

Hey everyone. Welcome. It is November 19th, it's the year 2024, and we're getting into training call number seven. And before we get going, as always, just a reminder of zoom etiquette, all the things. Make sure you turn your video off, if you need to. If you're moving around your house, if any people come into your view, if you're about to shift space.

Leah is here today to answer any burning questions that come up that are related to the call, or, and as some of you might find as we move through the call, I often answer some of those questions just through the process of the theory and the content. So I always like to say, make a note, write it down, and if you're still left at the end, pop it in the general question thread in SBSM. Speaking of that, just a reminder, if you haven't been using that forum, that general forum in SmartBody SmartMind, general questions, please do so.

Our team is there to answer questions. It's even a spot to go and just sort of review what people are asking and see what the responses are. So there's ways to study extra if you want extra study by looking at other questions that people have and reading the answers. The other thing I want to make sure everyone is aware of is that each lab has an FAQ section. Has anybody used that FAQ section to see the commonly asked questions? Obviously, if you have a question, that's one place to go. And if you want to do extra study, it's a really good space to go and read and learn, because some of those answers are like little articles. So know that there's plenty to keep you busy with over the next three years, if not more. So make sure that you use that. Okay, yeah, love the FAQ.

Someone said thank you. So let's get into this handout. Primal emotion. So we've gone through Healthy Aggression, two handouts, right? Two training calls. We're kind of at that. We're over the hump of training calls. There's two more after this one. The next one will be heavier in what I call Feldenkraisian learning. And then the final one will be all on integration and how we kind of mastermind all these labs and lessons together. And then we have a final wrap up call in December, which is easy, light, and we just come together and connect, and I'll teach a little neurosensory exercise and we'll set intentions for our learning going into the future. Another quick housekeeping piece is the moderators will be in the forums through the holidays into the new year. So if you have questions, use that space into the new year while you can.

And then we'll go back to SBSM and the next round at the end of February. It's really technically early March. Everyone here, all of you all, you'll technically be alumni. You were invited back to do another round again and again. You can come on to Training Calls, Q&A Calls, and ask questions. So I know that's sometimes a wonder or curiosity, but you are an alum, so

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you have access to all the material for as long as we run this course. Okay, first thing, page one, just a little reflection. We might use the chat for this. So who remembers the first lesson from Lab One, researching your resources, just a thought experiment right now, or just tune into this in your own space. Or if you want, pop a note in the chat. Quick note, what were your resources at the start of the program? So you can answer these on the paper, you can think about them. You can reflect, what were some of the resources that you used at the start of this program. So what were the things that helped you stay contained, that helped to soothe you, that helped to bring you back to ground, to the current moment?

The next question might be, or is, have they shifted? So have they shifted? How have they shifted? So have you found that your resources have changed over the course of the last sort of two months? And of course if there's alum here, alumni let us know how these things have changed for you. So sometimes it's good to look back in the past to see, oh yeah, that has shifted. This has shifted. How has that changed? And then the next question, are there any neurosensory exercises that you're learning that are becoming resources? So if you think about the lessons, potent posture, orienting, following impulse, working with the diaphragms, working with the kidneys, the adrenals, the joints, containment.

I'll just read off a few things here. Someone said, oh wow, I do orient now and things are less scary. I use orienting now. Another person, I stopped eating quite so much for soothing. Great, that's a big one because that's a very primal instinct, to eat, to soothe ourselves when we're babies. We obviously want to eat when we're hungry. But it's also a way to connect and co-regulate processed food and other food. One, I used to eat a lot when stressed, but now not anymore. Chips on occasion, more normal cravings. Yeah, sometimes a potato chip tastes good, but the question is, are you eating the whole bag every night to soothe, to feel that, that satiety in that crunch in the mouth, that does stimulate parts of the vagus nerve. So there's a reason why we like crunchy, crunchy, sour, salty things, something that gives us that explosion of flavor. And what you'll find, and a lot of people say is as you become more regulated, when you do have something that would be considered more of a treat or more sugary or more processed, you really feel the intensity of it when you've kind of gone back to just normal whole foods. And that's a really good sign we're meant to use and eat. Whole foods can adrenal. Someone said dropping in the lesson is one of my faves, touching, orienting, touching things in my space. Great. So connecting with the environment.

This is a good one. Containment at the dentist. Has anybody found when they go to the dentist or the eye doctor or something like that where you might be treated for something, you just

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have a better ability to stay present and use your tools to stay in more. We could say capacity. So this will not only be good in general, but what it'll happen is that procedure, that thing is not going to cause us tons of stress constantly moving through it as the thing is happening, like a teeth cleaning, for example. Many people I think go into things like teeth cleanings and they don't realize that they're clenched the whole time. Their whole body is tense and on fire. But if you can monitor that in real time and keep, remember this is that tense and relax lesson that we did, tense and relax by being able to intercept sense.

Oh my goodness, my feet are clenched or my hands are in fists. Why? It's like, well, someone's in your mouth. That's not a very nice thing, but they're there to help. So how can you keep loosening and relaxing? And that allows the nervous system to come out of that stress response. So these are the little things that we want to shift and notice, this was a good one. I've heard this more than once. I've never had one personally, but SBSM allowed me to go through a colonoscopy, right? That's where you go into the colon and take a look and the person said, I was terrified, but I did it. So this ability to go into these things that aren't always nice, but we can manage them, we can contain them, and if anything, we can have an engaging experience with the person who's doing this, right?

And from my experience, most nurses and doctors and dentists, they like it when you ask questions and you say, I'm a little nervous. And that actually puts their empathy hat on a little bit more. I've noticed if you say, I'm a little, I'm feeling a little uneasy about this, can you explain what's going to happen? So I share this because these are the things that we want to start to shift in our everyday life so that we can engage with the world, get good information, keep with those who are around us and come out of these things with a little less stress. Okay, let's see. Next line down.

Ah, any non SBSM related resources surfacing. So are there any things that are starting to happen in your life that you're going to naturally just because you're becoming more aware of your environment? Is anybody finding that you're just having more cravings to go out for a walk, to go do something, to pick up a book, to clean your house, that is a resource, to keep your space clean. Someone said catching morning light music. I love music so much more. A new sheepskin I just got, oh, here's a fun one. Returning to origami. That's neat. Doing something a bit more creative and artistic with your hands, comfortable and social situations, grounding on the grass puzzles, pottery, changing jobs in cities. Good for you. You're changing jobs in cities, spinning, hot water bottle, listening to less stimulating music. That's fun. Engaging strangers with a nod or a smile, that's so important.

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Engaging with strangers with a nod or a smile. That to me is so essential, because especially for many of us who might live alone and solo and we don't have a lot of social connections, that's social engagement. If you can say hello to the person at the street, smile at someone who's waiting at the bus stop, talk to the person who's serving you, your coffee. These are all ways that we can socially engage. It doesn't have to be an intimate, romantic relationship. This is how we know that there are other humans around us. Making puppets. That's fun. Less news. Yeah, I recommend that sometimes, right? So worry about yourself and those directly around you. Equine therapy lead. So working with horses, yoga. All right. And someone says, I finally cleaned out my room. Yes. Okay, thank you so much, everyone. We could look at these all day long.

All right, so there's a quote at the bottom of the page, and my light keeps changing in here. There's systems coming through, so I'm just going to make it a little brighter in here. Okay, so there's a quote at the bottom of the page. Everybody have a look at that and I'll read it out. Feel free to read it out with me if you want to. I know I can't hear you, but I'll feel the energy. So this is one from Peter Levine. He says, the antidote for trauma is to create new experiences in the body that contradict helplessness and collapse. So if we look at all the things that some of you just put in the chat, this is it. You're contradicting helplessness and collapse. You're engaging with the world, you're engaging with yourself, you're engaging with passerby strangers, you're engaging with your higher brain through art, you're engaging with your healthy sympathetic nervous system through exercise.

You're engaging with the environment by going outside, getting your feet on the earth, all these things. So sometimes directly working with the trauma isn't what we need at the beginning. And this is a big part of, if not the biggest part of SBSM. Not once do I ask you, what are your traumas? What happened to you? Now, these are important for some of us to work through very specific pieces, and you might do that with a therapist, a somatic practitioner. You might even find that you're starting to work through some of these things in your own right as you gain more capacity and knowledge of these things. But the main holy grail, if you will, of this work is to build your capacity and education and contradict those survival physiologies. So more engagement, more following of healthy impulse education. If you're educating yourself and learning in this material, you are not in total survival stress.

There's a little spark in your brain that's just picking up little drops of information, and that's most important. Okay? So I'm going to share a story so you can get comfortable. Some of this story. I hope you were comfortable before. And the reason I share this, it was my personal,

back during my somatic experiencing training days. I think it was in 2010, maybe 2009, where I feel was the moment I broke out of my functional freeze. And one of the things that I was reminded of just the other day working with our SPT students, our practitioner track students, was this thought that we can't talk someone out of fight flight freeze shutdown. We can't talk ourself out of survival stress. It has to come from the body, and it's also not enough to just move the body, right? Many of us have been doing fitness classes and exercising our entire life, and that is not going to tap into the stored procedural traumatic memories.

I'm quoting Biology of Stress video number five, where I talk about stored traumatic procedural memories. And so for me, this was something that occurred in my training where I was with a group of my students, or not my students, my peers and an assistant, and the direction from our teacher at the time, it was Steve Hoskinson, who used to be SE faculty. We were supposed to explore the concept of horror, so, something horrific, which nobody had ever asked me to do in my life. And so here we are. I'm with myself, two of my peers and an assistant. We're sitting outside on a beautiful deck in SoCal, and I'm like, okay, I don't think anything's going to come up. This is what I'm saying to myself. I've never seen a dead body, I've never been in a war zone. I've never had a car crash. I'm like, what could be horrific that could possibly come up in my lovely history of life?

But I went into it with full interest. I'm like, okay. And I just went into my body. I felt my feet, felt my spine, felt the support of my peers, and my assistant was my favorite assistant, which was cool. So she was there, and I'm just tracking. And so this is what a lot of you are going to do as you do some of the lessons. You're tracking, you're feeling, you're sensing, you're noticing the thoughts that come up, the memories. Has anybody here when you've been tracking yourself, have found that you go into spontaneous movement, there's a desire to roll to the side or to arch your back, or all of a sudden your arm's lifting up and you don't know what's going on. These can be signs that there's an incomplete procedural memory coming out that's traumatic. So I'm following this, and as a sidebar, some of you know this story, if you followed me for a while, or this history, I grew up in an animal hospital.

So for some of you, you know this, some of you you don't. Both my parents were veterinarians, small animals, dogs and cats. And so from the ripe young age of an infant, I was in that animal hospital with them. And I worked at this animal hospital as a child, as a teenager, as a young 20-year-old. So I did a lot with animals, right? Lots of stuff. And it was not something in my awareness when I was on that deck in that SE training. But what I did is I just felt my body and I just kept noticing. I just kept plunking that concept of horror into my field. And my body



started to do this movement where, I'll stand a little bit, where I started to turn, and I'm going to do the movement much bigger than what it was in this session, but it started to turn like this.

And I started to flex over, much slower than that though. But I wanted you to see that movement. And as I went slow and slower and slower, feeling the spine, and my hands, my eyes, and my mouth, and horror like, okay, what's here, Irene? What's here? What flashed through in a matter of a microsecond was all the animals, dogs and cats that I had held as a vet assistant, as these animals were being put under for anesthesia. And what else? What happens at a lot of veterinary practices, put down, euthanized, right? It never occurred to me until that moment how intense that would've been for an 8-year-old, 10-year-old, 11-year-old, 12-year-old, and also a five-year-old watching this, because I was hanging out eating lunch at the animal hospital all the time after school, watching surgeries, abscesses, really sick animals, good things too. We had puppies and kittens around from time to time.

So there was fun stuff too. But this was my job and I was really good at it. Even to this day, Seth, when we had cats, couldn't believe that I could hold down our cat, not have it scratch me, hold its mouth to give it a pill. He's like, how did you do that? With one hand, I'm very well trained to know how to tuck the legs under, how to hold the front paws, how to nestle in there. And in that moment, I felt what it felt like, and I can't verify this, but I went with my intuition. Every single energy soul of any animal I had ever held went through my body. And I started to cry and I started to get angry and I started to feel, Ugh, this is crazy. And I didn't say anything. It was all sensation and it was all emotion and this strange movement, and my peers and my assistant had no idea what was going on.

And then I said, just give me a second. As I processed this and I processed it, and at the end I told them what I remembered, and they looked at me in horror, they were like, that's insane, Irene. I can't believe you had to do that. But as we know, if anybody here grew up on a farm, if anybody here grew up in areas where you're working manual labor, you see things that aren't nice, right? You'll see things that are not nice. And I just happened to be in that environment every day of my life for most of my childhood and teenage years. So it was a big moment. And I don't blame my parents, by the way. I'm not pissed at them for this. That's just, I was part of the family business. If you had a restaurant when you're growing up, you helped out at the restaurant.

So while it was horrific at the time, it popped me out, I believe, of my functional freeze. So sometimes you need these moments of epiphany, meaning memory, that kind of rock you a little bit and, say, whoa, this was not easy. But you went into functional freeze. You went into functional freeze from a very young age. And this makes sense. There's a positive to this though. And the positive is because of that connection to feeling the animal's heartbeat, feeling when I can sense they're about to take a piece of my hand off with their claws, feeling their little butts try to wiggle out. I got very good at sensing energy and mammals, and I think that's one of the reasons why I have a really good knack for noticing things, micro things, expressions in people, is I've just felt it from such a young age.

So yes, someone said, this is why veterinarians have the highest suicide rate of any profession in the US. That is true. I think there's a lot, I don't think I know, there's a lot of stress, because not only that, but you can't talk to your patients. You're often guessing what's going on with them. And then you're also dealing with the owners. Owners can sometimes be amazing and sometimes not so amazing. So you're dealing with all the stress of the owners, and it is a lot. So I share that story because it is one of those stories that is ground zero for me, that remembers, makes me remember how little I understood about how frozen I was my entire childhood. And it was soon after this, it was soon after that I was doing a private session with an SE provider, who was actually the same person who was in that group.

And after that session, I believe it was after the session, I kept feeling these tingles coming down my legs. Remember being at the beach and thinking to myself, am I having a stroke, what's going on? Why am I feeling these weird sensations coming out of my skin? I thought they were bugs. I'm smacking myself. And I get to this office and I tell her what I've been experiencing, and she looks at me and she goes, honey, you've been in functional freeze your entire life. She said, honey, because that was how Drew spoke. And I was like, oh my God, you're kidding. And even though I was in this training for two years, it just never occurred to me that I was that person who was stuck in survival mode, because I was so functional and all these things. And then of course, as you know my story, I went through some severe sympathetic expressions about six, seven years ago where I felt things like anxiety for the first time.

I felt symptoms for the first time. And I share this with you, not to, I make you feel like, oh my goodness, this is going to take forever. But this is kind of the trajectory for many of us, especially when you've been in such a deep functional freeze. It really can take years to unpack these layers. But we want it to happen that way because for people that try to unpack it too

quickly, the system can break down. And we hear this when we hear people go to cathartic events or they do an ayahuasca ceremony or some form of breath work that's really intense, and they try to unpack and get the system open, but the system can't keep up with it all. I'm going to go back to the swimming pool and beach ball analogy. If you had an actual swimming pool and beach balls, if you tried to get all of those out at once, it would be a feat.

It would be super hard. And so we don't want to take all these balls out at once, and we also want to make sure that the pool, that its capacity is growing. So thanks for listening to my very strange, but maybe not strange story. It's possible that some of you have had these epiphanies yourself. Maybe you have, maybe haven't. Not everybody will have a story like this. You might have a different version where you land and go, wow, I was never allowed to cry, or I was never allowed to get, or I was never allowed to be creative, or I was never allowed to be active, or I was never allowed to tell the truth. All of these things that we don't realize are not good for us, but they've just become the norm. Some of you will know this because when you were young, perhaps you went to someone's house and you saw parents being nice to each other, and you're like, is that normal? That seems strange. And you'll go, something's like, well, which one is right? My house or this house? And this is where humans are super complex, because we're not like all the herds of animals out in the wild that pretty much are raised the same way. So this is why we're here learning this stuff. So I'm going to have a little water, and then we'll get into the next piece.

So again, remember, stay connected to yourself through this. Sometimes even hearing a story can bubble up. Spark something in yourself. Maybe there's some people here who were raised in medical environments. I know I've come across a few of you who actually also were raised in veterinary settings or farm settings. So just know that there might be something, there might be, there might not, but just keep tracking that. So I want to go back to anger and healthy aggression before we get into this concept of toxic shame. So back to anger and healthy aggression. So back to the handout. So as I shared here, this example with working with an emotion, apologies. I forgot this first sentence. This led me to access anger. So this example, top of the page, it's working with an emotion or quality of human experience, which is not anger. So horror isn't anger.

It's a completely different sense. It is fear, it is shock, it is surprise. It can put us into freeze. It's that, oh, right? Like, oh my goodness. But for me, it led to accessing anger. It led to accessing my anger. At the time I had no idea that there was such a thing as healthy aggression at all. At all. So back to anger and healthy aggression. So we can't always conjure up anger or any other



stored up emotion in a hocus pocus way. If you think about magic, right? I can't just, say, anoint you and say, and now you'll be angry, and now you'll experience sadness, and now you'll experience joy and surprise. It doesn't work that way. So we can't conjure up anger in a hocus pocus way. We must, next line down, we must apply. That's the word, apply the tools, self-knowledge and educational resources we are building.

So we must apply all this stuff to ourselves. And now of course, if you've got little ones, to your children, and then trust, that's the word. Trust and get out of the way. So the healing wisdom, that's the next word. Wisdom. So the healing wisdom and the return of your true, right, the word, true, true self. Your true self, that authentic self can show up. So trust and get out of the way. I can't verify this with data of statistical significance, but from my experience, most of us get tripped up and stop our own healing because we get in our own way.

It's just the way it is. There's no shame in that. It's preservation, it's conditioning, it's life. Not all of us can take a whole year off and just be with ourselves and work on this. We need to go to work. We need to feed the kids. We need to make money. We need to pay bills, we need to do our taxes. We need to do domestic things. However, there are so many opportunities in that domestic way of life that we can apply this knowledge to, and that is where the real integration happens. You don't want to see SBSM as this holy grail. It has to connect to how you clean your dishes, how you drive your car, how you choose the food you eat, how you talk to your children, how you talk to your partners, your spouses, spouse, how you talk to all the things around you, how you speak to the trees. Do you speak to the trees? Do you connect with the earth? So this ability to integrate and apply, back to that word in the sentence above, applying these tools is so key.

I believe the nervous system, the human nervous system doesn't want to be stuck in survival, stress, but we tend to only know that way typically right now in Western society. We know that as the norm. And I do feel that there's a shift happening. People are realizing this isn't good. Next line down, to the power of other primal emotions that connect with anger. So this is where we enter into disgust. That's the word, disgust. So disgust is one of the six primal human emotions, mammalian emotions, animals in the wild also exhibit disgust, right? If you've ever had a cat or a dog and they sniff something they don't like, there's like a retraction, right? Something that's rotten, they know it's not good. We're the same way when we're regulated, right? I'll share a story in a second. So from the point of view of evolution, next line, and survival, the primary function of disgust is to get rid of or stay away from a toxic substance. Toxic is the word, toxic substance for any living creature. This could be a poison, a food that's

gone bad, anything environmental that is not healthy, that's the word, healthy for us and could make us sick.

There's a trouble here though, for many of us and many who are living in a state of let's say, dysregulation, disconnection to their interception, their senses are dulled due to toxins in the environment, use of things that are harsh. We think of chemicals, and this was me. Another part of this veterinarian story is I was around toxic chemicals from in utero to my early twenties, bleach, formaldehyde, x-ray fluid, so many toxic chemicals, anesthetic, that it didn't even occur to me that they were gross. My senses had been dulled to these things. And so one of the things that we need to recover, I believe, to become more regulated is to get that sense of accurate smell into our system and know this isn't good for us. So a lot of people won't know that there's poison in their food, that they're putting stuff on their skin that isn't good for them, perfumes, all these things that we now know are actually quite toxic to us and disrupt our hormones, for example.

So for example, the other day I was going into the fridge to have some yogurt, as you do, and I didn't turn the light on. It was quite late at night, and I took a spoonful. I ate it straight from the container. I was like, something doesn't taste right here. And I looked in it and there was a little speck of something. I thought it was just maybe food from another spoon. We'll just use spoons, doubly, and you might get some food and the nice white yogurt. And I thought, oh, it must be just some sauce or something. And then I'm like, no, something not right? And so I looked at it more closely, and of course there was mold growing in it, and it's not going to kill me, but I was like, oh, that wasn't good. I knew something was off, and of course threw it out, but my system picked up on something's not right, but I second guessed myself.

But the first impulse was, this has gone off. And we know that you go into your refrigerator, you smell if the milk has gone off, and it's gone off. Has anybody here smelled the milk? And you're like, oh, maybe it's okay. And then you pour it in your coffee and it curdles. It's like, Nope, that's not going to work, right? So this comes back to trusting that first impulse. This isn't right. It's the same with other food where we're like, I think this has gone off. I shouldn't eat it. So that's just a more general everyday example. Next line down, however. But it can also be a human environment. So that's the word, human, human environment, that's toxic. So social, parental, peers, caregivers, teachers that do not accept you or reject you and your natural self, plus all its biological, creative, emotional and sensory experiences and expressions.

There are too many examples as to how we as little people are engaged with in a way that our caregivers express disagreement with our bodily impulses. One of the classic ones, and this is for any parent here or anyone who may change diapers in the future, the messaging a little one gets when you change a diaper and it's going to stink. Let's just be honest. If it's bowel movements, is for a baby to hear you say, oh, this is disgusting, so gross, so stinky. You do that and take the diaper. What a message to tell that little person, that their bodily impulses are disgusting.

I've seen so many kittens and puppies covered in poop in my days at the veterinary hospital. Those mother dogs and cats do not care that there's little bits of poop everywhere. They just go with it. It's just the way it is. And so that is something to pay attention to. But it also, I think, is why many of us as adults have trouble with our own bodily functions. So if we were touched in a way that was harsh when we were being bathed, who here had a mother that scrubbed their head so hard when they washed their hair? Those nails got in there. These ways that we were touched, carried. All of this gets into our system, which is, why am I being handled so aggressively? And so it is something to pay attention to, even how you might care for your own bodily functions, how you might take care of these scents and smells that come out of us, and to just be like, Hmm, this is just something normal, right? Something's going on here. And to listen to it and to keep it neutral.

So here we come to the next page. Shame. So we need disgust. So we need disgust. I'm going to make this clear, though, that we do need to have this reaction to warn us that something is toxic. But what if we can't get away from the toxicity? So enter shame, specifically toxic shame. Now, I'll preamble this. If this is the first time you've heard of this difference between toxic shame and healthy shame, this might put a little spanner into the spokes here, wrench into your spokes. It's like what? And I know from doing this long enough, even with Seth, had my husband, he couldn't understand that there was such a thing as healthy shame. He never experienced it growing up, ever.

So just know, because we've battled this back and forth with peers and colleagues. This is work directly from Peter Levine, and I'll do a quote at the bottom here from John Bradshaw, who is another famous psychologist who really worked with kids. There is a difference between toxic shame and healthy shame. We just very rarely see it modeled in a healthy way in the west. Typically, it's riddled with all the traumas that we've carried because of being abused and toxically shamed from our parents and ancestors, et cetera. So next line down, the two kinds of shame. There are two kinds of shame, healthy and toxic, that are felt in the somatic

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experience. So somatic is the word, somatic experience. So here's an example I have there in italics and exclamation. Don't touch that. Don't touch that. So first line, I'll explain this in a second. The healthy way, the healthy way, the healthy variety, I should say, is imprinted when connection, love, and secure attachment are present along with the demand or disciplinary action.

So I have another example for my life. I'll never forget it. I was old enough to be at the kitchen counter cutting bread in the morning, and I as a little person had clearly used the knife before, but I was making a mistake. I had the knife, here's my hairbrush. I had it facing my face. So I was cutting bread with the knife going towards my face, which, and anybody here knows, no, don't do that. And I heard this strong baritone sound from my father sitting at the kitchen table. He saw me, he's like, Irene, look at what you're doing. And so he had to shock me out of my actions. He goes, the knife is facing your face. You have to turn it the other way. I was like, oh, okay. But I kind of felt a bit of a uh-oh, that uh-oh is important, and it has to come from a direct, strong, deeper voice.

Doesn't have to be a male. It could be a woman, who can have that voice too. Look at what you're doing. Stop. You're going to hurt yourself. Don't touch that. It's hot. So this is this classic, go and you put the hand on the hot stove. You go to put your hand on the fire, and the electrical outlet, all these things that children learn through exploration. But there needs to be discipline, a demand, a healthy shame coming from the caregiver, of care, connection. And this is not right. This is wrong. Do it this way. Okay? If it doesn't have that strong, energetic, almost aggression to it, it won't create a somatic response. There has to be a somatic response in the child's body. And it doesn't just have to be children. We can be healthy, shamed by adults if we've done something wrong, but you have to feel it.

It's a curling of the spine. It's that classic dog with the tail between its legs, but then it's with this, I get it, you didn't know, but this is going to hurt us. It's going to hurt. You might burn the house down. All these things, that's how we learn now, toxic. So the toxic variety can be imprinted. So that's the next word. The toxic variety can be imprinted via the tone of the voice from the other where it's ridiculing violence, violence or any other abuse of action that invokes a sense of fear, a need to, or shut down.

So this would be, and I don't like modeling this, but I think this will be something that many of you have experienced. That would be, if my dad caught me with that knife, with the wrong way, it would've been like, you're such an idiot. What are you doing? Are you stupid? Look at

what you're doing. Look at what you're doing wrong. That's super wrong, Irene. It would come out in this aggressive, demeaning, ridiculing way that will put not only the little one, will put the adult into not only fear, but this, like, I am wrong, versus I've done something wrong. There's nothing wrong with correcting a child or an adult when they've done something wrong. I think this is something we have lacked a lot of in the last generation or two of child rearing. And I think it's because, and Seth and I have talked about this.

A lot of us from baby boomer parents were disciplined so much because of the post-war trauma, that we've swung so far the other way, because we don't know how to dose out healthy shame. It feels too difficult. And so when Seth started to understand this, he started to realize, wow, the reason I can't discipline my son, he has an older son now, is because the thought of making him uncomfortable, even if it's in a healthy way, feels like death to him because it mimicked his own upbringing of being toxically shamed. So this is where we have to tease apart. Is this my stuff? Is this my old stuff? What is this? Right? Because children, at the end of the day, they need to be taught right from wrong. If they aren't, they're confused. They get really confused. They need boundaries. They need discipline. They need connection. They need care, but they need to be taught right from wrong. So next line down, the affect, emotional quality, of disgust is very similar to the affect of anger. So if you just experiment, if you want to experiment, what would you do with your face if you were disgusted by something that was yucky, right?

Your teeth show. There's like the face crunches up. There is a similar element of anger baring the teeth, right? So these cross over a little bit. These cross over a little bit. They're still separate. But this is one of the reasons why we precede this information, or sorry, post, comes after anger. We want to get familiar and comfortable with our face moving in different positions, teeth being able to bare, facial expressions, being able to move. What happens if you're really disgusted with something and you feel like you're going to throw up, you're going to wretch. That requires massive visceral movement. To throw something up is a massive taxing on the system. Things aren't meant to go up and out. They're meant to go down and out. And so if we have a lot of shutdown in our diaphragms, in our viscera, there's not a lot of capacity in these organ tissues.

There's not a lot of flow. It will be very difficult for us to start to process toxic shame as adults. And what can happen as we get more advanced in this work is we start to actually feel retching. Has anybody experienced that yet? And it's not because of spoiled milk in front of you, and there's not someone there who's berating you, but there's this, ugh, something feels



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wrong, something feels gross, right? And that is oddly a really good sign, really good sign because it shows that things are starting to open up, and this old, old toxic shame is being felt through disgust. So next line, when we're able to powerfully express our anger, so this, again, we're intertwining anger here, we reclaim, that's the word. We reclaim our life force energy. So that vibrancy, that vitality, next line down, this can lead to the completion. Completion, is the word, of the self-protective responses.

So stored procedural memories that would've wanted to happen to protect us from the toxicity, the abuse, the person, but did not. So let me break that down. So just again, hypothetically, let's say we grew up with a lot of toxic shame and a lot of not being able to express ourselves, and oh gosh, we wanted to, but we couldn't. That will come with a lot of not only anger and maybe rage, but grief and sadness and disgust. It's like, I can't bear what was occurring to me. This was terrible. This was disgusting. And this will come out for those who have experienced sexual trauma, physical trauma, you've seen something that has been so horrific that it's disgusting. It's not good. That's why I'm bridging in horror, disgust, anger, this visceral feeling. It all comes together. This is why it is not enough to just sense sensation. So a lot of people think, oh, somatic experiencing, it's just about sensation and feeling the senses. It's much deeper than that. It's this visceral ability to be with our physiology.

We need to get into all these places and spaces. Okay? Okay, we are going to keep going. So I'm going to break down shame even more as we get into the next couple pages. And just remember, if this is new to you, give it time to let some of this stuff sink in, because it really is, I feel at the core of so much of our human suffering is this unawareness that for so many of us, we never experienced healthy discipline. We never experienced healthy teaching. It's a tragedy. And yet it's also something we can fix and something we can help through how we treat our children, others, how we work with people, et cetera, et cetera. So this is a quote. It spans these two pages, three and four. And this is from a book called *Healing the Shame that Binds You*. It's 1988, and this is John Bradshaw.

He's long passed, but if you Google him on YouTube, there's actually some great old lectures. I think they were PBS specials. He's American and he's quite the character, but very sharp. And Peter Levine is always quoting him in his topics and lectures on shame. So I'll read this. So this is part of a paragraph. So for example, or part of a chapter, for example, for example, if you were never allowed to express anger in your family, your anger and obviously healthy anger, your anger becomes an alienated part of yourself. You experience toxic shame when you feel angry, right? If you weren't allowed. So this is me speaking now, if you weren't allowed to be

angry and even creative, and then you feel that life force energy wanting to come out, you will feel like I've just done something wrong. You were never allowed to do it when you were young.

So this is how deep this can go. This is why for many of us, it can take us months and years to finally feel full anger and feel good about it. I know when I worked in private practice with students or clients, and now with students that I'm working with, I will never push someone to be angry, to get their anger out. If I sense that there is any shame and any shyness, I will not push it. That is an indication, okay, that's okay. This person is not quite ready to have that full force come out, right? Because when it comes out, we want it to be pure. We don't want them to have this thought, okay, am I doing this right? I better do this right? Because the teacher's there and I'm doing this and I'm paying the money. It ain't going to work.

It has to come out with pure essence and that, so, okay, I'll keep going. There is no sorry. This part of you must be disowned and severed. This part of you must be disowned and severed. There is no way to get rid of your emotional power of anger. Anger is self preserving and self-protective energy. Without this energy, you become a doormat and a people pleaser. So this is how people-pleasing comes into this, as your feelings, needs and drives are bound by toxic shame. More and more of you is alienated when shame has been completely internalized, right? So again, this is me talking. If our expression can't come out, we put it internal. We get angry at ourselves when shame has been completely internalized, nothing about you is okay. You have the sense of being a failure. There is no way you can share your inner self because you are an object of contempt to yourself.

When you are contemptible to yourself, you are no longer in you to feel shame as to feel exposed in a diminished way. When you are an object to yourself, you turn your eyes inwards, inward, watching and scrutinizing every minute detail of behavior. This internal critical observation is excruciating. It generates a tormenting self-consciousness that describes as creating a binding and paralyzing effect upon the self. This paralyzing internal monitoring causes withdrawal, passivity, and inaction. So that was a lot in those last few sentences. But do you see how this connects to what we might define as, say, mental illness, the constant thinking, the OCD, the self-talk that just kills us and kills us and keeps us from moving forward. Internal critique, it's excruciating. It torments us.

There's a lot there. But that is what many of us are working with, right? This internalization of all these terrible things that occurred to us, which we just normalized. And so hence why we

need to try to get into this somatic physiology and really unpack these layers where we have shut down, where we've internalized, where we've felt that we're worthless because that's not true. No child is born thinking that they are terrible and horrible and evil. It's occurring because of what we are fed. It's very much a nurture situation. So we know now, I think it's been pretty much solidified that it is not nurture versus nature. They say now nurture and nature because of course genetics play a part to some degree. But at the end of the day, it really is how we were handled, treated, talked to, taught.

And then of course, you throw in not just our parental environment. You throw in what happened at school and what happened at all these places where you have differing things that occur in different subtle ways. And it's just a lot for a little human to deal with. So number five, page number five, let's click over. All the references are on the handout, so just know all the references are written there. So an important note on guilt, because sometimes people will say, oh, well, Irene isn't healthy. Shame, guilt. No, it is not. This is where Brene Brown who did a lot of good work on getting shame out there, I disagree with because it is more cognitive guilt when we're dealing with healthy shame, it has to come into the biology. And so this is Bradshaw saying the experience of guilt is more advanced. Those are my words actually. So the experience of guilt is more advanced. Advanced, John Bradshaw terms, guilt, moral shame. That's the word, moral shame.

So another quote from his book, same book, *Healing the Shame that Binds You*. So I'll read this. The rules and limits, the rules and limits children have experienced from their caregivers or from the environment are internalized, become an inner voice that guides and limits behavior. Guilt is the guardian of conscience. And children begin to form their conscience, or their consciousness, like knowing right from wrong, during the preschool period. So grade four, sorry, not grade four, age four, age five, starting to happen a little bit at age three, but it's not quite there. A toddler knows when they've done something bad, but they don't understand why. Whereas around age five, if they break that cup or if they pull over that plant on the window sill, there is a uh-oh. I did something wrong, mommy, right? They can tell you they've done something wrong. So that's again, comes back to this higher brain of ours and this ability to consciously know, oh, I know I did this wrong.

And the other thing about healthy shame, if we put this back in, when we aren't offering that healthy shame, not only with connection and care, but that direct deeper voice, it will not land. And so what I mean by that, I'll use animals as an example, because sometimes going to animals makes it a little easier. This is more so with dogs. Cats have a world of their own, I

think, which I love them for. But if you have a dog that really has done something wrong, or if you're walking and if it's just like, come here, come here. Bad dog. You shouldn't have done that. Higher voice is not going to go into their spine. You have to do it with a strong, stern, bad dog.

There has to be a pull on the lead. Of course, it isn't about hitting them or anything like that, but when you use that deeper voice, they feel it. And I get so angry when I see dogs who have owners, and the owners can't do that because then they do start to abuse their pets because the pet isn't listening, right? And so there is this ability to have that. But here's the thing. This comes back to healthy aggression, building our internal capacity. Many people struggle to have that deep baritone voice, but you need that to be able to discipline certain mammals in this way. What I have heard from parents is, when they get that healthy shame, they don't have to keep repeating themselves over and over and over again. It gets in. And that's what we need to be able to cultivate, so that these kids and these little humans are like, oh, right, I don't do that.

And then they start to remember, okay, this is wrong, this is right, et cetera. So I want everyone to see that connection with building diaphragm capacity, the sound, the resonance, the chambers of the body, the spine, believe it or not, the movements of connecting the head and the pelvis and moving the spine and the Feldenkraisian lessons, that all contributes to this building of this internal capacity, even potent posture. If you're constantly off balance and fighting to stay upright, you're going to be constantly over tight in your muscles, using muscles that don't need to be used. And then that's going to stop the flow in your organs, in your viscera, all of it. So this is all how it comes together. Okay, next line down. So dissolving the imprints from a somatic perspective. So dissolving the imprints from a somatic perspective, this is not written in there, but what I will add is, this takes time.

This isn't a pill, pop, expression of emotion. And then we're out. There are layers to this that will take time to dissolve, and we kind of want it that way because if we try to shift this too soon, the rest of the system won't know how to catch up. So again, if you know that the toxicity in this way was your upbringing, give yourself time and grace and know that any little bit of work that you're doing is contributing to the whole. So, first line there, disgust is a gateway emotion to healing toxic shame. If you haven't watched, I did an interview with one of your peers, SBSM, his name is Mitch, one of our recent interviews, it's on my YouTube channel. It's very easy to find. In that interview, there's a moment where he talks about processing

something when he was on a walk, when he was on a walk with his wife and something came up. I don't remember the exact story, but something started to bubble up on their walk.

He had to run into the house, run into the bathroom, puke into the toilet, and his wife was like, oh my God, are you okay? He's like, and he's, like, thumbs up. I'm great. This is great. This is so good. And it's fun to watch because it shows when you have the education and knowledge and you're all in, oddly, you'll get excited when these things start to come up because you know you're getting to these deeper early trauma layers. You'll not feel that disgust if you are shut down and frozen. So nausea and this sense of disgust can also be a sign that the organs are coming back online, starting to feel your viscera. Some people who have never felt their tummy gurgle think that they're dying, they've never felt gurgles in their intestines. And they'll run to the doctor and go, what's wrong with me? And they're like, there's nothing wrong with you. And what is occurring is they're sensing these fluids that are pushing out of the gallbladder and the pancreas and the stomach acid, and of course, we don't want to be in pain, but if we've never felt these sensations, they can be a bit shocking to us to sense. So nausea, oddly, is sometimes a sign that things are coming back online, which is actually really cool.

Now, of course, we don't want to be nauseous for six months, but some of this, these waves can last for weeks and months, and come in little bits, and little bits. You might find, even when you're brushing your teeth, you'll go through periods where you just can't get your toothbrush that far back. And it's not a bad thing, it's just something more sensitive going on in your digestive system. Something more sensitive is starting to come online in your respiratory, respiratory physiology. And so just be gentle with it, these sorts of things. So disgust is a gateway emotion to healing toxic shame. Next line down. When a person can access the quality and feeling of disgust, they start to heal the imprints. Imprints of toxic shame. That's the word, imprints of toxic shame.

Toxic shame is often associated. Toxic shame is often associated with lifelong collapse. That's the word. So that's shut down. That's that. I'll pull in the fancy words, high tone, dorsal, of the parasympathetic. So again, remember we have fight, flight, freeze, and then collapse slash shut down, which makes sense. If we are being put in a situation where we can't express ourselves because we have this kind of abusive, toxic shame around us, of course we're going to shut down. Of course, we're going to retreat into our little shell and stop expressing. It's too hurtful to ourselves to be ourself, right? So again, this shows how oddly clever the human system is for preservation and protection. So, shut down, poor posture, difficulty with healthy social engagement, varied vocal prosody. Prosody is this ability to shift the tone of the sounds coming



out of your voice. So again, if you have a lot of collapse, a lot of shutdown, you're going to have squeaks that come out of you.

You're not going to be able to say, stop. Don't do that. Don't touch me. I don't like that. Right? And you're also not going to be able to discipline with healthy shame in a way that has nuance, right? So we need that varied vocal prosody. And that comes back to the health of the autonomic nervous system. Because here, if you go to your throat, you've got your voice box, which is your larynx, part of the other areas, your pharynx, you can look it up in anatomy textbook, that is governed by that ventral vagal portion of the parasympathetic, that vagus nerve. And it's also the portion that goes to the heart, just to remind everyone, that pacemaker, it slows us down, and it calms us down in a gentle way. So these things all connect. This ability to express with varying degrees of sound and pitch and tone also connects to our ability to soothe ourselves and find self-regulation through that part of that vagus nerve. Again, still on this third bullet point, as we know, lifelong collapse can be connected often to chronic illness, the host of autoimmune chronic pain disorders that we would connect with autonomic dysregulation and lack of emotional resiliency, which again just comes back to this ability to not have full vitality within our viscera, within our sensations and the expression of them, next line down. So when we begin to move, that's the word, move these emotions and bring more energy and potency into our body.

So this comes back to the thesis of SBSM, which is movement, energy potency, somatic capacity, bigger swimming pool nuance. So when we start to move these emotions and bring more energy and potency into our body via the neurosensory exercise, other somatic practices, good therapy, et cetera, down, and can stay oriented, that's the next word, oriented to the present moment alongside more accurate interoception. That's the next word, accurate interoception. So again, that perception of what's going on inside, we start to move out of these imprints and heal. That's the word, and heal. So a question caught my eye, and I'll be more global with it. It's like, how am I supposed to work with this when there's been illness and trouble throughout my whole life? Focus on the now. Focus on what's happening now. Just like my story at the top of the call, when I talked about going into this exercise of thinking about horror, I wasn't trying to find a memory. I wasn't trying to find a past. It was not in my awareness. This was not, it was completely oblivious to me, unconscious. It came out by noticing my somatic system and trusting the movement that my body was going into, staying connected to the ground, seeing my peers that were there, supporting this, just hanging out. And at that time, for whatever reason, it was the right time for me to remember this memory.

But if someone was to have said, tell me your history, Irene. Oh, well, I did this. Oh, what did you do as a kid? Oh, I did this. How about your parents? Oh, they were veterinarians. Oh, did you? Blah, blah, blah. And I'd be like, yeah, I was at the vet practice, did all these things. If it was just cognitive, this wouldn't have dropped into my awareness. It was from tracing and tracking the somatic elements. So the interesting thing with this disgust, the toxic shame thing is, again, we can't prime it by thinking, okay, I'm going to be disgusted. Let's see how I can get disgusted. Let me smell something that's gross. It won't necessarily work that way. And so this comes back to our ability to really stay connected to self, back to one of the lines in the middle of the handout, trusting the wisdom, getting out of the way and being open to what might arise.

I always knew in private practice that we were on the right path. When a client would look at me with open eyes and go, this is going to sound really weird, but I actually think I should write a book that says, this is going to sound really weird. What would often come after that? And I'd be like, yeah, what is it? They would have this strange sensation or memory that makes no sense. I'm like, well, your system is smart. I don't think this is strange at all. Let's find it. Let's explore it. Tune into it, feel it. Right? And so sometimes just like dreams, we have dreams that make no sense. Something is happening in those dreams that's putting pieces together, but at the time it might be like, this doesn't make any sense. And that's quite common. So I want to end with a few things. So page six, not done yet.

So I just want to move a little bit. So if you've been sitting kind of glued to your computer, let yourself come away from it. If you feel like you need to stand up, if you feel like you need to sit, sit, I would recommend not lying down, or just get to the edge of your seat. So I want to play with some movements of expansion and contraction. So we can even just start with the hands, just opening and closing. And it's not about trying to be aggressive or anything, unless of course you feel the need to, but just think, open, close, and then maybe make it a little bigger. So it's like the hands are opening and then they're closing, and then maybe the elbows are opening and then they're closing, and maybe one goes forward and one goes back. Let your spine turn a little. Maybe one goes up and one goes down. So you side bend a little bit. So a little reaching, a little turning.

And let your breath move with this. If you want to coordinate your breath with these movements, that's fine, or don't. Can the eyes follow the hands? Then if you don't want to move, you definitely don't have to move. So just sense. Just go into what feels right for this moment, just to get a little bit of flow into the spine. How would you expand and contract, say

your hips, allowing the body to curl a little bit, and then to open or maybe the mouth, and close the chest area, the shoulders. How would you open up and close? So really there's no rule here, just this idea of expanding and contracting, opening and closing.

Even if you just want to move your spine a little left and right, move your legs a little left and right, and then just let that settle. Just let that settle, and just sense what happens. Again, this was really simple, nothing too big, but just letting a little bit of movement come in after a lot of this theory, a lot of heady theory, could be a lot of activating theory for some of us, could be interesting, could be fascinating, could be hard to believe. So just to, in some ways, just come back to skeleton, come back to muscles, no agenda, just moving a little bit.

And then I want to play with something. Number two, there is something that I have learned and taught with Elia. So some of you have done Elia's movement lessons in SBSM, and this is a portion of something that he taught me. And anybody that's been at Up & Down, and some of you have done this with me here in SBSM, and it's exploring me and you. Now of course you are all around the world, but you know where you are. You know where I am, relatively speaking. So what we're going to do, and again, just feel into this, or you can watch, to explore me, you're going to take one hand or feel, if you want to take two hands, it's totally up to you. And you are going to bring your hands to yourself, maybe to the sternum, maybe to the belly, maybe even to the face. And you're going to say, me, and really let that land, me, and connect also to that skeleton. So make sure that there's still that opening closing movement that's active. And again, just, me. And if you can keep your eyes open, and I know some of you might not be seeing the gallery. I can see the gallery of all of you, but to look and see others while saying me, me, and actually say it out loud if that feels comfortable, me, and say it with gumption like, ah, me.

And then what is not you, but is other, is you. So there's me and then there's you. All of you. There's also stuff around you. Now, it might be weird to call your computer screen you, but play with me here. There's you. There's objects. We could say it, but it's not as nice. You, trees out there, you, and then me. Feel your boundary, where you are. And then everything outside of you is not you. It is other. It is you. It is outside. Maybe try different body parts, your legs. Me, me, me. Now, this is a very quick exploration of this play, of this exercise, but this piggybacks back to those early times when we were young, when we were infants. What is the one way that a little one starts to learn where they are? They're touched. This is your nose. These are your ears.

These games that maybe some of us didn't get in that play interaction with mom, dad, caregiver. As little and as silly as this might feel, there is something quite powerful and can be if we allow ourselves to really feel us, this is me and that's you. And to do it with connection, with touch, and almost a molding and a melding. So as you touch, can the spine soften? Can the sternum soften? Or is there this touch of harshness When you do it, can you really mold and let that touch soften the system? So, something to play with.

And yeah, the language can be different, because someone just said, in Dutch, why is it me and not I? It's the same way we might say, it's not proper English to say, me and Seth. It's like, Seth and I. But if you want to say I, that's totally fine. There's no rule. You could even say your name, right? Irene, this is me. And really connect to that. If you do have, obviously many of you, English is not your first language, use what would've happened in your mother tongue that can actually pull up some powerful connection to what maybe you heard or didn't hear when you were little. This ability to connect to the me and connect to the outer world. So play with this. I do encourage. I think that was a movie, me, myself, and Irene. I don't think I've seen it, but yes, I've heard that. There's a movie called that. That's funny.

Play with this. I also will keep encouraging you all to, if you haven't tried Elia's movement lessons, they're a good little way to kind of get into a bit of play. Again, when we have been shy to express ourselves and move our bodies, it can even be difficult to go into that kind of easy play. So feel if there's a resistance to doing them, if there's this feeling like these are stupid, just go with that and see how you can titrate into some of those movement lessons and get some little bits of flow into the body, into the movements of your body.

All right, everyone, thanks for hanging out. Good work. It's a big topic. It's an important topic for all of us, whether we're working on our own wounds from childhood or we're raising little ones. Very important to understand these distinctions and to be very aware of the residue from your past that might be impacting your ability to teach your little ones right from wrong. I do think it's a very important one, because when we can get that right, it sets them up to really know certainty in their body and see the world in a much healthier way. But also it teaches little ones. Some things are wrong, some things are right, and we have to know the difference. So take care everyone, and we will see you next week, and Seth will see you on the Q&A call on Thursday. Thanks everyone. Thanks Leah. Thanks Susan. Ciao.