

---

McEvenue:

t taking in the sense of yourself and invite you to have a sense of yourself and me. Just enjoy that for a moment that sense connection with each other. It enables me to feel how I want to say something to you about inviting it. I call it a story, but it is really that you touched on something. I'm very appreciative of Gendlin's great contribution to us between the connection of the right word or image and a sense of the body experiencing itself. And as the body experiences itself, it wakens to its own wisdom of a forward movement in some form or another.

---

Van der Kooy:

That's beautiful.

---

McEvenue:

I am inviting or wondering if you would like to say something more from that place.

---

Van der Kooy:

Okay. I'll just take a minute. What you just said, I couldn't say it better than you just did. In terms of what I feel about what wants to be shared. What I feel is quite alive in me at the moment. In my work as a trainer, and because of our previous conversations-- I know that there are things that you have developed that are unique to Focusing and the training of Wholebody Focusing.

But there is something in me that has come alive. It is really about coming back to basics—to go back to the core of Focusing that is sort of underneath all the modalities that have sprung up— all the strands of Focusing, Wholebody Focusing, Domain Focusing,

Interactive Focusing, and Bio-spiritual Focusing. And of course, underneath all these, there is this core of Focusing that has come from Gendlin's work—that is, he discovered a way that is natural in us. Basically, essentially, it is about being with our body and how it is holding things for us — holding Issues, holding suffering. And it is a way of listening to the way the body is holding things for us in such a way that the body feels enough heard and received that it can begin to let go of the way it is keeping things.

---

McEvenue:

In a moment, let me reflect that because you just caught there something quite different from all of us to see if I can't get it in the words exactly as you are feeling it now. He (Gendlin) discovered something, he was aware of how we hold things and he found a way to touch that into that through a word or image or sound or movement that stimulates that activity that we are holding on to or holding and it begins to move or change and open up to itself. Maybe it is my own words, but as it becomes aware of itself, it is appreciative when it is noticed by us, our human consciousness connected with the physical body.

---

Van der Kooy:

Exactly! And what comes up for me to say now when you say this back to me, why I so much appreciate going back to basics, this way of listening to your body and yourself is the precision of it and the simplicity of it. The six movements that Gendlin has described and distilled from all the research he did with people who seemed to be successful in their therapy. And therapy appears to work for them, and he noticed that things that they did very naturally inside themselves, and he distilled these movements out of that. Those movements are these basic movements of how to be with your body in a way that the body feels heard so that the body can begin to shift the way it is holding things for you. And what my appreciation here is

of how precise and simple these movements are. And there is something about it if you stay with that precision and simplicity of these movements, the Focusing comes very naturally but also very potent. And there was one thing I really appreciated in what Gendlin emphasized when I read this Focusing book, the paperback. He said that whatever comes through the felt sense in terms of new information and a new understanding about something, he calls it the by-product of focusing. It is not an essential part of Focusing of the core of focusing. This interesting.

---

McEvenue:

It is very interesting. I haven't heard that before. It is the by-product of the process. Say more.

---

Van der Kooy:

It's helpful in a way and the new information that comes in us of whatever the body is holding for us.

---

McEvenue:

You said something there, and I want to check that. The new information. I'm wondering if that's referring to also as the by-product of something that predates it. It is something that has happened already, and then the information comes, or the informing arrives as a by-product. That is where I am curious about what that edge is about. That's my reaction to what you are saying.

---

Van der Kooy:

The new information and understanding that may come while being with a felt sense may promote a story that may unfold. That's wonderful. That is part of what the experience is of Focusing, of course. It may be beneficial in the way to hold the whole issue, the

whole whatever it is, the place you are within a way that is more accepting, more gentle, perhaps, more welcoming, more accepting. But the core of Focusing is about being with your body. Being with it in the way something is being held in such a way that it can shift. A body felt shift could take place in the way the body is holding it. That's the core, that's the core of it.

---

McEvenue:

Let me take that in and define what that is as the core. It is an event that happens in the body itself before information and spaciousness of noticing what's happening in our awareness. Gendlin is suggesting that something else has already occurred I gather. The shift itself happens before — that's the core.

---

Van der Kooy:

Yes, It is prior, perhaps but also after the story. I can happen anytime. It can occur prior or after.

---

McEvenue:

I like that. It is the core, but it can happen before or after an event of information or insight.

---

Van der Kooy:

Yeh, the meaning of things.

---

McEvenue:

Yes. The meaning

---

Van der Kooy:

There is something about really taking the time for these movements and taking time and space to notice and experience these bodily felt shifts that begin to happen mainly when you have found the right word or image that comes from a felt sense. For instance, you are in a difficult place, a place of suffering, and you sit with that. You will find the quality of how this does this sit in the body--how is the body holding it. This is one of the movements. To find a felt sense, see how it fits in the body and see what the quality is and finding the right word, and perhaps there is an image there.

---

McEvenue:

So that was his way. That is what he observed. That's what he writes about and talks about.

---

Van der Kooy:

Yeh.