
Training Call #4: Anger & Healthy Aggression – PART 1

Okay. Hey, everyone. It's Irene, welcome to ... What number is it today? Number four, training for number four. I think that's right. Anger and Healthy Aggression Part One.

If you need to pause, get up, move, please allow yourself to do that. Really listen to your felt sense, listen to your impulse, listen to your biology, even though it's theory, stuff is still moving through at that physiological level.

Before we start with today's part one of Anger and Healthy Aggression Part One, take a second to just tune into what you notice that is maybe not on your screen. Take a second to let the eyes, the focus, the attention go to where you might want it to go, just as we begin. So as you direct your attention just to something in your surroundings, or maybe the impulse is to, ah, you're tired and you just want to close your eyes and pause for a second. Maybe there's an impulse to lay down for a moment. So feel that.

And I've said this before in other calls and such, but to just see each of us as an energetic, which we are, being. Electrical, biological, chemical. Some might say soul, some might say spirit. Choose whatever words and adjectives you might use to describe your essence and the essence of others here that are here, interested in healing, interested in working with the nervous system, and trauma. Makes me smile a little bit knowing that there's a solid group of us.

So feel into that group field, that collective energy, the interest of making this world a better place through our own personal healing. And how, as you move forward in this call, learning how the topic of feelings, emotions, sensations, working with anger, healthy aggression, how important that is, so that we can move forward with less trauma and less violence and suffering and pain. So as you tune into the reality of now there's 202 people here, we just keep growing and growing for the live call, and for everyone listening to the recording, please note that energy of connection all around the world here on the Zoom call for SBSM, just how much good you are all doing, we are all doing at cleaning up our own stuff. That is powerful and important.

Again, come back to that knowledge that what you are doing is really important work, and it is making a huge, huge difference. Feel your breath with that. And also appreciate the safety that you have, the things that you have that resource you so that you can do this work, so that you

can do this work when others might not be able to in this moment. With that said, let whatever you're feeling be felt, whatever movement might need to happen, let that movement come through. I'm going to have a sip of water.

Yeah, someone wrote, "Cleaning our side of the street." That actually brings a memory into my mind. As some of you know, and you'll learn more about this as we go through training calls, I grew up literally in an animal hospital. My parents were both veterinarians. And as much as I hated it, one of my jobs as a little kid was to clean the front of the office's sidewalk. When you walk down a row of shops, usually, hopefully, the owner will clean the sidewalk and keep it clean and free of debris, and that was my job. I have fond memories of loading up sudsy water in a bucket and those big metal brushes and cleaning off the area to make it a nice entrance for my dad and mom's fuzzy friends and their owners. So there is big importance in keeping quote unquote, as someone said, our side of the street clean and safe and well-kept. That image popped into my mind, so I thought I'd share that.

Let's get into the first page here, Anger and Healthy Aggression Part One. We won't do Part Two next week. We're going to take a break, not from training calls, we'll take a break from this topic and then we'll come back to Anger and Healthy Aggression Part Two in two weeks' time. The first heading here is Feelings, Emotions, and Sensations. In the first blank there is Feelings. Where do feelings come from? Where do feelings come from? Now I have in brackets here, Emotions, Sensations. I put them all together and I sometimes use those words interchangeably, unless there's a specific piece to really notice the sensation in the body versus what is that emotional quality.

And I don't want to get confusing around the differences because they can be used interchangeably, and then sometimes we might be, no, let's really focus on the sensation. Sensation would be the tightness in the belly. Right now my hands are a little chilly, the sensation of coolness on my hands. Whereas emotion might be I'm feeling a little teary as I connect to something. And then feelings are a bit of everything. I feel this. I feel cold hands. It's not wrong to say that. In the world of somatic experiencing, we would really make sensations be that felt sense of the body.

Next line down. Where do these feelings, emotions, sensations come from? They come from the, starts with a B, the body. They come from the body. Next line, they especially come from the organs. The organs, not organ, but the organs, aka the viscera. So everything, if you even take your lovely hands, I'm going to take mine because they're a bit chilly, on the belly, through

the organs, chest, heart, lungs, all the way up. Our lungs go all the way up to these collar bones and they go all the way down to our pubic bone, where our reproductive organs and all of the tubes and such that come out of us so that we can urinate and have bowel movements, all this is our viscera.

These parts of our body also hold ... House. These parts of our body also house, and they hold, our intuition. Intuition, that's the word. Our intuitive sense, aka the interoception or our gut sense or our sixth sense. And intuition, and this word can sometimes be construed as one might say woo-woo or psychic, and I like to make these words really neutral because to me, intuition, psychic capacity, we all have it. We all have it. And the more regulated we get and the more connected we get to this body, this intuition, this interoception, this gut sense, sixth sense, all these ways of describing it become sharper, more attuned, and then that helps us. That helps us know when to say yes, when to say no. It makes our boundaries clearer. It makes us more sovereign in our capacity to know what's right for us, what isn't right for us, all these sorts of things.

Next line. This is why we work to bring self-awareness, intention, and attention. And then I have a whole bunch of lines here. This is not all of them, but some of them. So this is why we work to bring self-awareness, intention, and attention to the diaphragms. This is something you're going to work with this week. The joints, this is something you already worked with, lab three. The kidney adrenals. I like to abbreviate it KA for short because I'm lazy when I write, so the KAs, the kidney adrenals. You learned about that in lab four. And then the gut, and the gut's just kind of ... We work with the gut and we're also listening to the gut, whether it's our digestion, our sense of worry, our sense of something doesn't feel right. Kids are really good with this.

Here's a question for the chat. Anybody here remember ... Or maybe you have kids, maybe this is more fresh if you've had kids. When you know something's wrong as a little person, you typically don't go up to mom and say, "Hey, mom, I'm feeling a little unsure about whether or not I want to go to school today. Not so sure I want to go. I have a stomach ache. I don't feel good." And then you clench and, "Oh, I don't feel good. I feel sick." Usually it's "sick to my stomach," and I played that game when I was in elementary school because I did not like school. So my system knew something was off because my belly told me so.

True story, this was in grade one. We had a really mean teacher. And the moment I got into grade two, she was a completely different teacher and the bellyaches went away because I

actually felt safe with my grade two teacher. So these are the things little kids know. When a little kid is telling you something doesn't feel right, maybe they ate something off, but typically there's something going on. It's the same with us as adults, when we can start to listen to that gut sense, it gives us really important cues, and is very important to listen to those cues as we begin this work because that's the part that's giving us the information that then leads us to be able to heal and become our own medicine. But if we ignore that little gut sense, that's actually quite big. This is where things can go sideways. People will often say that the baby's first brain is the gut. It is the gut. It's not this higher brain because it's not developed yet.

All right, next one down. Final bullet point. For example, I've already sort of mentioned this, but the diaphragms encase our organs. When I say diaphragms, I mean all the diaphragms you're going to learn about this week, respiratory, pelvic, all this area, the shoulders. They house the organs, so they encase our feelings. That's the next word, feelings. Our sensations, our emotions.

Now I'm going to tune towards the practical. This is why we spend time in SBSM working with the diaphragms. Again, this, quote unquote, boring work of just touching these parts of our viscera and really sensing, feeling, listening. And then as we get deeper, oh, right, there's lung tissue under that. When we work with the heart, we know the heart is there, but do we really tune into that heart? The beating, the pumping, the blood, the oxygenation. When we get to the gut and we work with the gut brain, really understanding, wow, that's where my food is absorbed. These areas that keep us well and healthy and do upkeep for our body.

That's why we are working specifically with the diaphragms, because they hold all of this good stuff, all this visceral organ tissue that is so important. And typically, I mean, you guys are completely different, but in most people's worlds, they don't think about their organs, their digestive system, all of this stuff, until something goes wrong. "Oh, I have this tight pain, I don't know what that is." And then boom, there's something that comes up that's like, "Oh, well, there's a problem here." And then we get focused on what that thing is. But when we can actually tune into these organs before they get unwell, it gives them that capacity to be listened to, to be felt.

Next line, next big line. Living with chronic stress, toxic stress and untreated early trauma. So our bodies' spaces tighten, that's the first word. Our bodies' spaces tighten. Another word that we could put in there, armor, brace, think of a big ... I've been watching the show Game of Thrones, I'm a little late to the game. Some of you might love it and some of you might be like,

"I'll never watch that, ever." And I was that person that never wanted to watch it. And then finally, two friends, one of them being Seth, was like, "You really should watch it, Irene." And I've been liking it, but what do they wear? Armor, tons of armor. You've got to wonder how they even move. But even when we don't have armor that's real armor, like you're going to go fight in battle armor, the human can armor themselves with tension, with tightness in the tissues.

This is when I say, our bodies tighten, this blank here, they armor, they brace, they have protection to not feel these, go to the top, feelings, emotions, sensations. It's quite exquisite how our bodies shut down to protect without needing bulletproof armor. But for some of us, our armor is more than bulletproof. It is like Kevlar or steel, and we've got a moat around us as well with sharks in it. And we've had to do that to protect and protect and protect. So part of our process here in SBSM and all the healing work that we might do that is somatic based at this deep level, is we are literally trying to peel off these layers. But we can't peel them off all at once, because if it happens all at once, the system is going to freak out and be like, "Where did all my protection go?" So that's why there's this subtlety of working with the joints, the diaphragms, the gut, sensing, feeling, gentle movements.

So to go back to here, our bodies' spaces tighten and shut down, that's the next word, and this cuts off our capacity. So they tighten and shut down, and this cuts off our capacity to have self-awareness to our emotions, feelings, and sensations. If you have all this armor and that image that I gave you of the moat with things in it, it's pretty clunky, it's not going to be easy to move around very well, energetically, metaphorically, literally. And this is why a lot of people get into tricky, bad, traumatic situations over and over again. Their armor is so thick that they're not sensing the actual environment around them. So there's a dullness, if you will.

Now some folks are the opposite. Some people don't have armor necessarily, they're a little too open, they're a little too shape-shifty. They're able to mold and meld and so they don't have the armoring. To make it even more confusing and complex, some people have both. Some people will have strong armor when they go to their families at Christmas. And then when they go somewhere else, they let down and loose and there's absolutely no boundary and then that gets us into trouble too. Part of our work here is restoring regulation, growing capacity so we have that protection only when we need it, and we can let loose when it's safe. And of course, a big part of this is are you constantly putting yourself in situations that make you have to armor? Have to put up that protection? I'm dating this, but we're going into a

time, and there's always a time for this, where there's holidays, Christmases, Thanksgivings. Or in the other time of the year for some, it's Easter, it's summer holidays, it's family reunions.

And one of the pieces is noticing how we might constantly put ourselves into these family situations that aren't the best for us. And it throws us back into that trauma cycle over and over again. So sometimes it's good to take a pause from these events so that we can really work at unpeeling these layers and establishing new boundaries, new ways with our body so that we could go back into those situations. But we're a bit more intelligent with how we feel into our bodies and know when enough is enough, these sorts of things. Okay, hypothetical question. Let me take a little sip of tea here. Remembering to connect everyone, to your system, your body, all those things. So here's a hypothetical question. Hopefully this never occurs to you, but you never know depending on where you live.

So you encounter a tiger, let's just pretend, or any large predatory animal or any threat that could harm your life. What makes you afraid of it? Here's the three part, multiple choice question. What makes you afraid of it? Is it the body's response to the threat, so the response to the tiger? Is it the conscious thought about the threat? Or is it an emotion connected to the threat? I'll say them again. You see the tiger, what makes you afraid of it? Is it your body's response, the fight, flight, maybe freeze? Is it the conscious thought, "Oh wow, that's a tiger in front of me?" Or the emotion connected to it? So the fear, the tightness in the belly. What do you think? Someone said, "The body." Someone said, "Can it be all three?" Possible.

So go to page two. I rarely quote research and such, but this was a person who was brought to my attention by Peter Levine. There's a woman long past, her name was Nina Bull, interestingly her last name was Bull, speaking of big animals that are mammals and threatening. She wrote a book in 1951 called *The Attitude Theory of Emotion*, *The Attitude Theory of Emotion*. I'll read these bullet points, then we'll dive into it a bit. Bull's research found that it was the preparation, that's the word there, of the nervous system, specifically the motor movements to prepare for action, which then gives rise to emotion and feeling. Believe it or not, this ties into the Feldenkraisian work you'll do in this course, a little hint there.

She found that it was the preparation of the nervous system, specifically the motor movements, the movement of the body, the preparation to prepare for action, which then gives rise to the emotion and feeling. Next line down, in other words our neuromuscular, so the nervous system and our muscles, our neuromuscular activations are primary in the development and experiencing of our emotive sensory state, our feeling state. So our

neuromuscular, what's happening in our nervous system in relation to our muscles, this is primary in how we experience our emotions. This is really where it goes body before mind, not mind, body. Next line down, this is another reminder that working with the body, that's the word, body, is essential for working with our emotions.

And then I'm going to read, the next piece was just a sentence, even as far back as her time, she lived between the years of 1880 to 1968, even as far back as her time, she believed that it was important to recognize, and this is quoted from her pieces of writing, "Recognize a somatic pattern. And from here one could create a practice to shift that motor muscular pattern deliberately." Sound familiar, right? This is exactly what we're doing in SmartBody SmartMind and in any somatically inclined practice that is really listening to the motor patterns, pausing, sensing, waiting, feeling, and then acting and changing and improving that pattern.

Next line down or next sentence down. She believed that seeing, sensing, feeling that tiger, the tiger puts you into an immediate reaction to, and then these are the three words, run, flee. And it is the act, it is the act, I'm running in my chair here, if you're cold do that with me, it is the act of running, fleeing that then makes you afraid. And this is what's interesting because, and I'm not up on my animal science, neuroscience, I don't know if there is a branch of animal neuroscience, but my sense is out in the savanna, out in the wilderness, the tundra where there's animals and they're preying on other animals and surviving as they do, when an animal is being hunted, just like the video number two, remember the biology of stress, video number two, African safari? That gazelle is just running. I can't guarantee that it's not thinking about the fact that it won't have a nice grazing in the savanna later that day, but chances are it's not thinking, it's just running. It's a motor response for its life.

And then of course in the wild, it's a very easy outcome. Either they become prey, food or they get away, they shake it off and they go back to grazing. But they're not in that thought loop of, "Oh my gosh, that cheetah was so big and I almost got killed." Right? Because they don't have the higher brains like we do to process these thoughts, these emotions. It'd be interesting if anybody knows the science that has looked at that, let us know. But my sense is it might not be there, just because of their simplistic cognition, brain or a lack of cognition. So this comes back to, again, why in the Feldenkraisian model, we're blending that with learning about fight, flight, learning about our stress response, learning about feeling our sensations.

So I'll just give an example. Some of you have done more Feldenkraisian lessons than others, because some of you are alumni here, some of you are new, yeah? But if you think about even

just now, we'll do a little experiment. So obviously you're maybe sitting, lying down, but just think of a movement of getting up. Just think about it. Think about getting up from your chair. Think about how you would need to shift your body weight. Now in this thinking, is your breath getting a little held? Does anybody find that? Yeah, I see I've caught some people. Isn't that interesting? You're not even moving yet. You're thinking about it and already there's a preparation of... So crazy, you're just thinking.

So I would then ask, can you think about getting up but shift so that there's ease in your breath? Try that. Just take a minute or two and just feel that and let me know. Maybe this is where I'll ask in the chat, what is it like to now have a little more ease? Can you even talk to your kidney adrenals and say, "Hey, we're just getting up. This is no big deal. This is not a big deal?" But you see when action and movement in our history has been so enveloped with survival stress, any action is going to be deemed as, "This is bad. I'm moving because I'm about to be hunted or I'm about to be smacked, or I'm about to be yelled at." Our brain, our system, our physiology, it Velcros, the fancy word would be couples, it over couples movement with fear. Someone says, "Yeah, when I pause and be at ease, it requires more conscious thought and is slower." A hundred percent. This is the power of the brain. We can slow ourselves down.

You can't say to an animal who's running for its life trying to protect itself. "Hey, hey, slow down." They won't do it. It'll just keep going. But the thing is we have that physiology also in our system to keep going. And so part of our work here, this is very important, is we're having to pause long enough to sense how we can shift our action to the idea of getting up. Now, someone might say, "Well Irene, what the heck does getting up from a chair have to do with healing my trauma?" And I could say, "Well, it has really nothing to do with the traumas that maybe you had, but it has everything to do, because as Nina Bull says here, we are creating and recognizing a somatic pattern."

And our somatic pattern is whenever we move, we tense or whenever someone gives us an instruction, we get scared. "I don't know if I'm going to do it right." I've been teaching this work long enough to know out of a crowd of a hundred people, when I give an instruction, there will be at least half of the room that looks at me wanting to know if they're doing it right. And I've never said there's a right way and a wrong way to get up. And so this is how conditioned we are as humans to worry about things. And so part of what I love about her discovery back in the early 1900s is this capacity she looked at, wow, it's the neuromuscular, it's the motor patterns that prepare us to act. That little experiment you just did of thinking about getting up,

that's what she was registering, however she might've studied this, probably with electrodes and all that kind of stuff.

So that is why we work with movement. That's why we work with hearing the instruction first and even listening to how the system responds to just the instruction. And then we can feel our feet, we can sense our breath, we can have the awareness. This goes back to the interoception. "Wow, I clenched my belly every time I go to move." We don't need to clench our belly every time we go to move, but it's become a habit for many of us. Even right now as you're sitting, is your belly tight? If you're not sitting back like this, holding yourself up, it should be completely relaxed, right? Okay, so that is just a little vignette, a little snippet to see this threat response in another way, to learn this from another way, with this concept of how our body prepares when there's a threat. And if our constant way of living is we're constantly preparing for a threat, even though there's no threat, we're in trouble.

If the threat isn't in our living room and we're constantly in stress about the threat that is down the street or across the world, we are not doing ourselves any favors. We can cognitively know that something is going on outside of our living room, but if we're constantly putting ourselves into a survival pattern, that is not doing anyone any favors. So this is how we work with our system, our body, to stay in capacity and come back to regulation, so that we're not constantly in this threat response, that is familiar to us because maybe we grow up in a state of stress and chaos. And so it makes sense to constantly pull ourselves into stress and chaos as it arises around us. And that's this part of being able to pause to listen long enough to feel if we're doing this.

Okay, so what does this have to do with anger? We're going to get into that, trust me we'll get there. So as a review, next line down, it all comes back to the body and its responses. So a quote from Gabor Maté's book, *When the Body Says No*, this is the cost of hidden stress. I think *When the Body Says No*, is probably one of his better, if not his best books out there. So this is what he writes, "Awareness also means learning what the signs of stress are in our bodies, how our bodies telegraph us when our minds have missed the cues. In both human and animal studies, it has been observed that the physiological stress response is a more accurate gauge of the organism's real experience than either conscious awareness or observed behavior."

So the physiological stress response is more accurate of what's actually happening than our conscious, "I'm fine." This is where... "Oh, I'm totally fine, I'm fine." And under that is this rage.

Or observed behavior, the person that is just poised and perfect, but in that system is just so much grief or so much venom, for example. To go back to the first bolded sentence that I have, "How our bodies telegraph us when our minds have missed the cues." This goes back up to Nina Bull's stuff, this body response, the motor neuron, the neuromuscular response. Our minds aren't always clear when our body is not in good connection and we aren't connected to it.

All right, page three. So there's a bit of reading here. So if you need to walk or move or read out loud with me, feel free, I won't hear you. Your walls will hear you. If you have animals, they'll hear you. This is from An Unspoken Voice, how the body releases trauma and restores goodness. So this is Peter, one of Peter's books, chapter 13, Emotion, the Body, and Change. He writes, "the reason the bodily felt sense has the power to creatively influence our behaviors is precisely because it is involuntary. Feelings are not evoked through acts of will. Feelings are not evoked through acts of will. They give us information that does not come from the conscious mind. Emotional intelligence and emotional literacy communicate through the felt sense, somatic markers, and are vitally important to the conduct of our lives."

So what he's basically saying there is what we covered in the first page, which is the body, the body, the body and more body, the viscera, the interoception. Our emotional intelligence is not from this brain of ours, it's from how accurate we are with our organs, with our viscera, with our posture, with our joints, with how our breath is held or not held, it's all those pieces. He then says, "The balanced attention to sensation, feeling, cognition and élan vital, life energy, remains the emergent therapeutic future for transforming the whole person." So that's a statement from Peter. He's bold in saying, this is the future for transforming the whole person. It's this attention to our sensations, feelings, and the cognition and our life energy. So that life energy, that's the little hint towards healthy aggression right there. Now back to Gabor, so this is another piece from The Body Says No, and this is a conversation with another physician and psychotherapist, Alan Kaplan. So two more paragraphs here. So he points out... So this is Gabor talking about a conversation with another doctor. He points out that, "Both repression and rage represent a fear of the genuine experience of anger." So listen to that really carefully. The repression of rage, both repression and rage. So keeping those inside. It's a fear of the genuine experience of anger. "Healthy anger," he says, "is an empowerment and a relaxation. The real experience of anger is physiologic without acting out." Okay, anger. "The real experience is physiologic without acting out. The experience is one of a surge of power going through the system along with mobilization to attack." That pouncing. "There is simultaneously a complete

disappearance of all anxiety." My sense is anxiety and his concept here means fight, tension, survival, stress, right?

Come back to that armoring. That armor is always there and we keep it inside, keep it inside. There's going to be a lot of tension. He then continues. "When healthy anger is starting to be experienced, you don't see anything dramatic. What you see is a decrease of all muscle tension. The mouth opens wider because the jaws are more relaxed, the voice is lower, and you see all signs of muscle tension disappearing." So this is in reference to anger. This is not in reference to if you are actually being attacked and you need to fight back. That is moving that aggression out. And in some ways, one could say that is the movement of protection, the movement of aggression to help protect and keep you safe. Whereas let's say, I always use this example because for those that drive, you might know this. Someone does something stupid in front of you or they cut you off, or it creates a threat to you, maybe.

And you've got this handy steering wheel in front of you if you're driving. And we know when someone doesn't know how to move that anger through, this is where we get that concept of what we would call road rage. At least in North America. We would call it road rage. And then people will play cat and mouse on the highway and then it makes it dangerous for everyone. People are speeding after each other and giving them a finger and being like, "How dare you cut me off." So that's someone who is not able to process internally and move this anger out through maybe a little bit of, and when it happens, you'll feel a rush through your spine. You'll feel a tingle through your legs, if you really listen. And that is that anger moving through as opposed to ignoring the body and just going into what we might call a violent act of chasing that person and wishing harm upon them.

So when we can't process that internally, is it right that that person did that? Probably not. But it's not useful to then put more upon more and make it a worse situation. The other thing too that I'll point out here, this idea of... The very final sentence. The mouth is wider, the voice is lower, the jaw is more relaxed, right? We'll get more into the jaw and the mouth and sounds in future labs. But if we're holding all this tension in, what do you think the voice is going to sound like? It's going to be very high in the nasal passages, very high. Imagine if I talked and talked to you like this for the next 90 minutes. You'd go crazy, crazy. It's all up here, right?

Dropping in, into the belly, just even feels better doing that. There's more vibration. It's going through my whole system, right? It's not strained. Isn't it interesting that some accents are very strained? But what's interesting is I have found as people get more regulated, no matter what

their accent is, they drop into a more vibratory kind of baritone. They're not sopranos, right? They get a little more alto, a little more baritone. And it's because these chambers... This goes back to page one, diaphragms joints, viscera, they're open. So there's space for that flow to go. Now I'm not saying that a soprano singer isn't a good thing, but imagine if that soprano singer talked like that all the time. There's a reason why singers can get damaged vocal cords. They're overusing. They're not using their breath and their whole body. Yeah, someone just said, "That's so true. My voice started dropping."

Yeah, I don't recommend this, but if you want, go back to my first videos, I can't even watch them. You can tell that I'm not yet open in my diaphragms. I still cognitively know what I'm doing. But that shows that progression, that shift of having more space, more capacity. I also can't fit into any of the clothes that I wore 10 years ago, because I was way more armored. My chest cavity wasn't as big. My pelvis, even though I still had shape, was still not as open as it can be. And so for all of you who are like, why can't I fit into my underwear, my pants, for the ladies, your brasier? That's not necessarily because you're gaining weight, it's because your cavities are getting bigger. And that's actually a good thing. Look at cultures that have a little more expression and vibrancy. They have more curves, they have more voluptuousness to them. They're not really tight in their systems.

So this all connects. This ability to really express and feel will also shift the structure of the body. All right? You'll also find that you might have different preferences for what you wear because it just doesn't feel comfortable to have pants that are tight. You'll find that when that's the case, you can't fully breathe into your belly. It's not good for the organs. So these are the little side effects of getting more regulated.

Page four. Oh, the other thing is you might find that your feet start to get a little more relaxed, and your shoe size might go up. Mine certainly went up a size, and that's kind of interesting. But if you think about it, if our senses weren't on board and we were... It's more for women. I think stuffing our feet into really pretty designer shoes and you start to feel, you start to go, "I can't do that anymore." And all you want to do is wear soft moccasins and sandals and big boots that have flow to your feet because you're not allowing your structures and tissues to be rigid anymore. So you might need a budget for new clothing and shoes. Just saying that. It's not a bad thing. It's a very good thing when these parts start to get a bit more wide and open.

All right, page four. So we're still talking about anger and healthy aggression here. So this is why it's important to let emotions move and do their thing. Some simple bullet points here.

First one, they let us know that we're alive. They let us know that we're alive. That's the word. How many of us didn't realize we were alive until recently? This is where you'll often hear people say, "I feel really strange. Something doesn't feel right." This happens to me every month. As things get even more regulated. It's like something doesn't feel right and it's not that something's wrong in the universe or the eclipse is happening, it's because my system is in a different place.

It's got more capacity, more sensitivity, more regulation. And so, you're on the right track if you wake up and you're like, "I don't feel like myself." And the answer to that is that's because you're different. You're not what you were 10 years ago, 20 years ago. It's shifting, it's changing. This is why we need time to integrate that, and not push the system. That's where you might take a break that day and just do your daily routines. Don't worry about any extra healing. Just putter around, do your work, clean your house, make your food, do the things and integrate that newness with the mundane.

Next line down. In reference to again, why emotions are important and we need to let them move. They give us important cues. Cues about our interoception, that's the word, and neuroception. They give us important cues about our interoception and neuroception. Again, this is what our emotions do, our bodily sensations. Neuroception. This is maybe the first time I've mentioned this word. I'll talk about this more in future calls. Neuroception is just a fancy word for our perception of safety or our perception of danger. It was coined by Dr. Stephen Porges.

When we trap emotions, think back to the swimming pool and beach ball analogy. Yeah, they accumulate again, those balls get stuck in the pool. This creates toxic stress. Because some stress is okay, exercising is a stress to the system, but we want it. But the toxic stress is when those emotions are trapped. That lack of... I want to do this, but I'm holding back. That is what creates the toxicity.

Next line down. Let them move. So let these emotions, feelings, sensations, move, and we free, that's the word. Free up our life, energy, our life force. Let them move. This would be a fun one for everyone to repeat out loud if you're open and able to. Now we have 232 people here. So, that's a lot of statements of life force energy. So let them move and we free up our life energy and our life force.

And then again, a quote from Levine. "As people learn to master their emotions, they also begin to harness the underlying impulses to action." So important. Hope you really heard that sentence and really took it in. "As we learn to master our emotions, we also begin to harness the underlying impulses to action." So this is where with this work, it's not enough to just do one thing. We have to learn how to follow our impulses. We have to learn how to sense our sensations. We need to feel when the feelings come up, how our thinking might be doing bad things that aren't good for us, and they're all moving forward together.

If I am using my hands, for those not seeing me, following the impulses, we've got the senses, we've got the feelings, we've got the actions, we've got the mind that's watching how our thoughts might not be good to us. And it's like they're all moving forward, like to go back to the idea of being on a field of battle, all together at the same time, all moving forward at the same time. So, final sentence of page four. This is where, so we enter the completion. So now we're getting a bit more into anger and aggressive responses.

"Enter the completion. Completion of stored up anger and aggressive responses. Procedural memories, and uncovering of healthy aggression." I'll read this again. So enter the completion. That's the word of stored up anger, aggressive responses, procedural memories, and the uncovering of healthy aggression. So to keep that statement really simple, if you knew when you grew up, you were never able to express yourself, whether it's because it was conscious from your parents, they didn't allow you or they didn't. And so it just wasn't even a thing. It's like, oh, this is how you are, right? It doesn't have to be that you were told not to. If you saw parents who were just also in their functional freeze, nobody knew any different.

But fast-forward to this moment in time where you're learning about this stuff and something happens that activates you a little bit. There might be this expression of anger, heck, even rage and wanting to just destroy things, because you've never ever experienced the opening of that possibility. Because your organs and all this has been so tight and so armored or so disconnected, and you're starting to put the pieces of the puzzle together, and the picture's becoming more clear.

And as that becomes more clear, the system's like, oh boy, there's a tiger inside of me. I'll never forget Steve Terrell, who's one of my old mentors who co-teaches with Kathy Kain. They both wrote the book, Nurturing Resilience. He has worked and works a lot with kids, one on one. And I'll never forget, he was talking about the fight and anger reactions that are just, we see them as biological that come out when a kid starts to get more safety on board, when they

start to feel a bit more listened to and connected to. And he's working with this kid, and I don't remember what he was working on, if it was the brainstem or the kidneys, it doesn't matter. But the kid was younger, probably under the age of five, and the parents were in the room as they should be when it's a minor. And the kid came out of some kind of shut down or something and he took a bite out of Steve's arm.

He just literally, he had no... He's so little. It's like that Impala running, I'm just going to run being chased by this cheetah. So this little human finally had a layer come off for whatever reason, and the fight, the anger came out and he wanted to bite. And he bit Steve's arm. Steve was fine, I'm sure, and Steve was a big guy if you know him. And of course the parents just were appalled and devastated. And he's like, "No, no, this is good. We want this to happen." And this is one of the things with working with either children or adults, is the expression of what comes up might not match the current state, but it's the old, old procedural memories that never got to do these things. Never got to bite back when that doctor was being mean to us. Or we were getting a procedure we didn't want to, or parents weren't nice to us and we wanted to fight, but we couldn't.

So this is again, why also we wait until later labs to get into this, because we want to make sure there's some capacity so that you don't go around biting everybody in the public when you feel a little rage come up because something happened. And it's funny, but it's also, this is why violence happens in the world. People have their system stored up with so much trauma, they're shut down, and it doesn't connect with them that doing this stuff isn't good. And it also comes down to us. So this is where we want to move these emotions out, these impulses, these procedural memories, but we also have to contain them such that we aren't blowing up everywhere and hurting others in ourselves. I'll get more into that when we do anger and healthy aggression, part two.

So page five. I'm going to have a little more water. I'm going to just add another note there. I've worked with people in my trainings. I've seen parents who admit in front of a classroom that they hit their kids. They didn't know. And it's quite noble and massive for someone to express. "I did a bad thing. I feel terrible about it. I wish I hadn't, but I did. This is why. It's because I was hit. I was abused and I didn't have that capacity to pause. I didn't have the tools, I didn't have the learning. I didn't have the regulation." So these are things that we also have to understand, is that this doesn't happen by accident. These acts of violence and rage. Whether it's out on the battlefield or in suburbia, in a white picket fence home where everything looks perfect. It's

still coming from that same place of not being regulated and being able to pause and assess, whoa, I'm about to do something that I shouldn't. This is my own stuff.

Remember the training call where I said the four whens? When to not orient, resource, breath, that's where taking a deep breath, not a bad idea. That's where yep, might be time to resource, might be time to connect. Do something so that that action isn't harming more, putting more out there.

All right, page five. So a few more notes on releasing and deactivating stored traumatic procedural memories. That's a mouthful.

So another reminder, this content is also covered in Biology of Stress, video number five. So that's a good review for you, if you want to have this presented again in a different perspective, different light.

So, notes on releasing and deactivating stored traumatic procedural memory. So as a simple definition, that is basically, I didn't get to fight. Now I'm getting to get the fight out. That is the deactivation of stored procedural memories.

It could be a movement, it could be tears, it could be an action. It doesn't always have to be a fight response. It could be a hiding response. I need to curl up and protect myself so nobody can find me, right?

And this is where sometimes, when we're on this journey, we'll feel like we just need to cocoon ourselves. And be really, really insular and really, really just in a nesting mode. Because we were always exposed to so much intensity, we were never allowed to rest on the weekend. This is very common in western society, where kids are pulled in every direction. And all they want to do is just cozy up and chill on the weekend.

And then we overdo it as adults, right? We overcompensate. So there's this balance too, of how we notice our actions pulling us into patterns that we never got to do in the first place. But then being sure that we don't get sucked into that pattern at the expense of being active members of society, for example.

All right, so first line. It is impossible, that's the first word, for us to predict when we might have an emotional release, or have a procedural memory that wants to be deactivated or renegotiated. Renegotiated is just a fancier word for letting go, letting it out.

So it is impossible for us to predict when we might have an emotional release or a procedural memory that wants to be deactivated. This is why it is essential that we build solid nervous system foundations. That's the word, foundations. Grow our internal capacity. Internal capacity, it could just be capacity. And have tried and practiced tools and resources at our disposal.

So that's why we want to grow our capacity and have tried and practiced tools and resources at our disposal. This is why there's still some structure to SBSM. It isn't just like, okay, go sit and feel for 20 minutes, right? Okay, now we're going to touch, now we're going to feel the kidneys and direct our attention there, now we're going to move the pelvis a little bit with the head. Now we're going to play with potent posture, et cetera, et cetera. Now we're going to orient.

So we're inserting these tools, these exercises, so that you have some skills, such that when you might sense a little ruffle in your nervous system feathers, you can come into those skills. Eventually, your system will just know what to do without having to think about these things.

So the final word there is, we want all these things because we might miss something that's important and not even know it. We might miss something that's important and not even know. I'm going to tell a story right now, that's a fresh story. So no one's heard this story, not even alumni. Because it just happened. Well, not just happened. It was this summer. And this ties in perfectly with this. So I'll do the story, and then we'll finish up with the rest of page five, and then we'll be complete for today.

So Seth and I, we were away this summer. And we were in the lovely country of Croatia, and we were sitting outside, in this beautiful little tiny town called Rovinj, which is this medieval town. It's like, well, it is where they filmed Game of Thrones in Croatia, oddly. And we were eating something greasy, and someone from my team, I saw a WhatsApp notification, and this person is not someone who would just connect with me out of the blue.

And I got a little worried. I'm like, uh oh, is something not right? And I kind of ignored it. I'm like, no, follow impulse. Follow impulse. So I checked it. And as I went, it was a voice message. And as I went to push the volume up, because I had greasy fingers, what do you think happened with the phone? It flew up into the air and it landed on the stone floor under me.

But it landed so loud that I jumped, and the woman behind me having dinner with her family, she jumped, and then her kids got scared, and we were all scared. And then we all laughed. My

phone was kind of fine, and it turned out it was no big deal. It was just someone thanking me for a birthday present. I was like, oh, that's nice.

But then the rest of the dinner, my heart rate was elevated. And I just kept trying to calm it down, trying to resource, had a little wine, a little water, and food. I'm with Seth, everything's safe.

And then towards the end of our dinner, I started to feel dizzy. Like, oh boy, something's not right here. So we got up and we walked down the street. I'm like, okay, let's just sit. I took my feet off, I put them on the stone. Let's just orient. So I was doing all the things, all the things, and it just kept getting worse.

And we wanted to walk up to the top to see this cathedral, which is quite steep. And I have the fitness for that. But I'd walk 10 meters, and my heart would just spike. I'm like, what is going on? And I was a little disappointed, because it was our last night, and we really wanted to see this.

And then I'm like, let's go in here. So I pulled Seth into this little alleyway. And I'm not sure what happened first, if I needed to express, or if he put his arm up. There's a technique that we do where we squeeze, we can squeeze on a forearm. I've done a video about it in relation to healthy aggression.

And I saw his arm and I grabbed it. I kind of was like that kid biting Steve's arm. There was this animal impulse that just went to grab his arm. And I nearly knocked the guy over, and he's not small. And I just reeled on his arm, and screamed. And I didn't scream so loud. I contained it. Because if I had screamed in the way that I wanted to, people would've thought someone was being killed or something.

So I screamed, in as much as I could. I squeezed. I felt all the energy in my body, let it go. And literally, within a minute, my heart was back to normal. And we walked up to the cathedral and I was fine.

So what does that mean? I wasn't pissed that I dropped my phone. I wasn't mad that I had disturbed the people around. For whatever reason, in that moment, that shock set my system into something that clearly sparked up an old procedural memory of something. I have no idea what it was.

But what it didn't want was calming. This is where I shouldn't have been orienting. I should have been breathing, I should have been resourcing. None of it worked. Thank God I know this, because I probably would've kept having a heart that was going high, high, high. And in some cases, people would just go to the hospital. And they get medicated.

But in this case, it was clearly anger, aggression, sympathetic. It needed to hit that thermostatic high to come down. And I was fine. I did have to replace the phone eventually.

So that is an example of understanding tools. In this case, the resources didn't work, but it was a resource of moving healthy aggression out. And my capacity was there so that I didn't miss it. I'm like, something's not right. Something's not right.

So I hope that story offers some idea of how sometimes, even when we're advanced, we might miss something. Now, if Seth wasn't there, I can't give you ... Maybe I wouldn't have or maybe I would have. Maybe I would've gone back to my hotel room and let it out there. I don't know. But that's my situation. He was there, so I was able to move that out.

And you see, this is why having partners, husbands, wives, people that you're with who can offer that space to let you move this out, we're living with people who will not allow for this to occur. It's really hard to restore regulation and capacity, because we're constantly having to repress and protect our true instincts and what needs to get out.

All right, final little piece here. So I've already explained this in that example, but we'll repeat it with this linear piece here at the end. So when working with and moving, freeing up stored anger and healthy aggression, harnessing healthy aggression, phase one. Now, I don't love giving you guys phases, but I'm going to do it for the sake of learning.

Phase one, connect to the inner experience. So for me, in this case, I was connecting to, my heart was, it was in a, you're going to die kind of thing. There was something deep that came out from that. Because I'm not someone who gets embarrassed easily. So it wasn't because of that, and dropping my phone, it was a fun moment in many ways with the table beside us.

So for whatever reason, I was connecting with the body, the visceral quality, the sensations, the felt sense. And then phase two, discover what, if any, and then all the words are: movement, emotion, words, sounds, textures, whatever it might be, whatever quality, what is there? What might be there, ready and waiting to be experienced, processed, expressed, integrated?

This is where I can't tell you, this is where having just a cathartic exercise of, take this baseball bat and hit it on a pillow. If your impulse isn't to do that, it's not going to solve anything, right? It could be that it's something else. I saw someone said, "If that were me, I would've done some painting, some art."

Great. If you know that banging on some keys, or getting paint and just being violent with the paintbrush, or dancing, if that's what your system needs, then that's what your system needs. So this is where I can't tell you, do this, do this, do this. You have to start to find that creative output, of how your anger and healthy aggression might come out in a contained, safe way.

So phase one, again, connect with the inner experience. And then phase two, discover what quality, what expression might need to come out. I say texture because it just shows there can be something else. Sometimes an expression isn't just an emotion or an action. Sometimes it might be, I want to just feel my body move through water. I just want to feel that whoosh.

Or I want to feel that, everybody knows that feeling of stomping on leaves. You know that feeling, when you see a big pile of leaves and you crush? Or taking bubble wrap and just feeling that texture and bursting it. These are textures. This is more than just a movement. There's a quality that is reminiscent of something.

So phase one, we want to connect with phase two or vice versa. Two connects with phase one. And then the final piece, always maintain connection to self during these phases.

So what that means, always maintain connection to self during these phases. In that expression of me moving out anger in that side street, there is this overlay of, I don't say it out loud, but my feet are there. I'm here. I'm not on another planet. I'm here in this town with Seth, and I'm expressing this anger and healthy aggression.

You might not say it cognitively, but you're kind of just, in your periphery, you know where you are. Because what happens, if we get too big and expressive and we can't, that's what can dissociate us. That's what can create fractures in our response.

And then, this is where I think in certain situations, whether it's in therapeutic work, one-on-one with someone, or in a group, sometimes the tribal nature of, say, a group workshop, I'm losing the word ... It's gone. It's not peer pressure, but there's a quality in a group where sometimes we will override our connection to ourselves because we want to be part of the group that's there.

And when that happens, it's like, group think, but not think. It's like group expression for the sake of, this is what we're all doing, so we're all going to do it. But that can have it such that we override what really it is that our body wants to do.

So for some, when they express anger and healthy aggression, maybe they need to scream, or stomp, or run on the spot. Or hit something, obviously without hurting themselves. And for others, like someone said, it might be art. For others, it might be, I don't know what, right? It's all very unique.

Because our situations as humans are so individual. We weren't all animals on the plain. We were raised in very unique, differing, diverse circumstances, usually with two parents who also had completely different backgrounds. How hard is that? So not only are you having two parents that aren't aligned perhaps, in how they were raised, you then have a system where you're now raised in something that they're not used to. And it just creates, in some ways, this trick. It's like a trickiness to how we have to tease out these expressions.

But when we come back to page one, feelings, emotions, sensations, working with the viscera, this is where having the ability to trust what you're feeling is so important. And we'll get through this. Over and over again, we'll go through this. Seth will probably mention this in Q&As. If something feels weird, and odd, and not familiar, then chances are that's the right path.

And I'll end with something that I always heard in private practice. When I was in private practice. I knew we were on the right track with someone when they'd be either laying there on the table, or sitting in a chair, or doing whatever. And they're tracking, and I know they've got a bit more capacity. And then they look at me with bright eyes and they say, "This is going to sound really strange, but..."

I could write a book that was just titled that, This is Going to Sound Really Strange, But.

And they'll tell me something that is often usually very creative or very odd. And I go, "Cool, great. What would it be like to imagine that or express that?"

But sometimes there needs to be validation, like, yep, that image of these weird things, that's what your brain gave you. That's what your sensations gave you. Therefore, it is accurate. And we had that when we were young. Many of us, our creativity, our imagination was so sharp.

And then over time, it just kind of gets dulled and dulled and dulled. So these things will start to pop up as we move through and we get more connected to self.

Just like you have dreams that don't make any sense, right? They're so weird. Where do those come from? And that's what will start to happen, maybe when you start to feel this container being more open, capacity, bigger, and this healthy aggression is coming out.

So, thank you everyone. Lots of stuff today, as always. For the next couple of hours or hour, depending on if you're going right to bed, take some time if you can to just pause, let this stuff go for a bit. If you can get some air, food, movement, disconnect from the device. Let some of this information sink in, see if there's any impulse that needs to move and come out. There's been a lot of learning today.

And we will see everyone for the next training call. Again, the next one is not part two. It's another concept that we'll get into, and then we'll do part two to Anger and Healthy Aggression in two weeks time. Thank you everyone. Take care. Bye!