

Movement Lesson Integration Call with Elia

Elia:

Realities. But it's wonderful to meet here. I'm always grateful for the opportunity to be together and to engage. And that wouldn't be possible without this platform, without this technology, without Team Lyon, without Irene. So I just wanted to start off with some gratitude, because I love this work. It is my life's calling, and it inspires me to share that work with other people who also resonate with that, otherwise we wouldn't be here. So my name is Elia. I know some of you from previous rounds or previous walks of life, maybe previous lives. Some of you are new. We're all in a different body today, a different body than we were yesterday, a different body than we were last week.

And that really is the essence of the movement videos. Sounds a little low. Okay. Give me a sec. Is that a little better? Give me - better? Yeah? Okay. And yeah, the essence of transformation of change, that ourselves, themselves, are constantly transforming and dying and being reborn and communicating and engaging. So the movement videos in SBSM are in support of this transformation that we call life. And so they are a support to the SBSM experience. They're a support to the nervous system education that you all are being offered in this. So that's the way I approach the videos, the movement videos, is a way to feel and to tap into this movement that is life. Life is movement. Energy is material, and material has energy. And how do we move it?

A lot of the work comes from elements of qigong and traditional Chinese medicine. That's a big part of my work. Still too quiet? Okay. Give me one second. Just check on your own thing. Maybe you can boost your volume, but I will adjust it. It's because these are secrets. We can't give them away. We can't shut them. Any better? Is that good? Okay. It's a good example of calibrating, tuning, figuring out how we each make it work for ourselves. So little technology practices relate to what we're doing with our body. So now that's a little background about the origin of these videos, why they're there, where they come from, which is also a desire to reconnect to expression, and reconnect to pleasure, and reconnect to the felt sense of vitality

and life force, because we can talk about it, but then it's different to feel it, and to let it move through us as channels, as vessels.

We let pain and sensation move through, and can we also let pleasure and expression move through. So I want to use this time as an opportunity for you all to share any questions, anything that has come up in your experience, specifically in relation to these videos. I know some of you haven't done all of them. Some alumni have had access to all of them about halfway through.

But anyway, this is an opportunity to ask, and I will respond from my heart, with not necessarily an answer, but maybe an exploration, or an idea, or the way I relate to it, or maybe another question. So that's my intention here. And I think that's ... Oh, also a reminder, at any time you can leave, you can come back, you can lie down, you can walk around, you can get some water, take a nap. You can put us in the gallery view if you want to see people. You can turn your video off. This is just another opportunity to practice all the work you've been doing. Following that impulse, checking in your breath, feeling your feet. Where's your spine? Where's your breath? Where are you orienting to? All of these things.

This is not separate from that. It's a chance to practice. In honor of that, let's take one more minute before I look at the chat. Just give your body a little wiggle or a little circulation, a little spiral, a little sway. Something to remind us we're not just of the head and the little screen, but we're connected all the way down to our feet through our joints, so we can give your joints a little wiggle, can circulate some energy and some blood, circulating your wrists or your shoulders or your elbows. If you've been looking at the screen, I invite you to take a moment and just look somewhere else, maybe far, or however far you can. There may be some detail very close to you, like a speck of dust on the table.

If you haven't looked to your left or to your right, or to the space behind you, it's a way to let your eyes invite your spine, maybe above you, below you. Yeah. How can we take the center of our body and put that center anywhere? It could be in the back of our knee, bottom of our left foot, behind our right ear. Each part of our body is part of us. It's all a team. And when we

move, we invite that team to work together. Okay. Cool. Now I come back to the chat. What is your suggestion? I will read these out loud. On how to incorporate these lessons in life, and how quickly to move from one to another. Yes. So by doing them, you're already incorporating it into your life, because you are living. You are doing life. So when you do the video, you're doing it.

That's one thing - that SBSM is not something over here. You're doing it. It's part of your life. You found time to do it in your day. And the fact that you even found time to do it, and made time to do it, and said yes to yourself by doing it is already a big deal. So it's already inside of your life. That's the first thing.

Underneath that, I think there's a question about how do we find ways to have it be more regular, or when it doesn't have to be, "I have 15 minutes, I'm going to set aside to do this. " For example, in the car, you're at the red light. There's a video called Circling the Joints. And as you know in SBSM, we can store a lot of survival stress in the joints, partly because there's a lot of energy that meets at the joints. We have at least two bones. That's what a joint means on a fundamental level, sometimes three bones. We have tendons, we have ligaments, we have muscles, we have blood, we have all these things that meet at the joint. And so stuff can get stuck. It's like a traffic jam. So when you're literally in a traffic jam, you can take a little bit of that video, that's the joint circling video, and just take your hand off the steering wheel.

I mean, if you're stopped, and let the joints move. 10 seconds. Maybe it's just your head. It's a big joint here. Or maybe it's the foot that's not holding down the gas. Circle the other ankle. These are little ways to fold in some of the concepts in the videos. Tapping.

It's a way to support the nervous system, the fascia, to move, also energy in the lymph. You can do that while you're waiting for your water to boil. You don't have to tap the whole body. There's no tapping well or tapping bad. Just give your body some high fives. A little bit is a lot. So I'd say take little parts of a video, and just find gaps in your day that you can do it. You don't have to do the whole video. You can do 30 seconds of it. Or just take the parts you like.

The videos I share are the movements and the practices I like. The practices I like and I do. There's a bunch of practices I don't share, and you don't see because I don't do them, I don't like them. It's like I grew up playing classical music, and I came back to music later, and I realized I don't have to play all the notes on the page. Just because Beethoven wrote them like 400 years ago doesn't mean I have to play all of them. I play the notes I like. So when I run - a rest, I rest. It's a whole note rest. It's going to be a two whole note rest. Who cares? So that's part of the other answer is not making the videos themselves too precious. Take what you like, take what works for you, and use it.

I hope that helps. How quick to move from one to the other. Every day I do the first video. So I mean, I've been doing this for 15 years, 17. So it's like I still do all the basics all the time, all of them. Including, like, potent posture. I stand up, get out of bed, and I do a little potent posture. So I'd say we're never too advanced, or too old, or too experienced, or too anything to go back to the essence and the simplicity of whatever was in something previously. So how quick to move on, I'd say you can move as you want. You can also skip a video, because it's not a linear process. Healing is not a linear process. Education is not a linear process. So you don't have to finish one video to go to the next one. And if you like the first one, and you just do that for like four months, that's awesome.

That's cool.

So I'd say it's less about the timing and more about the rhythm of what feels right for you in your process, and what is beneficial. Again, this is part of, like, learning agency, and agency over our own healing or on our own journey is taking the things that work for us, and doing those. Okay. I don't see another one. I can just keep talking. Happy to. How we move aggression through this type of practice. Yeah. Okay. Would you like to ask that through the vocal chords? If not, I can just talk generally about it. Okay. Yes.

Speaker 2:

Okay. Can you hear me? Yes. Okay. So this is my second round. And I suppose I have a question. I've heard sometimes, or I've read sometimes suggestions of using the lessons, the movement lessons as a way of moving healthy, or just aggression in a healthy way, through the system. And I kind of wonder how that works, because your lessons in comparison to ... So healthy aggression for me is kind of new, and it's a revelation, and it's a big relief, but it's also still a bit ... Sometimes I'm still kind of not sure what to do with it or how to work with it. It can still feel pretty overwhelming. And seeing as your lessons, they're kind of gentle and fun and there's that ... I get that there's the dynamic movements, and I understand that there's the energy moving in and of itself, but I just wonder specifically with the energy of that aggression, how does it work with your classes?

If that makes sense.

Elia:

That's a great question.

Speaker 2:

No, I don't know if you know how it works. Maybe that's a mystery. I don't know.

Elia:

Thank you. But Paola, Paola. Paola. Thank you for the question. It's good. The first thing is I've let go of the word 'know' a long time ago. So some things I think and feel and experience for each person, that's going to be very different. For some people, those lessons might be gentle. For other people, this might not be gentle. Just as an example of like, yes, they have ... I built them as a way to make it feel accessible and inviting. So there's a certain, like, how do we get under the tone, and meet our tone from beneath? So that's one thing, especially with movement, because often we can go into the high tone the second we start to move. Not

always, but that can happen. So in relation to healthy aggression, one thing is to use these videos as, like, a supplement to the healthy aggression lesson in SBSM.

Meaning maybe you do five minutes of some circles and some joint work, and then you go into that lesson, and really practice that full expression physically of the aggression with the pillow, with whatever it is. Or maybe use the lesson as a way to calm the system, like the little ... The coffee meditation. I don't know if some of you have done that, haven't done that, but it's like a way to bring the energy back down. So we activate the energy, we move it up and out, and then we bring it back. So it's like weaving these lessons together. So using elements of the movement lesson ... So in qigong, we have a phrase we say, we activate the qi, we direct the qi, we witness the qi. So qi is a word for energy or life force. And it's a way of saying, how do we stimulate something?

How do we bring something up and out? How do we move it in a specific way? And then how do we let it settle? So in another way that's saying how to use movement as a way to stimulate something, you can fold in the SBSM approach specifically to healthy aggression that you're asking about, and then maybe use something, or maybe like the kidney adrenal lesson to come back down, how to calm, lie on the ground, let the energy drop back towards the earth. Meaning it's a little bit like a free form puzzle, and a Rubik's cube that you get to play with. What can be beneficial here? What can be beneficial there?

Another way of saying it is like, you could also find some expression of that healthy aggression inside some of the movement lessons. You could really find some tapping here, and then maybe some tapping on the ground, some tapping here, some tapping on a tree. So you could dial up or dial down the tone. You could circulate really softly, or you could really shake it out. So your own ... Speaking of volume going up and down, you can also shift that in the lesson, just because I present it in one way. And this is to your question, Paola, that's good. It doesn't mean you have to only do it that way.

There's a lesson later, I think only alumni have gotten to it, called the Six Healing Sounds, which

is a Taoist meditation to help work with emotional energy, including anger, frustration, rage. And it's a way to process that through movement and through breath. So that's also a resource there. So does that help? To summarize, it's like how to weave the lessons in, how to take something from here that might support the work you want to do with healthy aggression, or use the movement lesson to help whatever, soothe, or use the movement lesson, and just change the tone of it, change the amount of aggression, change the size or the aperture of the lesson.

Speaker 2:

Okay. Thank you.

Elia:

You're welcome. Something that can shift that also, and shift a lot, is changing the context in which you do a lesson. Meaning if you do it inside, in a small, gentle way, it's very different than going outside, I don't know, next to a big tree, and doing something like the way that the context and nature itself shifts something internally for us is a big deal. So if you want to work with bigger energy or things that can be volatile or things that can be ... Yeah, just have a different range. I really invite you to try stuff outside. I think it offers some space. And maybe if you need more containment, you go inside.

It's a balance of if you open yourself up to the sky, that's a bigger range of space of possibility. And if you come in small, into like a little space, it's different. So that's something, again, you can use these movement videos in different contexts. Can we feel the energy moving when we are doing these movements? I hope so, one day. I think sometimes we want to feel something specific, or we want to jump ahead to where we feel the thing we're supposed to feel. And in these movements and in these videos, there is no particular outcome. There's no expectation. There's no right or wrong thing that anyone should experience.

It's about dropping in and having an experience. That to me is really a big part of all of the SBSM. It's about, can we be present with what is? Can we track and follow with what is happening? And can we be with ourselves? Can we ride those waves? Can we be inside of whatever is happening so that by the end, we're not in the same places when we began? So can we feel the energy? Yes. Just the same way we can feel temperature, the same way we can feel emotion, the same way we can feel pain or pleasure.

These videos are designed to help unblock energy that might be stuck, or to bring some awareness into places in our body that we haven't had awareness of before. And that might take time. It might be very subtle. We might not feel something until we do it 10 times, and then maybe we feel something. So part of that is coming out of some freeze or some numbness. Maybe there's a shutdown that we're not able to feel yet, but if we keep at it, little by little, maybe we will. It's also a call to patience and trust and that nothing is ... You're not doing anything wrong if you're not feeling something.

I want to invite you to go to one of the videos, more specifically, one part of one of the videos that you feel called to, and see if the repetition in that can shift something. So instead of seeing that I have to do all these videos and it's like, go to one part, one specific thing that you feel some impulse or some intuition, and try that and stick with it and see if over time something shifts. Also, I will say, sometimes someone feels something, and sometimes someone feels something completely different. Sometimes someone feels nothing, sometimes someone feels everything. So these are not prescriptive, and they're definitely not like plug and play. It's an equation. You plug this in, you're going to get this out. We all have different nervous systems. We all have different life experiences. These videos are there to help you reconnect with you in whatever way that is, and help you reconnect and build relation to the environment.

The earth, the space around you, your visual field, your sensory field, et cetera.

Speaker 2:

Yeah.

Elia:

There's also something important. The last thing I'll say about this - sometimes we have a desire to understand or know why something is happening, or want to make sense of it so we go up into here, and these ... I mean, the whole course, but I'll speak to these videos, are really about helping us bring energy into the whole internal world. And that means sometimes it doesn't make sense, or we don't have words for it. It doesn't have an explanation. It's not cognitive. That's part of the point is that we are dropping into an experience of all of ourselves.

And so if it doesn't make sense or we don't know what's happening, so a reminder, that's okay. What resources can we find to contain that without trying to identify it? That's what I want to say. Sometimes we can be over-identified to something, and these movements are about helping us integrate into everywhere. Other questions, you could even share an experience. It's always valuable for people to hear what someone felt. "I'm new to SBSM," from Liam. "I find real resistance to starting physical work I should be doing, even as simple as going for a walk, suggestions for small ways to begin." Well, you're here. That's already a lot. You could have been anywhere else, and you're here." So that's first off, you're in SBSM. That's another big one.

There are people here, I'm sure, alumni who have been in SBSM many rounds. So this is not a short race. This is a long term life project. So I'd say the first thing is you've already begun. That's a big deal. Second thing is, what's the smallest thing that you could do, Liam, that feels like it would be physical? I mean, it doesn't need to be an ambitious goal. It could be, "I'm just going to check out what happens when I look over there at that tree, or when I look down at my cup. I'm going to look, again, at that tree, and I'm going to look at that cup." Pause. That's already physical work, because you said physical work. I just want to ... Everything in some ways has a physical reality to it.

We are a material body. So the orienting practice is physical work, breathing, sighing. That's physical work. Your diaphragm's doing work. Your lungs are doing work. Your internal body is

meeting the external body or vice versa. So sometimes shifting what we identify to is - this is physical, this isn't. Just shifting some awareness to self is already touching into this physical work, noticing when we blink, taking our tongue, wetting our lips, swallowing. So I just want to shift your question to include awareness. All of these things are ways into awareness. And maybe a walk is just too much, and that's okay. You said, as simple as going for a walk. Okay. So what's it like to take one step? If you're doing the potent posture, you take one step, and you come back, or you just circle your index finger, or let it wiggle. Just notice what that does to your breath.

Notice what that does to your eyes, et cetera, et cetera, et cetera.

Really bringing the ambition down to a very small level. And then seeing where that goes, seeing how that builds. And if it stays like that for a while, it stays like that for a while. Lulu writes, "I struggle. I still struggle to keep up. I haven't done any of the movement classes and am very behind on the main lessons too. Even though I know this whole course is about respecting our own timing, I still feel the pressure in my body." Yeah. I think you have a big subgroup that would agree with you and have similar experiences. When we feel that pressure that, say, can be a constriction, it can be a restriction.

So I come back a little bit to what I mentioned with Liam, is what's the minimum of the maximum? Meaning what's the smallest thing we could do that feels like we are connected and supporting ourselves on this path? And again, you're here. It's a big deal. You're part of this community. That's a big deal. If that's all that happens in SBSM is that you joined it and you showed up to some of these calls, it's already a lot. It really is. It's infinitely more than zero. So that's not just lip service. It's true. It really is true.

And there's so many resources in this course and in these videos specifically to help you to offer different doorways into this room. This room being more regulation, more capacity. So this room just being greater awareness of self and relation to others. So many doorways, meaning one doorway is potent posture. One doorway is the kidney adrenal lesson. One

doorway is the healthy aggression. One doorway is circling our joints. These are all pathways in. And sometimes you just open the door and you wait. You're not ready to walk through yet. It's okay. Say when you feel that pressure, can you just feel that pressure? Without fixing it, without changing it. It's like, "Oh, I noticed this pressure. I'm supposed to do this. I don't feel like doing it. I haven't done the movement lessons yet." Okay. Can you just follow that? Notice that. Can you breathe with that?

I'm feeling pressure. I'm feeling pressure. I'm going to growl with that pressure.

I'm going to sigh with that pressure. Et cetera. These are ... I'm doing a little theater, but theater's fun. Whatever it is is grist for the mill. That's another way to say it. Whatever there is, is energy to work with. There is no wrong energy. It's just energy. And if we treat it as such, how can we work with what is? It's another saying, working with reality. And I haven't said this word yet, so this is a good time. Compassion. This, God. One side is compassion. The other side is bliss. Compassion for ourselves. And I didn't know this until last year. That was a big epiphany for me, but the word compassion comes from the Latin calm to be with passion, suffering. So it's not just like hallmark, roses, and hearts, and now it means to be with suffering. To be with our own challenges, to be with our own pressure, like you said, Lulu.

Can we be with it without fixing it, without solving it? You're in this course, you're going to get resources, you're going to learn, you're going to have a community, you have all these things there. But inside of that, can we, and I offer this to myself as well. Can I be in solidarity with myself? Can I offer myself some grace? Same with you, Liam. And everyone else.

Anita: "So if I understand well, each movement lesson is attached to a lab that was released that week as we move forward. I reached lab three and had to pause a bit, because it was too much for me. Then I experimented a bit with Tellurica, or should I say a lot? Because I listened to the whole track, and also had a flare. So I'm a bit attracted to doing the movement lessons, but I'm afraid now that it could be too much for me." So the movement lesson isn't necessarily

attached to a lab. Irene and I design them so that they sort of dovetail and support each other as they go. But it's not like a one-to-one thing.

Then you don't need to do them like ... You don't have to weave them together. That's just how they're offered. I'd say if you're a bit attracted to doing the movement lessons, then let yourself be a bit attracted to doing the movement lessons. I mean, maybe turn one on and just watch a minute. Maybe watch two minutes. Maybe turn it off. Maybe check out another one and go, "Oh, I'll check this one out." It's like we all have subscription services to all these channels. You can watch whatever you want. Some like, surf it a little bit. Check out this video. Do you like what I'm talking about in this one? Yes, no. Maybe you just watch it, take in that information. Maybe you try a minute of it. So I would say follow that little impulse. Attraction has, like, a gravitational force to it.

There's something drawing you in and that something is an internal voice. So my gentle recommendation would be, follow that.

And you said you're afraid if it's too much. Do a little bit. If you feel like it's too much, honor that fear, pause. Yes, that would be my ... It's kind of like eating sometimes, when how can we recognize when we're hungry? Are we really hungry? A little bit hungry. Medium hungry. Then when we're eating, are we still hungry? Am I full? It's an incredible way to practice awareness and nervous system education, is in digestion and thirst, these basic life needs. And the same thing is true with information in the course on the site, is what do I want? I want a little bit. I want a lot. How much can I take right now? I'm done. I'm full.

Oh, sorry, Mara. You already wrote a beautiful reply to that. Okay. Thank you, Mara. Yes. Thank you, Mara. Also, "what value? I feel a lot of resistance to the movement lesson this time. It's my third or fourth." Exactly. Notice the resistance. And it sounds silly, but I think being silly is really cool and healing and sometimes scary. So I practice it because we're not really allowed to be silly in our world, or maybe in our family, or in our childhood, et cetera. But there's something about silliness that allows for wiggle room. It allows for some space.

And I say that all to be like ... Sometimes when I notice something, I just say it out loud to myself. I go, "Wow, I am really resistant to that practice my teacher just offered." I don't want to do that. I just say it. I say it out loud, A, so I'm not holding it inside. I'm not repressing that expression. Two, it means I'm breathing, because I'm saying it. So if I'm holding it, it might mean I'm holding my breath, but if I'm saying it, it definitely means I'm not holding my breath. And the third thing is it's sort of when I hear it out loud, it's less precious. I identify to the weight of it a little less. It softens something a little bit. It doesn't mean the content has to be happy or good. Content could be like, "I'm really angry right now." But if I say it out loud and I get the chance to hear that, it allows me to also be the object and the subject of myself, that really helps me.

So honoring what, how Mara responded, 100%. Notice the resistance and work with it bit by bit.

And articulating that to yourself is a really powerful thing, including the compassion and the loving parts too. It's like, "Ah, I did that, kind of ... I poured that water in the cup, kind of, cool. That was neat. I did that." Yeah? I can have some compassion for myself too. Celebrating ourselves out loud is also very beautiful. So that might be down the road. I'm just saying these things when we're working with them, as they come up, working with the energy as it comes up, one way to practice it is to say it, to articulate it. The voice is a limb.

So in these movement lessons, our breath and our voice is another limb that can move. Legs, head, tail, spine, voice. These are ways we interact with the outside world. Val, I hope you heard some of that. Oh, well, it'll get. Okay, cool. I'm just going back through, see if I missed anything. Yeah. I want to reiterate this, because it's important to me, and I think especially for people who are new to SBSM, is, although these movement lessons live on another page, that's partly logistical, it's partly organizational, it's also partly that you can share your experiences or any questions. By the way, if you didn't know, you can ask questions on the video page, and I see all of them. So I will happily reply. It doesn't have to be a question. It can

just be an experience, "Hey, I did this. I felt this." It's nice for other people to read. So that's a resource, if you didn't know it was there.

But although it's on another page, a separate page, it is not at all separate from everything else that is in SBSM. And we could see everything as movement. The earth is going around the sun. It's moving. The wind, the rain, the rivers, it's all movement. It's all, all, all movement. So it's a way to see your kidneys and your adrenals moving, your anger, your healthy aggression, moving, your breath, moving, gravity, moving through you, you moving back through gravity, et cetera. It's a way to say these aren't separate things, so combine them, mix them however you want, however you see fit, however you feel is beneficial for you.

Another way is to see all of this stuff as fungible. All of this work is about how do we shift something? We use that word a lot. How do we shift? How do we create a new pattern, a new synapse? All that has movement, attraction, repelling inside of it. It's shifted a lot for me, no pun intended, seeing life as all this dynamic movement, and that there is no such thing as complete stillness or calm. Everything is moving in some way. Everything is shifting and changing in some way. Can I attune to it? Can I breathe with it? Can I be with it? Can I notice it?

I think sometimes we have this, I need to start moving. It's like, you already are. We all are. So what are the ways in which I can attune my movement to what is necessary in that situation? And the lessons are there as a resource to help do that. "I'd love to hear your views on the cultural hypnosis of seeing movement and exercise as punishment or to burn off food." Yeah. A little bit of what I was speaking to before. I think that's partly because we treat our body as this other thing that we head up, use, as opposed to an incarnation. We are an incarnation. We are incarnate beings and movement is the expression of our beingness.

How can we find ways to move that feel good to us? That's also really powerful. How can we find ways of moving that feel nourishing and sustainable? And maybe you've had that experience and maybe you haven't. This course and these videos are a way to help reconnect or connect you for the first time to this possibility that movement can heal, movement can calm, movement can support pleasure, movement can bring us in relation to ourselves and to

the world. So I'd say it's the opposite of punishment or just sort of calories in, calories out, but movement is a spiritual practice. It's an emotional practice.

It's a relationship practice. Doesn't that mean it has to be someone else there? How I move with the earth, if I'm rolling, the rolling lesson, it's building a relationship to the earth, to gravity, to our inner world, our inner ear, and the external one. A question Suzanne asks, "Can you talk a little bit about C1 and C2 and dizziness, in relationship to the fear of saying no to someone? You talked about this in a prior Q&A. I'm still having a lot of dizziness when I'm walking." Yeah. Okay. There's a lot of richness in there. Suzanne was referring to, I think, last fall when we did one of these Q&As. So first, some orienting. C1 is a shorthand for our cervical spine, C, so the spine in our neck area and C1 is the very top one. So if this is new information, awesome. And if it's old information, awesome.

It's never too late or soon to play with it. So if you take your fingers behind here, it's at the very base of the skull. It's the very top of our spine, and it might be higher than we've realized. It's sort of, if you take the bridge of your mid eyebrow, and you take a finger there, and a finger on your third eye, it's the back of that. So it's like this triangle that goes back there.

The eyes, another way of thinking about them, are the end of our spine. That's why when we do orienting and we include this visual field, we are also doing spinal work. We're doing work in our vertebrae and our whole nervous system. So C1, top of our spine. If any of you like Greek, it's called the Atlas vertebrae, from Atlas holding up the world. I think that's what Atlas did. My Greek mythologist, so-so. Okay. Thank you. I'm getting nods. Yes. Holding of that. Imagine having a whole - of the whole world with our neck. Oh my gosh. No wonder it's so heavy. Ah, the burden. So it's truly, though, how can we let our head float? How can our head be aligned so that it doesn't take so much muscular force to hold it up? Because our head is really far from the ground. That's our blessing and curse of being an animal with two legs, most of us.

In vertical, it means our head's far away, which means our top of our spine has to do a lot of

work. So this C1, kind of opposite our eyes, got our mid-eyebrow, straight back, our third eye, just offering some information, if this is interesting.

That is where we find the yes. I should say the yes, at least in American Western culture. Some cultures have different ways of saying yes and no, but in the American one, North American one, when we say yes, very gently, doesn't it be a big movement? If we say yes, it's from this top of our cervical spine. It's also connected to where our brainstem is, which is really important in how we see or protect ourselves from the world, vigilance, hypervigilance, threat, perceived threat, survival energy. All of this exists also here in the back, in our brainstem. So that's a yes. And if we go one vertebrae down, now we're going to the C2. That was what Suzanne was referencing. That's one more down. That's called the axis, and that goes side to side, or the no in some cultures.

So these two vertebrae are specifically anatomically designed to help us in this movement, which can be bigger, and takes us into all of this relationship to the world, heaven and earth, and then this relationship, which is other people, humanity, left and right, the horizon. And when we mix the two, we have all of it. We have all the possibilities, including the maybe, yes, the no, the ... I don't know. So that's a little catch up on what Suzanne's referencing there. So, dizziness. Dizziness can happen when our inner ear, our labyrinthian reflex is the fancy like how we orient to gravity, how we orient to having our head be far from the earth. There's a natural insecurity and fear when we have this thing that is really important, far from something that can be dangerous. So that's why a lot of our reflexes are designed to, how to keep our head up, vertical.

There's a lot of personal history in each of us, how those reflexes developed, how they were allowed to develop, et cetera, et cetera, et cetera. So there could be many reasons for dizziness, but one way to work with it is to go back to this C1, this atlas, this yes, this orientation to up and down in small ways, and maybe sitting. We take out some of the extremity of standing. We bring it a little smaller, and also the axis, the C2, the orienting to the horizon, to relationships, and maybe putting things in a visual field that feels safe, putting a plant or a little picture or stuffed animal or a teacup that I like, and using this practice to orient

to two things that help me feel safe there. And then going between those things, I'm even showing it faster than I mean, Suzanne, specifically.

You go really slow, slow enough that you can find your breath, you can feel your feet there supporting you, and then making it a little game. What if I go left, and then up, and then left, and then over, and then I pause, and then I go down, and then back. So using a little grid to help re-pattern that reflex, re-pattern that relationship to up, down, left, and right, in a slow way, in a titrated ... This is our fancy cool word. Because walking, the upshot of all this, walking is really complex. Walking is incredibly dynamic. I know a lot of us take it for granted. Walking, whew, there's so much going on going from one foot to another foot, your arms are swinging, your head is balanced in the middle, your spine is rotating, your hips are shifting, your heel is like, there's a lot going on.

So I would say to practice this, reduce some of the variables.

The teacups, the magic teacup lesson, is really about playing with this range of mobility doesn't mean it has to be a lot of mobility. It means whatever range you have is playing inside of that. It's enriching our ability to be in spirals. That's what walking is. It's a series of spirals. So dizziness can be when some part of that spiral gets caught, or some part of that spiral doesn't have flow inside of it. So something gets a little like buffering on the technology, a little glitch. So we slow down, we pause, we start again. Another thing you can do, last thing is you can lie on the ground and have the support of the floor or the couch or the bed, whatever, so that we really take out the sort of distance from the ground, that variable out, and you can just play with gently going left and right, orienting the ceiling, and then gently up and down.

Now, your head is touching, so there might be a little friction or resistance in the back, but it's a nice way to play with that, that takes out the verticality element.

I hope that was helpful. "Or when I'm sitting in meditation, my shoulders will start shaking and my breath gets rapid. This also shows up in other moments, for example, doing a simple somatic practice, like a simple cat cow in supine. It's been doing that for a lot of months. Today

I was curious if this was somehow a stuck loop. I decided to try slowing down the shaking and then I started crying. Do you have anything that might help explore this or contextualize?" I mean, the first thing, I think the way you tracked it all is, it was your curiosity about wondering if this is some pattern that is repeating itself, then you decided to slow down, and then you had a release in the form of crying, a release of stuck energy. So just want to say, Oren, that's it right there. You're doing it.

One thing would be like, just keep doing it, meaning can you stay tracking and aware inside of whatever you're doing? Maybe in the meditation you're doing, the shoulders start shaking, your breath gets rapid. Maybe a little less, maybe a little less time in that particular way, or maybe try a different position, give your body some other opportunity to experience the meditation, or if you notice your shoulders start shaking and your breath gets rapid, what resource, just, do you have? Can you use whatever's touching the earth to feel that more deeply? Maybe put your hands down, maybe lie on your back, maybe stand up. Something that your body is asking for some place to release.

Peter Levine says, "Pain is trapped sensation." So if you're feeling sensation that wants to release, what doors can you open for yourself? What ways can you allow that energy to move? Your breath gets rapid. Can you support your lungs, your diaphragm, using your hands to offer containment, to offer that soothing touch, maybe a pillow. So there's many options. The contextual part could be a lot of different things. Yeah. And just beyond necessarily the scope of this particular Q&A call. But I say sometimes it's easy to get stuck on why this is happening. And I think it's also important in the moment to just follow it, track it, and what can you do with it? How can you support what is happening? Coming back to this, working with what is.

Maybe something in your eyes, maybe opening your eyes if they're closed, or closing your eyes if they're open, or allowing your eyes to connect to something far from you or close to you. That can also be a way to shift that pattern, or as you said, how to get out of that stuck loop. In general, I think building a supportive relationship with the earth and with the ground is a fundamental practice of all of this. Whether that's on your feet, whether that's on all fours,

whether it's on your back, stomach, the earth is where we draw support, the earth is where we draw energy, the earth is where we draw trust.

And so building a connection day by day with the ground is fundamental. Because I'll say the last thing about this, and it's a little outside the scope of SBSM, but because you asked and it's important, and at least from the Qigong Chinese medicine perspective, the breath comes from the earth. So that's if those things seem like, why am I connecting those two? The breath comes from the earth and it goes back to the earth. So when your breath gets rapid and the shaking happens, the earth not only grounds that shaking, but it gives you access to your breath.

So I know, if that's helpful. Same thing with the dizziness, Suzanne. Connection to the earth and to your breath supports your internal gyroscope and how you relate to the world. "I get a lot of dizziness," Chantel; "when I shake my head and move my eyes. Is that all related?" Yes. Yes, it is. I'd say the first thing is, slow it down. Maybe don't shake it too far or too fast. It might seem small, but the movements that happen up high have a big effect on everything below it. It's like the leverage at the top of our body matters a lot for what happens down below, and vice versa. We have a little shift in our feet. Everything shifts up our spine. We have a little shift in our head or our eyes. Everything shifts down. It's like the teeter-totter. The things at the end shift a lot of energy through the whole system.

So little bits in the head and the eyes move a lot of energy. Little bits in the feet move a lot of energy. Yes, I think it can help with the tinnitus and the inflammation and sinuses in the head. It's all about creating more space. Can there be more space? If there's more internal space, things can move. Inflammation is stuck energy. Inflammation is blocked energy. So also some gentle touch in the face. Like we were touching our cervical spine, we were touching our forehead. There's a lot with the senses in SBSM. So touching our senses, opening them around our mouth.

I think in one of the videos we go through a little face massage, just like opening these doorways. These are energetic doorways, mouth, nose, ears, eyes. So anything we can do to

make a little more space allows things to flow a little easier. “Walking is a spiral. Please say more.” The short version is ... Our right hand goes forward with our left leg and our left hand goes back with our right leg. So already we have this left, right element. Oh, the sun, shining on me. Look at that. So left, right, up, down, front, back. Hold on one second. I have a little thing.

So, walking. Looks like a kind of a joyous ... Person's out for a joyous walk. Left, right. So we have opposition. We have up and down, and we have front and back. So you have three dimensions. That make sense? Up, down, left, right, front, back. Three dimensions. Now those dimensions are not straight lines. Just like our body is full of curves. We have no straight lines anywhere. Zero. So when those three dimensions are not straight, we have a spiral. And the beautiful thing is not just one spiral, but it's two spirals. It's a double spiral, which is our DNA, the double helix. So walking is like the full manifestation of our existence, of our DNA.

So, how we go left, right, up, down, front, back. Our spine has a little wiggle, like this. Our head is a little almost imperceptible wiggle like this. So that's in short what that's about. And that includes everything. All the movements we do are full of spirals. That's what we are. We are spiralic beings from our building blocks all the way up. So even something as simple or basic as doing an orienting practice, there's spirals inside of that. There's this incredible dynamic quality that we live in. To me, part of it is also recognized in the magic that all of this is. And this is magical to me. And I think to you, otherwise you wouldn't be here. So, Kenzie: “I'm in university and when I get into my classes, I find myself having a strong desire to get up and stretch or even leave the room and walk for a bit.”

“My classes are small and I get anxious about drawing attention, so I often get stuck in my seat. Are there some subtle, low-key ways I can meet that need for movement without it feeling like too big of a step?” Yeah. I do the same thing on an airplane sometimes, like on a bus. If you can't get up and run around, you can do the little vertical access play. Can just gently nod.

Can gently just shake your head. Almost imperceptible, but you're playing with all of this up, down, left, right with your head. Another one is just gently rocking your feet, front and back,

the heels to the ball, little potent posture practice, or even outside of the foot, inside of the foot. It's a nice ... Activating both arches. We have two arches, inside and outside. I like to play with a little flexion and extension of the spine. It can be really small, but just finding a bow goes back and forth. If those are too big, gently opening and closing the hands, it's a way to move energy. Sometimes we get stuck here, or we get stuck here, or we get stuck here. So just lay in the hands and maybe one hand open and close. It's like some of you have experienced the bell hand lesson. It's like a sort of gorilla version of the bell hand.

It's quick and dirty.

Breath. Noticing your breath as your diaphragm goes up and down, your lungs expand front and back, left and right, up and down. So your lungs have this three dimensionality to it. So if you're sitting there in class, it's really tripping out on your breath. No one will notice that. They'll be like, "Wow, that person's really breathing." So those are little ways. Shifting your weight onto your right foot and then over to your left foot, and just noticing what that does to your pelvis. Front of the seat, back of the seat. So I hope those are some little things, Kenzie, that can help.

Okay. I'm going to try to catch up on the last couple. Okay. Jaz, neat. I'm going to try to ... I won't read the whole thing, but let me see if I can ... I mean, I will read the whole thing. I just want to read it out loud. So basically "how to work with emotional energy, how to work with trauma, how it comes through our ... How it manifests in our body and what we can do with it. Taking a small walk in the home doesn't really help, but what else might be possible when there's muscle tension or pain, and don't know what to do with it."

Again, I'll keep it in the context of this course, and the context specifically of the videos. There's like a yin approach and a yang approach, which means there's an approach. Do we need to add tone to the system, add energy to the system, or take energy out of the system? It's just one sort of way to see situations. Do I need to bring the tone up? Do I need to bring the tone down? Do I need to go out? Do I need to go in? Different practices in these movement videos

offer different possibilities. Is this a time when I need to soothe and bring energy in and down? There's too much activation. There's too much sympathetic arousal. There's too much of that. What can I do? Or I need to go with it. I need to let that move, and I need to take that energy and shake it out, move it through.

Or do I need to balance it in and down? Vice versa. I don't have energy. Maybe I'm in low tone, I'm in freeze. How can I gently activate moving through my joints, tapping my skin, waking up, doing a little shake? How can I bring some energy into the system? Or do I need to go with that low energy so much that I just go into the floor, until I can recover enough energy to move? So just offering like ... There's not one way to do any of this. That's also really important. There's not one way. It also can be hard sometimes, because we try a bunch of things, and things don't work. So we keep trying. And I think that's why curiosity is such a powerful word in this work, because it's about keeping faith that I'm going to keep trying stuff. I'm going to keep trying stuff.

And all of you wouldn't be here if you're not still trying stuff.

So curiosity is not just like a fun word we say as a throwaway. It really means can we be engaged with what is happening? Can we try stuff out? Can we experiment as scientists? And also there's faith underneath that, that this might not work, but maybe the next time will. Maybe that won't work. Or maybe the next time will. Or maybe it worked like this, but it doesn't work like that. Or it works in this context, but not in that context. And maybe it worked, but it needs to be a little less, or it worked, but it needs to be a little more. It was good, but it needs to be longer, or it's good, but it needs to be shorter. It's overwhelming about the variables, which is why we stay curious, and stay open and compassionate.

Specifically, I can't say one specific thing will solve this, your particular question, because that doesn't exist anyway. But it's funny, what comes to me is like, you mentioned the pain and the intolerability of it, and I'd say is there something in the videos, in SBSM in general, that brings a little bit of light or relief or release, or is there some access to ... Joy is a strong word, but

something that can take off some of that weight and pressure of the heaviness, the density, the never ending, the ... And maybe just allowing the possibility for that to exist is enough. And maybe little by little, it can be there because it does exist. I promise that. And you're not alone in your question.

I think that's for all of us. Can we keep space for light? Even when it's dark in the winter, we make a fire, there's some light. Can we keep a little bit of space open for that? For the unknown, for that. Yeah. Thank you for your question. Some of these are long and involved, and they're deeply important, and I honor them. They're a little beyond the scope of what we're doing here. In terms of your friends, Peony, and how to introduce them to this trauma work. Honestly, this is what I've discovered. No matter what I tell people, no matter how convincing I think I am, or I find the right words to communicate, honestly, the only thing is me just, my life is my message. That's my message. And I think if you do this work, and you hang out with your friends, or your friends see that, that will shift something.

It doesn't mean you can't talk about it. It's great to talk about it. I find that there is no way of convincing people to do this work. It has to be internal. You have to be motivated and inspired to do it. And being around people that are doing it is the most motivating and inspiring thing. Not them just talking about it, but them doing it and them having little shifts, because in the systems work that I do, and studying systems, and working in systems, we cannot change someone else, even though, damn, sometimes I really wish I could. It's like, "Oh, I just want to change that person." I can't. What I can do is I can change me, and then when I show up, and we have coffee, the system is different, because I'm different. So I can't change them, but I can change us, because I'm part of us.

So that's what I would say, with your friends, is give them the SBSM website, let them know what this is about, let them know they can join, next round. And in the meantime, do your work and share that with them. And then how you show up with them, you will shift something in them, because you're different.

And that is also, I know, because I've known Irene for many years, is, like, sort of, part of the larger mission is how do we have a collective shift, and that collective shift comes out of each individual person making that shift. Not alone. We can't do this work alone. We need others, but we need others to do it for ourselves, and we do it for ourselves, the collective shifts. And that's just true in my experience. Tanvir. These are cool names. I'm probably not saying them right, so apologies, but I still think they're cool. "Sometimes my body will randomly quiver, especially my legs, the left side of my face, experiencing a lack of safety. Is there a way to define when to lean into movement, and when to sit with sensations?" Yeah, that's an age-old question. It's beautifully put. It's like, yes, both, and sometimes, maybe, no, yes.

I think it's like, if we feel a call to move, can we try moving? If we feel a call to sit, can we try sitting? If the sitting doesn't work, can we shift? If the movement doesn't work, can we shift? If what we do seems to be working, can we follow, go with success? Can we pause? Even if it's going well, can we pause, and just take stock, and just check? How was it going? How am I feeling?

So I'd say there's no prescriptive way to say, in this, if A, do B. It's like if A, be aware of A. A will shift into B when you are with A. It's like, oh, I feel this tingling on my left side. What could I do? I could touch it. Okay. I could put my tongue in my cheek. I could just take a breath and inhale, bring that breath all the way to my left side of my face, exhale out of it. I could lean to the left. What if I lean to the right? What if I put on a song? What if I did the rolling lesson, et cetera, et cetera, et cetera. This is a way to work with what comes up with curiosity, with openness, trying stuff.

"Can our nerves and myelin sheath be affected by any of these movements?" Yes, absolutely. In varying degrees, in varying ways. Yes, all of movement is nervous system work. And myelination is a more ... It has layers and dynamic complexities to it, but yes, how we build new patterns, new pathways by creating safety and capacity in order to do that, things can be effective and shifted. Yes. Airplane yoga. Yeah. Thank you, Hillary. Thank you, Mara, for the reminder. For any questions, because we're coming up on time, that maybe you have a

follow-up question, or maybe you have a question that you think of in half an hour, please go to the page, share it there. I will happily read it and respond.

It's also a way to ... Again, SBSM is more than just access to tools and education and resources. It really is about community and collectivity. And I've seen that over the past however many years it has been going on, 12, I don't know how long. Long time. Used to be called something else. Anyway, it's been a long time, and there's a rich, rich web, interconnected web of energy through shared experience, through someone sharing. This is what I tried. It worked for me. "Oh, interesting. I did this. I tried this." It's like food. It's like how recipes get built. It's how culture gets built around that. So how do we shift and build a new culture around healing, a new culture around the healing arts, around nervous system work, around education that comes not because one person knows something, it's because we have guidance, and we have a collective experience that we fold in, and that can get shaped and used as collective wisdom and knowledge.

Because if I was the one that had the answers, we are screwed, because I only have one perspective, and I share that. Irene has a perspective. Mara has a perspective. Susan has a perspective. But so does Heather and Val and Katrin and all of us. So that's an invitation to share on the movement lessons page.

I think, I hope, I didn't miss any. I tried to catch them in the chat. I'm always amazed how Irene reads and talks simultaneously. It's impressive. Is there anything else I ... Oh yeah. Someone mentioned ... Yeah, this is ... Who was it? Oh, Jesneet. I'm sorry if I'm not saying your name correctly, but the Yin and Yang approach. So I just wanted to offer that as ... I know we often see that image as an image. And so two things about that image. I'm doing the worst one of all time, but here it is. So two things about this image. First, and this applies directly to all this work we're doing with our nervous system and SBSM. Even in the dark area, there's a little bit of light. And in the light area, there's a little bit of dark. It's never one or the other.

So that directs ... It relates directly to our vagus nerve, to our front body, back body, to heaven.

It's never binary. It's this or that. Even when it's almost all that, there's a little bit of that. And when it's almost all that, there's a little bit of that.

That's the first thing. I think it's easy to see ourselves. I'm in this state, I'm in that state. It's like, well, it's much more complex than that, which means we can give ourselves much more grace and compassion, and be like, this is infinitely complex because it's never just one thing. So that's one thing. Second thing, there's no straight lines. It's not a straight line. It's a curved line that is always ascending or descending. It's ascending. There's more light, more light, less light, more dark, more dark, lots of dark, little less dark. It has that spiral. That's our spine.

That's us. So there are no lines. There's no binareness. And the last thing is that this is not static. It goes like this. So the image that we think of as the yin yang symbol is not meant to be an image. It's meant to be spinning. Its true nature is spinning. Don't ask me which way because I don't know. I think it's being either way. Also depends on the hemisphere. But that to me is a reminder of this work. It's like it is always changing. It's always shifting. The outside world is always doing that. The inside world is always doing that. So how do we attune those things? We are incredibly complex dynamic beings.

And this work is a way not to simplify or to be reductionist about it. It's quite the opposite. It's to open us into the potency of who we really are. And when we work on our nervous system, we build capacity and we build regulation, we find ways that nourish us. It's like our potency goes exponentially greater. And I really deeply respect that about what Irene has done, is doing with this work and her life is really nourishing our potential energy. And this course is just a form to do that. So I got inspired. I'll get off my little soapbox there, but that's that.

Mara, thank you for being here, for lending your wisdom and support. Susan, thank you. Just a reminder to everyone here, nothing happens here by chance or alone. Everything is a team, on the team Lyon's side. So yeah, nothing worth doing we can do alone. Thank you for taking the time to be here, for sharing your experience, asking your questions. I send my love from my heart, my compassion, my grace, my belief, my faith, my love for this work, and oh, the exploding hearts. Zoom is constantly evolving. I wish you all a wonderful day, a wonderful



night, and I'll see you online. And then at the very end, I'll be at the call when we close. But I know I'll see some of you in other iterations, on down the road. And yeah, thank you.