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## Training Call #7: Other Primal Emotions & Healing The Somatic Imprint of Toxic Shame

Seth:

All right, welcome, everybody. This is training call number seven for SBSM 19. I'm your special guest star, Seth Lyon. Normally, Irene does these, but she's got something going on today, so I am taking over, and welcome Susan and Jen from our team. Thank you so much for being here, and thank you all for being here as well. Now I hope you have your printed out handouts. If not, no worries, but it's always best to get those if you can. We're a big fan of the analog world as much as possible here, and just that act of writing things by hand really does help stuff stick sometimes. So we're going to start with a little inquiry here for you. And as you read these on the handouts, go ahead and write in your answers and/or write them in the chat, and let us know what you've found in these regards.

So the first one is - these are all about your resources, reflecting on researching your resources. What were your resources at the start of the program when you first began, and even if you're alumni, feel free to share this for yourself. When you first began long ago, or maybe a year ago, or when you began this round, what were your resources? Did you even have resources, or did you know what they were? Go ahead and write that down for yourself and if you feel like sharing it, let us know.

Nice. All right. We got some coming in here. Books, showers, my cat, chocolate, smoking, hugging my Snoopy, drinking tea. Huh? Oh yeah. Smoking is still a resource. If it calms you down, that's a resource. Nature sounds, rain on YouTube. Oh yeah, that was a big one for me. I used to really, really love falling asleep to rain sounds, or even ASMR stuff I used to like. Gardening, nature walks, meditating, getting away by myself, puzzles, and reading, binaural beats for headaches, falling asleep to an audiobook, walking in the park, weighted blankets, hot water bottles, cinema, ASMR, birds. Awesome. And one thing you may notice about almost

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all of these, they're either things that we do, or there are things that we consume, or take in. So most of these are in the external resource camp, or in between. When it's like - going for a walk, that's kind of both.

That could be seen as both internal and external. So next one, how have they shifted? Have they shifted? Yeah. Has your resources changed in some way? And if they have, in what way?

Smelling lavender, holding a big pillow, a bird singing. Yep. ASMR. Yeah. Sure. Yep. Never thought of chocolate as a resource. Sure. Remembering resources, anything that just helps you just chill out a little bit, or be with what's happening. Feel a little safer, feel a little better, feel a little calm. Even, maybe, check out a bit from what's been going on at the beginning - could be. Okay. Feeling the ground. More conscious that I'm using a resource. Yep. Yep. That's a good thing to have in your awareness. Oh, I can go to this thing. Orienting, going outside in the sun. Staying off socials. Yes, yes. Haven't changed. Same, smoking, in food. And now I try to feel through the pain. Support groups, more connected to family and friends. Didn't have many to start with, but now I'm using a lot of these. Cutting back on screen time.

Irene and Seth's voices. Oh, that's lovely. Bird, song, somatic tools. Great. Great. Yeah. And this all leads into the next question is, are there neurosensory exercises that you've now discovered are a resource for you? Are there any of these SBSM practices that you find that you're going to now as a resource to help you be with what's happening or to calm down? Voo, I'm more likely to talk to another person as a resource. That's great. So that's the ventral vagal stimulation into parasympathetic. Fantastic. Healthy aggression, kidney adrenals, orienting, holding the self, growling, containment, layers, diaphragms, kidney adrenals, layers. Yep. Yeah. Orienting, follow your impulse. Exploring each new one feels more like a resource, whereas last round I was afraid of being activated by them. That's a significant shift. That speaks a lot to your internal awareness and experience and familiarity. Finding the painful and the pleasant, brainstem, kidney adrenals, mediastinum.

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Yep. I find I just go on the site and do one as a resource, diaphragms, diaphragms, potent posture. Awesome. Awesome. So that's really great if you're starting to find that you can relate to some of these lessons as something that helps you. And that's ultimately, of course, the purpose of these more internal resources is that they allow us to be with maybe bodily experiences that maybe before like it would've been too much. Now please, if you're not in that camp, also don't feel bad. If you are simply just now aware that you have an external resource and can use it, that is progress. We're all going to be at different places in terms of where we are at in this journey. And it's going to depend on how much of this work we've done, and what our history is, and so many things. So being aware of where you're at, being aware like that old, know thyself, that they knew what they were talking about with that simple slogan.

What do I do? What are my tools? Very good. Okay, great. And finally, any non-SBSM related resources that have surfaced. So of course, many people shared a lot of non-SBSM resources at the beginning. Any new kind of things not related to SBSM that have shown up for you. I just have a thought - think about that.

Gardening. Yep, that's a big one for me. Walking outside, I open myself more to my friends. Singing, lovely. Meditation, singing bowls. Great. Hanging with dogs. Growing more house plants. Oh yes. Chanting. None. Housework. Walking. Sunbathing. That's a great one. Get vitamin D. Starting to be able to do that more these days. If you're in the Northern Hemisphere. Making weird noises. All right. Cleaning. Hug the dog. Connecting to strangers without really being in conversation. That's a great one. Yeah. That's a good thing to notice how you can sort of connect and be socially engaged without necessarily even talking. Just being around people, spiritual practice, energy medicine, traveling, stomping my feet and screaming. All right. Getting that anger energy out. Knowing what's going on in my body and system instead of just getting caught and overwhelmed. That is incredible. Yeah, that's the power of education. Right there.

So good. Yes, even more weird noises.

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Smiling to the mirror, intentionally weird noises are the best. Essential oils aromas. Fantastic. Great. Great. Awesome. The question was, and if you have your sheet here, it's the last one on the first page. Any non-SBSM resources that have surfaced for you? So like something that's emerged since you started this work that isn't really related to SBSM. Polyvagal resource, learning about it. Essential oils, growling and curling my lip. Awesome. Going to an allotment. I'm not sure what that meant. My dog. Yep. Enjoying simple, good food, with a calmer mind and body. That's nice. Yep. Just being aware of what we're eating, and taking some more time to enjoy it. Doing more crafts like when I was five. That's awesome. Great. Great. Yay. Art therapy, yoga nidra.

Okay. Purging house. Nice. Yes. Spring cleaning. All right. Great. So reflecting on these resources is a nice way sometimes to begin, especially with a call like this where we're going to be diving into some things that are kind of intense. We're going to be talking about disgust and shame and other primal emotions that can be quite powerful. Sometimes just talking about these things can bring stuff up for people. So if that's the case, know what your resources are and go to them. All right. Literally looking up, adopting a cat, feline resources. All right. Actually allowing myself to move my body in meditation rather than sitting so stiffly. That's fantastic. Yep. Yep. That's one of the things - I did vipassana real early on in my sort of healing journey, and that's the goal is to just be as still as possible, and just track, and yeah, it doesn't work so well if you've got lots of survival energy raging inside.

And it's kind of unfortunate in some ways because the tool of apasana, which is just about tracking sensation essentially, is very powerful and important, but it can be even more powerful if we allow ourselves to move a bit, allow ourselves to track something and then, "Oh, I have this impulse to move. I don't need to repress that. I can just do it." That's much more trauma aware. Of course, vipassana is a practice that's over, I think over 2,000 years old, so they may not have had the same awareness back then, and also definitely not living in the same kind of world. We are in a much different world these days. All right. So we're going to get started here, if you want to turn to page two of the handout, and it starts with this

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sentence. "Here's an example of working with an emotion or a quality of human experience, which is not anger based, but it can lead to accessing anger."

So this is a little story about ... Irene usually tells it because it happened to her, but I'll share it. But this is about how primal emotions can link to each other. Oftentimes when they are stuck, we may not even know they're there, and then we start to do some work, something arises, and as we learn to follow our impulse, follow the impulse of that emotion and what it wants to do, how it wants to express or be felt, that can lead to other ones, that can lead to other primal, powerful emotions. So this story is from Irene's one of her early training segments in SE. And one of the things that you do, all sorts of things in the training, exploring your own experience as part of it. And this was an exercise where the students were asked to connect to an experience of horror that they had experienced in their life.

Irene at this point was still, of course, completely functionally frozen, she had no awareness of any horror that she'd ever felt in her life. So she's sort of sitting there like, "Well, I can't think of anything." But she was able to just like, "Well, let's just drop into the body and see what the body says." So she's kind of just tracking her experience, and she started to feel like, "Oh, there's a little impulse in the spine. There's a little impulse in the spine to turn." So she started to follow that. She'd already been trained in Feldenkrais, so she was very tuned into the way of like, "Okay, let's follow the impulse a little bit. Let's come back to center. Let's feel it again." It's this very sort of titrated way of exploring impulses of movement. And as she started to follow more fully with the spine movement, her arms started to shift, and so she started playing this sort of experience like this, and eventually she got sort of all the way.

So she was kind of like this, and her body was doing this, and so she sort of sat with that, and as she sat with that, just holding that position that had emerged from the body, and holding the intention of wanting to explore, horror, some horror started to trickle up. Someone just started, just kind of a queasy like, oh, the unpleasant feeling, and then she realized what that was, and that position that she was doing was the position she held as she was growing up working in the animal hospital, whenever her dad would euthanize an animal. She was made

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to hold the animal while he put it down, and that was the position she would be holding the animal in.

Once she connected to that memory and she realized what that was, then the horror came through, and then tremendous grief, as she connected to all those little souls that she was helping depart, and then anger, big anger, that her dad thought that that was a good idea for a five, six, seven, eight-year-old, nine-year-old girl, et cetera, growing up. So horror came from the body position. This is why following our impulse is so important. Lots of times we don't know what we're holding until our body is in the sort of circumstance of movement or position that was related to that experience. So that horror arose, and then she was able to link to the other experiences, the other emotions that had been stuck, because she was just frozen as a kid. She didn't have any of those feelings. She's "Oh, this is just what I do."

"This is just work. This is life." So that's a really powerful example of how just following your bodily impulse can allow ... And it happened from holding an intention. And that can be a really powerful thing for y'all to play with. If you suspect there's something lurking, or if you wonder like, "Do I have any experiences of disgust, horror, whatever it may be?" Just out of sitting with that intention and noticing what happens in the body, maybe nothing will, maybe something will. Either way, you just listen and you invite, what might this be? And as you follow that, you move it, more stuff may come.

The essence of somatic work sort of at its core is that ability to really listen on the inside and have patience. Sometimes you have to wait a bit and then something will just come. So it's that curiosity and not really having an agenda so much as an intention. Okay. So moving on back to anger and healthy aggression. So this is in relation to the last call, which is part two of anger and healthy aggression. This is on the handout, page one still. We can't always conjure up anger or any other stored up emotion in a hocus pocus kind of way. So that's the fill in the blank there. Hocus, pocus. It's not like I'm just going to poof, here, magically have it appear. We must apply, that's the next fill in the blank. We must apply the tools, self-knowledge and educational resources we are building.

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Then trust is the next one, trust and get out of the way, so the healing wisdom is the next one there, and the return of our true self, that authentic self can show up. And that's what I was just talking about. It's like we apply our education, we apply our tools, we hold space, trust that what will surface will surface when it's supposed to, and then we allow it to happen, the healing wisdom of the body. It really is a lot smarter than our brain sometimes in terms of how our physiology has figured out how to hide this stuff, and how it will allow it to surface. It really, a lot of time just requires our patience and our ability to listen, to tune in. And the education is so important, because then we don't get so scared of what may arise. We may understand, like, "Oh, right."

"Okay, this uncomfortable feeling is what I was kind of looking for. This is something my body's held. I want to make space for this, et cetera." Okay.

The next section, the power of other primal emotions that connect with anger. Enter disgust. That's the first fill in the blank there. Enter disgust. So disgust is an incredibly powerful bodily response. The next sentence, as it says, "From the point of view of evolution and survival, the primary function of disgust is to get rid of or get away from a toxic substance." So toxic is the fill in the blank there. And it does have that kind of dual function, and that's really important. So of course the overt example would be like we eat something gross, and we taste that, and then disgust and blah, we spit it out, but we can feel disgust like entering a room where there's some bad vibes. We might feel disgust upon seeing something that is really wrong. There's so many ways that we may encounter this that aren't about consuming a toxin.

Things can be emotionally toxic, environmentally toxic just in the energy, in the emotions that aren't spoken, the things that aren't said, that is a toxic energy that we may find ourselves like, "Ooh, something doesn't feel right." So it's important to recognize that it's not always just a substance. It can be emotions, it can be people, it can be situations, and that impulse, that information of disgust entering can sometimes steer us away from stuff that we would otherwise maybe encounter in an unfortunate way. So a very powerful impulse for any living creature, this is the next line, for any living creature, this could be a poison, a food that's gone

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bad, anything environmental that is not healthy for us and can make us sick. So that's the first example, healthy being the fill in the blank there. Next part, like I was saying, it can also be a human environment, so that's the fill in the blank, human, social, parental, peer, caregivers, a teacher that does not accept you, or rejects you and your natural self, plus all its biological, creative, emotional and sensory experiences and expressions.

So when we experience toxic energy, when we experience judgment, when we experience anger at our authenticity, when we experience not being accepted for who we are essentially, this can also trigger this feeling of like, "Ugh, I don't like that." This can start really subtly. It can start just as a gripping in the belly. It may start as a little impulse of like you're smelling something bad. There's lots of ways that impulse can arise, but we want to learn to listen for those signals. It's important information. So, next page here, this is page three. We need disgust to warn us that something is toxic, but what if we can't get away from the toxicity? That's the conundrum, right? Enter shame, specifically toxic shame. Toxic is the fill in the blank there. The two kinds of shame, healthy and toxic, are felt in the somatic experience.

So these are both bodily experiences, healthy shame and toxic shame.

So, for example, don't touch that. So of course many of you may have been familiar already with these ideas that there actually can be a healthy form of shame. This may be new information for some of you as well. If you have experienced toxic shame in your life, which a lot of us here have, I know for myself, the first time I heard the idea that there could be such a thing as healthy shame, that really got my hackles up. I was like, "Get the hell out of here, no fucking way. Shame is always bad," because I had no context. I had no way to understand that it could actually be healthy in a way. So the example here is, we're just going to use the example of say a kid's going to touch a hot stove, and it's a little toddler who doesn't know what they're doing.

They're just exploring their environment innocently, reaching around, "What's this?" And mom sees that the hand is going towards a hot stove, and she says, "No, don't touch that." And

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when your kid gets that, especially a young kid, gets that firm, suddenly louder instruction, the hand's going to come away, and there's going to be a bit of a collapse, and that is the shame response. Now what allows that to be a healthy corrective experience is what happens next. That needs to be immediately followed with, as it says here, I'll just read from the document, the healthy, so this is the fill in the blank. The healthy variety is imprinted when connection, love, and secure attachment are present along with the demand or disciplinary action. So the mom would be like, "Don't touch that." And then immediately go to the kid. The kid has a little collapse, the tail tucks, right?

This is the classic posture of shame, the shoulders slump and mom is immediately there, or dad, or whoever the caregiver is, and you're with, give them a hug. It's okay. I love you. That's just dangerous. You need to not touch the stove. I love you. You're wonderful. Just don't touch the hot stove, because you'll get hurt, and you're right there in secure attachment and connection. So that communicates that the behavior is dangerous.

And Irene's example of this is the cutting bread story. Again, some of you may have heard this already, but when she was a kid, her dad hardly ever raised his voice. I mean, yes, she was put to work in the veterinary clinic, euthanizing animals, and all sorts of other stuff that was really not great, but her parents weren't abusive in any traditional sense. They were quite kind, gentle people. And her dad hardly ever raised his voice. But there was this one time when she was cutting bread, and she was holding the loaf and cutting towards her, and Roy said, "Hey, stop. You're going to hurt yourself. Irene, that's not what it is. Irene, stop." His voice was louder, lower, and she kind of froze, and he said, "Turn the knife around. You're going to cut yourself." And that was her example of, like, "Oh," and that stayed with her.

To this day, every time she's cutting, she is aware of - is this safe? Am I cutting towards myself? That's how it's supposed to work. That shame imprint is powerful. And when it comes along with love, connection, secure attachment, it gives us information about our actions that stay with us. And that's why we can't just say, "Oh, it's just corrective, or it's guilt." No, guilt's totally different. This is about how I have this somatic imprint of collapse associated with a behavior,

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and that's an important imprint because it says, "Hey, that's dangerous. I shouldn't do that. I can hurt myself or other people." So that is how healthy shame can exist. It's about the action. I was doing something bad. I was doing something dangerous that I shouldn't do. Next sentence, the toxic, that's the fill in the blank. The toxic variety can be imprinted via the tone of the voice from the other.

So instead of "Stop, you're going to hurt yourself." "Stop that. You're so stupid." The words, the tone of voice, there could be contempt in the tone, all of that kind of stuff. What are you doing? The ridiculing, violent behavior, if it comes along with a swat, that kind of thing. Any other abusive actions that invoke a sense of fear, a need to protect and/or shut down. And yet I see in the comments there, "Healthy shame says I did something bad. Toxic shame says I am bad." And that's it. Yep. In a nutshell, you get left with this impression that I am wrong, I am bad, when it's toxic. And that's how it happened. My dad's favorite version was, "That's unacceptable." And what I got from that tone of voice and that messaging over and over again, with no connection or attunement or love, was - I am unacceptable.

That's what I took away from that as a kid. I am not acceptable. My authenticity is not valued, it is not wanted. Who I am is not okay. That's toxic shame.

Going on to the next sentence here, the affect, so that's the fill in the blank, the affect - parentheses, emotional quality, that's what affect means - of disgust is very similar to the affect of anger. So we talked at the beginning about how primal emotions can connect to each other. In the context of working with toxic shame, that is generally how we tend to resolve it, is that it's like we need to allow ourselves to feel the imprint and kind of how gross it feels. And this can be tough. Just like in the first story when we're talking about horror, and it started by just listening to the body, finding movement. This may also happen with things like shame, deep grief. I mean, anything that we have packed up and suppressed for a reason, because it was really overwhelming, and hard to feel, and toxic shame is one of the toughest.

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Toxic shame is one of the hardest things to feel because it's so wrapped up with that impression of like, "I am bad." Who wants to feel that? So it can be difficult at first to sometimes hold space for. And one of the keys is understanding that we can tap into disgust as a way to process the toxic shame. So it doesn't feel good to hold toxic shame, right?

And I know from personal experience, it's like this collapse, this pit in the stomach, this twisting, this just feeling of like, ugh, it just feels awful. And that feeling can very easily bridge, edge into disgust. And what is the purpose of disgust? As we talked about in that section, it's to avoid or purge something that is toxic. So that imprint of toxic shame is toxic. It's bad for us. The body doesn't want to feel that, doesn't want to hold that. So we need to allow ourselves to feel how disgusting that feels. And again, it's not, "I am disgusting." That's a very important distinction. It feels disgusting that the body is holding this. It feels gross. I don't want to hold this inside. So as we allow ourselves to touch into that disgust, sometimes processing toxic shame can literally lead to a wrenching kind of experience. Sometimes usually this does not involve actually vomiting.

It has for some people, sometimes. And if so, that's okay. Get a bucket, go to the toilet, whatever. If it's got to come out, it's got to come out. And sometimes that happens along with some food. But usually it's energetic. More often it's like this ... It can be a cough and the tongue, the nose comes up. That's sort of the ultimate expression of disgust - is this.

Think of the face you would make when you puke. That's it. And it's connected to the stomach. So can this be also explained, feelings of nausea, apparently rising out of nowhere? You betcha. How many kids come into the nurse's office at school with a tummy ache, or to their parents say, "Mommy, my tummy hurts." So often this is what it is. It's not - they didn't eat something bad. They're feeling this knotted up emotion. It could be toxic shame. It could be something else, but it's very often some sense of disgust, some sense of shame that's been internalized, et cetera. And when we hold it, yes, we can have disgust and nausea and stuff that could just kind of mysteriously come out of nowhere. Absolutely. So returning to this sentence, the

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affect, the emotional quality of disgust - is very similar to the affect of anger. So again, disgust, anger, ah.

There's a little difference, but that opening of the mouth, the baring of the teeth, the eyes sort of getting narrow, the forehead scrunching up, there's a lot of similarities there. And we want to, when we're doing this work, tap into that anger, because that's the thing that really didn't get to happen when we took in that imprint of toxic shame in the first place. What, hopefully, in an ideal world, where we didn't have to preserve our attachment to toxic caregivers that are toxically shaming us, the natural response would be like, "Ah, get that shit away from me. Don't you dare talk to me that way." That's what a natural impulse would be, but we're not going to do that as a kid, mostly because we've got to maintain our attachment for our food and our clothing and our money and our security. So you just kind of take it and it gets locked down.

So as we work to discover this, remembering that if you start to feel disgusted with my expressions here, I'm doing the full expression. It may not start that way. It usually doesn't. It might start like this, just a little like my upper lip is just raising a little bit, or the nose. There might just be one side.

There can be little twitches. I had a session the other day, and we're working with this kind of territory, and my client was like, "Oh, I have a little twitch that's coming into the side of my mouth here." I was like, "Oh, what happens if you just let that happen?" And sort of twist a bit. Oh, well, okay, what happens if you just sort of hold the expression that that twitch is trying to make? And when they did that, it led immediately to this disgust. The body wants to do these things, and so the impulse is there, and it may start more subtly. It may start as a connection to the gut. It may start as a queasy feeling, et cetera. And as you feel those things, you can give yourself permission to kind of lean into them a bit. Now again, this is - be mindful of your capacity.

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If as you start to lean into the disgust a bit, and maybe mobilize the face a bit, you start to feel a bit overwhelmed, or really hot, or like you're kind of checking out. It feels like too much in any way, then you back off. You go to your resources, which is again why we started with resources on this call. It's intense to feel this stuff and process it. But if we can get that disgust starting to move, and maybe we start to get some of that, and we start to feel like we can let some sound out, then maybe we can start to bridge into that aggression that wants to say, "Ah, get that shit away from me. Get that shit out of me. I don't want it." So as it says here, when we are able to powerfully express our anger, we reclaim our life force energy, which is absolutely the case.

Actually, and this is one of the things about trauma work that - it's an important distinction, reclaim. When we say, "I had a release," we often say that, "I had a sympathetic discharge." There can be this impression that, like, "Oh, this energy was stuck in the body and now it's leaving the body." That's not the case. This energy is your life energy. It's not going to go anywhere, except for maybe through exercise you'll expend some energy, and then you'll replenish it. But when we're talking about survival energy, it's your life energy that has been trapped in a cage of survival. And then as you mobilize it, you liberate it from that cage. It doesn't leave your body, it gets reclaimed by your system as life energy. So it was this knot in the stomach, and let the stuff out, and that cage is opened, and I may release some sound and some energy.

I may visualize clouds leaving my mouth. That energy though, it doesn't leave. It gets reclaimed. It becomes more life energy for your body to work with, which is a good thing. That's what we're wanting to do. So the sentence here, the final sentence with the fill in the blank on page three, this can lead us to the completion of self-protective responses. So completion is the fill in the blank there. This can lead to the completion of self-protective responses, storage procedural memories that would have wanted to happen to protect us from the toxicity, the abuse, the person, et cetera, but did not. So again, that fundamental question of trauma work, what wanted to happen that couldn't happen? How can we help that happen

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now? And in this case, it might be a ... What did that little person want to do to protect themselves from that imprint that was coming at them?

Okay. So a quote here, "For example, if you were never allowed to express anger in your family, your anger becomes an alienated part of yourself. You experience toxic shame when you feel angry. This part of you must be disowned or severed. There's no way to get rid of your emotional power of anger. Anger is self-preserving and a self-protective energy. Without this energy, you become a doormat and a people pleaser. As your feelings, needs, and drives are bound by toxic shame, more and more of you is alienated." Going to the next page. "When shame has been completely internalized, nothing about you is okay. You have the sense of being a failure. There's no way you can share your inner self because you're an object of contempt to yourself. When you're contemptible to yourself, you are no longer in you. To feel shame is to feel exposed in a diminished way."

"When you're an object to yourself, you turn your eyes inward, watching and scrutinizing every minute detail of behavior. This internal critical observation is excruciating. It generates a tormenting self-consciousness that Kaufman describes as creating a binding and paralyzing effect upon the self. This paralyzing internal monitoring causes withdrawal, passivity, and inaction." Yeah, that's pretty much it in a nutshell. That's from *Healing the Shame That Binds You*, a book by John Bradshaw, which is highly recommended reading if you resonate with this subject at all. Yeah, I'm sure how many of you relate to that sense of constantly monitoring yourself to make sure that you're okay.

Constantly looking at your reflection in the windows or the mirrors to make sure that you look okay. Yeah, absolutely. This is a lot of stuff that I had to break patterns in myself too. My one big thing for me was I always got shamed about my weight. I was a little pudgy. As a teen, once I started having a lot of trauma in my life, I started holding onto weight and got ridiculed for it by my dad. And so, yep, every time I go by a window that holds it, better check myself real quick. Okay, is my belly sucked in enough? Yep. Do I look okay? Okay. Yep. All right. I'm okay. I'm okay

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to proceed to the next block. Okay, there's another window. Am I still okay? Yep. All right. I'm okay. Jesus, right? Just so exhausting. And that's external. It's also internal. What did I say?

I heard this funny quote once. "If I do something to hurt you or make you feel bad, don't worry, I'll be thinking about it the rest of my life."

That's something I've noticed for myself. Yeah. Anytime I've done something awkward, or where I got humiliated, or if I know I behaved badly or I hurt somebody, oh my God, I would just think about it and think about it and think about it and think about it. That's fuel for that internal inner critic, and that inner critic is rooted in toxic shame. It's really important to notice the way he describes the paralysis. That's why I was talking about, wow, it's really hard to feel these things. Yeah, because yeah, if you feel it, that means you feel I'm bad. So again, education, this is why education is so important. Learning to have that objectivity to understand, right, wait, no. Okay, this feels like I am bad, but that's not true. I need to just feel the feeling of it. I need to feel the somatic quality of it.

What does it feel like? That feels horrible.

Yeah. It's a big thing. And then of course, yes, I'm just seeing some comments here. Of course, our culture, of course. Often, especially in North America and other areas, for women in terms of how you're supposed to look. Men get it too, of course. But I mean, yeah, it's very strong for women in terms of - you should be this way or that way. And it changes. Gosh, how are you supposed to keep up? The societal expectations. It's not just from parents or teachers. So many ways in which we get told that we're not okay as we are. And guess what? We are. You are. You're more than okay. You're wonderful as you are. And it may be that you need to work a bit to excavate that because it's the truth.

One of the things that is important to recognize is that every single person has innate worth and value just by being a human being. It has nothing to do with how you act or what you do, how you feel. You are a human being alive on this planet and that means you are worthy of

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love and connection, period. So it can take some work to excavate that. And again, this is an intense subject matter. So yeah, if you're feeling the feels right now, welcome that and really, really love yourself. Yeah. Let's just take a moment to pause before we move on to the last little bit here.

Give yourself some time to feel these feels and see where you are. If you want to go to a resource, if you want to get up and stretch a little bit or move a little bit, if you want to take your eyes away from the screen, if you want to drink some water, loving yourself was never a subject on any curriculum. You're darn tooting. Yeah, we didn't get taught that piece. Let me just give you a bit of time. Can body shaming cause body dystopia or dysmorphia? Yes, absolutely. Yep. Yeah. How we are told we are by other people when we're growing up becomes kind of how we think about ourselves. We are sponges when we're little beings.

It can start so subtly. Mom or dad changing a baby's diaper. If they're doing that with a look of disgust on their face and an energy of this is gross, that can convey an imprint to a developing human, that there's something wrong with my bodily functions. There's something gross about me. It can happen really subtly. This feels so complimentary to IFS parts work. Yep. Somatic work goes hand in hand with IFS really beautifully. This is internal family systems, which intentionally, basically it's like, yeah, these parts that get frozen, these imprints, these are essentially aspects of ourself, especially the longer they're contained, they can sort of develop their own psyches. We can dip in out of them and sort of experience as like, "Oh, this is my part that feels really scared. This is my part that wants to protect my part that feels really scared by being armored and angry." It's really cool work.

And when you combine it with somatic work, it's incredibly powerful because it's like, okay, let's feel this part. Let's find the impulses. What are the somatic impulses of this part? What are the emotions? What's the affect? How does it want to move? Et cetera.

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Okay. Just looking at the chat a bit. Great. Yeah. Innate self-worth. It's a thing. No one's better than you and I'm not better than anybody else and nobody's better than me. We are all just humans with innate self-worth because we're humans. Okay. Oh, okay. So yeah, just seeing a comment about being really scared that if SBSM ... Because we've put out some information that the way we're going to be running SBSM is different. It looks like there's some fear that there won't be live calls. No matter what happens, we're committed to still providing a way to do live calls. That's what we love. We love teaching. We love answering questions. We love doing training calls. No matter what changes, it's our intention to always keep that as part of what you guys have access to. Definitely.

Okay. Moving on to, I believe, the last or second to last page, an important note on guilt. The experience of guilt is more advanced. John Bradshaw terms guilt, moral shame. So, guilt, lots of people will say, "Oh, what you're saying is healthy shame. That's just guilt." No, guilt is in the mind. Guilt is the awareness that I have done something bad. It's sort of a mental process. Shame, like we said, it's primal. It has a posture. It has a physiology to it. So we can feel shame. We sort of think guilt is essentially how we see it. You're ruminating about, "Oh, I did this and I did that. I shouldn't have done that. That's feeling guilty. So yes, the experience of guilt is more advanced, John Bradshaw terms guilt, moral shame. Again, this quote from John Bradshaw, "The rules and limits children have experienced from their caregivers or from the environment are internalized and become an inner voice that guides and limits behavior."

"Guilt is the guardian of conscience and children begin to form their conscience during the preschool period." So I'll read that again. "The rules and limits children have experienced from their caregivers or from the environment are internalized." Like I was saying, kids are sponges. We soak up what we're told and become an inner voice that guides and limits behavior. "Guilt is the guardian of conscience and children begin to form their conscience during the preschool period." That's all great as long as those rules were good, if they were accurate, if they were healthy, if it's don't hurt other people, be kind, be generous when you can. If it's good things, that's great. However, there are systems of - various systems of governance and belief and different things around the world that make people feel guilty about stuff that's completely

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natural and healthy. Guilt, yes. While it is the guardian of conscience, we may have received inaccurate information about things that we should feel guilty about.

This can sometimes happen in religious systems. This can happen in different kinds of systems of governance or belief or culture where we may get told that things that are innately human are things we should be guilty about. So I just want to clarify that. Guilt is an important reflection of awareness that I've, "Oh, I've done something that's outside of what's acceptable." But we want that to be accurate in order for it to be a healthy compass. If you really hurt somebody, it's good to feel guilty about it, and it's actually good to even feel a little shame. That's appropriate to the situation. However, I shouldn't feel guilty about wearing a heavy metal shirt and a leather jacket and spikes and getting my nose pierced, whatever it may be. Okay.

Okay. Dissolving the imprints from a somatic perspective. So I've sort of already gone over this already, but this is sort of to review, fill in the blanks. Again, disgust is a gateway. Gateway is the word, emotion to healing toxic shame. When a person can access the quality and feeling of disgust, they start to heal the imprints of toxic shame. Imprints. Toxic shame is often associated with lifelong collapse. That's the word there. And then in parentheses, shut down, poor posture, difficulty with healthy social engagement, and varied vocal prosody, chronic illness, lack of emotional resiliency. These are all things we associate with the system being in collapse.

And remember that collapse, that is the posture of shame, healthy or toxic. When we begin to move these emotions and bring more energy and potency into our body via the neurosensory exercise, other somatic practices, good therapy, et cetera, and can stay oriented to the present moment alongside more accurate interoception, we start to move out of these imprints and heal - be in the final fill in the blank there. So I'm going to read that last bit again all as one sentence, because there's some pauses there. When we begin to move these emotions and bring more energy and potency into our body via the neurosensory exercises, somatic practices, good therapy, and we can stay oriented to the present moment alongside more accurate interoception, we start to move out of these imprints and heal.

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Accurate interoception. That means instead of just vaguely feeling like I am bad in some way, I feel, oh, this is that collapse, this is that ugh, this is that disgust. That's what this is. I'm not bad. This thing I'm feeling is toxic. I shouldn't be holding this anymore. This is yucky. I need to get this out. That's accurate interoception. How does vocal prosody play into toxic shame? When we're collapsed, it can be difficult to find. So prosody is like, I'm talking like this and I'm going to talk like this. Hey, and I'm going to get a little quiet and a little lower and a little higher. Inflection, that's prosody. If we're in collapse, we're very often going to be like, yeah, okay. Very monotone. Not much variance. Okay, I can do that. Yeah. Right. Just flat. That's because our prosody is connected to our authenticity, simply put.

And when our authenticity gets squelched via toxic shame, we lose access sometimes to expressing it. Or maybe we flip the other way and go into a hyper expressivity where we never even know who we actually are, because we're always playing different characters. I sometimes think about this when I see certain comedians and actors, like Robin Williams was a great example of this. I mean, what a brilliant human, but he'd even talked about how he had very little access to knowing who he actually was at certain times in his life, especially, he had so much trauma, he escaped it by being different people. And that's why he was such a brilliant comedian and actor. He could fully embody being all these people, but he didn't know who he was. That's another reaction that can happen that's sort of opposite the collapse.

All right. Oh, he had bipolar. Yes, exactly. So he probably, yes, had the moments of collapse, but then, rush into that exuberance, the reaction to the collapse, the big sympathetic, right? Yeah. Oh yeah. Yeah. You can see Robin's depth in movies like Bicentennial Man. Yeah. Oh, such a good person. He was such an amazing human. I don't know if you've ever seen his videos with, I think it was Coco, the gorilla. Oh man, if you haven't seen that, just go look up Robin Williams and Gorilla. I think it's Coco. Just put, gorilla, if I'm wrong. But yeah, there was a gorilla in the zoo that had lost their mate, I believe, and was depressed, or maybe they lost a child, couldn't come out of depression. They brought Robin Williams in to be with this gorilla, and their interaction is, oh my God, will make you bawl.

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Yeah, he helped draw Coco out of her shell, and yeah, they had a lifelong connection. It was really, really, really beautiful. Yeah. Okay. So before we end today, let's move a little. Okay. So let's do a little movement. So for this, I'm going to encourage you, if you can, to sit up and sort of get your pelvis under you in a little bit more potent way, feel your feet on the ground and just play a little bit in your own way with this idea of expansion and contraction or collapse and coming more upright. So maybe feel your tailbone. That's one way to start, and just start with that. Can you allow your tailbone to tuck a little bit, and then to lift a little bit, and maybe just feel what that does to the spine, how that translates into the shoulders.

So lift the tailbone. That would mean imagine your tailbone has a tail and you had to lift it up. You're tilting the pelvis up, or I guess you're tilting the front of the pelvis down so the back lifts up. If you tuck your tail, that means you're kind of collapsing. You're doing the opposite. You're rolling the pelvis forward, you're lengthening the back, you're sort of lifting the front of the pelvis a little bit, everything collapses, then you roll and you lift the tailbone and that invites the spine to lengthen and the shoulders to drop. So maybe start to notice that a bit more. And when it breathes, and bring in, like, bring in the arms a little bit to this now. So maybe I'll allow myself to kind of collapse down like this, and everything comes in, and then I'm going to lift, and I'm going to let my arms lift, and tail lift, and maybe with my mouth, ah, everything's open.

Then kind of find your way back to neutral. Just notice how you feel. That could be a lot for some people. That can be just fun for other people. Notice what happens in your body from that. Great. Let's try that one more time if you feel up to it, and let's really go for it. So when you go into collapse, really let everything collapse. And when you come up, let everything open. So it's like your little mollusc that's going into the shell, and everything's coming down, and feel that. Allow the head to droop, lean forward. Then as you feel it, start to lift the tailbone, start to lift everything, let the arms and hands come up, let the mouth open. Ah, Ah.

I didn't come back to neutral. Yep. All right. Yeah, for me, it was scary. Totally normal. Of course, right? If we were told don't get big, stay small, stay collapsed. Of course, it's going to feel scary to get big. Totally normal. Good information. I started laughing. I felt fear and terror

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when I expanded. Yep. Good, and a bit dizzy. Energizing. Startled me. Energizing, yawning. Saw myself as a happy puppy wagging its tail. Freeing. I feel like collapse is my default and even feels safe. Totally normal. Absolutely. What is familiar is safe. In a traumatized physiology, what is familiar is safe. Even if that's not good for us. That's a fundamental thing. Familiarity equals safety when we've been living with trauma because if it's unknown, it could be really bad essentially. So all of this is absolutely normal. All of this is absolutely normal. If collapse is your default, very good information, start to learn how to challenge that.

Again, potent posture, just isn't about just listening to the exercise. How can you find potency whenever you can think of it? How can you find a bit more erectus? How can you find a little bit of lifting the tailbone? Both collapse and opening up feels sort of scary. Yeah. Okay. Because yep, we're playing with extremes here. Weird, but powering, powerful, playful, great. Feel sleepy. Yep. Yep. Yep. Yep. All of this is very good information. All right. So before we go, one more thing, one more little somatic practice here. And again, this can be quite powerful. If you are feeling like I've had enough, that's fine. You can just watch. You can get off the call if you want. You can come back to it later. This is a simple exercise, it's very powerful. So start by just allowing yourself to sit as comfortably in whatever way you like.

If that means you're still sitting upright, erect, great. If you want a slump, if you want to relax, great. If you want to lay down, great. Whatever works for you, just however is comfortable for you in this moment. And let your eyes find something in your environment that is external, some object.

And just let the eyes look around until they find something. All right. Now, as you see the thing that's there, noticing that it is external to you, simply raise your hand and point at it and say, "You, you." Then bring your hands to your chest or your belly. "Me. Me." And really feel that if you can. This is me. That over there, that's you. You out there, me, here. That's it. What is it like to claim me and what is it like to notice you? These are different things. This is about differentiation. Yeah. And again, simple, not easy necessarily. It could be really difficult for someone to really own me, because if we're holding all sorts of things like toxic shame or other

somatic imprints, me may not feel very good. That's why it's also though important to notice, me is different from you. These are different things.

Differentiation, key skill for working with a trauma, to be able to understand what is me, what is not me. All right. Okay. Thanks so much, all. That is it for today. I'm really happy to get to do this little guest star experience on the training calls, not my normal territory, so really happy to get to share with y'all, and I'll be back later this week on Thursday. All right. Take care all. We'll see you then. Bye.