
Q&A Call #3 Transcript

(00:02):

Okay. So, welcome everyone. This is the Q&A call number three for SBSM 12.0. We've got Carrie in the chat today, who's helping out. Again, with the chat, try to keep your focus on the call and taking in what's happening here. The chat is generally for asking for links or a clarification. If you post a long question there, it's very unlikely that we'll be able to answer, or I'll be able to answer, just because of the volume of questions I already have.

(00:40)

Today, we got 68 questions for this call, so thankfully, many of those were in shared themes. We've got about five broad themes today, that many people wrote about. So I'm going to cover those five themes, and then hopefully have time to get to some of the individual questions. But just a heads up that there's no way I'm going to get to every single question that was sent in, so if you don't get your question answered, then of course feel free to go and submit it in the general questions thread on the site.

(01:17)

And just one more thing, just sort of administratively here. When you submit a question, please submit your email address. It's fine if you want your name to be anonymous, but because of the volume of questions we get, I answer a lot of them via email, like questions that are very easy to answer or maybe are very personal just to you, or don't have something to do with the program. I will often answer those via email. So it's fine not to include your name, but if we don't have an email address, I won't be able to respond to you via email, which I'd like to be able to do in some cases. So just please be sure to put in your email address when you fill out that form.

(01:57)

All right, so let's get started. Happy fall to everybody. It's starting to finally feel like fall here in the Northwest, which is my favorite season, so I'm really enjoying it. So, first broad theme. Why? Why is this happening? What does it mean? What does it all mean? I've had a few questions come in that are sort of asking about a symptom or a sensation they were having, and the question was why is this happening? What does it mean? Unfortunately, that is basically the thing I am least qualified to answer. It's so individual. I mean, there've been sometimes, in some questions that I've gotten, where I may hypothesize or pose a possible source for this if I get an intuitive hit, but even then, I'm just feeling into it. I'm guessing. It's really hard for me to know why, and in terms of this work, why is the least important thing.

(03:03)

In terms of doing the work, I mean, why is it kind of the purview of psychology? They spend a lot of time sort of examining the motivation, and what happened, and, "Why am I this way?" And that's totally valid and important. I mean, there's nothing wrong with that. But the somatic work is much more about, "What do I do now? How do I respond now to what's happening in this moment?" Rather than, "What happened then, and why did it make me this way?" Because I mean, there are specific correlations, but in general, the reason why is because trauma happened, and now trauma is surfacing, and it presents in all sorts of ways.

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So you know, this may be, sensations can be as wild and varied as human experience, you know? Buzzing, trembling, tightness, clenching, sweating, feeling like you're having electricity, or muscle cramps, or nausea, or aches, pains. I mean, any sensation you can imagine will inevitably surface in some way, it seems like, throughout these processes. I mean, I've experienced such a wide range of sensation, that had nothing to do with any sort of medical issue, right? I mean, if you're experiencing something you don't understand, and you're worried about it, you can always go to a doctor, or a naturopath, or whatever your physician of

choice is, and see if there's an underlying cause they can detect. Sometimes, it helps to rule things out.

(04:38)

But a lot of the time if you do that, they won't find anything, which I'm sure many of you have experienced, of going into a doctor or something, like, "There's nothing wrong with you," or, "It's all in your head," et cetera, right? It's because they don't understand the physiology of trauma and survival, and how it makes all these different sensations and experiences. So, rather than trying to guess and answer why to these questions, what I'm going to do is encourage you to continue exploring, feeling into what's happening, and allow that why to arise in its own time, if it does. Sometimes, there is no why. With preverbal trauma, there's often no meaning, no memory, no context. And yet, we can process it through staying connected to our sensations, our emotions, our movements. I talked last call about SIBAM, this sensation image behavior affect meaning, these five aspects that make up our human experience, as Peter talks about it. The why fits into that meaning slot, the M, but you have those four other things to explore that can lead to the why, the sensations, the images, the behaviors that want to come, the affect, the emotion, right? So that is my spiel on why. All right.

(06:08)

Now, the other big, broad theme that came in was lots and lots of questions about other modalities, and resources, and medications. Is it okay to use these things? Specifically got asked about yoga, meta, which is a form of mindfulness meditation on gratitude, rolfing, CBD, the Stanley Rosenberg basic nerve stretch, weighted blankets, bonding, long exhales, pharmaceuticals, mood enhancers, antidepressants, SSRIs, those types of things, coffee, and positive visualization. These were all things that people asked about, like is it okay to use these things?

(06:52)

All potentially yes. I mean, this work is not about taking away all the resources that you've built up and gone to throughout your life in order to manage your experience. It's like about gradually finding different options, that may be more effective or healthy. So you know, yeah, if you have some stretch, some process, some yoga practice, some sort of positive visualization or mindfulness, some gratitude practice, any of these things that are useful for you, of course. Keep on using them if you feel like it. That's totally fine. It's really important to have resources. And, it is important to be aware that we can resource to the point that we are stopping our experiences from emerging.

(07:44)

I mean, and that's okay too if we need to do that, but we want to be aware that we're doing that, right? Because if we are only focusing on positivity, this is sort of the spiritual bypass trap, where it's just like, "Love and light. Love and light. Positivity. Yes, I'm just staying in that high vibration," you know? Well, what that's doing is actually, it's kind of a form of violence to yourself, believe it or not, because you're ignoring the messy underbelly that actually really needs your attention. So it is possible to use positive mindset and these types of resources as a bypass that skips over a lot of what we need to pay attention to. So it is important to be aware of that. And, they can totally be good things that we go to to soothe ourselves and settle ourselves. We just want to be aware of what we're doing.

(08:34)

With things like pharmaceuticals, we as somatic practitioners have no purview about pharmaceuticals. You know it's not in our practice, so we can't offer advice about whether or not you should take them, how much you should take, et cetera. The only thing I can do is talk about what I've seen in my clients who do take various forms of pharmaceuticals. And what I've noticed over time is that it is totally possible to do this somatic work while on an SSRI, or antidepressant, or other mood enhancer, something like that. It's totally possible to do this

work. You can learn, for one, you can learn all the physiology. You can learn all of the Biology of Stress videos. There's no impediment there. You can also start entering into the practices.

(09:25)

Eventually, what I've noticed in my clients, is that there tends to be a point, eventually, where it's like, "Okay, I can't really feel anything more," if they're on these medications. Some clients have said that like, "Okay, I can feel some sensations, but I feel no emotion," and that's part of what happens with some of these medications, is they suppress the emotions. And that may be useful for a while. Just know that eventually, at some point, yeah, you may hit a wall, where it's like, "I can't really progress further with the somatic work, because I'm blocking a big part of my experience with these medications." And again, that's just something to be aware of.

(10:09)

There's no right or wrong to it. It's like it's up to each person to evaluate, with themselves or in correlation with a psychiatrist or doctor, like, "Okay, maybe I hit a point where now I feel like I want to start tapering off, and I feel like I have more tools and understanding to work with myself and enter into that experience of tapering off," you know? It's something that I've seen go both ways. I've had clients who have started to taper off medications, and it totally worked fine, because they had all this resource and understanding, and actually, they felt better off the medication, because they realized that they actually had more resilience than they realized. And I've seen it go the other way, where they started to taper, and it's like, "Nope. Nope. That's too much, too fast, and it's time to go back." It's all fine. It's just your choice. So just be aware of what those choices are and how those medications may be affecting you.

(11:06)

And then another piece was sort of about coffee and stimulants, other things like that that can sort of run into the realm of addiction, and, "How do I stop using a resource that maybe isn't the best for me internally?" And with any form of addiction, my approach is always, first make it conscious. Make it conscious, what you're doing. That means like make it a little ritual when

you go to make your coffee. Really be aware, "Okay, I'm making my coffee now, and I'm going to put my mindfulness into this, and I'm going to carefully measure the coffee, and I'm going to thank the coffee beans for providing this lovely, stimulating elixir, and I'm going to drink it, and I'm going to pay attention to my body. I'm going to notice the sensations. What is it actually doing for me?"

(11:58)

Make it as conscious as possible, so you are aware of what you're doing, because it's very hard to change anything if it's unconscious. If it's just like, "Oh, I just go to this thing, and I drink it, and I don't even... because that's what I do," right? It's very hard to change that, so really make it deliberate. Make it conscious. Become aware of the felt sense of that experience, of the stimulant or whatever it is, the depressant, whatever it is.

(12:23)

And then, titration. If you want to explore coming off of it, well, yeah, maybe you can titrate. Apply those principles of titration. For example, I used to drink coffee every morning, and I noticed that over time, I actually... It was making my heart race, and I actually started to feel kind of anxious, and what used to be, like a pleasant, like, "Ooh," was now feeling like, overstimulating, and not nice. So what I did is there's this lovely company called Four Sigmatic, which makes these mushroom drinks, not psychoactive or anything, just medicinal turkey tail, reishi, cordyceps, chaga, these lovely medicinal mushrooms, and they have a thing that has a tiny bit of coffee and a bunch of these mushrooms, and cocoa powder, and stuff, so I just switched to that, and now I have...

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It's the tiniest bit of caffeine, but it's mostly mushrooms and cacao, and I've found that that's really nice. I feel a little bit of sort of gentle stimulation, and I feel like the benefit of those medicinal mushrooms, but I don't have that anxiety. So I titrated that. Like, I didn't just go straight. It's like, "Okay, I have coffee one day, and then try this the next day, and then be off

coffee the day after that, or maybe I'll have a little less coffee, add more cream." You can totally graduate it. So those are the principles with coming off of something that can be addictive. Make it really conscious, and then if you want to come off it, titrate it, and go to potentially other resources that can give you something that is comparable, but maybe not so overstimulating or whatever it is.

(14:06)

And, then the last thing here, bodywork. Yes, bodywork can be an excellent resource to complement this work. Very often, it is. If the practitioner is someone that you feel safe with, and they are someone who understands that when you start physically manipulating the tissues, and there's a trauma history, that can unpack a lot of emotion and activation, and that that's okay if it's in the room and agreement that this might happen, and then they know to pause and hold space, maybe just have a hand resting to provide connection. You know, allow for the emotions to move through, all of that stuff.

(14:58)

Because there's nothing worse than getting a bodywork session where you start to have emotion emerge, but it doesn't feel safe, and then you have to sort of pack it up again. That actually can be re-traumatizing, because you're getting the stuff moving, and then you're shutting it down again. So with bodywork, it's very important that your worker and you have this relationship, where it's like, "Hey, we understand that stuff may come out, and I may need to cry, or I may get angry. I may have disgust. I may have shame. I may have any sort of emotion show up," and that when that happens, we have an agreement that I can say that, I can pause, I can move my emotion. If that's the container, then it can be very helpful, and a useful part of this process.

(15:49)

For myself, I noticed that regular massage didn't do much for me, but the deep, structural work, like rolfing, was very useful, and helped get into some of the deep fascial tensions that

are part of bracing, which is a big part of trauma, the symptom of unresolved trauma, bracing and rigidity in the fascia. So with bodywork, that's the deal. It's like as long as you're free to emote, and find the thing that works for you. And understand too, that you might have a paradoxical reaction afterwards. Like I'm just, in the question, I can't remember if it was this question or another one.

(16:35)

Let me just refer back real quick. Yeah, yeah. There was one that was about, yeah, "I've seen a rolfer, and there was some good cries, but then the tension increased afterwards." I see that in the chat there. That's also not unusual. What that is is the system trying to reassert itself. And all it means is that you did a little too much, and you need to do a little bit less next time. Because if you have these patterns, they want to keep us safe. They're familiar, right? So it's not unusual to have like, "Oh yeah, we got in there, and I had the emotions, and I cried, but then later, nope, that tension comes back even more, because it's like, 'Nope, I'm not doing that.'"

(17:16)

So yeah, titration, a little bit at a time. It may be that you only needed one session, or maybe you needed a half hour of a session, right? It's very important to know that we can't necessarily throw ourselves into a model. Like, the rolfing works on a 10-session model. Even one full session might be too much for us, for our system. We may need 30 minutes of work, and then we need to wait for three weeks, okay? It's about listening to our own system and how it responds, and it's like, "Okay, now you know. Doing six sessions, that was too much. Now maybe I'll go back and try half of one session and then I'll wait a month and notice what happens." It really can be that much time that you need in order to integrate something.

(18:06)

It's really important to remember the intricacy of the nervous system. It's like when we facilitate a change in the tissues, that communicates to the whole physiology, and that may

facilitate a change in the entire nervous system, but that system is so intricate, and so connected to everything, that it may take long periods of time to really integrate a simple piece of bodywork. So that's what I mean about really paying attention to how this responds. And yeah, I would say give it a try. Go back if you feel drawn to go back, and see what it's like to do a half-hour session, or 20 minutes, and then wait a month, and see how that goes. So really titrate it.

(18:53)

Okay, I think that is all on that section. Yeah, okay. All right. Disgust, aggression, gagging. So, there's many questions about the, "Ugh," sort of gagging reflex connected to strong emotion, connected to aggression, connected to disgust. For one, that reflex, it can come on from almost anything that's bringing a stimulus into the system. There was someone who wrote in about how they were just orienting, moving a little bit, and then like, "Ugh," they got this gag and a yawn. Like, a big yawn reflex came on, then a gagging. It's like, yeah, that's okay. So that's where you stop, right? It's like, "Okay, let's attend to this. What's happening?"

(19:53)

That gag reflex could be about a charge related to disgust. It also may not be related to disgust. Sometimes the sort of, "Ugh. Ugh," this thing can just be about a strong bandwidth of emotion coming through in general. It may not be directly related to disgust. Also, you may notice feelings of nausea as you're doing this work. Oftentimes, this may be in the area of the stomach, or someone asked about like just above the belly button, where the solar plexus is. That's also kind of where the stomach is. So yes, you may experience nausea, feelings of queasiness.

(20:41)

Sometimes, this happens actually as freeze lifts a little bit from our system. It's not unusual for a little bit of freeze to lift, and then our digestion may turn on in a way that has been... has not had access to, which can actually feel nauseous. That is also very common.

(21:00):

So that is also very common in this work, to feel nauseous. Sometimes you don't really need to do anything about that, you just sort of wait and notice it. But sometimes it's possible that it would be helpful to give that nausea a little bit of expression. If it's connected to feeling shut down or repressed or shamed, insulted in some way. There may be a way in which the body just wants to get that out. And also that affect of disgust, it's very closely bridged to rage and aggression. And one of the things we talk about, or Arenas made videos about is toxic shame and how disgust is very often a big part of resolving that toxic shame. Because, the body does not feel good about taking that in, taking the messages of shame in. It's an insult to the system. It feels gross.

(22:05)

So when we encounter those layers in ourselves, we may get that like, ugh, just ugh. And if we allow that disgust, that can actually bridge into the aggression, which is what actually needed to happen at the time, but couldn't. That thing that says, no, I will not take that on from you. I do not accept that projection of toxic shame. So if you think about, ugh, that's kind of close to, ah, it's very close in terms of the affect and one can lead to the next. Just know that that's a pretty powerful way to access that sense of no and self-protection.

(22:52)

Another thing that someone wrote about in terms of this realm of aggression was feeling aggression towards the self, feeling self hatred, self-criticism, just feeling worthless or these unkind feelings towards the self. And just know that that is just aggression that's being directed inwards. Self blame, self-criticism, all of these types of things that is aggression that has been pointed inwards at the self. The only reason it's doing that is because it wasn't safe to protect yourself, it wasn't safe to express it out towards the person that it was supposed to go to who was providing that insult to you.

(23:45)

So when that is happening, it can be quite useful to go into the aggression work, and it also can be very useful to temper that with a lot of self care containment. This idea of just holding the self touching, sending a message of just kindness and attention to your body. That may need to be part of it as well. But knowing ultimately that's going to need some resolution, it's going to need to go towards the internalized representation of those that hurt you. We don't want you going out and actually hurting the people or screaming and yelling at the people themselves, that is not hardly ever useful. I mean, maybe sometimes there's someone who just really has had it coming and they could really use a good tell off, but we don't generally recommend that because it's potentially dangerous. We don't know how people are going to respond. It's much more useful when working with healthy aggression, which we'll get into more, if we can understand that we are directing that energy towards the sort of internalized sense of our abusers.

(25:23)

So this comes to the last part of this, which is there's many spiritual traditions, mindfulness traditions, that talk about, well, if you express your anger, if you vent your anger, that is just creating more anger energy and it perpetuates it. And it's like, yeah, it's not those perspectives. This particular one was from Thich Nhat Hanh's book. It's about sort of transcending it, finding forgiveness, et cetera. And that's all real nice. But that perspective doesn't understand trauma. Because I mean, yes, if we just go around being angry, that's not useful. That's correct. That is just creating more of that in the world, more of that for yourself, not helpful. There's a big difference between that and what we're calling healthy aggression work, which is essentially about self protection.

(26:29)

So if we've been subject to insult and injury and abuse, there is inside of us an incomplete need to protect ourselves. That's what healthy aggression is about. And we'll get into this other

work that's supplemental to that called annihilation work, where we are annihilating the visualization of the person who did this to us. And again, this can raise big flags in spiritual people with a spiritual tradition. Like, oh, I'm sending violent energy towards the image of this person that could create harm. And I actually like to then circle their attention back to old Buddha because he is the one that discovered that for most of us, we do not actually have relationships with other people. We have relationships with internalized versions of people that we create within ourselves. And this is especially true with trauma.

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That angry voice in the head, the image of the angry father or mother, that's not actually them, that is a sort of a golem we've created within ourselves because of the energy we took in from them. So when we turn our attention towards annihilating those figures, we are only annihilating our own internal constructs in order to free up our own life energy. And it's very important to be aware of that because then you can really feel free to let that energy rip knowing that you're not hurting anybody.

(28:05)

So again, we'll get all into this in lab six, but if you have aggression and stuff coming up, I'll encourage you to go to my website right now... I mean, not right now, but later, and read the article there. Healthy Aggression: The Way To Un-frustrate Frustration. And there's also an article there called This is When it's Okay to Annihilate Somebody. Both of those are in the course along with a bunch of other stuff, but they're also open source. So go ahead and check those out and understand that this isn't about being angry. It's about moving the energy of self protection in a healthy, empowering way. And, yeah, that may involve at some point, visualizing cutting off all the heads of your family members, like I've done several times. This may involve some violent imagery. It can get into the realms of sadism where it's like there's this beast in us that's just so angry, has been so oppressed, it just wants to destroy. We have to

find a healthy way to let that happen, that doesn't hurt us or anybody else. And that's what that work is about.

(29:22)

So if you feel like that's up for you now and you don't want to wait till lab six, go check it out. And maybe, Carrie, if it's possible for you to find those articles on my site you could put the links in. Yeah, okay, there's When it's Okay to Annihilate Somebody. And then the Healthy Aggression, if you just scroll down a bit in the site, you'll find it.

(29:41)

Okay. And then finally, someone asked if there's a correlation between being angry and showing aggression with self-esteem and self-worth. Absolutely. Not so much the being angry part, Again, that's a big difference. Someone who's just angry all the time, that's not actually empowered. That's being in reaction and being in reaction to the trauma. But being connected to your own healthy aggression and allowing those impulses to move through and having that sense of that personal power, yeah, extremely empowering. It's what enables us to set boundaries and to sense, "Nope, don't want anything to do with you. And I'm totally fine with that." It's what gives us that clarity, that directness, all of that stuff. That all comes from healthy aggression. Absolutely.

(30:37)

All right. So lots of questions about what to do with activation. Again there's too many for me to answer individually. So I want to talk in general about what to do with activation when it shows up. Now, again, common experiences of activation, pain, anxiety, sweaty palms and sweaty feet, rapid heart rate, frustration, disgust, buzz-y feeling, fuzzy feeling, electricity, feeling jerky, having your arms and legs twitch, restless legs, feeling a need to gasp for air, waking up in the middle of the night with a shock like that, all of these things, sensations that have no emotional whatsoever, they're just sensations, that there's no actual anger or anything. All of this is normal experiences of experiencing this survival energy of fight flight,

coming up through the system. Now, feeling freeze is different. That tends to feel spacey, numb, checked out, dissociated, lethargic, heavy. Your limbs are kind of weightless or maybe they feel extremely heavy, these are all kind of more in the freezy categories, which is another form of activation. It's parasympathetic activation.

(32:17)

But all the questions pretty much about activation were about sympathetic activation, various experiences of that. Yes, everything that you asked about is normal. That is a normal part of this work, feeling these weird, uncomfortable kind of scary things. Now there's three options, basically, when it comes to working with activation. We can work with settling and soothing and going towards the parasympathetic using our resources. We can go with the activation and find out what it wants? What does it want to do? How can we go with that energy and help it move? Or we can simply observe and allow the experience to pass through.

(33:10)

Now, the last one is the most advanced. There may well be people here who can do that, which is awesome. But generally speaking when we first enter this work, if we just try to sit and observe, it will just shut down the experience because we're not paying attention to it, we're not really inquiring about it. It does happen, we can get there where we have enough experience where it's like, oh, yep, I feel that coming and I'm just going to wait and here it comes and it moves through my body and maybe I feel sweaty and hot and then it passes or whatever. But generally speaking, we're going to want to engage in some way, especially as we're first entering into this work.

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So that could mean working to settle and soothe. So that's why we learn about what our resources are really early on. That's why we learn about orienting, connecting to the ground, connecting to our feet, connecting to the external environment. That's one thing to do as we're feeling a lot happening on the inside to actually come out of our internal experience and really

pay attention to something external, listen to music, watch a TV show, whatever. That's all fine. Ways of resourcing and coming down, soothing the system. If we do that deliberately with awareness of what we're doing, that's quite different than just bypassing and not noticing at all. It's a way of paying attention to the self. We just got to notice like, oh, I'm feeling activated. I don't really feel like I can handle this right now. I'm going to go to my resources. I'm going to focus on settling and soothing. That's totally fine. That's part of what helps our system feel safe enough to eventually go with the activation, which is option two.

(35:04)

So then that is of course about expression, visualization, movement, sound. I can't express enough how important it is to use sound. Irene reminded me of this because yesterday she went to a local spa just to have a sauna. And it struck her just how there's a lot of people there coming and going and just how everyone is so silent. And for us, we'll sigh and we'll make sound. It's just like how we are. But the majority of people, they don't make a peep. And she could tell that if she even, ah, people would get uncomfortable. So, that's the level of repression we're dealing with. So we really need to use our sounds, such an important part of expression. If you feel something coming up, there's so many ways to be creative with that. Maybe you feel a tension somewhere and you feel into that tension and you sort of get a sense of it and you feel sort of, ah, what does that sound like? You get intuitive with it, you let it start to move through the system. What will that then turn into? Giving ourselves permission to be these sort of creative mammals, essentially. That's a really, really important part of this work. So important. And it's something that is so often repressed. So use your sound, discover how you can use sound to resonate and express these things that you're experiencing, these activations.

(36:56)

Movement, that's another one. So a big one is like, oh man, I'm trying to go to bed and I'm trying to go to sleep, but my legs are just going or I feel jerky and I feel this buzziness. Like, oh

man, what do I do? It's like, okay, get up. Get up, get out of bed. Move your feet. Maybe jump around a little bit. Shake your arms, make some sound. Don't just sit there and try to make it go away. I know that it can be inconvenient, but I've spent many hours, many, many hours in the middle of the night doing this kind of stuff. And it's like, okay, what's important? What's the most important is to try to get sleep, which you're not going to get anyway because this activation is present or just freaking get up and work with it? Allow yourself to do that and then you might actually get some real restful sleep. So don't let the fact that you're supposed to be sleeping stop you from necessarily engaging with activation. It can be a very powerful time because as we go into sleep, the defenses tend to come down and that's why very often stuff will then surge up. So it's an opportunity to work with it and you can do it.

(38:11)

Let's see. Anything else? So, one thing is if someone is in chronic pain, this can be much more difficult. Or if there is an injury, someone asked about having a concussion, then we want to be more careful and we don't necessarily want to do so much of this big expression stuff. We want to focus a lot on self touch, soothing, connection. We're going to get into this in lab six, I believe, these lessons called the containment lessons, which are about this form of really finding our edges, holding ourself, different ways of connecting to the body.

(39:03)

This is already on YouTube, again if you're not an alumni and you're new this round and you want to explore some containment, you can go to YouTube and check out Irene's video called Ancient Anxiety Medicine or DIY Ancient Anxiety Medicine. It's about just containment. She sort of guides you through a containment practice. And that can be really useful if there is a lot of threat, sorry, a lot of pain, chronic pain. Sometimes we really need that caring attention in conjunction with expression. And if we have a concussion or something, then we definitely want to sort of stay away from the high energy states until that has resolved. If there's some kind of acute injury, we want to sort of wait a little bit to go towards working with the

aggression or whatever it is until that has resolved. Because with something like a concussion, you don't want to move lots of energy through the system, essentially. You don't want to move around a lot. You want to give that time to resolve.

(40:23)

Another thing that can happen is someone asked about, they noticed that they were able to stay present. There was this big emotion. They had this experience and this big emotion came through and they were able to stay present and notice the feelings of it. And then later on the heels of that, there was big activation, feeling like, I think they said fuzzy. Just refer back to the question here. Yeah, fuzziness, buzzing, activation, these things came on the heels of this nice experience of staying present to the emotion and allowing it to move through. And that is also not unusual because if you sort of think about that, if this is new for your system, which it sounded like it was, that like, oh, I actually managed to stay present, connected to myself and felt this emotion, well that's going to be a little bit of a green light to the system. It's like, hey, we got some capacity on board here. Let's allow some of this stuff to now move through. Or it could be like, whoa, that felt a little edgy, that felt a little dangerous and now the system's a little activated because we did a new experience. So, that's not unusual to have a new capacity of some kind and then on the heels of that, more activation of some kind, these things can come on the heels of each other and that's not unusual.

(41:57)

Just to clarify, if someone has a concussion, you don't want to necessarily go into big aggression work. Like I was talking about before, with the ah, and using your mouth, and this healthy aggression work. You don't necessarily want to go into that if you have a concussion. You want to wait for that concussion to resolve. We don't want to move lots of energy through the system, big energy through the system, if there is a concussion. Because that is essentially, if you think about it like wiring, so there's a short in the wire. And if you move more energy

through the wire, there can be an explosion. We want to wait for the wires to be repaired. So we want to focus more on soothing, settling, resources, that kind of thing.

(42:45)

Okay. Now another thing on this was someone had a big release, a big activation, a big release. And then for a week, I think they said, after, they were feeling shivers, feverish, chills, like flu-like symptoms. And their practitioner said, "Yeah, that is freeze lifting from your system." And they asked, "Is that actually true?" And yep, that is exactly what happens. Very commonly, once we move through a big piece of work, there is a layer of freeze that then lifts from our system. And that can literally feel like, Ooh, you can't get warm. You're chilled. You can feel flu-like, detoxy. That's all totally normal, and you want to really welcome that. Because that's a really, really great thing. If you notice that you are having that. There is this big emotion, you let it go through, and you've stayed present, and this activation moved through. And now for the following few days you're feeling trembly, and sort of weak or cold, or shivery, or flu-like, that is the freeze leaving your system. And the system detoxifying. And it's very, very normal, and really to be welcomed.

(44:02)

And also know that that can happen in the reverse order. Sometimes a person may have freeze lift from their system. And then on the heels of that, a big activation comes through. I've seen in touch sessions, working just very gently, doing maybe kidney adrenal work, where we're holding the kidneys. And a little bit of freeze lifts from the system, and the person feels wonderful. And it's just, ah, and it feels so good. And they leave the session just feeling great. And then the next day they're just so pissed off. Oh my god, I'm so angry. Okay, yeah, that's the activation that that freeze was containing. So it can happen in either direction.

(44:47)

And finally someone asked, "Do we have to process all our traumas one by one?" No. No, not at all. So we don't have to re-experience, remember, every single thing that's ever happened to

us. What tends to happen is that trauma, it forms what we call a vortex. And so we sort of have some big primary traumas that happen to us. And then those will tend to suck in experiences that kind of look like them in some way.

(45:20)

So very often we may do a piece of work, and we think it's about this one thing because these certain images are coming to our mind. And that doesn't mean that that's all that's happening. It's like that one image may be representative of a whole bunch of stuff that happened. So no, you don't have to think about, remember, recall, live through, every single thing that's ever happened to you. I've never really seen that. It's not been my experience. It's more like stuff moves through in chunks. And there can be one image, or one memory, that actually stands in for a lot of things. Someone asked what I was talking about. "Well, why is that a sign of not being too much?" That is also possible. When I was saying that feeling the sweaty, the flu, the freezy, yeah, it's possible that that's a sign that you did too much, for sure. It's one of those things where you kind of have to experiment. But generally speaking, that's not been my experience. Generally speaking, what I've seen is that when we feel those sort of freezy flu-like things on the heels of a big piece of work, that is actually a necessary process.

(46:34)

Now what can happen is, we can get scared of that. And if we get scared of that, then that can sort of not be as useful. But generally speaking, if it's just these sort of freezy, sort of shivery feelings, or maybe feeling a little flu-like. I've generally seen that that just means that we've got some freeze lifting from the system. But yeah, it's possible that it could mean we did too much. Again, it's hard to know for sure with every single individual case.

(47:07)

All right. So some questions on resistance. So there's a question, a few questions, on how to work with the energy of resistance, like Irene talks about in the video. And it's really about finding where the energy is, because the resistance is a stop. The resistance is saying don't do

this thing. And it can feel like it's stopping the energy. But in that break there is energy somewhere. And so it's about feeling into the felt sense of what's happening. So say I want to do this thing. And I'm just, "Oh, I just can't do it." And if I try to move towards it, I feel something. So that's the thing we want to turn our attention to. What's the thing that we actually feel in our body as the resistance rises up? And how, again, going back to expression, mobilization, how might the energy of that be allowed to move through and express? So again, I can't say exactly what that will look like.

(48:27)

But say, for example, every time I go to do this thing, I get this knot in my stomach. So that's where I start. I feel a knot in my stomach. Now, Okay, I'm feeling the knot in my stomach. How could I start to, ugh, where is that? Can I sort of move a little bit around it? Or if I feel into it, I feel into it, my face does this. Ugh, okay, what's that? Okay, I got this sound coming now. Aaah. I'm like, okay. It's tracking, following, finding ways to mobilize, and give voice to, give movement to the thing that is showing up when we feel blocked. So that is one thing.

(49:13)

And then another, there's another question. It's like, okay. And sometimes resistance may be different. It may not be that, okay, this is something we really need to do, but our system is stopping us from doing it. It may be that we just don't have the energy to do it right now. And I think that is a slightly different experience from what they describe. It's not like they go to do it, and then they feel this thing rise up that stops them. It was more described as, I just don't have the energy to engage in this. I feel exhausted. Well then, that's probably just a signal it is not the right time. Okay, just wait.

(49:55)

Yeah. It may just be a signal from our system that's saying, "Hey, we don't have the energy for this right now. We don't have the time for this right now." So if that's happening, then well, within terms of this program, maybe just focus on one thing. Just see it instead of trying to

keep up. Or do this lesson, that lesson, just pick one lesson that may be helpful, that you've found is useful. Or that maybe you can do it a little bit easier than the others. And see if you can really internalize it. So you can apply the principles of it without listening to the audio.

(50:36)

Let me see. Anything else here. Okay. And then someone else asked, "Every time I do this resistance exercise, I notice a tightness in the chest, throat, and mouth. Something I've been dealing with on a daily basis for over a decade. And the first time I did the exercise, the words that came to me were, I choke. How do I know that this is resistance I'm dealing with?" So yeah, it may not be. It may be that you're actually just, this is something that's been, these sensations have been with you for over a decade. Then well, maybe there's something else there that just needs expression, needs to be paid attention to directly, rather than it being a form of resistance. Something that came to my mind when you asked that, well maybe it's about tapping into the breath, tapping into the cultivate your inhale or exhale exercise. See what happens with that when you're feeling this tightness.

(51:44)

Because you said the tightness was in the chest, throat, and mouth. So that sounds very much like something might happen when there's emotion that's stuck in the system. Feeling this tightness through here. Sometimes that can, may be useful to have a big pillow where you sort grab a big pillow and hug it to your chest, and really feel that contact along here. Feel that sense of support that you can lean into a bit. See what it's like to breathe with that. Yeah, there may be something else that wants to happen besides the specific resistance exercise. And if you have the same set of sensations show up over and over and over and over, that means that something is wanting to express. Something is wanting to move through there.

Okay. Orienting. Okay, orienting was another big, I think this is our, is this our last? Oh yeah, our last broad theme. So a couple of questions. "What do I do? I'm going to orient, and I just have all of these thoughts coming in, and I feel distracted, and I can't pay attention. I want to

do this thing." Yeah, it's kind of how it goes. Sorry, this is... it's just practice. I mean, it's not easy. We're trying to train our system to do something that it hasn't done before. So if you find yourself having intrusive thoughts, you're distracted, you can't pay attention, that's just part of the deal. You've got to keep practicing. You're building a new muscle. So it takes a lot of persistence and patience with yourself. It just means that each time you notice that you're just, that's happening. It's like, "Oh, I'm returning to this."

(53:26)

Sometimes it may be helpful to simplify the practice. So one way to do that is, instead of just sort of continually sort of scanning, we'll just find one spot. Find one spot where it's pretty easy to rest your eyes, and just stay there. Just stay with that spot. And maybe thoughts start coming up like, "Oh, nope, this is my spot. I'm just coming back to this spot, this one thing, over and over and over. I'm coming back right here." It's just you make it much more simple. Or maybe you just close your eyes. And you feel your butt and that's all I'm doing. And here comes these thoughts, but okay, that's fine. And I still notice my butt. So much of this practice is like, "Yep, this thing's happening." And it's not about, like, "Okay, because my thoughts are coming up, I can't orient." It's like, "Okay, that's happening, and I'm coming back to this."

(54:23)

And so if it helps to make the process simpler, then make it simpler, just giving yourself something to keep returning to. It's totally normal for this to happen. We're building a brand new muscle.

(54:38)

Now someone asked if orienting must be done with audio. Absolutely not. So orienting is something that we want, eventually the idea is that we are always, always orienting. It's just... That's how we are supposed to be naturally. Every other mammal on the planet, if it's in the wild anyway, is always aware of its environment, and how it feels in response to the environment. That's what we're talking about with orientation. What is happening in my

environment? How is my system responding to it? Now because they don't have a higher brain, they may not be sitting there thinking about why they're having these experiences, or analyzing it or, Right. It's more just like a direct experience of, I'm feeling myself, I'm aware of the environment.

(55:35)

Ideally that is how we want to be, always. That is how we're supposed to be alive. When we're asleep, there's still a part of us that is aware of the environment, that will bring us awake if there's some sort of threat. That should be online. So ideally, no, you don't just listen to the audio. You internalize these principles of orientation to the point that you are always, always, always bringing it into your life. And again, this is something that takes years. It maybe take years to do this. But it's about, you're at the grocery store, are you feeling your feet under you? Are you aware of the other people? Can you see the colors around you? Right? You're walking down the street, how does it feel? How does the ground feel under your feet? What are you noticing as you're walking? Right? Are you aware of your breath?

(56:36)

We should always get to the point where we are always aware of these things, always aware of our environment and what's happening. Always aware of how we feel in response to it. And yeah, that's a high goal. That is a big place to get to. But it totally can be done. And that's what we're working towards. So it's, with orienting, no. It's about, it's not about just listening to the audio over and over again. It's about internalizing it, putting it into practice in the real world, in real time.

(57:06)

And really that's the case with all of these practices. I mean, in a sense, this is about a musician who's learning different scales. And they don't have to keep on, once they learn them, they don't have to keep looking at the sheet music. Then because they know the scales, they can improvise. And that's how we want to be with these practices. Is that we internalize them

enough that we know, "Oh, right now I should pay attention to my inhale a bit. And then maybe I need to make a little sound." And we don't have to go into the audio lessons. We have this palette of tools that we have internalized, and are part of our just natural way of being. So with orienting, above all that is the case.

(57:59)

And also, yeah, if you're having trouble getting into the program, if you're feeling one of the other questions, "I just am, I don't even know if it's resistance. I'm just exhausted. I don't have the energy." Fine, just pick one thing, and orienting is a good one thing to pick. If I just had to pick one thing, that would be that. And how can you really bring that into your day? Finally know that orienting can bring up big stuff. For so many of us, the trauma happened in relationship to the environment in some way. I mean, pretty much always, our trauma happened in relationship to something in the environment. So as we deliberately connect back to the environment in an embodied way, it's going to bring up stuff. It's going to, like, "Oh, last time I was really embodied at this level and paying attention, this happened." And then it comes up.

(58:57)

And there can be a physical thing, like physical injuries. Someone asked about, they started doing orienting with the neck for a few days. And then started to get severe pain in the neck and arms, and thoughts of having a slipped disc again. So it sounds like at some point there was a slipped disc in this area, that was traumatic. And now this deliberate orienting with the neck is bringing up some unresolved survival stress, and tension that is associated with that unresolved trauma, with that injury.

(59:32)

So whenever any of these practices bring up something big, leave the practice. Leave the practice and attend to what it has brought up. So if it's this tension and pain, and this sort of memories of an injury happened, okay, just rest. Support yourself. Use your resources. Don't

worry about going back to the practice. Give your system time. Give yourself a break, see what happens. Can I just move through? Maybe you need to get some body work. Maybe something else is useful. So it's like when these things get unpacked, we don't want to just keep on trying to do the exercise. We want to pause and really attend to whatever it was that was unpacked, whatever that may be.

(01:00:23)

Okay. All right. Wow. Okay. That was an hour. I didn't even get to any of the questions. So I'll stay on a little bit longer and see if I can get through some of these individual questions as well. Okay. Okay. This is an interesting one. "Something my trauma patterns have a hard time doing is making decisions. I either freeze up and stay stagnant, or I have to adrenalize myself forward and bypass the fear. Especially if it's a bigger decision, like finding a way to make money long term, or where to live for a couple months. I'm curious, when there's still trauma present, how can we make aligned decisions? Or is it more about not getting hung up on making the right decisions, and just living our life to the best of our ability?" You've got it. Ding, ding, ding. That second one.

(01:01:26)

When we're living with survival energy, unresolved survival energy and trauma, it's really hard to make good decisions. So it's best to not make any decisions if you can avoid it. And view those choice points rather than as a need to make a decision, as an opportunity to work with what gets stirred up. Remove the pressure of needing to decide, and view it as an opportunity to work with the stuff that arises. That is generally the best approach, I would say. Now sometimes you are just maybe going to have to make a decision about something. And then yep, you do your best, and see what happens. But in general, if you're actively working with trauma, it's not a great time of life to make all sorts of big decisions. You want to see if we can really work with the stuff that is being activated by those choice points.

(01:02:26)

This one, "I'm having issues with identifying sensations, emotions, and feelings. Both when I'm dysregulated and when I'm doing the neurosensory exercises. I did think I was getting more regulated, but now feel I've gotten more dysregulated. Could you please suggest reasons for not being able to identify these? And how can I make progress? It feels like I'm just not getting it at all. I find I'm making guesses to what these sensations or feelings are, and then I later realize that that wasn't right." So what it sounds like to me from this, is that you're trying to interpret your sensations and emotions and figure out what they mean. And this just is not necessary, to do that. What I would encourage you to do is see if you can really get clear about what the sensation itself is. Not even the emotion. I would just be like, right now I'm feeling a tightness across my chest and I sense a little buzzing feeling in my left armpit. And then, okay, now I feel a constriction of some kind down by my lower rib. Really name to yourself, out loud, specifically what you are feeling, not the emotions, not what they may mean. What are just the sensations? I'm pretty sure you could do that. And getting clear at that level, I think will be really helpful because it sounds like there's just a desire to interpret what's happening, and it's really not necessary.

(01:04:08)

Like I said before, meaning will come, meaning will come. So how can your entry point just be very specific about this is what the literal sensation is. Just start with that. If you can get that, then you may want to start finding a way to transform that, which could be like, remember . So there's a sensation. Is there an image? And again, you don't have to know what that image means. It may be meaningless. It may be a blob of color and texture. It may be just some strange random image. Just, is there an image? So just start building it a little bit at a time, and leave out interpretation. Just what is the sensation, literally, specifically. Just start with that.

Okay. "I found the basic joints exercise helpful and even pleasant to do, possibly because it took my attention away from the deep seeded tension in my face and throat, in particular. My

breathing feels constrained by the chronic tension in my throat in an ingrained pattern of shallow breathing, holding my breath for no apparent reason. What are some ways to begin working on relaxing the muscles in the throat to breathe and talk more freely?"

(01:05:41)

So deep seeded tension in the face, shallow breath or holding the breath, all of that speaks to a lot of held emotion. So I think some things to pay attention to are, what does the tension in your face look like? And what I mean by that is, if you can feel the tension in your face, how might you show that to someone? Or how might you mobilize the muscles of the face around it? That can sometimes lead to the affect, the facial expression, of an emotion that's stuck in there. And if not, it may lead me to a different sensation or a different experience in the face. So say I was feeling a tension in my brow, like, okay, if I constrict around it, I get this thing and then I might let that go. What happened? Oh, I'm going to do that again. What's that? Oh, what does that look like? Well, that looks kind of like anger or confusion. What's that? Working with the affect. Working with the muscles of the face can be a way to lead into deeper layers in the system and emotion.

(01:06:59)

Also, cultivate the inhale and exhale lessons, those might be super useful for exploring since there is this issue with the breath. And what you're talking about sounds like a lot of held emotion and also some shock, some freeze, that if we have this thing where we notice that we're shallow breathing or not breathing, that's very much about the freeze response. The tension in the face may be about the activation that's underneath that freeze. And again, it's hard to know for certain, but that would make sense to me.

(01:07:33)

And again, make sound, make sound. How do we work with relaxing the muscles in the throat to breathe and talk more freely. Express yourself, get some vibration moving through there.

Doesn't have to be pretty. Just ahh, ugh. How can you just vibrate those vocal chords in some way? Get some sound and energy movement.

What have we got? Okay. All right. "Yesterday I felt, again, into the trap of using my little regained energy and pushing through things without noticing my body. At the end of the day, I felt so hyper when I tried to sit down and get in touch with my body. I felt like fleeing and looking for distractions as the sensations were so uncomfortable. Tightness in the chest, throat, heart area. Having a history of physical and emotional abuse, I noticed that is how I usually go through every single day. Any recommendations to work with that?"

(01:08:56)

So, "Using my regained energy and pushing through things without noticing my body." So yeah, just stop doing that. I mean, I don't mean to be flippant, but sometimes we have to change our behavior in order to get to the underlying stuff. Sometimes we work with underlying stuff directly, and that changes our behavior. This sounds like a case, though, where you need to interrupt the behavioral pattern because what's happening is you are pushing through being disconnected from the body. By the time you stop at the end of day and pay attention, there's been so many signals that haven't been paid attention to, that now that's overwhelming. It's like that's too much to pay attention to.

(01:09:48)

So what's needed here is the idea of the frequent pause. So this is a behavioral change, but what it can facilitate is somatic work. So that means that any time you notice that you're starting to use your energy to push through, or you're not connected to your body, as soon as you notice that, stop. Stop whatever you're doing. Or think of it as pause, pause what you're doing. What is happening in the body. There's no way to really get at this without starting to change that behavior a little bit. So if you can just start by really noticing when are you starting to do that? When are you starting to disconnect from the body?

(01:10:40)

As soon as you notice it, pause, what's happening? What's happening then? Bring your connection back to the body. It's like building a bridge. The habit is to just, here's your body, and here's your awareness and consciousness. But it sounds like that's something that happens throughout the day. So it's like, okay, how can you pause and reel that back in. And then do a little more and I start to go here, pause, reel that back in. So that's what I would suggest doing with that.

(01:11:12)

It is funny that, I mean, we have this, and sometimes his answer is, "Yeah, just stop doing that. Just cut that shit out." And it can sound dismissive, but it's just true. Sometimes we have to change the behavior in order to get at the underlying stuff that is fueling it.

"As I'm able to track my sensations and emotions, I notice it's easier to cry. To experience sadness and fear, as opposed to anger. And I'm able to rationalize some for the people that have hurt me." That sounds like maybe you can understand where they were coming from, kind of deal. "They say hurt is under anger, and I don't want to bypass that emotion altogether." So not any advice. So not necessarily. No, it's not sequential. Yeah. Sometimes hurt is under anger. Sometimes anger is under grief. Sometimes grief is under disgust, sometimes disgust. We are these multidimensional onions, and there is no logic necessarily to the way in which those peels are revealed. So I wouldn't worry about it. You don't need to go looking for the anger.

(01:12:28)

It sounds like you were feeling more anger in the past. Now you're feeling more softness, you're feeling more sadness, you're feeling more grief. Make space for that. That's fine. You don't have to go looking for the anger. And just be aware, be wary, of the endless grief loop thing that can happen. So one thing, this is very common with grief in particular, where we'll start to feel the grief, and then we'll start thinking about the thing that we're grieving. And

then we'll get an image of that, and then that will create more of the grief signal to the body. And then we'll feel more grief, and then we'll think about it. So we want to avoid that loop.

(01:13:09)

Particularly with grief, that seems to happen for some reason. I'm not sure why, and it can happen with anger as well. But I've noticed it a lot with grief where you can just spiral into this endless well of grief that goes nowhere. So the way to avoid that is to really stay with the body. If you're feeling grief, you're feeling sadness, try not to pay attention to your thoughts. Really stay with the felt sense. Feel the tears on your face. Allow the wetness, allow the tears to fall down your face. Feel the wetness of that. If there's sobs coming through, feel the physicality of that. Feel the diaphragm contracting, that kind of thing. Really notice the physicality of it. You will move through this layer, eventually. There may be anger on the other side of it. There may be something else entirely, but it's not always for sure that hurt is under anger. It can go with all sorts of things.

(01:14:18)

Another thing with grief, like real powerful grief, not just sadness, but real powerful grief, this is something I really tuned into lately. Oh, I guess it was like five years ago. But I had had this experience where my brother, he died when I was 13, and I never looked at his body. He was my older brother. I couldn't bring myself to look at his body. And so I never really processed that shock and horror, grief, that comes with that experience. And then about five years ago, my cat died. And Irene found him on the lawn, told me. I came home and there was his little body, and I held it. And oh, that experience of looking at and just holding this body, this little body, it just triggered all of that stuff from my brother of not seeing his body. And so I really paid attention to it because I'd done a lot of somatic work at that point.

(01:15:21)

And what I noticed is that that experience, that wave of grief, it actually was expansive. It was like this wave that moved up my torso, and through the throat, and into the eyes, and then the

tears came, and out the head. And it was like this whoosh through the body, I think a lot of the reason that people associate grief with tightness in the throat, or chest, or redness in the face, that's the break that's trying to be put on the grief itself. It's not the grief, it's the way we're trying to stop it. So with grief, it's really important to get out of the way of it, and welcome this expansive tidal wave that comes up through the body.

(01:16:11)

Someone asked about the relationship of joints with nervous system work. Is there correlation between having issues with the joints and nervous system dysregulation? Indirectly. So the joints are often containers of emotion, and also containers of impact. So if there were falls, injuries, shocks to the system, oftentimes the joints will hold that energy if it didn't get processed at the time. And then that can come along, that could be a doorway into the emotion that was also not expressed at the time.

(01:16:52)

So the issues with the joints tends to be correlation with held emotion and held shock and impact, and held shock and impact held emotion tends to be part of dysregulation. So you could potentially have issues with your joints and not be dysregulated, but it usually means that there is something held in there that needs expression, that needs to move through.

(01:17:24)

And then someone asked, "I've been doing this work for a little while, and recently have noticed a distinct feeling that I'm dying, like my organs are dying. It's not a sensation per se. It's more a quality and a thought of 'I'm dying.' I'm working on building capacity to be with this as it's still a little frightening. Have you heard of this before?"

(01:17:42)

Absolutely. This is a very common manifestation of a big freeze layer that's ready to come through the system because that is the thought form of freeze, is, "I'm dying." And that's why

freeze comes on is when fight and flight have been unsuccessful, the system thinks we're going to die, and so then the freeze response is recruited to numb us out, to make it so it's not so painful, et cetera. So yes, that's very common to have that thought of, "I'm dying," or, "I'm dead," when there is a big layer of freeze coming up through the system. So just keep working on building your capacity and allowing that to come through. Allow, as the samurais would say, allow yourself to die. That is from the Book of Samurai. That's like, yeah, welcome that experience because what is dying is an aspect of yourself that has been frozen, and that should be allowed to pass away into the ground, essentially.

(01:18:44)

So it's not that you're actually dying. And if you're worried about it, of course you can go, like I said, get it checked out, but most likely this is just a part of yourself that has felt dead and you are experiencing it as it's coming up through the system.

(01:19:04)

All right. I really should stop. I'll do one more. Okay. "I have had a desire since I started working on myself, maybe before, to quit my job and work in a retail admin position somewhere. There is something about a physical job or something with minimal responsibility that appeals to me. Is this an impulse I need to follow or is it a flight response? I found it very hard to work full time my entire life so far, and found this hard in itself."

(01:19:35)

Okay. Yeah, I don't know for sure, of course. But it sounds like your system is saying, "Hey, I'd a little less to deal with in my work life," so that you can potentially pay more attention to this kind of work, this inner work. And I think that's totally fine. Absolutely. I mean, for myself, I stopped working entirely for years. I was just living the hippie thing in the woods, so I totally needed to do that. I totally needed to eliminate worldly responsibility in order to start working with myself. So maybe this is your version of that. Maybe your system is just saying, "Hey, I just want kind of a dumb job that doesn't take too much energy, so that I can use my energy and

creativity for this inner work." I think that's totally worth exploring, not necessarily a flight response at all.

(01:20:28)

Okay. All right. I guess I'll stop there. We're at an hour and 20 minutes. Okay. Well, thank you all for being here, showing up. I appreciate it, as always. Good to see you. And I'll see you on the next one. All right. Bye y'all.