
Training Call #2: Building Capacity + Somatic "First Aid"

All right. Welcome everyone. It is obviously Irene, and it's our second training call. Who's got their handouts for ... The title is Building Capacity in Somatic First Aid.

If there's big questions that are more general in relationship to the course, please put those in the general questions tab. Has everybody found that on the program site, the general questions tab? That's where you can ask questions of all the moderators. And then of course, if you haven't seen this yet, under each lesson, there's always somewhere where you can ask questions. Always. Use those definitely as you go through the core content, the curriculum. If you do have a question that pops up during the training call, write it down. Old school, like we're in university. Write it down, put it to the side, and if it's still a question at the end of the call, bring that question to the general question thread, because sometimes the answer comes as we get deeper into the call.

Before we get started with the official handout, I'm going to just do a little moment for us to come into the field for those live and those on the recording.

I want to acknowledge all those that come to the recording, because I know that's many of you. For those here on the recording, we've got about 270 humans here showing up to learn, showing up to heal, to be with each other, to feel, to move through things that our ancestors and our family members maybe never did. It's very important right now to connect to this miracle that we're here learning how to heal these traumas and this nervous system of ours, because it's so important. As you dip into that, just a reminder as we go through the training today, if you feel the need to pause, turn down the volume, get up, move, do some jumping jacks, turn off your camera, of course. But if you need to move and move energy, if you need to lay down, if you need to get some fresh air, if you need to pour yourself a cup of tea, really allow that impulse to come through.

And as you learned in last week's training call, this following of our impulses, if denied at the biological level, leads to things that aren't great. And so we really want to acknowledge in a safe and contained way what needs to happen. Drink water, move, go to the bathroom, honor your rest, tears, anger, even confusion. This is confusing right now. What's going on? And come back to your feet. And so if you were to just even do that right now, maybe you were already paying attention to your feet. If you haven't, dip into them. I'm going to do that myself. Are

your feet with socks? Are they bare? Are they in shoes? Have you moved them recently? Feel your feet, your toes. Allow your eyes to come away from the screen if that feels okay.

Yeah, I'm going to do that too. Allow your eyes to move, and really see the world around you. What's in your immediate environment right here, right now? What is in your immediate sensation right here, right now? What might you be clenching or tightening that doesn't need to be clenched or tight? Is there freedom in your belly to breathe? Is there freedom in your chest to breathe, in your back? As we move into lab three's lessons, which fall around now, there'll be some lessons around breathing and moving air into different parts of the body, into the chest, into the trunk, into the pelvis. Because when we are a little tense and a little, or a lot, excuse me, frightened, these areas of our breath, they shut down, and we need to ensure that we keep flow. Remember, last week's call, training call number one? That little diagram I had you draw with the flow between the circles, the coherence, the connection?

When we lose connection to self and the environment, we want to bring it back. We want to bring ourselves back. I encourage everyone, in your own way, maybe you write this down on a piece of paper on your training call handout or on another piece of paper, just these little reminders, feet, orienting, am I holding any tension? Little reminders are good, especially at the beginning of this learning journey for those who are new here. No shame in putting up some post-it notes and sticky notes around your home, while you're brushing your teeth.

While you're brushing your teeth, can you feel your feet? Let's get in. Let's get in. And out of curiosity as we get in, just maybe, I don't know, a dozen or so folks, what happened as you dropped in a little bit and slowed down a little bit in this moment? Was there something that sparked up? I yawned. Might've been some of you who yawned. Tears. Mind became slower, felt weepy, cried a little bit, tears. Realized how tired I am. Yeah. My peripheral view widened. I sighed. A bit of anxiousness. Someone felt a little anxiousness. This is normal. If we've not been paying attention, remember from the swimming pool and beach ball analogy, there might be some extra balls in your pool that you weren't aware of.

A shiver down my spine. Someone said nothing. That's fine. Didn't realize anything. A bit of activation. Someone felt cold, so they got a blanket. Again, honoring those biological needs, and someone noticed a bit of neck pain. As you notice these things, thank you everyone. Thanks for just sharing, just so that people can feel into the field of all the variety of where people are at, just remembering to come back to these pieces as you move through today. Let's get into the handout. Quick points. Again, this is the top of page one, top of page one.

The first line there, the importance of the biology of stress videos. I know that many of you have been watching them. There's five of them. And the reason why this education is so important is our human higher brain, it wants to make meaning, it wants to make sense. We're very different from other mammals out there.

Even though other mammals have, like us, the fight, flight, freeze, and they care for their young, they nurture their young. They're not ruminating into the night. They're not trying to figure out, "Where am I going to find my next meal?" Or, "What do I have to do to do these things, to clean my house, to connect?" They're very much in the moment because they don't have this ... If you want, play with me, bring your hand up to your forehead. This higher brain that lives behind our skull here. They don't have this prefrontal cortex that for us is really advanced, so advanced that it can stop us from feeling things, and we can also use it to learn how to feel things. Isn't that interesting? It's got this dual purpose.

Because it's so smart or can be so smart, we need to feed it information that's accurate so that when we're noticing things, let's just say, and things feel a little intense, we can ... and even if a little bit of intelligence of, "Hey, this is your survival response. That's what you're feeling." Or "Hey, I'm noticing you're tight in the belly, what might it be like to shift that?" That informative part of our brain can direct us to shift something. Now for many of you, you know that that's a given and you've been maybe working on healing and meditation practices and changing actions and behaviors. We know that's there, but sometimes it helps to just say, "This is why we need the education," so that we can make meaning of experiences that are coming up.

And then as you learn more through SBSM, you'll have more tools and more ways of relating to what might be coming up. "Oh, feeling a little tightness in my lower back. I wonder if that's my kidneys and adrenals that are on fire." Or, "I'm feeling some tension in my throat. I wonder if I'm holding something in. If there's a cry, if there's anger, if there's an emotion?" As opposed to sensing all this confusion and just either giving up or getting overwhelmed. That's the freeze or the activation of fight, flight. Education is key. That's the first thing. Education is key.

First line there. Next line, we want to create more exit paths. This is a bit of a review from last week. We want to continue to create more exit paths and expanding space in the nervous system and body system. First bullet point is, grow the pool, the body capacity. Grow the pool. Grow the pool. Grow your ability to feel what is inside. Second point, take out the balls. Don't let the acute stress stick. Don't let the acute ... acute means in the moment, right now, over last night, over the weekend, over the month. Am I holding something in that just isn't

necessary anymore? Don't let the acute stress stick. Release old stored procedural memories. This might be a new word for some of you. Procedural. Basically that's an extension of the word procedure. Procedural. You'll learn more about this in biology of stress video number five, when you learn about memories and how memories are stored in the nervous system.

And to give you a little hint, one of the ways we store traumatic survival stress is in procedures that never got to release, and the best ... not the best, but one of the easiest examples is let's say when you were a kid, you were on a field like a sports field and a ball was coming at you, someone threw it at you. It doesn't have to be maliciously, they just threw it at you and you didn't see it, and you didn't have a chance to either grab or protect your head. You got wonked in the head. That body wants to protect, and so that procedure of shielding the head or grabbing the ball is still stuck in the system. This is very important for those of you who have had car accidents, falls, attacks, where you've been hit, where you've been held against your will, all these things. The desire to fight, but also to protect.

It's not just fighting off of an attacker. It can be you dropped something and you didn't get your foot out of the way. I had a story about that last week with those scissors, if you can remember. It's these little things too. In that example, my procedure worked. I pulled my leg up really fast. That's what that means. Little tidbit there. Take out the balls, don't let the acute stress stick and release old stored procedural memories. Next line. It's not ... Simple word there. It's not important to process every single event, or you could abbreviate all events and put that plural. That's the word. It's not important to process all events that have ever happened to you.

That would be a lot to figure out and a lot to remember, and we're not going to remember everything. And this is something that you will start to learn as we move through the program, as you work on certain stored survival stresses, it dislodges other ones naturally. And so there's not this need to try to think. Imagine if you had to think of every single time you didn't move your foot away or you tripped and you didn't take time to sense and feel, it would be really tough. And so there's no worry about trying to get to every single event. The key is in this moment now, how can you move forward and not let the new ones stick?

Next line down. Biological embodiment, learning how to listen. Not just listen from your ears, but feel, sense, learn how to listen to the body's signals. Again, those are those impulses. Those are those cues of hunger, fatigue, temperature, feeling a little off. We get these signs. How many here have felt signs of, "I think I might be coming down with something." And yet we keep doing all the things, all the things, all the things? We don't cancel our plans. We push,

push, push. And then what happens the next day? "Oh, I can't get out of bed. I'm so sick." When we can listen and adapt and respond, even before you have those little bits of, "Something's not right, something is off." So much healing can occur in ourselves. And in many ways that's what we're doing here. We're learning how to do this stuff before anything descends on us that takes us out, that makes us unwell.

A lot of these signs and signals people have in their bodies, but they don't sense them because they're disconnected from their body. Does that make sense? They don't notice something feels off in their digestion, in their heart, in their circulation. They don't notice their body odor might change, and that might mean that something's having trouble processing. When we start to really listen, we become more attuned with ourselves, and this comes back to raising healthy humans. Attuning to those little babies is exactly what they need, and that gives them that self-regulation. This next pink line, how to practice somatic ... and I have this in quotes, "First aid," because when we think of first aid, we think of CPR, AR, breathing for someone, wounds that need to be closed and compression and elevation and all these things that are important. But for somatic first aid, this idea of working with the nervous system, we're going to move through that right now. I'm going to take another little sip of water here.

We're going to write four things down, things that have all been talked about. Write four things down you can do when a minor or not life harming ... I'm going to really put that in there. The first two words, write down four things you can do when a minor, not life harming event or stress takes place. I'm going to explain why I say not life harming in a second. The first one we just did is I guided you through starts with an O. Orienting. Orient. You stub your toe, it hurts like heck. Come back to where you are. Because even that little bit of that pain will pop you out of the present moment. Your system will go into survival stress, even if it's a stubbed toe. Next one, connect to the ground. We could say, feel the feet. We could say, sense your pelvis on your chair. Feel the air. Sense the temperature. Hear the birds. It's kind of an orienting piece, but just this connection to earth, to the here. Notice your breath. What do you think might occur most spontaneously when a bit of a pain or an acute stress happens? Breath held, yeah? And for good reason. That's a protective mechanism. That's a bracing, like, "Do I have to get ready for something to tackle me? Am I about to fall over?" These are responses to protect our physiology, and in many cases, interestingly enough, the body is wanting to protect itself from the head being hit, from falling. So you brace. You tighten.

If you've ever walked on ice, who here has not realized it's been slippery, and all of a sudden, your system just tenses? It's to prevent your body from falling and hitting your brain. Even our

bodies know how important this brain is, right? So, let's just say you slip. Maybe even you fall. If you can stay there, hang out there. Orient. Notice the ground. Feel it. Notice your breathing. "Ah, it's held." Go back to the orienting, and, "Ah, ah, ah." With time, as, say the pain or the stress subsides, the breath starts to come in naturally.

Fourth one, follow your impulse. So, that impulse, if we use this example of falling, maybe it's to swear really loud, "Ah," and all the words you might want to say. Maybe it's to cry. Maybe it's to just be like, "Oh, I can't believe I didn't see that thing I tripped over," right? The reason that's important, and this is, again, just from experience, is if we've had a lifetime of not expressing that, and this starts really young, when we've been told, "Just get up. It doesn't hurt. It's not that bad," you know? "It's not that bad. It's not that bad. You're okay. You're okay." But let's say you're a little kid. Has anybody seen my Functional Freeze video, where I talk about falling off of a bike? It's a classic kind of you fall off your bike as a little kid. You scrape something. It hurts, and your mom, or your dad, or... "Oh, it's not that bad. Get back on the bike. Keep going."

The trouble with that is in that moment, if your system is actually feeling pain, and someone says, "Hey, you're fine," but you're not, it sends a confusion. Does that make sense? It's like, "Well, I'm feeling this pain, but the person that's big and is telling me how to live my life is saying it's not. Whoa, this is confusing." Over time, that little person, what do you think they do? They start to shut down what they feel, and they stop expressing the fact that they're hurt, because it's not going to get them anything.

So, I say all of that to say, let's just say you do a little minor accident in the next little while, and you allow yourself to really do these things, orient, connect to the ground, noticing the breath, following the impulse, letting emotion out. It might be that the tiniest little thing that is not really big, you express something that is, like, terrible, but it's not that big. In other words, if you've been holding a lot in for so long, that initial time when you start to really feel these things, what'll happen is it'll seem like over-extreme. And I'm sure some alumni here could vouch that they're like, "What's going on?"

But if you think about the pool, the swimming pool, and all the times those beach balls were never allowed to release, it's like you're releasing a few beach balls from past, the past, or you might not remember all the times you stubbed your toe, or fell and scraped your knee, or you were not allowed to be sad or angry as a kid. You won't remember all those things. But the memory, those times we wanted to, the procedural expression is starting to come out. And it

does start to metabolize such that these things aren't so extreme as we do more of it, because we're letting more balls out of the pool.

Now, I say here, "not life-harming." This is where common sense has to come into play. We'll use the example of falling. Let's say you trip on a busy street and you fall onto the street, where cars are coming. Obviously, don't stay there. If you can move, get out of the way. Get onto the sidewalk. You know, I use this as an example for all sorts of things. You know, you're in an accident. This is what we say with real first aid, "Is there danger?" Right? Is there danger? Look for danger. No danger? Then you go in and you do the first aid. So, that's key. Make sure that everything is safe, there really is, "It's okay. It was minor," and then go into these things. If it's something that really requires what we would say, in here, in North America, it's 911. I think in other countries, it's 000, right? Like, "We need to call for medical help." And then you process this afterwards, after your system is safe, you've had medical care, all those sorts of things, in the example of an accident.

So, those are things that we can do. The other thing, maybe resourcing. I didn't mention this because I have others. Remember the first lesson from SBSM, Researching Your Resources? That is where you have to be creative. Maybe you imagine a warm beach. Maybe you imagine that person that you really, really love and connect to. Maybe you imagine something that is definitely a resource, and you don't have it in that moment, but you're able to connect to it, again with this higher brain. This is where this higher brain comes in. All right.

Next one, final sentence on page one. If you can't process the somatic experience, so if you can't process the somatic experience in the moment, so that's the two words, make a conscious note to do so when you have time and space. So, clearly this works. I'll read it one more time. If you can't process the somatic experience in the moment, make a conscious note to do so when you have time and space. Basically, that's what we're doing here in many ways. That's why we would go and see a therapeutic practitioner, a trauma specialist, a psychotherapist, a somatic practitioner. You know that you've got things from the past that you're needing to work with.

So, even in the acute sense, let's just say, yeah? You had that fall, and you couldn't process it, because you had to go get your kids. You were late to pick them up. When they're safe, fed, in bed, that's where you lay down on the ground. That's where you sit in your cozy chair. That's where you might plug in an orienting lesson or one of my lessons, or go through these four things. And you do a little quote-unquote "meditation," a somatic first aid connection. Maybe

you think to yourself, "Okay, yeah. I was really rushing." Who here has tripped on things, and often it's because you were rushing? You bump into things. You were rushing, right? Why were you rushing? You know? All these little things. So that's where you do a little work with yourself, and you put yourself into your shoes, of what was going on when that accident happened, right?

So this ability to, "Ah, yeah, I was trying to do too many things." Feel that. Maybe you sense an overwhelm. Maybe you sense a pressure in the belly, right? Maybe it has nothing to do with getting somewhere. Maybe it's just the stress of the year, the stress of your life, right? Sensing these things. And then see how you can move through whatever might be stuck in the body, might be needing to be expressed. So we can still work on these acute stresses later. It doesn't have to happen in the moment. If you can get it on that same day, that's great. If it has to be the end of the week, that's great. That's why I say make a conscious note. Take a piece of paper. Write it down. "Ah, I had that thing happen, and I didn't have a chance to really feel it." Because it is there, right? All these things stay in our system.

So page two. Page two. So as I just said, all the things that occur to us, every single thing that's occurred to us, the body remembers. To quote Bessel van der Kolk's book, he's a prominent physician and psychiatrist in this world, "The body keeps the score," yeah? "The body keeps the score." Even if they're things that we don't remember, because we were too young to form memories, that's where the somatic quality comes in. That's why in labs that come, we will work on the stress organs, because it's the stress organs that remember. It's the chemistry of the body that remembers. Sometimes, it isn't, "Oh yeah. It was a sunny day." And again, you're going to learn this in video number five, Biology of Stress video number five. Sometimes, there's no actual memory of, "It happened on this day. It was sunny. There was a bit of water on the deck, and I slipped." For many of our memories, there's no, we would call it a declarative view of that. It's just this feeling of, "I feel like I'm going to die," right?

I laugh, but it's true, right? That sense is early, usually, early developmental, early trauma, where we don't have a memory of it, where there's just something really scary happening. And it doesn't have to be happening to us. It could be happening in our system, in our family's system, what's going on in the world around us. This is where the intergenerational trauma piece comes in. The baby senses something is scary, but they can't... they don't know what it is. Gabor Mate talks about this a lot in his history of himself, when he talks about addiction, and body troubles, and all those sorts of things, that the baby knows that something is going on that isn't right.

So, page two. Let's get back in. Remember, everybody, continue to feel your feet. Continue to orient. Little reminder. So, page two. This is a continuation from page one, this idea of processing after this somatic first aid. Do some nervous system health basics. These are the orienting, feeling the ground, sensing your breath, connecting to your resources, following your impulse. For me, the nervous system health basics are those things, either organically, so you might do them because they're organically coming to you, or use the neurosensory exercises. Use the neurosensory exercises. This is where I say these lessons, again for those new here, they're meant to be repeated over and over again. They're not meant to be just done once. You might do them once as you move through the program, but for some people, they're like, "I think these lessons, from the first lab or the first two labs, I'm just going to hang with these for a couple of months, and just really grow the basics." Right? I would say grow the ABCs and the 123s. Do not underestimate how powerful those are.

So, again, this is in reference to let's say you've had a little scare, and acute stress happens in the day. This is what you would do at the end of the day or later week, so do some basics. Seek out some support and/or social engagement. So now I know for some of us, we might not have good support. We might not have good social engagement, and I'll speak to some ideas if this is the case. But let's say you do. If you're feeling an urge to call up someone, or even to just text someone, and they know you're going through this work, "Hey, I'm feeling a little something something. Would you mind just jumping on a phone call with me or something like that?" Obviously, that's one reason. If you have connection to therapeutic folks, church groups, a yoga class, a movement class, that of course you know, you know the people. It's not like you have to go there and do therapy with them, but just to be around other humans can be healing, when you know they're safe.

For those that might not have that, can you go out into the world a little bit and do a little bit of due diligence to say hello to that person that checks out your food, to the person at the deli? Maybe you don't go to a deli. Go to a deli. Order a cup of soup. Order a tea. Have a sandwich. Doesn't mean you have to connect with people, but just watch. Orient. See people. Connect with humanity. It doesn't have to be going to a retreat and staring in the eyes with someone, and really being engaged. Sometimes, people like it when you just say, "How are you?" You know, "How you doing?"

I often, if I can tell that, say, the person serving me something, or the checkout person, or the bank... I'm at the bank, getting something. If I notice... Usually it's the ladies, but you know, if there's a nice necklace, or their nails are really done cool, in a cool way, or earrings, or... If it

feels right, I'll say, "Hey, that's really... Those are cool colors on your nails. I really like that necklace," right? This sounds strange, but it's not. That's a way of socially engaging. Why do you think people talk about the weather on the elevator, and they don't know the person there, you know? It's like a way to connect, and be like, "I'm going to talk to you. I'm not going to ask you your life story. Gosh, that rain, it's sure raining today," you know? Or, "Oh, it's so sunny."

So oddly, these little smalltalk things are ways of socially engaging that we naturally do, and you might find that when you actively seek those out, and it doesn't have to be obsessive, please. You know, if it feels like someone doesn't want to talk to you, then follow your impulse. "Ah, this person, I don't think, wants to talk about the weather. They're just looking at their phone." Then that's fine, right? So, how can you find ways to seek out that engagement, to use the technical term, that ventral vagal of the parasympathetic, with others around you?

This is more for maybe the younger crowd, but I always like to, when I can, if I see someone elderly sitting on a bench or going for a walk, I'll do my best to smile, and just nod. That goes a long way with someone who might not have a lot of connection, so there's ways that you can offer that to others as well, and it can make their day. Really, it can. So, little ways like that. Other ways, oddly, watching a funny show. I know Seth lets me talk about him, so I will. When I met him, he had favorite shows.

When he was less safe and less regulated, he'd watch the same shows that brought connection and humor to him, over and over again. He loved *The West Wing*. There's a secret. He loved that show. He liked the dynamics, the characters. It was funny, but it still had some seriousness. He's watched that thing like 10 times, right? And if he's had a stressful day even, he might pop that in, not on the VCR, but you know what you mean. He'll pop it in. He'll listen. He'll watch. It's familiar. It's a... Starts with an R, resource. Resource.

So for those of you that find that you're wanting to go back to that funny movie, I wouldn't say just binge and binge for days on end. That's not good either, but if it's one little show, one little sitcom. I think that's why so many of us like *Seinfeld*, and certain shows like that. They're just simple. They're funny. They're silly. You know, they're not too long. So, again, that is a way for us to socially engage and spark up that ventral vagal within us.

Music, right? Listening to something. Listening to podcasts. I think that's actually why I think a lot of podcasts, why podcasts have gotten so popular. It's the new radio. It's a way of listening

to something in the background, right? And of course, we know there's so many types of podcasts that are not just serious. They're also comical, and stories, and all that. So that was a long one to explain. Seek out support and social engagement. We know when we have a little bit of connection with someone, something, animals... This is why a lot of people love having pets. It offers a connection. It helps soothe us directly at that nervous system level.

Next one, connect with nature, literal or in visualization. This is where that orienting comes in. Even right now, for some of you, you might be in a big city. It might be dark, so you can't see outside. So what would it be like to connect, even right now? So maybe put down your pens and papers. Just take a second, I'll put mine down too, to go into your body, go into your memory banks of your most cherished part about nature. Is it water? Is it trees? Maybe it's the animals and birds, little squirrels. Maybe it's the beach, the sun, the warmth. Maybe it's that dark blue color of the sky when the stars are out.

Just notice this. Notice if there's a little ease that comes in, or is there a little resistance? So the way we connect with the outside world and the natural, living world is personal and individual, so you know what works best for you. When we've been really disconnected and in freeze, functional freeze, it's possible that it's tough to make those connections, and that's okay. It changes. One thing that's very clear as we move through more and more of this learning, with SBSM-ers, and you guys, and alumni, is people will say that their natural connection to the world improves and increases, and there's just this wonder and awe of what is out there that is good, because there is good, right? The world and the natural course does its thing. So this, again, connection with nature. It can be literal or in visualization.

Next one. I've already mentioned this, make use of resources. Make use of resources. So music, movement. Someone mentioned a second ago, I caught in the chat, Elia's movement lessons. If you haven't tried his lessons, they're a lovely resource and adjunct to our work here. Spiritual practice. Many people have deep faith. This can be very powerful. Source. Anything that grounds you and reconnects you to you, into your body, back into your breath, back into your body, back into your own spirit.

All right. The next one's... I like these ones. I like all of it, but the four when's, so we'll get into this in a second. I'm going to take a sip of liquid here. Take a second to do what you need to do, everyone. One thing I'll also suggest, if you do have connection to nature, a park, trees, grass, dirt, get comfortable connecting with your hands. Touch. Feel. I live near lots of trees that have beautiful scents, pine and cedar, and I'll often rub the leaves and smell the natural oils. And so

how can there be ways that you can also touch with that nature, which is very good for us to connect with those parts of nature.

So the four when's. So if you go through these pages, four when's, when not to resource, and then page three, when not to orient, page three also, when not to take a deep breath. And then my favorite, when you are not sure what to do. So we're going to go through all these because all are real things that we will come up against.

So when not to resource. So first of all, resource whenever you need to. I don't want to say don't do it. And as I remember from university, there were some professors that would say, when we were at the beginning of learning, "We're going to teach you stuff in first year science that when you get to fourth year, you're going to question us and say, 'But you said something different on first year.'" And then the professor goes, "Yes, but we can't tell you it all at once." Does that make sense? Did anybody learn that? Right? And that's just the way, by design, complexity has to build. But if all else fails, there's nothing wrong with resourcing if you need to. But there might be times where you might not want to resource if you know your capacity is bigger and you can handle what might be occurring.

So when to resource externally, so I'm on the first bullet point, FYI, when to resource externally versus internally depends, that's the first word, on many factors. Depends on many factors.

Next line down. As more capacity, that's the next word, as more capacity is cultivated, and then in the brackets, bigger pool. Going back to our analogy. So as more capacity is cultivated, there's a bigger pool. And more containment is on board. I'll explain that in a second. More containment is on board. More exit paths. That's the next word, paths. And better biological embodiment, that's the next word. The need for external resources decreases. I will repeat this again, so I'll run on with the sentence. So as more capacity is cultivated, a bigger pool, and more containment is on board, more exit paths and better biological embodiment, the need for external resources decreases.

So what that basically is saying is, as you have more regulation, that's really what's happening is you gain more capacity, you have more nervous system regulation, you're able to hold. That would be another word for containment. You can hold what you're sensing as opposed to, "I don't know what to do with this," and drop it. I'm going to hide it. I'm going to store it inside, right? It's like, oh, I'm feeling a big bubbling up of anger or sadness, or I'm just irritated, or I have a boundary and I'm finally saying no.

So if you have more capacity and you can contain things and you can process, that's when I might say, "Maybe, just maybe in this moment, don't go to that resource," because that might take you out of feeling that big, let's say trigger, activation, old trauma, emotion, memory, all the things. And it won't allow it to actually be experienced. That's why Peter Levine called it somatic experiencing, right? You need to experience, and if you're pulling yourself out to resource, it's not bad. It's a much better way to move our attention rather than dissociating or getting more activated.

But let's just say you can contain it, then you process it, then you integrate it, then you heal it. And just a reminder, those paths are ways of expressing. I think I need to scream, or I need to cry, or I need to run, or I need to say no. Maybe there's a shaking, a shivering.

So one of the reasons why I think a lot of people spin their wheels with a lot of somatic practices is, they spend all their time with resourcing. Breathing, connecting to movement, connecting to practices that have goodness to them. Without a doubt. Going for a walk is great. Learning how to breathe. Nothing wrong with that. But when it comes to these specific pieces of working with old survival patterns, we got to feel the sticky stuff. We got to feel the icky, the yucky, the disgust. But we don't want to do that until we have the capacity to hold it. So that's what those first few sentences are all about.

So it's about feeling it, sensing it, but not holding it inside, exiting it out. So if I was working with someone, say in the past, and they felt this big intense bubble of energy in their throat, and they know it's anger, they theoretically know it's anger, but it's unsafe to scream, it's unsafe to take their hands and smash them, right? Or stomp their feet. It's like that doesn't feel safe. So I'm not going to say, "Come on, do it. Take one for the team, get it out. Get it out. Get it out." No, because the moment I try to push that, they're just going to push back more.

So in that moment when they're feeling that intensity and they're like, "This doesn't feel safe to let this out," that's where I might say, "Okay, noticing that, well, what would it be like to just," and we're going to get into this, "orient?" Or really just feel your hands and just let them come and touch. We'll get into some containment touch lessons as we move through. Or grab that cup of tea, feel the warmth. And that might swing, might pendulate their focus somewhere else, so that intensity in the throat doesn't overtake them, but it also keeps them contained.

So eventually what we want is when that intensity is felt, there's a safety that says, "Oh yeah, let this go, let this out, let this out." And then it comes out. And we'll get into working with healthy aggression in later labs and training calls.

Okay, next line. Come on back to your handout. We might not... Oops, I said the word first. We might consider not, we might consider not going to a resource when we're feeling a somatic experience bubbling up. So those are the first three words. We might consider not going to a resource when we are feeling a somatic experience bubbling up or already present. At this time, we might stick with, those are the two words, stick with what is being felt somatically so we can access it and integrate. That's the word, integrate, it. We might not consider going to a resource when we're feeling a somatic experience bubbling up or already present. At this time, we might stick with what is being felt somatically so we can access it and integrate it.

This takes practice, guys and gals, right? This is something that, again, I'm going to go back to the baby. We didn't get that good attunement and that good yummy social connection, secure attachment. When we cried, we were held. When we were hungry, we were fed. When we were cold. All these regulating pieces, we didn't get that. This is the skill we're learning now. We're learning how to be with these big things inside of us in a titrated way, in little tiny bits. Just like you wouldn't ask a little baby to process all the world's problems the first week they're born. It wouldn't be possible, right? They're just dealing with the basics.

So, final line. But, that's the first word, but making the choice. Making the choice to not dive into the felt sense. So really listen up here, but making the choice. Everyone say this with me. Making the choice, making the choice to not dive into the felt sense, and honoring our limits by using an external or internal resource is healing in itself. Let's just all repeat that again together because it's very important. I know I can't hear you, but I can see your lips moving. Those on my gallery. So play with me. But making the choice to not dive into the felt sense and honoring our limits by using an external or internal resource is healing itself. That choice is the choice that maybe we weren't given when we were little because there was no choice. Yeah?

So as adults, we're saying, "Whoa, this is a bit too much. Can't do this right now." I'm going to listen to some music and dance this out. I'm going to dance this out even though I know this is deep grief that requires me to be crying with a red face, but I'm not ready for it yet. So I'm going to dance, or I'm going to watch a funny show, or I'm going to take my dog for a walk, or I'm going to go outside and hug a tree.

Maybe in that resource that you choose, here's where it's interesting, that resource might help you. That connection might actually give you the space to then experience the grief and the sadness. So this is where there's no glory in pushing through and trying to be cathartic with what you're feeling. The body doesn't want us to force something out.

Page three, we'll finish up the resource one. There's one more bullet point. So overriding, overriding our capacity, that's the word, overriding our capacity creates more strain and survival stress. It's true. So overriding our capacity creates more strain and survival stress, and is counterproductive. That's the word, counterproductive.

So again, it comes back to those beach balls. If we've just got too much in the system already, we're at capacity. So this goes back to what we talked about last week. It's like how can we expand the pool first? This is where those basics come back in. Practice orienting, practice sensing the ground under you. Practice resourcing, engaging, simple things that actually go a really long way. Again, I go back to the baby. You do simple things with babies. You're not teaching them how to weld anything or how to do complex math. You're dealing with, they need to sleep, they need to eat, they're pooping, they're peeing, they need safety, connection, cleaning, a little bit of play, a bit of engagement, a bit of movement. That's it. You're not trying to enforce high level skills on a newborn. So we're going back to that level of simplicity at this stage of SmartBody SmartMind.

So that's when not to resource. Next one, when not to orient. So this is, again, very strange. We're teaching you how to orient. So now I'm saying, maybe this is when you don't orient. So again, this is so individual. This is the first line. This is so individual. And orienting is a big topic. But as a reminder, some of us have found that orienting is just this blessing. "Oh, I feel connected. Didn't realize there was a world out there," and I'm bringing my connection with it. For some of us, orienting, the first time we do, it might feel terrifying because we don't want to see what's out there. That world out there is too scary, too dangerous. And typically that's from when we were really young falling out into when we're older. The other one, there's sort of three, "Yep, I'm looking. Not feeling anything. So what? Who cares?" Right? So that was me, FYI. When someone taught me how to orient the first time, I thought they were crazy. I thought I was wasting my money working with someone who was telling me to look out the window.

It seemed very basic, but that orienting response and how we engage with exploratory orienting says a lot about our stress physiology and where we're at. So at the end of the day,

this is kind of the thing with orienting, we want to be able to connect with the environment in an exploratory way, in a good way. But we also want it as a defense. We want to be alert to that big bus coming down the street rumbling that tells us, "Don't step out onto the street." So orienting can be defensive and it can be exploratory.

What happens if a loud bang pops around your vicinity? What do you do? You turn. You orient. Animals, this is what happens if you look at the African safari video that you would've seen in Biology of Stress Video 2, those little ears come up. They hear a crack in the bush. So that's a defensive strategy for safety. So that's where orienting is not just one thing, it's two things and we need to have both. The trouble is when orienting is so shut down, we lack the ability to defensively orient. We also lack the ability to connect with the world.

The flip side, to make it even more confusing, because let's put another piece in there, if we're over oriented to the world and hypervigilant, that doesn't allow us to see what is good out there. So there's lots of kinds of roads that this orienting piece brings us to.

So back to the handout. So this is so individual, this concept of when we shouldn't orient. So orienting can take us out of processing internal sensation. So that's the word, internal sensation. So imagine that you're really feeling something brewing inside. A tightness, a bubbling of something, and we don't like it. And let's say we don't have capacity. So that's fine. If we orient, "Oh, look at the beautiful tree, look at the rain. Fall colors. Things are popping up." That's going to move me out of the bubbling up of what I'm feeling inside to something out there. There's nothing wrong with that. But let's just say you have the capacity and the time to connect with that. If you can, then connect the bubbling up of what's going on.

Now, it's also that and. So let's say you process what you feel and then your body says, "That's enough." Then orient. So again, if I think about when I was in private practice, something's coming up for someone, they're feeling it. And then I can tell now they're getting too much activation. It's a little too intense. I might say, "Hey, look at me. Come back to the room." And I might be a little more forceful in a direct way. "Hey, come out. Come back here. Come back to the room." And then that pulls them out. It's like that's been enough of a dip into that intensity for that day and we're done. The next time, it might be that there's just a little more capacity to stay a little longer in that intensity.

So again, back to the first bullet point of when not to orient. This is so individual.

And it's intra-individual. Some days, you might have more capacity, you just have more energy, you slept better, less stressors. And then other days, it's like, "Uh-uh. I'm going to orient and resource and dance, and not feel anything because it's just too much." And again, that comes down to choice. Choice, knowing you're making that decision versus being hijacked by your body and disconnecting through dissociation. Right?

Next line down. Ah. I just said what I was going to say. But it's better than disconnecting from ourselves and our environment. That's the word. It's better than disconnecting from ourselves and our environment. Next line down. "You have to be the judge." You have to be the judge. That comes with trial and error. You start to get better. You start to learn the language of your system. You start to know when your limits are, when your boundaries are, when you have to say, "Yeah, that's enough for today. I'm going to watch a funny movie. I'm going to make a bowl of soup." That's the other thing. We can get so trapped in doing nothing but healing and learning, that we lose connection of other things. And I've seen that happen. And it's important to have some balance in our days.

Next line. "You have to learn how to experiment with what you can and cannot tolerate. You have to learn how to experiment with what you can and cannot tolerate." Again, this comes back to you being the judge. You doing trial and error. Has anybody here weight lifted at a gym? You go to a gym and you're all gung-ho and it feels great and then the next day you're like, "Ooh, I think I did a little too much," right? And so you let that heal and then the next time, you do less just to see what the limit is. And then maybe the next day, there's a little bit of soreness, but not so much that you have to wait a whole 10 days before you go again.

So physical training, it's the same as this. We want to challenge the system just enough to grow capacity, but not so much that you're like, "I am staying away from this forever." So it will feel at the beginning as if you're doing not very much. And that's better than doing so much that you need to recover for five months, right? This is true. People will do too much and they'll need to recover for a very long time within this somatic healing world. So be very intentional with what you do. And also, less is more. That term, less is more.

Okay, next one down. Three, when not to take a deep breath. When not to take a deep breath. So this is sort of the same for orienting. So, same points. This is the first bullet under that for breath, as for orienting.

So if I use the example, there's a rumbling in my tummy, there's some emotion there, it feels really big. It's like, "Ah, this is scary, I think I might just breathe this out." There's nothing wrong with that. What I would see, when I was in practice with people, and so some of you, I'm going to give you a little hint, watch if when you are starting to feel something big, there's a tendency to do this, "Phew." Blow out. It's like, "Okay, I'm not going to die. I'm going to breathe. I'm going to be okay." Now, there's nothing wrong with that. But, there's a but, it won't allow that ball, that stressor, that emotion, to be handled, felt, processed, and exited from our body. So what often I would see, again, if I know that the person has the capacity, it comes back to capacity, I would point it out because often it's unconscious. That, "Phew." I'm going to just control my breathing.

I'll say, "Hey, that exhale..." I'll interrupt the exhale. I'll have to time it because if you say it when they're not doing it, they're like, "I don't know what you're talking about." So it has to happen when they're in that moment. And then I'll say, "Hey, notice that?" And they're like, "Yeah?" What would it be like to actually not regulate your breath like that? And what often occurs if, again, they're open to exploring that, is when they don't let out, that's when the difficult feeling, the difficult sensation pops right up. And what comes out is completely unique to that person. So again, this is where working with the breath when we're processing and working with the nervous system isn't always the best bet.

However, I always say, if taking a deep breath and exhaling keeps you from harming yourself, or your kids, or your pets because you're wanting to rage, then breathe. Take that breath.

Next line down. Sometimes we need to take a deep breath. Sometimes we need to take a deep breath. Sometimes a breath comes spontaneously. Many of you will find, as you become more regulated and you grow capacity, you'll just have these natural... These sighs that just come. They're not because of planning it, they just occur. They might come when you're doing a neurosensory exercise, and that's a really good sign. That is the system finding a bit of a reset.

And then the final line of the breath one, sometimes we just need extra oxygen. So of course if you're going upstairs, if you're moving, you're going to need more air. You're going to need to breathe more through your mouth. You're going to need to exhale more because you're active, you need to let go of waste products. So again, deep breath. If you're exercising, doing chores and being more active, yes, you're going to breathe more. But when you're just hanging, sitting, like we are now, breath doesn't need very much. We don't need much.

Next line. When you are not sure what to do. So this is when you are not sure what to do. So this is going to happen. So I always use the example or the analogy of learning how to regulate your system as an adult. It's like learning a second language as an adult. So if you use that example, I have not tried to learn fluently a second language as an adult, but my sense is, let's say you're trying to find the word and you can't find it. You go to the dictionary, you look it up. How can you engage with not knowing what to do with an ease and "Oh, well, I don't know because I don't know this language. This is a new language, so it makes sense that I might not know what to do."

So the first line there, "Do not worry." So don't add more stress to the fact that you're feeling a stress response and you don't know what to do. So this is, go back to the basics. So if all else fails and you're not sure what to do with the jumbling up of energy that you're feeling, go back to the basics. Feel the ground, look around, connect to resources. Maybe it's just one of those things that you need to do and that's enough. So again, do not worry. Go back to the basics. I'm being psychic with myself.

I didn't remember the next line was there. Plus, remember, learning a second language. So learning a second language takes practice and time. Those are the final three words. Plus, remember, learning a second language takes practice and time.

Next line down. As more neurosensory skills. So neurosensory, these are the things you're learning in the lessons, "As more neurosensory skills," skills is the word, "come into the repertoire," and this is a sentence that continues, there's a comma there, so, "As more neurosensory skills come into your repertoire, all the lessons within the labs," because there's lots of them, they all serve a purpose, so all the lessons within the labs, "coupled," that's the word, "coupled with the theory," these are the ABCs and one, two, threes. The theory is like the basics.

Move to page four, everyone. As we get these ABCs and one, two threes, we get the neurosensory lessons, we get the education, the first bullet point on page four, "We start to string together," that's the word, string together, just like you'd string sentences together, "the words of internal somatic awareness." That's the final word on that long piece. "We start to string together the words of internal somatic awareness." Such that, so this isn't on the handout, but just to finish that thought up, such that there's this moving through of noticing impulse and, "Oh, now I'm noticing my breath," and, "Oh, there are my feet." And there's this desire to look and oh, now I'm just feeling a desire to close my eyes and listen. "Oh, there's

that breath. Ah, my belly is gurgling. Or now I'm feeling my kidneys." Or, "Oh, there's this desire to just touch my joints."

So what starts to happen as we get this language on board, one, you'll have this language of internal somatic awareness and how you connect with the environment sort of just at your fingertips.

You'll also find that being with yourself is actually quite joyful because you are engaged with yourself and interested in what's happening. And I know, again, for those just starting this journey, you might think I'm crazy when I say that, but you will start to really be interested because you have more capacity to hold these things inside. And as you become better at dealing with acute stress and not putting more balls in the pool, you're still going to be expanding that capacity.

Again, remember everyone, we're doing this because we didn't get this when we were young. It's in our bodies to have this awareness, so we're reteaching it. We're reteaching it as adults willingly, I hope. You're making a choice to be here.

So next line down. We're almost through this first second training call, final page. "So with practice, we begin to naturally," naturally, that's the word, "move our internal system without conscious thought." So with practice, we begin to naturally move to our internal system, that viscera, the interception without conscious thought. "This means we are becoming fluent." That's the word, "fluent in the language of our somatic experience. We are getting more comfortable with it. We are growing nervous system capacity."

I'm going to read that again. Feel free to read with me out loud if you can. "With practice, we begin to naturally move to our internal system without conscious thought. This means we are becoming more fluent in the language of our somatic experience. We are getting more comfortable with it. We are growing nervous system capacity."

Next line down. "This means we're getting better at attuning to ourselves." Attuning is the word. "Not to mention knowing what we need and when." If you find that reading this out loud with me helps, by all means, go for it. Sometimes verbalizing can be good. So I'll say that one more time. "This means we are getting better at attuning to ourselves, not to mention knowing what we need and when."

Again, I always go back to the baby. This is so simple. When we really look at it through that lens, we're getting better at attuning to ourselves. Cultures that attune to their babies have babies that are so simple to be with. They don't cry. They're all loose and soft and happy, and they ask for their needs and then they're met. This does exist, right? We're so used, in the West, to not having that. So that's what we're after is this simplicity with ourselves.

Next line. "For many of us, this process of better attuning to ourselves, becoming more fluent in our somatic experience, and being with it with awareness is new territory." Those are the two words, new territory. "Similar to how a newborn baby is constantly having new experiences."

So just this newness. What some of you might find, and maybe you're finding this already, is you're kind of waking up going, "Who am I? What's going on?" Because you're coming out of survival stress. Does that make sense? There'll be this redistribution of awareness, and in some ways, some might call it an existential crisis. We could say it's an existential awakening. That you've been in survival stress and disconnected, or hypervigilant, for so long, maybe for centuries through your family system, and you're literally waking up for the first time and seeing the world in a completely different way. And that can be overwhelming. That can feel intense. And so that's again why resourcing was the first lesson of the course. Learning what your resources are, connecting to the natural world. So I wanted to add that in because there can be this feeling like, "Whoa, everything looks super colorful, and that's a little too much."

Has anybody ever tried to watch TV from the new high definition TVs? I'm old school. I don't like it. It's too in my face. It's too crisp. I prefer the old kind of fuzzy color. It's sort of there, but it's not super crisp. That crisp feeling of seeing the world, if it's feeling too much, that's, again, where it's like, okay, I'm going to be a little more internal today. I'm going to go inside a little bit. I'm just going to titrate this connection with this color that's enlivening on the outside.

Okay, next one down. "This is how building capacity creates nervous system regulation in an adult." "This is how building capacity creates nervous system regulation in an adult." So what this means is pretty big. That's actually like the whole thesis of SBSM. As you know, we're not asking you, "What are your traumas? Let's work with them." You know what they are. You might not know what they are. You're uncovering them. We're working on attunement to self. We're working on connection with the outside world. We're working with reinvigorating how we feel ourselves. All what happens with a baby. We're not trying to get the traumas out per se. We're building the container such that it has more resiliency and regulation, and the system

doesn't want to hold onto these things. So as that capacity grows, the things, the pieces, the balls, the stressors, they start to not want to be there. And you have the capacity to contain those big shifts and movements.

And what will happen is things will come through that, 10 years ago, you couldn't even have fathomed processing, but it's because you're working on this attunement to self. You're building the capacity, you're building the regulation first. So that could be, one could say, the difference between what we do here and what you might do if you just went and worked specifically on one trauma.

Now, there's nothing wrong with getting help and working with someone on a specific event, a specific piece. I've done that. I know all of my colleagues have. It's part of the process. But interestingly enough, when we have more capacity and more awareness of ourselves, we start to be able to do a lot of this for ourselves. That's why that term, "Becoming our own medicine," is so key to me.

So final one, and then we'll end for today. I'm going to start with the one before because that connects with that sentence above. "This is how building capacity creates nervous system regulation in an adult. Whereas for an infant," that's the final word of the page. "Whereas for an infant, their self-regulation is created via co-regulation with another human as a result of that attunement."

So the difference here is the little person needs co-regulation with an adult. A baby that doesn't have another human does not survive at all. So we're adults, we're older, we know how to survive. We know how to feed ourselves, cook food, all these things. So this is the difference is we're building with ourselves and we're being co-regulated with our resources, with the environment, with these pieces that we've just been moving through.

So that's it for today, folks. Simple concepts, but potent. Yeah? Again, basics, basics, basics. At the start, listening, orienting, feeling the ground, feeling your breath, really honoring your impulses. I'm going to just say, for good measure, of course, if you have kids and you don't feel like feeding them for a week, don't follow that impulse. Because there are instances where that does happen, right? That's where neglect comes in. So this is, again, you have to be discerning of what those impulses are and what is true and what you can express, versus, "I need to go get my kids from school. My impulse is to take a bubble bath. I got to go get them.

Then I'll do that later." So I always like to be a little humorous, but also serious, because we want to take this contextually for us and the diversity of our lives.

But if you come back to these basics and you really listen, "Gosh, should I be resourcing now? Yeah, I think I will. Or no, I think I have the capacity to feel this today. I'm going to do that. But I can always pull myself out and resource or orient or take that deep breath." But it's that choice. You're teaching that higher brain. This goes back to page one, why education is important. To give yourself the choice. This is where free will comes in. Choose. I'm not going to feel this right now. It's too much. That is monumental in our journey of growing our capacity.

So with that said, thank you everyone. Thanks, Carrie, for being here in the chat and helping out. And feel, as you leave this call, for those live or on the recording, what is your first impulse to do? What do you need to do to take care of yourselves? And enjoy the lessons this week, and we'll see you next week with training call number three.

Bye everyone.