

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

All right, everyone, welcome. Hello, hello. For those on the recording, you're going to see that I'm in a different spot. So you're going to be orienting to no plants. In my normal background, there's lots of plants. You're going to see a bed and some lights, and as the call goes on, it will get darker in my room because it'll be dark and night by the time I finish, which is different. So thanks to everyone who's here live, and to all those listening to the recording. Before we dive in, today's training call number four, right? So training call number four, got my handouts here. We're going to go into part one. There's two parts to anger and healthy aggression. So part one is today, today will actually be a little less about the specifics of working with anger and healthy aggression. A bit more about sensations, feelings, and I'm going to be doing some reading, some reading from some important passages from various books that I've clipped over the years.

And the one thing about anger and healthy aggression is that it is an essential ingredient to human health. Even if you are in a moment now where you can't even fathom what it might be like to get angry in a healthy way. You can't fathom what it might be like to set up strong boundaries, which is another form of healthy anger and aggression. It is in you. I'm going to say that right now. It is in you. And what it means is your capacity is still needing to be built more and more of that swimming pool. If I go back to training call number one where we talk about the swimming pools and the beach balls. And that's okay if it's not there yet. I know from doing this enough times with many of the alumni here, and also just this work in general, it's just a given. It's our birthright, just like fear, and sadness, and grief, and all the other emotions.

And the difference, I think with anger and a lot of the other emotions, it is really primal and it's about our life force energy, our life force energy. And that energy is our birthright. It's what we have when we're born. And as we work through more of the training calls, when we get into more around shame, toxic shame, healthy shame, you're going to see how the anger piece and the healthy aggression piece fits in with things like toxic shame, with things like standing our ground and knowing this is who I am, this is my boundary. So these are all things that we definitely have in us, and it takes some time to cultivate them, especially if our healthy aggression was stunted as young as six months old, eight months old, which is when it starts to come out naturally in a human. When the little baby starts to pull on mother's hair, and

scratch, and hit, that's the beginning of healthy aggression. And it's important to foster that. Of course, many of us didn't get that, so that's why it can take some time to get to that.

So before we dive into page one, where you see here, feelings, emotions, and sensations, just take a second to, if you haven't already, land into your space, into your environment, but also into how you sense your body in relationship to the ground, the chair, whatever it is that you're sitting on. And just tune in to what you're noticing in this moment. Give it a little time to trickle in. And can you just be with that question of, or even that idea of tuning into the environment and tuning into the ground, the surface, tuning into what's around you. We're at a point now where I can use more fancy lingo like, where's your posture? How is your posture? Is it potent? Is it hunched? Are you in a good position on your chair? I am not used to this chair, so I'm going to be moving a lot. It's a little too short. But yeah, that awareness lets me know that I have to be cautious and careful with how my sitting is over the next 90 or so minutes. How are you able to follow your impulse?

As with all training calls, as with all neurosensory exercises, as with all Q&As that you attend with Seth, just know that if there is an impulse to pause and stop today because your system has said that's enough, what do I want you to do? Listen to that, right? Listen to it. Listen to that impulse. That might say that's enough, because that's a boundary in your system. It's your system taking care of you. And to listen to that is really, really important. When we don't listen to those and we override, then our system kind of screams a little bit at us, or it might shut down. So if you're finding, again, with this material, in all material, if your system is saying that's enough, really listen to that, and then come back to the recording. So remembering too that as we move through to keep coming back to the ground, orienting, impulse, I can't stress how important those things are.

And even just yesterday in working with some of our more senior SBSM students in our beta call, some of you know what that is, some of you don't, but the more advanced students, and it just keeps coming back to the surface from these individuals. They still can't believe how potent just following impulse and tracking sensation and orienting, how potent that is for moving into the space that you need to process and be with whatever it is you need to be with. So while they are really basic, don't underestimate the power of the simple stuff. So just keep coming back to that today. So first line there, feelings, sensations, emotions, or feelings, emotions, sensations. So first bullet point, get your pens ready. Where do feelings... It's kind of a dead giveaway, isn't it? It's just above. Where do feelings, emotions, and sensations come from? Where do you think they come from?

Next line, they come from the body, our body, the body, your body. They come from the body. They especially come from the next line, the organs, believe it or not, the organs also known as the viscera. And that's written down on bullet point number three. I'm going to unpack this. I'm going to go through this and then I'll unpack it a bit. Next line down. These parts of our body also house our intuition. That's the next word, intuition, also known as the interoception. That's the perception of our internal environment, the viscera, the organs, yeah, our gut sense or our sixth sense. Next line down. This is why we work to bring self-awareness, intention, and attention. So this is why we work to bring self-awareness, intention, and attention. And there's a few words here to the diaphragms. This is something you'll be working with soon, the joints, something you've already worked with, the kidney adrenals, something you've already worked with, some of you have, some of you haven't, but this is what is within, Smart Body, Smart Mind. And gut, so the true gut, the colon, the small intestine.

But really, and this is why I only have a few things. It's everything from the beginning of the food tube all the way down to the bottom. So the entire viscera, the kidneys, the spleen, the pancreas, the gallbladder, the lungs, the reproductive organs. I'm sure I'm missing something, but all of those organs, the glands. So this is why we work to bring self-awareness, and intention, and attention to all these things. So the next bullet down, final bullet. For example, the diaphragms encase our organs, so they encase our feelings. And we know this, when your heart is tight, and you're feeling a little something, it's a heartache, but it's a sensation. The throat's tight, either the food tube or the trachea, the windpipe.

Have you ever held back tears and you get that burning in your throat? That's not coincidental, they connect. What do kids say when they're nervous? They don't necessarily say, I'm scared, I'm nervous. They say, my tummy doesn't feel well. I don't feel good. So we see these clues in how we speak in language. And then when you really look at it, and when you really trace it, these things start within our body through sensation. Now, the brain interprets, our higher brain interprets because we've put meaning language to this. This is joy, this is sadness, this is grief, this is anger, this is surprise. This is disgust. So we've created a way to communicate them with language. And I know from hearing from other colleagues that some other languages that have more nuance, have more ways of describing sensation in the body, emotion in the body.

So this is where language can get in the way of what we're feeling, because it might not be specific to the unique quality that we're feeling in our heart or in our groin muscles, in our throat, in our kidneys, in our liver. So where do feelings come from? They come from the body. And this is why for many of you, and again, this is a general, I know many of you have maybe

tried talk therapy, nothing wrong with some good psychotherapy, nothing wrong with that. But often it doesn't get to the root of the body issues. And that's where we have to work with this body, the diaphragms, the movement, the spine, the posture, so that we can get into these spaces that hold these sensations, these feelings. That mother bear who's protecting her cubs, isn't thinking about what feelings she has to pick. It's visceral, it's coming from her core to protect into movement, into action, into anger, into healthy aggression, into boundaries. But we've really mentalized how we interpret the body.

All right, next line down, big line down. Living with chronic stress, toxic stress, and untreated early trauma. So again, this is why many of you are here, you know that you've had chronic stress, toxic stress, early trauma. And so we're working with these pieces, growing our capacity. Because again, if I go back to, this isn't on the handout, this capacity to have more capacity, when our capacity is so small and that swimming pool is filled up with so many balls, we can't decipher, we can't differentiate the different qualities that are inside. For some of us, it's just this big mess of ick, of yuck. It's too much. It's too intense. And so as we orient, as we feel, as we slow down, as we feel our survival stress, as we become more nuanced in these specific elements that are occurring inside the body. But when we're living in this chronic state of stress, back to the handout, our body spaces tighten. That's the first word there.

Our body spaces tighten and shut down, and this cuts off our capacity. That's the word, capacity, to have self-awareness to our emotions, feelings, and sensations. I'll read this again. Our body spaces tighten, they shut down, and this cuts off our capacity to have self-awareness to our emotions, feelings, and sensations. So this is in service of when we're living under chronic stress, early trauma, we could just say dysregulation, chronic dysregulation. So it's really hard to get in and know what's in there when our body spaces are either completely shut down or they're overwhelmed with too much information. It could be someone that has shut down because of an early trauma situation, but also could be shut down because of a really big car accident where the system was hit with so much shock and all the diaphragms and all the fascia is protecting because it still thinks it's in that crash. Because we got up and walked away and we were actually fine, but we weren't fine. We still have that stress response in us. All right, I'm going to have a little water.

Hypothetical question. So this is a fun question. On the handout, it says, let's just say you encounter a tiger or any other threat that could harm your life. Where I live, it would be a mountain lion, maybe a bear. But the black bears are pretty docile where I live, grizzly bears are different. So let's say you encounter something that is truly life threatening, like a wild animal.

My question to you, what makes you afraid of it? If you want, you could visualize this. Some of you have maybe come across such animals, I sure have. No matter how much you like to see these animals, it's not fun when you see them because you know you don't want to be there, right? So what makes you afraid of it? Is it the body's response to the threat? That's one. Two, the conscious thought about the threat, or three, an emotion connected to the threat. So what makes you afraid of it? The body's response, the conscious thought of the threat, an emotion created to the threat.

The answer is one, it's the body's response. Yeah, it's the body's response. It's like when you have, we would call it in Canada, goosebumps, where you hear something and all your hair stands up on end. When that happens to you, do you have a thought that there's something that freaked you out, and then there's goosebumps or hair stands on end. It just happens. It's like a shiver through your spine. Or even in doing this work with people, there's little cues. People that do energy work and one-on-one work, you'll feel a little shift even in your body. Your head will light up, you'll get a shiver, you'll get a heat, a warmth. You're not asking for that consciously. It just happens. So it's the body, but then you interpret it. Then you go, oh, I'm feeling the heart rate up. I'm feeling the shiver. Some hair is standing on the back of my head. I know something's behind me. I know most of us have had that sixth sense that something eerie just walked into the room. And you can sense it, you can feel it.

So page number two, I'm going to talk a little bit about a woman who's long passed. She was a physiologist a long time ago. She was born in 1880, and she died in 1968. Her name was Nina Bull. I learned about her through Peter Levine when we were learning about emotions and sensations and the threat response with him. She wrote a book a long time ago called *The Attitude Theory of Emotion*. You will not find it unless you go to an old medical library deep in the dungeons of stacks. It's not something you can just buy online. But this is a little bit that I pulled from it through an article that I've referenced here. So you could find this online. It's a reference article that was written by someone. So Bull's research found that it was the preparation of the nervous system, that's the first word, the preparation of the nervous system, specifically the motor movements, to prepare for action, which then gives rise to the emotion and feeling.

So Bull's research found that the preparation of the nervous system, specifically the motor movements to prepare for action, which then gives rise to the emotion and feeling. So you know in some of the Feldenkrais lessons that you've done with me, the potent posture, some of the breath, I will say, and really listen to this, I'll say, "Imagine you're about to do this

movement. Imagine you're about to fall forward. Imagine you're about to go back." And you'll get more of these lessons as we go through the labs. The reason that is so important, and this is why the Feldenkraisian model blends so well with the nervous system healing and getting under our threat response, is you're getting better at noticing how your nervous system prepares to fire for movement, as opposed to just being spontaneous and reactive.

You're listening to how you start to prepare internally to move. So if I was to say for all of you sitting, "Don't do it, but sense how would you get up right now from your seat? What would you have to do to be able to stand up? Would you have to bend forward? Would you have to put your feet under you in a different way? Would you have to shift your legs?" So actually sense that, right? For some of you, you might be sitting in a real potent posture that you can just stand up like you're standing up from a squat. But usually humans sit in a way that we have to do a little preparation to get up.

So if you can really sense the preparation, this is the sweet spot of getting into the sensory motor, the neurosensory messaging that then can allow you to shift your pattern to make it easier, make it more aware. And that's the rewiring of the nervous system that does not get taught in general talk therapy. It also doesn't get taught in even general, say, somatic experiencing work, because we're going into this deeper level of the motor movements.

And then this will help, when you understand that, be able to sense the inner workings of when your system, let's say, maybe is about to release a procedural threat memory. If you can't clue into this, you might ignore the fact that your leg is about to start to shake from an old accident. So this is a very long way of saying the motor movements are super important, and that's why we're bringing in movement-based learning, not just sensing sensation and feeling and tracking orienting. That's all important too, but the movement is important.

So next line down. In other words, our neuromuscular. Our neuromuscular, that's the word neuromuscular, our nervous system and our muscles, our neuromuscular activations are primary in the development and experiencing of our emotive sensory state. This is going to be really new for a lot of you, when you've never considered that emotions are connected to your muscular state, but they are. If you're really sad, where does your spine go? It collapses. When you're in a really good, joyful way, you're using different muscles of your spine. So these things give us clues as to what's going on in our system.

That's why... some of you have maybe heard, I forget her name, I think it was Amy Cuddy, she did a very famous TED Talk. She brought to light the power pose. Has anybody heard about the... Yeah. You put your hands on your hips and you stand up like Superman, and it actually does show a chemical change in your emotional tone, and it's because you're activating these erector muscles. You're standing in a different way. Your lungs are more open, so then you get more air. You can't feel that exhilaration when you're in a collapsed state. It just isn't possible.

So next line down. This is another reminder that working with the body, that's the word, the body, is essential for working with our emotions. So the little sentence I'll read out here. Even as far back as her time, and this was the early 1900s, she believed that it was important, and this is verbatim from her work, it was important to, and I quote, "recognize a somatic pattern, and from here one could create a practice to shift that motor muscular pattern deliberately." So she recognized when she was doing her... She did real research with this in a science lab. She could see that you needed to recognize these somatic body patterns to shift the system, to shift the body, which is exactly why, again, we want to work with all of the system. Not just the felt sense, not just the emotions, not just the sensations, but we have to work with the movement of the body and improving the movement of the body.

All right, next line down after the reference. She believed that seeing, sensing, feeling the tiger put you into an immediate reaction to run, flee, and it is the act, it is the act, I'll read this twice, of running and fleeing that makes you afraid. So she believed that seeing the tiger puts you into an immediate reaction to run, flee, so, get away. And it is the act of running that then makes you afraid. But you don't have enough time to say, "I'm really scared of that bear. I better run." Your physiology will take care of you. And then you might go, "Oh boy, this is not good. What am I going to do next?"

And we know this, when you've had a threat in your normal life that has nothing to do with the tiger, your heart rate starts to pound. If we think of early trauma, little baby has no clue what's going on, all they know is something is really wrong, and they're in activation, sympathetic activation. Which you learned in biology of stress, video number four, where we talked about the baby who's crying themselves to sleep. They are literally in that situation, the physiology believes there is a tiger. There is a massive threat. I need something and my needs are not being met. Therefore, something must be really wrong. So this is how, while many of us didn't have the tiger experience when we were babies, we had lots of little mini tiger experiences that put our system either into high sympathetic or usually this shutdown.

Again, why? As we become adults, we can't just work with the thoughts, we can't just talk it out. We have to work with the body and that ingrained, baked in sympathetic and also fear response that might occur when we just walk into a grocery store, and there's all this stimuli and it's like it's a proxy for a tiger, but it's just stimulus. This is why a lot of folks who have untreated and unhealed early trauma have high levels of sensitivity. They're sensitized to light, to sound, to smells, to people's energy for good reason. They're still trapped in that sensory overload of their own sensations, not being able to come down and regulate, because you're not regulated at age six months, one year, et cetera.

So the review, we'll review here. All comes back to the body and its responses. All comes back to the body and its responses. So this is a quote from one of Gabor Maté's books, *When the Body Says No: The Cost of Hidden Stress*. I still think this is his best book, it's my opinion. But it's a good book if you haven't read it yet. So he is quoting someone else actually here, he's quoting Hans Selye, who was sort of the godfather, if you will, of the stress response. So he says, "Awareness also means learning what the signs of stress are in our own bodies, how our bodies telegraph us when our minds have missed the cues." That's important.

So awareness is not just about what we... I'll keep reading and I'll come back. So, "how our bodies telegraph us when our minds have missed the cues. In both human and animal studies, it has been observed that the physiological stress response is a more accurate gauge of the organism's real experience than either conscious awareness or observed behavior." This is so important, because what is this saying? Someone who looks cool as a cucumber, functional freeze, Olympics, they have it down pat. Their observed behavior, they look fine, they look completely put together, and even that person, higher brain thinks that's true. They feel so calm. They feel so put together. I'm so functional. I've got all these things going on.

But their physiological stress response is actually dysregulated. And then we see that in how the gut might be off or the immune system or the need to always soothe and soothe with management strategies and coping techniques and breathing patterns, and all the things that we do to keep ourselves in check when we're living in functional freeze. Which is, essentially, in many ways the entire mind, body industry in many ways. All the things that we do to try to cope and manage. So our minds are important, but it sometimes can deceive us into thinking that we're better than we are. So I just love that paragraph.

Okay, page three. Some more reading here. Get comfortable. So this is from *An Unspoken Voice*, which is one of Peter Levine's books from 2010, and this is chapter 13 titled, *Emotion*,

the Body and Change. So he writes, "The reason the bodily felt sense has the power to creatively influence our behaviors is precisely because it is involuntary." That's exactly what we were just talking about, right? This bodily felt sense, it's involuntary. It just happens. "Feelings are not evoked through acts of will." We could say sensations are not evoked through acts of will. "They give us information that does not come from our conscious mind. Emotional intelligence and emotional literacy communicate through the felt sense and somatic markers and are vitally important to the conduct of our lives."

And you all know this. This is why we're doing this work. We know that it's not enough to just have conscious thought, to shift these, we have to work with the body. There's a reason why somatic experiencing is called somatic experiencing. The reason Smart Body, Smart Mind is Smart Body first and then Smart Mind, right? But when we work with the body, it does sharpen our mind, because we're not consumed by all the survival stress in our body, because we don't have it chronically anymore.

Next line down. "The balanced attention to sensation, feeling, cognition, and this is a fancy word, élan vital, which means life energy, remains the emergent therapeutic future for transforming the whole person." So what Peter just did there, he made a very bold statement, and he can do that. That he believes, and I believe, and I think all of you probably believe that this is the emerging therapeutic future for humans. We can't just work Freudian, Jungian style, psychoanalysis style. That had its day and age, and now we're looking at this next level of working with the human body, working with the system.

Another paragraph or two, also from When the Body Says No, this is another conversation that Gabor had with another psychotherapist. It's all written down there for reference. They're talking about anger. So now this is getting into a bit more about anger. Take a second before we get into this just to reorient. Okay?

All right. So again, from Gabor, in relationship to a conversation he had with another psychotherapist named Allen Kaplan. So he points out that, "Both repression and rage," both repression and rage, so the repression of our life force energy and rage, which we could say is a violent outburst that isn't healthy, "represents a fear of the genuine experience of anger." So when we rage or when we repress, we're actually afraid of the genuine anger response. This is their theory, and I agree with it.

"Healthy anger," he says, "is an empowerment and a relaxation. The real experience of anger is physiologic without acting out. The experience is one of a surge of power going through the system along with mobilization to attack. There is semi-simultaneously a complete disappearance of all anxiety." I don't love the word anxiety. I would rather say survival stress, because you're expressing that anger, that's the fight, flight, fight energy. So you're allowing it to come out, you're letting it move, and it's coming down the other side.

The best example I can give for this, that is less about threat in the wild or being in an abusive situation, for those of you who drive a car, and if you've ever driven a car and someone does something stupid or almost hits you and you have a reaction. There is a quick, spontaneous procedural reaction to swerve, to slam on the brakes, to speed up, whatever it is to stay safe. And then you often will be, you'll want to swear, probably, very loud and call the person a name. And if you really feel it, there will be a surge of energy through your body to act, to protect yourself, but also, be like, "Ah, goddammit, that person." And you'll maybe even squeeze your steering wheel in a sense of wanting to get that fight out.

Now, a healthy response is you feel that, you squeeze, you let a scream out, and then you know you're safe. You come down, and that was a bad experience, but all done. What's the unhealthy response? You start chasing that person down the highway, and you start playing chicken with them on the highway. And you start toying with them on the highway. Don't do that, because that could lead to disaster. But it would be an unhealthy... that's where you're not getting that out.

And a lot of people don't know how to get that energy out. They keep it in, and then maybe later they snap at their kids or they snap at their partner, or they're a little dissociated, because they're still holding all that fight in. And then maybe they get into a different kind of accident because they're a little out of their body. They're wanting to complete that anger response.

So next line, he continues, still Gabor here, "When healthy anger is starting to be experienced, you don't see anything dramatic. What you see is a decrease of all muscle tension. The mouth opens wider because the jaws are more relaxed, the voice is lower, and you see all signs of muscle tension disappearing." Imagine if you're holding in and suppressing that anger and that anger wants to scream and hiss and bark and just get that sound out. Imagine if you hold that in. There's so many muscles in the throat, in the face, the tongue, and then we get tight. A lot of tightness, not all, because it can be other things like dental trauma and those sorts of things

that can also make tightness in the mouth. But the holding in of that anger can create a lot of tension in the face and the neck and the jaw and the eyes.

That classic pursed lip, that stiff British upper lip that we all kind of make fun of. And it's also in Canada, and it's also in other countries, more so Commonwealth countries. I live in one, so I know that. I lived in Australia for a long time, and I knew that, could see it. I find that a lot of accents will show the holding back of emotion. High-pitched accents, I find, typically are countries that have more repressed rage, more repressed anger. I lived in Australia for a while. I assisted at SE trainings in Australia, and there was a palpable quality. And I talked to my Australian colleagues about this and they said, "Oh, yeah, there is so much repressed anger and rage in this country." And then it shows in the ways that people are very belligerent at games, a lot of the alcohol consumption, and just this, "Everything is fine, but I'm really pissed off. I'm really pissed off."

And so we see this in different manners. But I do recall being in the SE training in Australia and feeling a level of repression of anger that I never felt in the trainings in America and Canada. We had our other things in Canada and America. So everyone's a little different, and this shows how culture really shifts the body. It shifts the accent. It shifts the look on the faces. Whereas you go to some cultures, and you could probably think of some, where they're more vocal and they use their hands and they're feeling and they enjoy their food. I'm thinking of Italy. Their faces have a different look to them. There's a different quality in the tone of their bodies, how they walk. So just little things to see how these things will... You'll start to see these in different cultures if you travel, if you know different people. And it's not anyone's fault other than this is just how we've created different human cultures, different ways of being.

All right. That was page three. A little bit of a side note there. I mean, the other thing I'll mention, some of you know my mother's from the Philippines. While they have their issues, people dance, people talk, people make fun of each other in positive ways, and there's just so much more singing and expression and dancing, and you just don't see that kind of facial tension in those individuals when you're in their villages. Different when they come over to obviously American and Canada.

But you just would never see babies crying. In my mother's village, no baby cried when I was there. Kids didn't cry unless they hurt themselves, right? Because they were always being nurtured in a way that was more really, in many ways, mammalian, right? They weren't alone in a room. They were always with others. They were always with siblings. This translates later

in life, and if you think of the more aristocratic, commonwealth countries that I grew up in and I'm in right now, babies were in cribs away from parents, right? There wasn't that connection. So I wanted to just put that out there because this work is also very cultural when we see this.

Okay, page four, why it's important to let emotions move and do their thing. I think it's not a coincidence that the word emotion has motion in it, right? Emotion, right? Emotions need to move. They need to flow. So the first line there, they let us know that we're alive. I know that's kind of a given, but they give us that quality of there's something going on inside. And when someone is really frozen and really shut down, they really can't sense that aliveness, right? We want to feel this internal area, these sensations, these emotions.

Next line down. They give us important cues. They give us important cues. That's the word. Hints, for example, cues, hints about our interoception. Interoception and neuroception. So again, interoception is the perception of the internal environment. Neuroception, I'll talk a bit more of this when we get into later training calls, but that is a term meaning the perception of safety or the perception of danger. It's interchangeable. Neuroception.

When we trap emotions, we could say that this is interchangeable with sensations, interchangeable with feelings. Just like on the first page, I had feelings, emotions, and sensations all in the same line. So when we trap this stuff, it accumulates, right? They accumulate. This creates toxic stress. So this creates toxic stress. We could also say stored survival stress. Stored emotion, stored feeling, stored sensation. It's very rare that when you start to move an old procedural traumatic memory that you feel nothing, that it's mute to sensation. There will be sensation, there will be something that you feel. It might not be a feeling, but it might be a buzzing, it might be a heat, it might be a cooling, it might be a movement, it might be a memory.

Next line down. Let them move. So this is in reference to feeling, sensations, emotions. Let them move and we free, that's the word, we free up our life energy, our life force. That's the second word. Our life force. Our life force. To go back to another Peter Levine quote here, as people learn to master their emotions, as people learn to master their emotions, they also begin to harness the underlying impulses to action. So I'm going to replace and say, as people learn to master their sensations, master their feelings, master their body, master all of it, they also begin to harness the underlying impulses to action. Where in SBSM have you learned about impulses, following your impulse? So if I go back to weeks ago where we spoke about the importance of listening to when you need to go to the bathroom, when you need to rest,

when you need to eat, when you need to sleep, when you need to move, when you need to say something.

So this mastery basically means becoming... It's like it's a second language that's fluent. So for those of you that speak your mother tongue, it's fluent. You've got it right? You know it. You don't need to be reminded. You've mastered your mother tongue, right? This is the same with the regulation that you're building, the nervous system regulation. You're learning to build up mastery of not just the emotions but the entire physiology.

So again, that was Peter's quote. So in other words, this sentence is what we're also doing in Smart Body, Smart Mind. We're creating this second language that becomes just second nature to us. Again, in that world where we had good attunement and attachment, secure attachment, I'll talk more about this as we get into the next training call. That primary wiring was juicy and your needs were met. When you cried, you were tended to. When you were hungry, you were fed. When you were scared, you were comforted. When you were wanting to be an exuberant and crazy little toddler, you were given that space, but you were also contained so that you didn't get into trouble. You were taught right from wrong. All the things that we need to teach a little human, that makes it such that we really do have good mastery over our regulation.

And of course, as we know, as you know not everybody got that. So that's why we're working with that at this finite level, all these different places. So this is going to go, this next sentence is kind of connected to this one that I just read. Enter the completion. So enter the completion. Enter the completion of a stored up anger, aggressive response or responses. Enter the completion of stored up anger/aggressive responses. I'll break this down in a second. Procedural memories, that's the next word. Procedural memories and the uncovering of healthy aggression and the uncovering of healthy aggression. So this ties in with biology of stress video number five, I talked about different memories. If you can remember.

Ones that are declarative, which is it was a sunny day, the birds were chirping. I was playing soccer, and then someone hit me or kicked me or a ball hit my head and I didn't get a chance to protect, right? So the declarative explicit of that scene as, yeah, it was this day, it was spring break, et cetera, et cetera, et cetera. I was having a good time and then this thing just happened, and that was a trauma, that was a shock. And let's just say if we use that example, you got really mad at the person that threw the ball at you or hit you on the shin, but for whatever reason, because you're not supposed to be mean and you're not supposed to act

out, you held it in. But everything in your body wanted to run down and tackle that kid that did that to you, but you didn't, right?

Because you need to be a good sport. You don't want to show aggression. So let's just say fast-forward to you're an adult and you're realizing that it's hard for you to get emotions. That you can't get your aggression out. You're wanting to stand up to a person, a partner. You want to set a boundary and for whatever reason, you just can't, and I'm making this up. This is totally hypothetical, but this is how this stuff works. You might be sitting there tracking your body, and all of a sudden there's this tightness in your hands and all of a sudden there's this memory of the playing soccer, football, and then all of a sudden something drops in your awareness and you go, oh my gosh, I'm feeling that desire of my hands to strangle that kid that hit me or whatever. And then you might actually feel here this underlying impulse of action to run or to strangle. Not that you want to strangle anyone, this is just the feeling, the impulse.

But by tracking these things, it allows that impulse and that completion of stored up anger, aggression to come out, and then the aggression comes out. Because yeah, you were wronged, they hurt you. You got to get that out. But this is how something small, I say that with quotes. Something that happened a long time ago might limit your ability to stand up for yourself at the workplace or with a person or whatever it might be, to ask for what you need. Because there's this ball. If we go back to the swimming pool beach ball, there's this ball that's been embedded in your swimming pool for so long, holding that life force energy, and you've been suppressing it because you needed to be the good kid. Maybe you were the team captain.

So you've got to show, be good, can't show that kind of stuff. But we know kids get this. This is where bullying comes in, right? They're not getting healthy aggression out. So they're putting it out in a way that's unhealthy, and it often has nothing to do with the kids that they're bullying. It's often just a need to get the survival response out. So that is just a little vignette of how something old that we could say is quite not as big as a big abuse, but it is still an insult to the system contract, our inability to move healthy aggression, anger out, and it might show up. You've maybe never played soccer since then, has nothing to do with the soccer.

It has to do with the trapped sensation and that procedural memory that didn't come out when it really wanted to. And this is the human condition. We're mammals, but we also have to be civilized... We're civilized. We have to be socialized to not go out and do these things. If that occurred in the wild, it would be different, but they also don't play soccer. So it's different. In the wild, it's survival. It's hunting, it's being preyed on, and it's being the predator and taking

care of your young. It's really simple in the wild. And then we have things a lot more complex because of culture, society, and all this stuff that we've created.

So page five. Page five. Take a little sip of water if you need to. I'm going to. Move. Are you having any memories come back as to things that might have occurred when you were young? For some of you, you know what those are really well. For others, you might not be sure because your system is still working on growing capacity to be able to have that memory, that body memory.

I will share in a couple calls one of the pivotal points in my journey learning this that unleashed massive amounts of anger and was the start of me coming out of functional freeze. And it wasn't something that I ever would've thought would happen, and it not only shocked me, but it shocked the people I was with in my training. So it's a bit of a cliffhanger there. You'll have to come to the next training calls, but it's a good one because it shows how as long as you learn to follow your impulse and your sensations and you trust them and you stay grounded and in the moment and you slow your movements down and you really, really listen to that interoception, the body will tell you what the heck it needs to do to complete those stored procedural traumatic memories.

But if you don't know about that, if you don't know, you might just pass over it like it's nothing. And this is why learning this theory is so important. It's not enough to just track sensation and hope for the best. You have to understand these intricacies of how we pack this stuff in our system.

Okay, page five. Remember, we're going to do another training call on anger and healthy aggression. I'm titrating this. Next week, it won't be anger and healthy aggression. We're going to do something else and then we'll come back to it because the lessons in SBSM will help to foster the opening of some of the expression of sound and opening up the jaw and the mouth.

The other thing I'll mention, if you are in a pattern where you're feeling something bubble up, expressing anger and healthy aggression in a healthy and contained way, you don't question it. It just happens. But if you find yourself saying, I don't think I can do this, then you're not ready. And that's okay. Because again, go back to the bear, is the bear thinking I'm not ready to defend my cubs, right? No, she's just doing it. And so we have that in us, but because of our conditioning, because of our trauma and dysregulation, it takes some of us a little longer to build up that capacity to fully express that anger. But if I was in session with someone when I

was in private practice, I would never force them to express anger if they weren't genuinely already ready to put it out.

I am not going to play that game with someone. And this is why a lot of other methodologies try to poke it out of people by getting them to hit things and punch things before they're ready. Someone doesn't have the impulse to punch something or strangle something or hit something, then it's just a movement. It's not connecting to the interoception that wants to move that out, which I'll talk about towards the end of this page. So, page five.

So, notes on releasing and deactivating stored traumatic procedural memories. So here are some notes on releasing and deactivating stored traumatic procedural memories. So first line, it is impossible. It is impossible. That's the first word. It is impossible for us to predict when we might have an emotional release or have a procedural memory. What's the next word? Procedural memory that wants to be deactivated. In other words, released or renegotiated. Those are just some fancy terms for moving out of the system. So it's impossible for us to predict when we might have an emotional release or a procedural memory that wants to be deactivated or renegotiated. I wish we could predict these things, but we can't. This is why it's important to have the knowledge so that when these things start to occur, let's just say you can't do that when you're feeling something because you're driving your car or maybe you're driving your car and you can safely pull over. But this is where, remember from the training call a few weeks ago where I said when not to resource, when not to orient?

If you're driving your car and you all of a sudden sense some old, old thing coming out, that's where you pull in all the guns of resourcing, doing coping and management strategies so that you don't go through that when you're in an unsafe place. But because of the conscious brain, you can shift that. Yeah, you can resource. Okay, you put on some loud music, call someone, pull over, orient. The things that can keep you still in the moment. But this isn't the time to release this old procedural memory, for example, right?

So next line down. This is why it's essential that we build solid nervous system foundations. Solid nervous system foundations. That's the word. Grow our internal capacity or grow our capacity, make that swimming pool bigger, and have tried and practiced tools and resources, that's the next word, tools and resources at our disposal. It wasn't coincidental that the first lesson of the course was researching your resources. You've got to know them, so that if something occurs and it's a bit too much, you go to that positive resource and you use it to stay

contained. That's why it's essential to build these foundations, grow our internal capacity, and have these tools and resources at our disposal.

Next line down. The reason why, this is kind of the next sentence, is because we might miss something that's important and not even know it. I already alluded to this 20 or so minutes ago. If we're not aware of these sensations, and what's happening inside, and the inner workings of how the physiology works, we really might miss something. We might miss that that desire to kick your legs at night when you get into bed is a fight response or a flight response from earlier that morning, where you didn't speak your truth, or you didn't do something that you really wanted to do, but you held it in because you had to, right? So let's just say you're going to bed at night, and you know you had a stressful day, and all of a sudden, there's all this buzzing in your legs. If you don't know that that is stored survival fight-flight stuff, you might do something to suppress that desire to shake, and kick your legs, and run them in the spot, right? Sometimes, all it takes is that tracking, and then you release that stored fight-flight energy.

A lot of people will say the thing that changes for them, for those that have trouble sleeping, when they start this work or in general, is what they change is rather than just laying there in bed and trying to get to sleep, they'll just get up. You know, I wouldn't say turn all the lights on, but move a bit. Get on the floor. Move around. Shake some stuff out. See if the body needs to move something out, rather than just sitting there, ruminating over why you can't sleep, and all the things that are coming into your brain as you can't sleep. That can be, often, what people will find that they shift, and then once they move that energy out, then they find that they can have a bit better rest.

All right, next line down. When working with and moving, so freeing up, stored anger and harnessing healthy aggression, so again, this is theory, right? This is just some basic theory. Phase one, we want to connect with the inner experience. I say this is theory because when this happens, it just happens, and you track it. But now, I am saying this is what is going to happen when your system has the capacity to move a spontaneous, healthy aggression, life force energy, piece of anger, irritation, frustration, or even a boundary, right? To me, in our work, anger isn't just in one moment. It's the spectrum of a little irritation, maybe a little frustration.

Getting more frustrated, for... Is anybody finding that as you get more tuned into your body, you're feeling more frustration with things, you're getting a little more spicy in some ways?

Yeah, I see some people nodding. You get more irritated, right? It's because you're feeling how that's impacting you. It's like you don't like it. So that's actually on the spectrum of this anger and healthy aggression, all the way to, "I have to protect my child and run, because there's badness and we've got to get out of here," right? That's like a protection. Or someone who is being attacked, and they're literally trying to fight for their life. That would be like the other end of that spectrum that is very extreme. But irritation is actually a good sign. If you've been functionally frozen for a long time, that means that you're on the right path, strange as that is.

So again, back to this. Connect with the inner experience. And actually, in terms of this, when you feel frustration, irritation, someone just said here, "Annoyed," really feel that. Really get to know it, rather than it just being cognitive, like, "Where am I..." Track, "Where is this happening in my body?" And I can almost bet you that if you really feel it, it's going to be in, probably, the hands, the arms, the teeth, the jaw, the throat. It's just what we see with this kind of thing, right? It's like, "Ah," right? When you're irritated, you do this with your hands, like, "Ah, just driving me crazy," right? And that's because these are our claws. These are our paws. This is what you'd swat something with if it was irritating you, right? If you have ever seen a mother dog, and the puppies are bugging the mom, and she just wants to be alone. She'll swat a little bit, you know? It's how they also set boundaries.

Okay, so back to phase one. Connect with the inner experience. Get to know it. Again, this is why following your impulse is so important. Every time you listen to when you have to go to the bathroom, when you have to eat, when you're tired, it's building up that muscle to connect with your inner experience. You cannot get to this place of having strong life force healthy aggression if you're denying your body's basic impulses. You see where I'm going with that? Those are the ABCs and 123s. This is why I think a lot of women in the Western world struggle with childbirth. There's so much suppression in their jaw, in their sensations, in their hips, right? And osteopathically, the diaphragms. When something is clenched up here in the mouth, and in the throat, the hips cannot be open. The pelvis can't be open, right? This ability to scream, and bear down, and move in that pelvic structure, again, you need that ability to move these things out. I know I just made a big leap there from knowing you have to go to the bathroom to childbirth, but they connect. They connect.

So, phase two. Phase two, discover what, if any, and there's a whole bunch of words here, movement, emotion, words, sounds, textures, et cetera, there's no right or wrong here, because with the human brain, we have so much complexity that it could be a memory. It could be, like I said, a sound. It could be a smell, might be there, ready and waiting to be

experienced, processed, expressed, and integrated. So what is it? What human experience? Discover what, if any, all those things might be there, ready and waiting to be experienced, processed, expressed, and integrated.

Phase two must connect with phase one, so phase two must connect, that's the word, with phase one. And when this is occurring, everyone, it's just happening at the same time. So I don't like the English language, in that we have to put this in a linear, step-by-step way. If we were to blend these together, they would be happening at the same time. The inner experience is going to be felt, and then the movement is almost coming at the exact same time.

And then the final thing, always maintain connection to self, self, during these phases, during this working of healthy aggression, working with anger. What I think often occurs in certain spaces and places, let's say retreats, where people are getting really boisterous with each other, and they're hitting things with baseball bats, and they're doing all the things to move emotion out and anger out, is if you think about a setting like that, where people are strangers essentially, this is talking about like a retreat, where people would go and like, "Work with your anger, and we're going to heal you in five days," and all those sorts of things. There's too much stuff flying around where people often aren't even grounded in themselves, let alone how to deal with the dynamics of 50 other people who are strangers. So you're going to go into your trauma patterns of how to micromanage yourself, but then you want to be the good student, so you're going to do the movements and the exercises, and you might not even be connected to yourself, because you're in survival, because you're in a foreign environment.

This is where, let's just say you do go to a retreat, or a seminar, nothing wrong with that. You just want to make sure you're constantly coming back to you, because if you aren't in you, you're not going to hear your impulse that says, "I'm not doing this right now." And then what will you do? You'll override to be part of the tribe, because essentially, we don't want to be left out. But it's not honoring what the system needs. It might not be ready to do that, and this is where we get a lot of people that come out of these retreats, and they're really, really, really more dysregulated or more shut down afterwards, because they had to bring it all together and contain, basically, a situation that wasn't good for them. Hope that makes sense, but that's something to be really aware of, really, really aware of.

I'm going to tell one quick story to put into this, and then we'll wrap up, just to give you an example of how some of these things can come out. I remember when I was in a training,

assisting in a training ages ago, I don't remember the context, but what I remember was one of the students was working with something. And it doesn't matter, actually. It was just they were working with some kind of felt sense, some kind of memory. It might have been an accident. I think it was around shock traumas, because it was in relationship to a car accident. She got into a car accident, obviously with another driver, and it wasn't her fault. And she was fine. It wasn't like a big thing. And the student that I was assisting was, at the time, a first responder, so I think an ambulance driver, so they went into their go mode of, even though they were a little shaken up, they didn't pause to orient. They didn't... They just like, "I've got to go into work mode," even though she wasn't working.

And she went to the passenger side of the person who had hit her, and the window was rolled down or she opened the door, and immediately, she smelled alcohol. So this man was drunk driving, and what was fascinating was, as soon as she smelled that, because... I put this in because sometimes it's a movement, sometimes it's a memory, sometimes it's a smell. As soon as she smelled this, she had anger and rage, because they did something bad, but her standard of care to help overrode the desire for her to probably punch this guy out, right? So she held it in and made sure he was okay, but didn't let that rage out, that anger out. And what was interesting is that this woman was struggling with migraines, and in the session, as soon as she remembered that smell of alcohol, she got a migraine in the session. So we tracked this influence of her having migraines after that accident, and it was her basically holding the essence of that alcohol in her system.

I share that with you because these things aren't always cut-and-dry. It could be a scent, it could be a smell, but that's how she held in that anger and rage, coupled with the smell of alcohol, and it was a disgust, and then the head trapped it. That came to mind, so my impulse was to share that all with you as I was thinking about it isn't always sound and texture and movement. It could be a scent. It could be a smell. And I know many of us will have attachments to certain smells from our childhood that maybe weren't the best, right? And how did we maybe trap emotion, and hold impulses with certain sounds, textures, smells, foods, that kind of thing. That just shows how clever the body is at staying safe, but also overriding that desire to be angry and lash out, right?

And of course, we don't want people to hurt people unnecessarily, but we want to process that, so in that situation, I would have said in a perfect world, she would have left that scene, and done some of this work on herself to imagine moving that anger and aggression out against that individual that got her into an accident, that put her into an accident situation, and

you know, essentially threatened her life, right? So that protection, that Mama Bear protection was there, and she repressed it. So that's, I guess, an invitation to everyone here to start to dance with the idea of the times that you suppress something. It doesn't have to just be from a big accident or abuse. It can be these little things, but they add up over time. Again, balls in the swimming pool. Keep adding these things in.

All right. That's all I've got for you tonight, today. As always, let this process. Step away from the screen. If you can, get outside or move a bit. Let your eyes rest. Orient, reorient. See how you sense, how you feel. Get into the lessons this week, wherever you are, whatever you're working on. Seth will be doing another Q&A on Thursday, and I'll be back in my normal seat next Monday for the next training call. Thanks, everyone. Thanks, Bonnie and Carrie, for being here, and we'll see you all later. Bye, everyone. Thank you. Yes, wish the plane and the pilot luck when I fly back on Saturday. I'm sure it'll be fine. See you, everybody. Bye.