications have offered the readers some food for thought as to possibilities for future applications and life forward movement.

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