



Soma Space
Where Feelings Get Physical

Moon Over Matter!



The Somatic Companion
Your 30 Day Emotional Makeover

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How *Not* To Use This Stuff

Dear Reader –

I'm just guessing that this is not the *first* self-study program you've ever taken. By now you've heard all the statistics about the 'dark side' of personal development. In case you haven't, here are a few tidbits. One that I like is that people only read 10% of the books they buy. 10%??? Another one is that most people will go out and buy a product on the same subject 18 months later. Hey, if you frequent our website, you already know that once we turn 30 years of age, most of our at-risk behaviors are locked in for a lifetime, sometimes despite life-threatening consequences. So please don't use this program as some kind of last ditch effort to avoid facing your demons. Your demons will mock you. This program tends to make demons tangible.

The other false God to be aware of is thinking that you can use the tools and lexicon of Universal Somatics to somehow bulletproof your life. It's been my experience that if a little knowledge is dangerous, a little Universal Somatics can be delusional. The impulse to use these tools as labels is an intoxicating part of the internalization process as you awaken, enliven and finally embody the filters your brain organized within you way upstream. From there, the focus shifts from learning how to drive on this dark road to becoming a more adept at lighting the path. You're learning how to blend the memory of who you WERE with the experience of WHAT you are. It's not as easy as it sounds, but it does free you up.

The synergy of that allows your life moves forward and inward with rhythm and intent so you can begin to 'travel light through the darkness' with us. The payoff for this program is that you won't have to view your emotions as obstacle to overcome anymore. You'll see them a part a bigger tapestry that allows you to relate to your surroundings from a more open sense of sense. As you let all the old limiting viewpoints go, you reclaim ownership of the moment again, which the most vital ingredient to experiencing an emotional makeover. Once you have that back, the deeper world within you can show up. It's invitation only, as you'll discover. All the far away things we'll be discussing about the moon's influence on your behavior, and your heart's influence on your physiology, and a thousand other things like that won't wash through until you experience the moment fully and sustain that feeling.

Tacitly yours,

Mark R. Filippi, D.C.

Mark R. Filippi, D.C. *Developer of Universal Somatics*

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Day 1 - Overview and Introduction

Mark Filippi: Hey there, I am Dr. Mark Filippi and along with my partners Professor Valerie Schott and Dr. Jeb Thurmond. I'd like to welcome you to the Somatic Companion. For the next 30 days, you'll learn the ins and outs, how to give yourself an emotional makeover. There's a lot of ground to cover in this session so I am going to begin by telling you the overall game plan and then we are going to explore first the first of six key questions that we're going to answer together along the way.

So, we've got 30 sessions here, so we're not going to get everything done today, we don't have to, we've got 30 sessions. What I am going to get to in this session is really the theme of what the whole program is about. That involves introducing you to something called 'Universal Somatics'. What this is, there is six key elements in the way that you communicate and relate to your world, and that's present in everyone that's alive. So, it doesn't like it excludes people who are left-handed or something. What it employs are the principles of somatics in general, which means I will have to tell you what a soma is right now. What a soma is as defined by Thomas Hanna who is the grandfather of the science called somatics, is a self-moving, self-experiencing sensory-motor system. What?! That means that your pillow and your toaster oven and your toothbrush are also somas. It's not just the living systems that count in this model, it's also everything that exists as an object out in the world that you could name or not name, know or not know. So, a planet is a soma, a star is a soma, the wind is a soma, they're all somas. So, take the word object out of your head just put soma there and you're fine. Now the difference is that once you do that the world starts to change and the game starts to change, because what somatic says is it is the science that is the relationship between self and surroundings so there's no more separation from the environment. There is an integration between the self and surroundings. That means you have to drop the third person point of view that almost all science talks about, and looking at things from the outside and naming them and then trying to control them to a first person point of view that gives you personally the authority to move your energy and information to the world and get a response. Have a conversation maybe with yourself or other people and have it be full and have it be whole. That's the difference.

What all that does and what this program is trying to do is to align your heart on all levels. That's the goal, all of things your heart does -- which is the center, heart means center, with the moon. I said the moon, moon has a lot of influence over the earth and it does a lot of influence over you and this thing called your soma which you have to understand a little more clearly. That creates a sense of coherence which is something that comes from the research of Antonovsky, a little tidbit for you, and what he discovered was when people have these three things: a world that's comprehensible that they get it, they understand it, during the flow they feel competent; a world that's manageable, so they don't feel overwhelmed, they don't too anxious, too board; and a world that's meaningful that matters to them, that the people matter, that the thing they're doing have some meaning. Then their world gets clear and we cultivate that early in development. So, as these things come up these are all biological things, these are things that way below the average person's level of awareness.

So, right now when we get angry, or we get sad, or we get depressed, we feel like we're being attacked by these emotions, and then people run into drugs, they take pills, take up a bit of remedies, portions and lotions, and they are right back where they started because it didn't come from them. You don't get angry, angry gets you; you don't get sad, sad gets you. How does it get in there is really the subject what we're going to be talking about, and that's really the underscore this whole thing as what do you do when your feelings get physical and disrupts this conversation between self and surroundings. So, let's take an overview of that for a minute.

Most of the time when you're talking about any difficulty with emotional stuff or behavioral stuff they focus on your story, who you think you are and what you want to become. Take any book off the shelf in a self-help library and you're going to see all that stuff about your story. Some people give you elaborate ways to rewrite that story. When it's been rewritten three levels above what's been created, but what do you are is what's more important and what's more relevant to making these things more rhythmic and more open to you, and that's what's called the 4 Domains. The 4 Domains are going to be a concept or tool we're going to be using to relate all the concepts we're going to be talking about to align that heart and moon, to create that clarity that's we're trying to get done here.

So, this first question of "what domain am I?" that we're going to be exploring in the next couple of sessions and giving you skills to do that and explore that is going to be really cultivated on getting you understanding yourself in the moment. Most of us try to experience ourselves over time and that's where we get stuck in a lot of memory and a lot of other stuff. Know yourself in the moment, know yourself in the moment, know yourself in the moment. By doing this over and over you get better at doing that first person stuff we talked about rather than going third person and trying to name everything you're experiencing.

So, let's start with what is this identity stuff, how does it work? When you're born, first four years of your life you're getting indoctrinated into these 4 domains. What's a domain? It's just that: *a fixed point of focus within an environment*. It's a simple mathematical thing but really, I'll give you a couple of examples. Movie theatre, shopping mall, ballpark You got into them and you have a single point of focus or perspective that the environment forces you to focus on. This is the why you pay attention and it gives you that one perspective over and over again so that's what you perceive to be you. So, when you have an internal orientation or subjectivity which is to be taboo in science, now you have to deal with the fact how this adapt to my conditions, if my conditions change do I change? Well, in the moment it doesn't really matter, overtime it does and that's the rub. So, as you go through development within your identity, you're going through different blocks of orientation. There is four of them.

First one, first year of life, your responsibility, your forcing function where all the action is bonding. So, your somatic orientation, your internal way of looking at the outside world is all about "do I feel connected?", "do I feel safe?". That's where this perspective is called PHYLOsomatic which is referencing to people. I am going to get by on my relationships. If I relate that do I get more food, more attention, more love, more all that stuff that helps me feel stimulated, feel safe, feel I can actually grow and develop. That travels through the second year of life when you start setting your focus in the inside world, what I need and what I want. I am going to communicate more, I am going to make more demands in my environment. I am going to be more ONTOsomatic, more self-referencing, and develop self perception which happens in about two years old too. When you do that -- now you have the dual pro where you can look at the relationships with other people and the relationship with yourself, those first two years of life, and this third year, you start going you know what, I kind of bored with all that I want to focus on the world. So, you focus on the real world some days, and you focus on the imaginary made up world the other days. That's an ECOsomatic perspective. So, you're much more stimulated, much more focused on the environment, changes in the environment, and that's why I am going to talk to a three year old and ask him for, like the definition of why the sky is blue, to give you one story one day and one story another day. They're all over the place, because they're experimenting, they are not getting attached, they are much more fluid and open, and that's really what that perspective offers you. That travels through the fourth year of life when you go through a neurological upgrade and you start being able to tell the difference between the future and the past.

So, the other three are all about how to manage that thing in the now, and then all of a sudden you have this EXOsomatic perspective outside the soma, where you can now take a perspective of watching yourself watch something and get that depth there that makes you something that's more of a system that you can use, a belief system in fact. That's why by the time you're four years old, 80% of your belief system is running through your nervous system, myelinated through, and it's a solid way to perceive the world, and for the most part that's the way we will look at the world the

rest of our lives because that's the tracks we've laid down for ourselves. So, the integration of all four of those perspectives gives us what's called our closed identity.

One of them made it through and said, I am the chief, I have the most coherence of those four. That sense of coherence I was talking about before, one of those four won the race and that becomes the thing that we think is us that we build our story on, our personality on, and all those other things. So, that sums up where we starting and now we'll tell you where we are going to go. So, in the next section we're going to talk about how to profile this thing called the soma and give you some tid bits that's about we're going to be sharing about in the next section. So, for now we'll take a break and we'll be back in a minute with some more.

Total Duration: 10 Minutes.

Day 1 – The 4 Domains

All right, let's recap for a sec before we go forward. So, we've covered a couple of key concepts so far. Universal Somatics versus your Personal Somatics, you get that. Personal Somatics deals more with your unique way of expressing these universal things, and we'll definitely cover that because universal has to cover both that isn't an either/or. The thing is that by understanding what's universal first, you know what to line up with.

Now, we are connecting some dots between your heart and the moon, why? Because all behavior human beings possess, communicate, and archive for the next generation, there's only three of them. We only have three basic behaviors, it's kind of simple, but really it's -- break them down, that's all you've got. You've got behaviors that are approach oriented, you've got behaviors that are avoid oriented, and you've got behaviors that are all about ignoring stuff, because if you didn't ignore stuff you'd never learn anything, it would all come in and get bopped around. So, we have these filters, the domains act like a filtering system and when we have coherence, wow, it gets crystal clear, and when we don't, we lose that.

So, think about it you're at a ballpark and you're focusing on and you're very entrained, which means that you're get the coherence from the environment, it's giving you back and you're getting in to a rhythm with it. It's just like what happens when you're at a rock concert and even when you're mowing your lawn. You get into a rhythm and the rhythm is really where is the key is with all this stuff. So, there's all these things we're going to talk about within the domains that are going to give you perspective that's going to take you out of the linear perspective of time, and that's really where we get out of that sort of flat way of looking at identity which deals much more with the fixed way of looking at things and now we're going to look at a more fluid way of looking at ourselves and looking at our lives. This is what the emotional makeover is predicated on being able to jump the track and take this different point of view.

So, we ended last time talking about the identity thing. So, you shift in those first 25 years of your life from that closed identity you kind of cultivated over the first four years of development when you made that world view yourself, and then you start to tell yourself a story about it. So, between the ages of 17 and 25 you have a life story about this relationship you have with yourself and the world based on those four domains filtering through the first four years of life. So, by the time you're 25-years old you can then look at yourself in terms of your primary domains and your secondary domains. Primary domain is the one that you told yourself story about the most, the best, and that means you had the most coherence experiences in those four years of life in that area.

So, you know just to break it down for you, over 66% of the population around us, 70%, 68% depends on what you read, are going to be what's called PHYLOs out in the world, and that means they're going to be much more the people that are oriented toward relationships. We can talk about Jessica Simpson, and we talk about Will Smith as examples. And then you have your ONTOs that come through the second near those terrible two types, and we can talk about like Oprah Winfrey or Howard Stern and their self-referencing systems. They have a lot of energy.

And then you go to the third layer. Those people that come through to third year of your life and they are more of the ECOsomatic, and they take in a lot of things empathically from the environment they are kind of tough to read. Think of someone like Dennis Rodman or Carmen Electra, they were married not for long, and Bill Clinton, another one, kind of hard to read, right, because they're oscillating between the real world and the imaginary world. So, that's their perspective, that's their closed identity that you can say their primary domain.

And then you have the fourth one the EXO layer and they're very uncommon in the world, because they're least most supported by the society because they're outside the soma, and again they could operate from the past to the future. So, you have people like Robert DeNiro or Natalie Portman for example, that use this EXO perspective and if you think about it, just think DeNiro for a second. Any character he plays is so believable whether it's on the comedic side or on the dramatic side, because

he is not internalizing it, it's just a system to him. EXOsomatic, again you created a tool, a system, something outside yourself that then functions as you. It's a costume to them. So, they never take their work to the point where they identify with it, they identify to it. It's a different way of looking at things. So, we will get into that.

So, those four things are there, those domains are there to filter, so that we create the sense of coherence, so that we can have behaviors that are going to be much more balanced between the things we approach, the thing we avoid, and the things we ignore.

So, profiling practices work according to those rhythms. So, the overview of this is that on the moon level you have that lunar cycle, like I mentioned we are doing a 30-day program the lunar cycle is about 29 or 30 days long. So, it's designed to fit into this because this is where your emotions are coming from. So, then you have a seasonal cycle that takes three months, and then you have things like a transition cycle that takes you six months to make the brain chemistry to make lasting changes in your behavior. And then you have the whole year, 12 months, all the lunar cycles going together, so that you can do it on the sensory side and you can do it on the motor side. So, everything has this doubling effect.

The heart's role in this is that between the new moon and the full moon you're building energy, you're riding up the wave to the peak and you're getting more neurophysiological activity, you're more receptive, you're more interested in being able to take things from the internal, external environment and gather them up and then on the down side from the full moon down to the next new moon, you're dissipating that energy and you're getting a lower intensity.

So again, timing versus time is another big element in this system. So, we're going to talk about that as we go to through the 30-days.

The other little piece is that emotions are a result, they're not a starting point. You go "I'm angry", you've already been angry. Now, you're saying now I am angry. Now you are describing it. So, what you have to do is back up and be able to be sensitive to the feeling of anger, and then the sensations of anger, and then impulse of anger. All of that is fed to you from one domain: ONTO. We'll get into why as we go through the program.

So, making this shift from the physiology of distress, from the physiology that puts you into survival mode and gives you these random reactions, and puts you in a negative feedback loop, we're always trying to quell the emotion that comes up, positive or negative. Don't get too happy, don't get too sad, and that's what all the pills, potions and lotions do, they try to keep you kind of in the middle of that one to 10, and they don't let you really kind of go far from equilibrium and then derive some freedom from some of these things.

To the eustress, which is becoming a popular word again, thank God, that gives you an organized response, which is again, the function of the domains. Domain puts you in the environment and allows you to see things from one perspective at a time, and then integrate with other perspective. So, it puts you back in the ballpark so to speak, so that you have an evolved physiology that's able to integrate other points of view because you know where are you coming from, you know how to relate to the other things around you.

So, the key to this is to go through what's called a 4-second window. So, I'm going to close this section of the program with that. A 4-second window is all it takes for you to pay attention long enough for this process to take place, with or without you're being aware of what it is. All this is breathe in, breathe out, breathe in, and then express yourself. Someone ask you a question, breathe in, breathe out, breathe in, answer the question. That little delay allows you to integrate all these things that we just said. One second for each domain and on an average...again, you go to seven seconds, you're going to get all passionate, you go to one second, you're going to get a little impulsive.

You're going to start to hone-in on sense of coherence you will be much more able to communicate what's in your heart to what's in the environment, what the moon is saying is really what's biased out there. Because every time we go through the phase of the moon, we're going to shift the domain, we're going to get into that a little bit next time. You're going to be able to do that within you primary and your secondary domains, and all of that is your emotional makeover because now you're not going to get too far from the ranch, because you're going to know where to be, you're going to know what to align with, and that's really what happens emotions take us out to sea and leave us there and we have to navigate back.

So, I think that where we are going to wrap up for this sessions. So, we'll be taking you through how each of these domains offer you way to quickly and easily self-profile, and build up that sense of coherence in the moment, so you can see where your life is taking shape right now. So, try and use it we said today to bring more life to this day. We're going to take a look at these profiling practices next time. So, pick up this conversation when the mood strikes you tomorrow. Till then, be yourself and be well.

Total Duration: 9 Minutes.

Day 2: PHYLO Profiling Practice-Narratives

Welcome back to day 2 of the Somatic Companion 30-Day Emotional Makeover.

Today, we're going to get into these profiling practices. Before we do that we just recap something from where we closed the last time. That 4-second window, it's something that you have to understand as a rhythm, like I said, before that as you breathe in, breathe out, breathe in, and then make your self expression known. So, if like someone asked you a question breathe in, breathe out, and breathe in. That's the ultimate skill that we're going to get out of the early part of the program is to say you don't have to go on that impulsive knee-jerk reaction and you don't have to wait forever and get all flooded. You get yourself centered on that 4-second window and it isn't you time, you just breathe in, breathe out, breathe in and you get used to that awareness of composing yourself and then expressing, and composing yourself and then expressing. That's the relationship there.

Now, the profiling practices you're going to be learning in the next couple of sessions. Deal with how to use the – what the domains provide us, like I said, we are in the domain, they are not in us, and being able to understand which of those four is your primary domain. The one that you biologically took ownership of, those first four years of life and have developed awareness of the secondary domains, they can support you to enhance your self expression.

So, the profiling practices, they come in two flavors. Some of them are more visual, and they're going to help you describe in clear unambiguous terms what you observe and that deals with the familiar stuff, the stuff that's already been present in your environment, things you've already named. You're describing things in the very third person, kind of old school way of doing things and that profiling modality is going to be present in two of the four domains.

The other two, are going to be more oriented towards your kinesthetic I mean your postural and your body sense, and they help you to see. So, the difference you're looking and seeing is a very fundamental thing to understand. When you look at something, you're going into the details and you're describing things from the left brain perspective, what's familiar to you to what's unfamiliar when you're trying to see. Think about, when you're at airport and you're expecting someone coming off a plane, you'll look for him and you can delete a lot of stuff, I mean that ignore button you can press, you can ignore that's not him, that's not him, oh that's him, and then you can use your approach and avoid behaviors as a way that kind of harmonize and get what you need, what you're looking for.

When you're going for the other perspective, the more kinesthetic, the more global, the more body perspective, you're going to see. So, you're opening your focus and you're letting all the general information come in, you're getting the broad spectrum, you're getting the big picture, and when you do that you're going to describe what you're feeling inside as you're making those observations. So, that's the look and see of the profiling practices.

So, we're going to get into the first one today. It deals with the PHYLO domain, because the PHYLOs love a story, think of a little baby, tell a baby bedtime story. It gives them a sense of continuity, it gives them a sense of linearity, it gives them a sense of chronological order. So, when you're coming from the PHYLO perspective that's what you're trying to get, and what PHYLOs are really doing with profiling practice, they're trying to get a clear impression of what's going on. That's really what a PHYLOs desires when they're getting into environment first is they want an impression, they want to be an impression made upon them that is unambiguous, they want that familiarity, and then they can get the feelings of being safe and open second.

So, what I am going to do here is on the website on somaspace.org, we have these four narratives, the stories that again are built on top of these domains. The domains provides us the context and then the content of how we are going to be able to relate to each other as somas.

So, I am going to read these four stories and figure out which one of these four spells you. Remember that story thing that we talked about, this is the way you get to play with that. This is the part of the program you can actually profile yourself using these stories, these narratives that are themes in you life. What it will reveal underneath is all the times like you're doing your self talk, and all the times that you're recognizing yourself and other people, that person is like me and that person is not like me, and all the things you do to disclose truth to yourself comes to the surface when you understand these narratives. They really cut off the guardrails on your behaviors when you're shifting from an approach behavior to an avoid behavior and then you're ignoring stuff that you do all three of those things to clear your emotions get.

So, let's begin I read to these four narratives. You just figure out, as I am reading them, which one of these describes you best or naturally just seems to fit into your world and you don't feel anything that comes up that would say, oh that's not me. One of these four is going to just kind of hit you right in the middle there. So, here's the first narrative.

Narrative #1: I'm somebody who needs people around me all the time to be at my best. I value and nurture my relationships and enjoy many long-term friendships. I can easily bond with others and feel a profound sense of loss when that's not possible. I'm a team player and thrive in group settings where I can contribute. Some would say that I'm overly sensitive, but in fact I need to make some kind of contact in order to know I'm fully interacting. My feelings are my guiding force, and I'm very aware and respectful not to offend other people. I like being considered a good neighbor, relative and citizen. More than anything, I want a long, happy life.

Narrative #2: I'm someone who needs to be on my A-game and in control of what I'm doing. I value and nurture my ideas and enjoy many creative moments. I can accurately advise other people and feel a profound frustration when that's not welcomed. I'm a team leader and thrive in group settings where there's a clear goal. Some would say that I'm overly assertive, but in fact I need to make some kind of impact in order to know I'm fully interacting. My thoughts are my guiding force, and I'm very aware when they are clouded or upset. I like being considered a peak performer. More than anything, I want to leave an unforgettable legacy.

Narrative #3: I place myself at the cutting edge and need a variety of activities to be at my best. I value and nurture my environments and enjoy many sacred and special places I go to mentally and physically. I can easily commune with others and feel a profound sense of dread when that's not possible. I'm a team mascot and thrive in group settings where I can improvise. Some would say that I'm overly flamboyant, but in fact I need to make some kind of overt gesture in order to know I'm fully interacting. My actions are my guiding force, and I'm very aware when I've gone too far, but I usually just keep going. I like being considered a maverick, an innovator and a free spirit. More than anything, I want to experience the unknown and share it with everyone.

Finally Narrative #4: I consider myself a very intricate and precise person and need structure to be at my best. I value and nurture information and enjoy customizing new technologies to suit myself. I can easily ignore others and feel a profound sense of irritation when that's not possible. I'm a team organizer and thrive in group settings where I can analyze their productivity. Some would say that I'm overly serious, but in fact I need to make some kind of classification in order to know I'm fully interacting. Data is my guiding force, and I'm very good at methodically tracking multiple layers of detailed information. I like being considered an expert translator, synthesizer and skilled worker. More than anything, I want the world to become more open to the facts that run our lives.

All right, so those are the four profiles, those are the narratives I mean that will give you an aspect of where you fit in and what is your primary domain, which one of those four stories resonates with you. And you've got three ways of figuring it out.

One way is the self talk way. So, you just read them to yourself or see them on the screen on the computer. Recognize by printing it out yourself and read them to yourself in a mirror, that's kind of

scary for a lot of us. And then self-disclosure, read them to someone else and figure out what they think you are.

So, the step two of this thing is to really trying to get the snapshot of this. So, we're going to get into that all deep part of the program. So, at Self-Profiler 1 you can look at that on the website and with that reading those stories and understanding each component of those stories and figuring out which one of them aggregately is your primary domain, is a profound helper to understand what you are in the moment.

Now, do you shift? Not really. Once you know what your primary domain, once you know which one of these stories is, that's what you're going to be in the moment. Over time though those secondary domains are going to creep in and enhance that story, and you're going to start adopting elements of all four of these narratives complete and open your soma.

So, that's really what we're going to cover for today and go back and read through them and listen again and try and get some truth out of it, because once you understand which one of those four is you, the rest of it becomes easy to build on.

So, here's what you heard to bring yourself more life to this day. We'll pick up our conversation when the mood strikes you tomorrow. Till then be yourself and be well.

Total Duration: 9 Minutes.

Day 3: ONTO Profiling Practice-Mirrors

Dr. Mark Filippi: Okay, welcome back to Day 3 of the Somatic Companion 30-day Emotional Makeover. All right, so, we took Step 1 last time as we got into some of the profiling practices here. That was the PHYLO profiler and what that means is, each one of these skills I am going to be sharing with you, even though they give you perspectives of all four domains, it's going to be much more receptive to a PHYLO to do the narratives and do that kind of Cosmo quiz thing on the site than the other three domains. They are going to be like, I don't really like, buy it because it's just what they said and ONTOs though I go on what I said. So, yeah, there's going to be resistance from three of the four domains, but I tell you what, by and large most people, six, seven or eight of a ten are going to say, okay, I'll use this profiler as to figure out which one of them I'm, just like people take personality quizzes all the time, but it doesn't stop there. So, that's one skill like I said, these things are visual and kinesthetic. What you are doing with that first profiler, with reading the stories is, figuring out how it registers in your body. So, you are reading a story and you are getting a feeling and that's why it's much more of a seeing into yourself and that's what the PHYLOs want to do. They want to see the world within by experiencing the world outside. That's why that impression thing, they are going for an impression.

All right, so now we are going to shift gears and talk about the ONTO way of profiling things, which of course begins and ends in their favorite place, the mirror. All right, what is it ONTO trying to do when they profile in the moment, they are trying to do the opposite of what a PHYLO was doing. They are trying to reflect; instead of being impressed by the world, they are trying to reflect out into the world. So, here's the strategy to help you out developing that level of awareness, All right. So, you are going to start with, a full length mirror perfectly would be ideal here and what you are going to do is lock eyes with your reflection. Take a few slow deep breaths as you do that. Now, for the math here.

What a PHYLO will perceive is that their reflection is looking at them because they are oriented towards the other person. What an ONTO will perceive is that they are looking at the reflection. Again, they are pushing their attention out. The ECO will go back and forth and probably split on the right and left side too. If they cover one eye -- if one eye is looking at the reflection, the other eye is -- the reflection is looking at them. The EXO will act as if the reflection is nothing at all, just the mirror image and they'll probably know there isn't and they will not have any connection with the image at all. They'll just know they're standing in front of a mirror. You can put them in front of a boat and they'll say the same thing.

So, your biggest responsibility early on is to just make the call and just say PHYLO or non-PHYLO profile. When I look at myself in the moment, am I going PHYLO or am I going non-PHYLO because PHYLO is going to catch you six or seven times out of ten anyway and the population -- now, if you know that you are not a PHYLO and you don't buy into that story and it doesn't resonate with you, it is a more reinforcing to recognize that you are not a PHYLO, because you are an exception.

To go around the horn, only 12% of the population will identify with the ONTO narrative, only 11% will identify with the ECO narrative and only 9% will identify with the EXO narrative. So, most of Universal Somatics is about making a distinction between what's PHYLO and what's not PHYLO. So, what happens is the PHYLO Soma is someone who receives their body more readily, their physical part, like I said before that kinesthetic stuff. Now, we are doing a look type of profile and we are looking into the mirror and we are getting the details, we are getting the information back from the impression we make on ourselves rather than what the world makes on us. The non-PHYLO takes the 180 degree spin and instead of being received, you are pushing out into the world. So, you are playing the role of the host and the world is the uninvited guest. You are going to go and push into the world little more.

So, that's where we are getting into the distinction between trying to shift this stuff. What's a good thing to do is to see if you can roll through all four of these orientations. You are standing in front of the mirror, getting ready in the morning, see okay, where am I in the moment and again the way

you judge this, the moment is to find by that 4 second window; breath in, breath out, breath in, and then make the call, which one am I getting? Don't do it like, oh, I looked in the mirror and got it already because that's going to trick you. It's too fast and you are not allowing the information to go through all four domains. So, do it in a smooth rhythmic way, get used to seeing that reflection, get used to it shifting because that's where we're going to realize those secondary domains creep up and if we open our identity up we can have all four of these perspectives harmonizing within us and know deep down that we are still on ONTO, on ECO or whatever, but those are going to help us shape the types of emotions we are going to be able to move through. Okay?

So, that's the mirror test and I want you to use that both with a real mirror and also with other people. When you look at another person, do you perceive your attention coming from them, to them, back and forth or not at all? That helps you understand how that works interactively and we will get into that deeper into the program too, but right now, let these things register how you see the world and how you look at the world and have those two connect every morning in the mirror as from here forward and that's going to help you ground yourself in this ONTO profiling practice. So, that's all for today; good point, right? So, take what you heard here and try to bring more life to this day. We'll pick up our conversation when the mood strikes you tomorrow. Until then, be yourself and be well.

Total Duration: 6 Minutes.

Day 4: ECO Profiling Practice-Energy Exchange

All right, welcome to Day 4 of the Somatic Companion 30-day Emotional Makeover. What we are going to be doing today is take a look at energy, because that's what the ECO profiling practices are really based on. What I mean by these different perspectives within these practices is that each one of these things are a skill to learn, anyone could learn them. It's just that it's going to come more natural of someone who has internalized the ECO domain as their primary domain, than into the other three for this particular what we are doing.

So like, when you read the narratives and look at those to get into your answer, it's going to be much more natural, much more kind of easy in second nature for someone who is a PHYLO to be okay with doing that process and get that feeling in their body and be able to move on, and go, okay, that one is like me and they'll be content with that. Where, doing the mirror work is going to be much more taking on the ONTO profiling practice perspective, which means that it's going to be easier for people who are of a primary domain in the ONTO world to do that work.

So, now we are going to talk ECO ways, All right...and ECOs deal with energy and the way energy travels between themselves and the surroundings. Now, what the ECO does different than the ONTO is references the environment first, then themselves. So they're always going on their surroundings, whether that's the surroundings inside them or surroundings around them on the outside. The way this works is, you have to pick something to focus on. It could be anything except your reflection, no, you can even if you get skilled you can use your reflection.

What you're looking for is a feeling in your body, which one of these feelings do you get when you do – most commonly when you look at anything, it could be a neutral object, doesn't really matter. The way you're going to go on is again, with dealing with those profile and practices. There's two ways of doing them, one is to be visually oriented and go for detail, and the other one is be more body oriented and go for feeling in felt sense.

So, this is a felt sense of awareness that you're developing here, just like you did with reading narratives, read the story and get a feeling. The other one, look in the mirror, get information in detail, which ways are the attention going. Now you're going to be saying to yourself, okay, I'm still going to square off against the outside world here, whatever it is. I could square off against the 17th century, doesn't really matter, I'm just picking an outside agent, another environment that I'm going to use as my canvas here, and then I am going to see which one of these four feelings I get after I do my 4 second window.

So, I'll pick a chair, okay? Looking at the chair, breathe in, breathe out, breathe in. Now, what do I get? Do I feel one of these four things? Powerful and intense, that will be the ONTO register. Warm and relax, PHYLO or an isolation between powerful, intense, and warm and relax, not either or, but kind of both or nothing at all, okay? So go through those four again real quick. The attention energy thing is happening at the same time here, right? So, I'm still looking at the other object like across the room, but I'm saying, okay, I'm going to do my little 4 second window here, breathe in, aah... breathe out, huu... breathe in aah... what I feel? Did I feel powerful and intense? Did I feel warm and relaxed? Did it move back and forth? Did I feel nothing at all? The more you do that in the moment, you're going to start reinforcing your primary domain.

Really the acid test for this, two or for about a minute, and if you're going to say, okay, I'm going to get 15 samples in a minute and probably 10 or 12 of them are going to be in your primary domain, this is all part of passive witnessing, these are your default settings. You go to them over and over again, because that's what you have your sense of coherence set on. Like when you get in your car, you have to set your settings, same thing with this. If you want to actively witness one of the other ones, then take on the perspective of a powerful and intense person when you look at something. Take on the perspective of warm and relaxed, and take on the oscillatory changes between the two of them if you can, and also try to do the ignore button and say, I'm not going to let that in, and that's an EXO way of experiencing this energy transfer with you and the surroundings.

So, all four of them are available to you, just like I say, practice all four in the mirror practice all four, the narratives, because then the secondary domain that are not natural to you that you acquire to experience become more supportive and more integrated with your primary one that's biologically rooted in you already. So, just to go through one more time, when you're going through the 4 second window whatever you're going to focus on, if the feeling you get in your body is powerful and intense, more often they're not, try with a variety of objects, try different times of the day, that's an ONTO. If you're feeling warm and relaxed then where you bond with your surroundings, that's the PHYLO one. If you're feeling a mixture; ECO. If you're feeling nothing at all, this isn't resonating at all, EXO, okay? Real simple.

All right, so that's really it for that test, so we're going to wind down the conversation for today. So, take what you heard here and bring more life to your day with this little self profiling practice and we'll pick up our conversation when the mood strikes you tomorrow. Until then, be yourself and be well.

Total Duration: 5 Minutes.

Day 5: EXO Profiling Practice-Eye Contact

Dr. Mark: All right, welcome to Day 5 of your Somatic Companions 30 Day, Emotional Makeover. Well, we've made it through all four domains, now we're going to discuss the EXO profiling practice and it's much more to the point. It's pretty much going to be as easy as animal crackers in this one because what we're going to be doing is focusing on the element of body language that is integral to the Universal Somatics model and that's called eye-contact. The more you're able to do that with yourself, other objects, other people, both on the outside world and in the inside world, the more true that coherence is going to come to you because the eyes are extensions of your brain.

So, what eye contact means in this perspective is that what in the profiling exercises is that you're going to be looking at people's eyes, you're going to see little animals in there. It's a cool practice because it makes things clear, you're making again, the familiar observation, which is more than looking, you're looking for the animals. You're sorting for it, so the filter is on as opposed to when you go into the felt sense ones, the more body based ones and you get the seeing, you get the inner world, you get all the global view in a big picture and it creates this affect, or this physical state in your body.

So, there's four for each domain, one for each domain. So, we're going to go around the horn here. So, when you're looking at other people, you're going to start noticing this type of eye. So, first one of course, most common is the PHYLO, you're going to be looking in an eye that is a doe eye. What a doe eye is, it's like a little deer. It has that open and very receptive soft, gentle eye that brings you right into them -- the eyes takes you into their body. So, it's like their eyes are extremely noticeable. Think of a baby's eyes. They don't have the focus but they can get your attention by giving you their eye contact. Again, it's eye, as in eye and I as in "capital I" because, 'I' the identity comes up with this too, when you see yourself in others, that kind of a thing.

So, it's very powerful when you hook up with a PHYLO with their eyes because you're getting that sense of vulnerability that they have and you're also getting that sense of bonding that they give you. So, you're receiving attention from the PHYLO as they're letting you in. It's very profound and allusive one if you're not a PHYLO, but if you're, it's like second nature. So, the doe eye, look for the doe eyes out there. Again, just like all the other practices, the better you can become at making the distinction between PHYLO and non-PHYLO, the easier it gets. These other three animals look nothing like a doe.

Second animal is the tiger eye. So, when you look at yourself, do you see a tiger eye or do you see the doe? The tiger eye, of course, is the jungle predator, very direct, almost kind of laser focus, a lot of energy coming out of the eyes. So, again, it's the 4 second window, breathe in, breathe out, breathe in and then figure out which kind of eye you're giving out to the world. So, it helps look at pictures, yourself things like that, but this is the kind of eye you want to be able to notice and make a distinction about. Do you have tiger eyes?

Third one is -- this is where it gets a little tricky, the horse eye. If you're an ECO, you know what I'm talking about already because a horse eye is kind of like soft focus and kind of flirty and sort of drifting away from the center point. So, if you're eyes give that kind of energy out, a very diffuse and sort of surrounding energy, much more engulfing, much more global, much more kind of bilious and cloudy, not so the clear laser focus of the ONTO, this is what your eyes are saying to the world. Which kind of eye do you have? Do you have that big doe eye, do you a big tiger eye that's kind of put the hole in everyone's head or do you have this sort of diffused horse eye focus that's kind of wandering around, taking in the entire room.

So, those are the three and then, of course, the EXO practice wouldn't be completed without the EXO eye, that's the shark eye. Do you have an eye that's more lifeless, stealth and just focusing on information, sort of like a security camera. Doesn't really have any kind of animation to it, it seems to operate separate from the body whereas the PHYLO eyes are bring, to bring you into the body, the ONTOs sticking out of the body and of course, the ECO does both. So, which of those four

animals describes your eyes and then you know what you are in the moment and then you could start looking at other people and say, where are they in the moment. It just really gives you a clue very quickly.

Now, the other tip I want to give you here, is that whenever you're profiling yourself -- we're going to talk this up a little bit more when we get into profiling others. It's left eye, the left eye gives you the horizontal connection. So, if you really want to know someone is PHYLO, or if you're a PHYLO, are you more adept at looking at their left eye or looking at their right eye. The right eye is more of the ONTO eye, it's more the eye that's oriented towards the vertical perspective making you feel separate from somebody else.

So, this is a good little way to summarize things. If you're not good with the animals because I know -- you're going to think you're all four animals at a certain point, I'm just giving you four easy ones, but you're going to be able to recognize that EXO is a flat, stealth, "humanless" kind of eye, compared to the laser focus of an ONTO, compared to diffuse focus of an ECO, compared to the doe eye receptive and very kind of inviting focus, very alluring focus of the PHYLO. So, when you're going into this practice, try and look at it again left to right and say, am I focusing more on -- when I put my energy out into the world of my eyes, do I feel on left eye first, and more PHYLO and more kind of bonding with the environment or my right eye first and more trying to influence the world and trying to put energy out to the world through my eyes. So, that's a call you have to make. Again, the best way to make it, not to guess, do the practice, do the 4 second window, breathe in, breathe out, breathe in and see which one of these consistently shows up and that's the way you get the EXO profiling practice to be part of your life.

So, that wraps up those sessions and now we're going to do a little review session with our friends Dr. Jeb and Professor Val. So, hopefully you've learned something so far about this profiling skill. One of the first things we're going to be putting down as our foundation here in our Universal Somatics package, how to makeover your emotions into this model. What we want to do now is just give you a break and let you listen back to hear this again. Take something what you learned out into your day and see what it does for you. We'll pick up the conversation when the mood strikes you again in a moment because we're going to go to our review session. So, be yourself and be well, talk to you in a sec.

Total Duration: 7 Minutes.

Day 1 to Day 5 Review with Professor Val

Dr. Mark: All right, so here we are at the review session after we have gone through days one through five, and we are going to take a little bit of a pit stop, I am joined by Professor Val, say hi to everybody Professor Val.

Professor Val: Hello everybody.

Dr. Mark: All right, so what we are going to do is give her a chance that she has listened through just like you guys to give her impressions, and her kind of burning questions as we give her to go through the next element of Universal Somatics that we have covered profiling. So, why don't you just fire away, and I will see if I could help you out here.

Professor Val: All right, I kind of understand the profiling part pretty well, just a matter of practice I think as far as that goes, but what I want to know is how does this give me an emotional makeover, I know there is a lot of tools, but how does it change me emotionally.

Dr. Mark: Well okay, the way you got to look at this is that we were going to bake a cake I said here's some eggs, here's some flour, here's some milk. If I just said that here is an egg, you are going, "How does that make a freaking cake?" You'll say, "We don't have all the ingredients yet, this is the first ingredient." So the emotional makeover, the piece that you are getting into the puzzle in this section is to shift your orientation from thinking that you are someone who gets emotional or someone who gets angry, or something like that, just someone -- that those emotions got you that you were receptive to that, because of the lack of awareness of things like the domains, and things like, oh the influences of oh I don't know the moon on the way your emotions are going to be guided on the biological level, and of course the way you regulate your heart, which of course most people don't, because they are not focusing on the physical aspects of emotions like the way they breathe for example.

So, the first component of this system is to start to rewrite the way you look at yourself and your surroundings, which is what somatics is about altogether. So that's really the initial piece of the puzzle to say, what you thought emotions were, were something that you hadn't had to get rid of, and really what they are, are things that creep into your consciousness from the surroundings, and you are receptive to them, because you have built up that type of relationship with your world.

Professor Val: Okay, so you have given us some tools, but they are not everything. So it's the beginning of a way to rethink or re-feel the way that we deal with things that are coming toward us and that we are not actually -- the emotions are not really in us, is that what you are saying?

Dr. Mark: Right, the emotions are the fourth step, they are really the remnants of sort of the footprint of where the environment made contact with you. So, if you are someone who gets angry very easily that means that you are tuning into the information that's coming in from the ONTO domain, that perspective more than the other ones. So your threshold to get angry is lower than someone else who might be more prone to being maybe fearful or vulnerable like a PHYLO would feel. So all of these things, we are going to get into deeper into the process, but right now it's just about organizing things. It's sort of like what I have handed you here is an ice cube tray and we haven't put any water in it yet, so we don't have any ice cubes. But I have created a template, so now you can start understanding that wow that's why I always get this way around these people, because they are taking away that sense of coherence that I am trying to build up in people.

So that they can clearly relate to themselves in their environment rather than try to guess, we talked about a little bit in the first section there about shifting from having reactions to having a more organized response from having a set of a survival based physiology that's all about coping and putting up with, and hacking, and being that King Kong, flapping away at planes to having an

evolved physiology or positive physiology that's in rhythm with the environment that can kind of roll with the punches.

Professor Val: So this is going to help me deal with situations, where if there is certain people I am around, I am just immediately in a different, like a emotional state or different energy state. Some people just set me off before they even say anything.

Dr. Mark: Well somatics keeps it kind of fleshy, because the whole point is that it isn't just that you got angry, it's just that you have a physiological reaction going out in your body that you can't put down, you can't put the fire out and so it rages through your system, and it wrecks havoc on you. So this is like the point where you are entering into that world is when the feeling-the physical feeling starts to have a physical result in your body. So it changes the way you are regulating yourself at the moment, and all this stuff we are talking about profiling takes place in the moment, and we define the moment as that 4 second window. So it doesn't give a wit about what happened before or what happens after, your job is to manage that moment, manage that 4 second window.

So if all you learn in the first five days is before I say or do anything forget counting to ten, forget doing all those cognitive tricks, because they might work with – your body tends to change the locks. It always responds to breathe in, breathe out, breathe in, and then take a second to look at what's going on and express what comes out of you at that point, rather than trying to hold it in and spit it out, and be sort of a receptacle for all this tension. And that's the first thing to sort of shift your awareness. Wait a minute; I need to get more into my environment right now rather than more into with my memories.

And that will then completely change the way your body processes things and you will start to profile things with a more acute sense, and like I said, because of the biology of it, you are going to have a bias towards one of those four practices more than the other, but now you have access to all four. And that makes you more fluid as a human being, and it helps your identity open up to saying it's better the same old defense response, I am going to tune into a more evolved one, and open up and see what I can get from channels two, three and four here, rather than just going on my first card at all the time.

Professor Val: Now you had said something to me about TV stations one time, and it made this a little bit more clear of how we...

Dr. Mark: Yeah, you see that when your TV is off, does your TV have any influence over your attention, no, right. The minute you turn it on, you start getting signals from the outside environment, and some of them are entertaining, some of them are boring, some of them are down right offensive. But you have that little thing called your clicker in your hand, right? So if you switch from say ball game to a movie, does the ball game stop being broadcast?

Professor Val: No.

Dr. Mark: No, but you are not tuning into it anymore, and like I said every human behavior that you can dissect and try to change has three elements. The approach behaviors, the avoid behaviors and that stuff you ignore, and the better way to balance those three things, the more coherent you are going to be emotionally, because you are going to be balancing the three parts of the system that create that foundation to have an emotion. And that's that sense of coherence I was talking about, because if those three things are working well, and in harmony with each other then life gets more manageable, life gets more comprehensible. I can understand it, I get it, and it also flows and it has meaning to you, because you are ignoring the things that don't matter. A lot of times emotions are just distractions that pull you away from things that you are trying to approach or avoid, and you get into all those weird psychological things, and then someone comes by and picks your head and says, oh you have got a complex, and you got this and that, they diagnose it and they tie a nice little bow around it and give you a pill, and you go that doesn't solve my problem that just names and describes what I experience, so this gets you out of that.

Professor Val: I hate when that happens.

Dr. Mark: Well it happens a lot. So profiling is not like at the airport we are going to look for the guy with a towel on his head. Profiling is a biological thing that your brain is doing with or without you right now, every four second it pings the environment and says, am I safe, am I open, am I motivated, do I trust what's going on here, and that is a little footnote it's called neuroception. The nervous system perceiving itself, and if you don't feel safe in your environment, you will not stay in that environment. You will function or dysfunction in the end of it, you will not stay, you will not stay in your primary environment, which is what happens to most people when they get emotional. They distort and delete and they generalize the things that are going on, because they are having a random reaction instead of this more organized response like we are talking about.

So the composure factor comes into profiling because it's by your feedback to try it and try at other levels, you are the diner, somebody ask you, "Would you like fries with that," you go, [breath and pause] "I prefer onion rings", you know that kind of thing. It just that delayed response, that hang time you developed allows all four domains to register, and the most appropriate one is the one you're going to respond to in use. So, even if it's not your primary one, you are going to learn to use the secondary ones, because you need those anyway. Especially, the adult brains in the audience, because once you get pass the age of 25, your primary domain becomes your worst enemy, because after the age of 25, it's more about developing the social brain, because the physical brain has already done developing. It's mature and now it's about socializing with other brains, and being able to read and react to their quibbles and quips that are going to try to knock you off your trail. So that's why profiling is something that is much more about on the inside being able to understand how you are responding on the outside, and that's what create that that sense of coherence.

Professor Val: I am glad that I asked you those questions, because in like ten minutes, you really made it more clear, lot more clear.

Dr. Mark: That was the goal, All right so are we about out of time.

Professor Val: We are unfortunately.

Dr. Mark: All right everyone, just take what we say here, review it again, and like I said, you could always go back and review at all the other sessions we went over, and we will see you with Day 6 tomorrow when the mood strikes you, so for Professor Val, I am Dr. Mark, be yourself and be well.

Professor Val: Bye.

Total Duration: 10 Minutes.

Day 6, Part 1: Interfaces-Overview

Dr. Mark Filippi: Welcome back to Day 6 of your Somatic Companion 30-day Emotional Makeover and just take a beat here and just kind of honor yourself for a second because getting through those first five days is really the tough part of this program because that's going to be challenging all of the things we are going to be talking about in the next set of days to get you past your habits; to get you past the rhythms that you have gotten accommodated to over the years. Especially, those first three days because that's when you are really trying to break up those rhythms we've talked about and being able to step into a new way of perceiving yourself and that's where all the components of behavioral change, the approach, avoid and ignore components come in to give you stability.

So, now in this next segment we are going to be talking about how does this relationship with the surroundings evolves over time. We've talked about it in the first part about how it evolves in the moment and that's where the profiling skills really matter because you can profile yourself in the moment and get the information, what domain am I right now and then it's going to feed into the mindset that you have a closed identity, that you have internalized one of these four perspectives as your primary way of operating in the world and the other three are supportive.

Now, we are going to take that whole block and whole foundation, we are going to spill it out over time and figure out that there's actually six different relationships that we have with our surroundings, that we are also monitoring inside of that little 4 second window and being able to understand which one of them has the coherence for us right now will add some textures and some depth to the domain awareness that you've built up by being able to be a good profiler.

So, interfacing which is really taking that self and surroundings relationship that Somatics is based on to the next level, to a more detailed level, to a more dynamic level is what we are going to be doing in the next couple of days and this is where you start seeing not just what domain am I and giving yourself a pat on the back, saying, oh I am a PHYLO, or I am an ONTO and being very fixed in the way that we look at the world. That could be just as fixed as giving yourself a label from all the traditional ways of doing it.

This is the way to drop below the radar a little bit and figure out what's the rhythm going on, what domain am I in now and that gives you an opportunity to understand how the coherence that you are building a sense of, also is moving around in surroundings around you. Like you don't perceive the world's spinning and the cosmos spinning and galaxies spinning, but they are spinning. So, if you understand, you're on this rocket ship called Earth, as Bucky Fuller would say, then everything you are doing is happening within a bigger dynamic, and the bigger you can perceive this dynamic is being a part of you, an *extended* part of you, then the more you are able to build that biological level of awareness that it requires to get past all the garbage that's been spewed at you, that says otherwise and I call it garbage because it's disposable. The story you tell yourself is disposable.

Now, we are going to be dealing with things that are keepers. So, I am going to start this session out and give you guys a little bit of background because we are going to be taking this thing called the somatic interface apart over the course of the next couple of days and what I want to give you first is a little anatomy lesson from an old friend Thomas Hanna.

Now, he divided the soma into that thing that self-moving self, whatever, into two components -- and just in case you didn't remember a soma is defined -- I'll be nice, soma is defined as a self-moving, self-experiencing, sensory motor system. Like I said, you toast, your TV clicker, and you all somas now, let's step inside the model a little bit. He had two components; one was the somatic core and the other was the cortex. So, the cortex is like the bark and the core is like the trunk of the tree.

So, you are looking at a physical being, this is the physical stuff. This is not dealing with all the abstract stuff. This is dealing with physical stuff and you look at a person from the third personal point of view, from the outside, you see the surface and the core is that stuff in the middle that you only see on ER. When you look at the soma, you are from the inside out. So, we are in the core and then you move to the surface or you move to the cortex. So, the somatic core is composed of congenital awareness; sounds like a disease. You have a congenital awareness. It works through continuity, it's the foundation for experience and it's more kinesthetic than visual. It's a base level of perception. And then you have the somatic cortex which is acquired or learned awareness. It works through discontinuity, shifts of attention and it accumulates learned habits and it's more visual than kinesthetic because your eyes don't stop moving around.

Now, just to throw in a couple of things in here before we go a little further. Since a lot of the stuff you are going to be learning about here in the interface segment deals with shifting attention, there's two little new words, I want to just put out at you and when you understand this, you'll be way ahead of the crowd when you get to the middle of the program. So, when you are somatically open, and we are talking about having an open identity, you experience what's called cotention and that creates a fluid exchange between the core and the cortex. So, you maintain that core awareness and you then couple it to what goes on at the cortex. So, there is a sense of fluid exchange back and forth almost like when you are breathing fully, you feel that rhythm, you feel that sense of connection between the inside and the outside.

Contrast that to when you are somatically closed and operating just from your primary domain, just from your closed identity, you experience was called ditention which is the type of attention that denies that fluid exchange between the core and the cortex and then what happens is those feelings get physical and they begin to get symbolized and they get into the higher regions of the brain where you extract off of it and you cannot get back to the ground. So, just knowing that you are having a feeling that's been a physical and you can't get out of it and you know the emotion has you; you know that that attention level is at a ditentive or a split attention between the core and the cortex which usually means you have to shut down the visuals, turn up your posture, turn up your awareness of your body and let the system quiet itself down-in the sense, reboot.

So, we'll close this segment with a little quote from Thomas Hanna, then we'll get back to some more of these concepts where we get going on the skills. Here is the quote. He says, "*The distinction between the unconscious somatic core and the conscious somatic cortex is between involuntary, genetically ordained processes and voluntary learned processes, habits. The core aspects of somatic experience is usually unconscious but can be highlighted by awareness. Inversely, the cortical aspects of somatic experience are usually conscious but could be claimed by the unconscious and in cases of amnesia, caused by core's reactions to trauma or extended stress.*"

All that means is-it's a Thomas Hanna quote-all that means is that boundaries are not set. It isn't like a fixed wall. These things move back and forth. So, the core is there to claim the most coherent things from the cortex and give you better habits. So, the more you feed that core and give it the things it needs from the outside, the more you kinesthetic ground that foundation of experience is going to be biologically rooted. So, that's what the interfaces give us in a way a mechanism to deal with this relationship with the surroundings over the time. So, we'll take a break and we'll take a look at some of the concepts related to that. So, just take a heartbeat and we'll be back in a second.

Total Duration: 8 Minutes.

Day 6, Part 2: The 6 Interfaces

Welcome back. Now, what are we going to do here is sort of breakdown that relationship that you have with your surroundings into these six somatic interfaces, so I will give you a grand tour of it first.

Day six, we already have been experiencing one of them by discussing profiling because that's what we start with, the status quo in the moment. That's the first relationship we have with the surroundings. It allows us to perceive the whole from the standpoint of what we expect, the familiar. We talked about the familiar versus the novel before. So, that's what that gives. This is where we develop that sense of coherence and we build it up in that everything is about developing a high degree of well being in the first somatic interface because it's a fixed and extremely grounding place to be, but we don't stay there, the moment moves, another comes. So, stillness is what's closely linked to being in the first interface. When you are in the first interface it is a pure level of self-awareness.

The environment, everything around you is all interconnected; it is a grounding state to be in. We are going to talk about state management when we get deeper into the program, but right now, all we are concerned with is that's one relationship we have with the surroundings and hardly any of us gets to experience it on the consistent basis because we are more fixed by time than we are by the moment-especially when you get emotional, memories come up, it distorts our relationship with external time, and our rhythm goes off, all that, so just understand that's the thing that keeps you going. When that first state, when that first way of being in the world, when that first somatic interface is in low coherence, when it drops down, we don't feel too good. We will talk about some of the things of how this comes up over time as we get into the rhythm of how to look at few of the domains, but we have to establish these things first.

So, the second one and actually all the other five, are there to challenge that status quo. The second somatic interface deals with sudden changes, shocks to the system. You are driving along, whistling to your tunes, BABOOM fall out, how do you deal with that? So that's what's called, in Feldenkrais it's called the potent state, expecting the unexpected. Are you prepared for the inevitable, that kind of stuff, shocks to the system, that second somatic interface.

So, a lot of times people come in and they will be talking about their emotions to their friends or their family, and they are talking about an event that came out of nowhere and that shocked them out of their status quo. Now, if you are functioning from a high-level of coherence in the first interface, the second one has to really knockout of there. So, when you get something like 9/11 of course it knocks us all out there, but when you get something like, you forget your binoculars on the way to a ball game; you get over that in a little bit.

So, the third interface is where our coping mechanisms are operating. This is when the emotions become secondary and you start dealing with issues, and that's why when you get mad and get angry for a while, you get furious, and when you are fearful and you have a shock to the system and you get petrified, it's an exponential increase in emotion, and that's where the escape comes and most of us are trying to keep a lid on it, and that's where the coping mechanisms comes in, and that only land you in therapy from time-to-time, it will land you at a diner with your friends from time-to-time, it will put you on the phone late at night-the third interface. We will talk about the physical aspects of these later, but for right now, just introducing our friends here. These are the six channels or the six relationships we have in our surroundings. So in status quo, we have a shock channel, "*tonight on shock TV*" and we have this sort of coping channel.

The fourth interface neutralizes those contradictions and gives us habits. So, we have the -- again, we are looking again at approach, avoid, ignore. When we get to the fourth interface you just keep going, your habits come in because now you have successfully coped and you could push it down and you can go back to just operating under your usual conditions, but the habits are kicking in, like we talked about before with the somatometry of it all. The habits are in the core text, so we have left the core. We are getting more interactive with the surroundings. We are relying more on our social brain than we are on our physical brain. We get to the fourth interface, so we get into habits.

The fifth somatic interface is where we expand those perceptions and begin to withstand crisis, because now we have gotten far enough away from the core where the core goes, "*hey, you have got to come back to me or you are not going to survive*". So, when we get to the fifth interface, that's where you start getting that discontinuity that the cortex loves, loves to work against you, and that's where you experience crisis, the "ut-oh" moment. It's not like shock, it's the "ut-oh" moment.

Then finally in the sixth interface, we reconstruct the whole thing again in a new form and experience a recovery of the status quo. So, it's sort of like the trapeze, we let go in that fifth interface and then we catch the trapeze again in the sixth, and at that point we are completely oriented to our surroundings, we have lost ourselves. It's a wonderful area of spontaneity sometimes, unless we go splat on the ground. So, it's a high risk, high reward interface. It's the most energetic one. It's the most unstable one, and it's the only one that allows us to fully change. That entire journey is called the cycle of transition. When you open all of these at once, all these interfaces at once, you have what's called an integral experience; sometimes people call it a spiritual one. It's just like you are going down to play the slots and get joker, joker, joker, you get them all from the same four second window, wow, put that in a bottle and sell it! So, we are going to take that concept, let you rest on it, come back and hit a couple more today. Be right back.

Total Duration: 6 Minutes.

Day 6, Part 3: Interfacing vs. Profiling

All right, so I want to make a distinction before we get into some details about how to apply these skills between interfacing and profiling. When you are interfacing, you are going to be using the same 4 second window to figure out which of these six interfaces has the most coherent information over time. So it's not like you are doing it in the moment, this is a slower way to process, but to get more of an understanding of the dynamic that's there. So you can retest and figure out which interface you are operating with at any point in the day, week, months or year, and see if it correlates. That's the magic of this-you are running through a cycle. We have talked a little bit about the lunar cycle, and we are going to get into that as we go through the skill sets of which domain operates at different phases of the moon. But the interfaces also travel through the moon, because the cycle is not just lunar. It's called a cycle of transition, it takes us six months to make the changes necessary in our biochemistry of our brains in order to really, really change.

So you can break a habit in three days, you can make a new habit in 21-25 days, but it takes you six months, 180 days, so the brain to get all the memory and all the gunk out to make it a real lasting positive change. So a couple of components of this are called, like I said the cycle of transition, the six months process and guess what, you spend one month, or one lunar cycle in every one of this interfaces. So the first month you are in your status quo and you are trying to elevate your level of well-being there, All right. So that's why when you get used to profiling in the moment, you will also get used to interfacing overtime, they sort of work complimentary. When work is going up, the Y-axis and the other one works going across time in the X-axis. This is where somatics gets to be all about relationships and we talked about how it's just fundamentally self and surroundings and they not getting into these interfaces to say well, how does that relationship really thrive overtime?

So that way you don't get fooled into making these quick fixes, that everyone runs these seminars for, and elevates through state and goes way up the Y-axis and *woo- hoo!...* I am way up here, because they opened up all six of these channels and really felt what it's like that all that power, but you can't just stay in if it's not organized, so the whole thing dissipates. Guess what, you are back to another seminar, a couple of months later going *woo-hoo!...*, and that way of spiking or as we call it in the trade, state chasing, teaches the system that it has to depend on those external experiences to get to that level, you really don't. You can cultivate it yourself. That way when you go to one of this things, sure you get the same, *woo-hoo!...*, but it sticks, and you start to be able to go into it all the time, and be able to get more information. The more information your system can get from the outside world- remember it's a sensory motor system-the more of an organized response, the more of an evolved physiology you are going to have.

Okay, so a couple of more concepts. The big thing that was out there probably about ten years ago now was these things called cognitive maps. Everyone got into cognitive aspects of psychology- "We just got to again to think better and then to work better." And these maps are just stories again-summaries of all these other things that are common to everybody else. So they would work on your map, and they would get you to speak visually or listen more with your open heart, all good self-regulatory behaviors, but of course they were sort of one-dimensional, again they wouldn't stick. What the somatic terrain offers us-not the cognitive map-but the somatic terrain is a common ground. Of course no matter how well you are working cognitively, you are still breathing, you are still moving, you are still feeling.

So I will just give you the choo-choo of this, going through from interface one to interface six when you are tuning into your breathing that's your status quo, that's number one, somatic interface number one. When you are tuning into your movement patterns-number two, somatic interface number two. When you are tuning into how you feel-you are sitting there in the diner, guess what? Coping mechanisms-somatic interface number three. When you are tuning in to the way you are acting, how do I act in this circumstance. Little more complicated than just breathing right, that's somatic interface number four, your habits. When you are communicating to how you relate to things, are you understanding the world, are you understanding the other person, are you getting it?

Somatic interface number five, the crises. Little footnote, every relationship you have is born with the crisis underneath you need to resolve. And then finally spontaneity get you to somatic interface number six, that's self-expression.

So going across the board again, breathe, move, feel-involuntary core stuff. Act, relate, express-voluntary cortex stuff. So these things just starting to plug in like a little bit of a puzzle I hope, and that's where you really want to take this awareness, when you start mapping it out, and understanding how these things all interrelate. So I am going to take one more circle around the track and come back with a couple more key concepts for today, and then we will let you get this digested and then we will hit the books again on Day 7. So we will be right back with just a couple of more things to say. Bear with me-I talk a lot.

Total Duration: 6 Minutes.

Day 6, Part 4: Simplex

All right, last couple of things to know before we get out there on days seven to ten and learn some more skills. The research that's come out since the sixties has always have been focusing on stress response, negative stuff, survival. It's only since 2000 when one of the oldest test which is called the Social Readjustment Rating Scale (Holmes and Rahe, 1967) has even factored in positive life events, the way it evaluates the people that take their tests, and this, if you don't know it's a test that had 43 life events and they would aggregate them down and measure them with what's called the life change unit. So, if lost a job or moved or had a death in the family, it was of certain value. If you got over 300, chances are 80% of the time you were already sick.

If you got between 150 and 300, 50-50 you were sick, and it was measuring the impact of social stress on your well being, essentially saying, can you get from one to six on the interfaces and get back to status quo and build coherence and have resiliency. So what they were looking for was which way is the wind blowing in this person's life. Can they adapt to change or can they not, and so where stress response was always about in the moment, did you get to the alarm phase and all that stuff, what they were looking at early on and now that sort of owning is transition awareness, and there are two sides of the coin. There's knowing what's coming in and managing when it gets here.

So, the two skills we are going to be using are 'Simplex', which is a practice I'm going to have teach you, and it's on the website, as you could see right there, you could start it without me - its on somaspace.org. It's just a way to shift from our visual awareness to our body based or kinesthetic awareness, from the core to the cortex. Everything about somatics is being able to manage that little thing. It's the distance most of us haven't traveled yet, and we are going to be using those basic skills to get into how domains work with interfacing. So, we understand the difference between interfacing and profiling, those are the two things that work on the universal level that we are getting into. So, all these words, all these things are going to come out in the wash, but for the most part, I want you to understand that what you are learning now is a different way of using time.

You could look at the calendar now and see, okay, I have got to go here, I got to get this done, is very boxy. When you start perceiving time in these circular and cyclical ways, you start understanding that, hey, if I'm missing the boat on this now when I'm going to see it again because it comes back, it's almost like baggage claim in the airport, and you start perceiving, all these interfaces travel within the domains as well and I could start opening myself up to the fact that if I'm going through transition, I can build awareness of two things, the domain stuff, yeah, and the interfaces to know how to communicate to it and that's what the skill sets are going to bring us as we go through the next couple of days.

So, take what we said and try and digest some of it, and we'll start building some more details into this model as we go. This is going to be an interesting three more days that we are going to be spending, four more days actually, seven, eight, nine, ten before we get all through them and you are going to understand a different way of looking at the way your life changes in the moment and the way your world changes over time. All right, so take what we said, see what you learn and we will bring it back to this point when the mood strikes you tomorrow, till then be yourself and be well.

Total Duration: 4 Minutes.

Day 7, Part 1: PHYLO Interfacing Skills and LOCO Patterns

Welcome to Day 7 of your Somatic Companion 30 Day Emotional Makeover. All right, today we're going to jump right in and start talking about the first of four interfacing skills that you're going to be using to cultivate an awareness of the surroundings on a little more complex level. We went through the profiling skills a while back, and you got those four down, so you know what domain you are, you know your primary domain, your secondary domain. Now we're dealing with transition over time, which means we got to start focusing on what the surroundings are doing too, we know enough about you, now we got to deal with the world. The world keeps changing around you, you've got to be able to switch channels and be able to look at things in a much more open-ended way in order to adapt properly.

So, the first one we're going to learn is going to feed into that PHYLO domain, which likes chronological order, which understands one step at a time learning. So, what we're going to do is take the things that we understand about the PHYLO dimension and we're going to look at the interfaces from symptoms that arise when we drop coherence in each interface.

So, we'll start with the first interface. Now remember, this is the one that's the most stable, the most supportive, all about self. So, we're right inside of our own somas here, we're just dealing with us, and what are we assessing, our energy.

Now, why would our energy drop and go into fatigue when we are in low coherence? Again, goes right back to what we said before, it's your breathing rhythm. So, if you're tired all the time and you're doing things for the muscles and all that stuff, you're chasing it downstream, it always goes back to breathing. Everything you can possibly look up on the web or in the bookstore that has to do with regaining your energy, at some point if they're smart they're going to mention hey, you got to learn how to breathe better. Now, that's really good to say when you're feeling pretty good but, when your feelings get physical, your breathing rhythm goes all over the place.

So, getting to understand, this is all about just recognition at this point, we're not really trying to change anything, we're trying to recognize it in a way that's congruent and orderly so that we can properly assess ourselves over time. Fatigue comes up in your life a lot, it means for the most part of, it is not anything to do with all the outside stuff, it has to do with your breathing rhythm, it has to do with the way your energy is being distributed over time. That means you're out of sync with your environment. That's the first LOCO or low coherence pattern. We got five more that come to bombard this thing, so if you're sitting there with low coherence in the first interface, here comes the next one, pain.

Pain comes out of what, the shock channel. That's channel two, that second interface. What's going on there? Well, your movement is going to be inhibited, and we will get to that why in a minute, it's going to be not completely coupled because your breathing with them isn't coupled. So, pain comes up to protect you from not moving you further out of sync with yourself. So, now you have two low coherence patterns, again, one coming through status quo; energy level, high or low, and the next one coming from that shock channel. We're going through the transition cycle here and it says hey, what's going on? I've got a pain which means I can't move to the dimension I need to move, so now my system says, I don't have any energy and I don't really feel like moving. Guess what happens next? We begin to accumulate a lot of toxicity and fever, the third one comes up.

Now, on a functional level what that means is my provincial or my first way of adjusting to those two conditions of low energy and not being able to move a lot, is to raise my body temperature and cook some bugs. You're regulating. This is absolutely natural, and what do we do? Pop pills to knock your temperature back down.

The other thing we do is we don't understand our circulation, what circulates in our system, settles in our system. So, if our circulation, if we're not fully perfused, it's like a pediatric term, "*is your baby properly perfused, are you perfused, Jim?*" It means that you're not flushing the blood in and out of the body, you're not getting rid of the waste, you're not getting the nutrients in the right place. So, this is a very physical thing to do with our emotions. You look at someone's face, look at your skin; is it modeled, is it sensitive, do you blush easy, do you get faint easy? These are all indications that you have a low coherence pattern in the third interface, the other thing is you itch a lot. If your skin is irritated a lot, if you've got a lot of crack skin, you're wearing yourself out, your coping mechanisms are starting to fail. That's a low coherence pattern for the third interface.

So, all of those, first three I said; fatigue, pain, and then finally fever, all completely involuntary. It's tough to will a fever, and most people don't like to hurt themselves, and most people like their energy, they don't give it away if they don't have to. But if you don't have a good breathing pattern, you're not going to sustain your energy. If you don't have good moving patterns, you're going to go into pain. If you don't have the ability to regulate your circulation because your body is hormonally challenged from the other two, you're going to get ill a little easier, and of course if your muscles aren't moving well, your immune system is not going to work as well.

All these things are where most people get the third person point of view and they step out of themselves and look at their headaches and all their soreness and things like that, and they think that their body is attacking them. I think from the point of view, from the split point of view, the third point of view, third person point of view, it might look like that, but that's not going to help us. Those are the first three.

The second three are very simple, they're all coupled together, remember act, relate and express? And what goes across those three in terms of the interfaces. This is where we act, relate and express. So, it's also where we get our habits, our actions are habits and also where we get to the point where we can actually say "I am going to relate to you, then I might as well have the proper attitude." The other thing is, if I'm going to express myself I better pay attention to what's going on. So, those things are happening too. When they slip into low coherence though we get inhibited, we don't act. It's like we're not in rhythm with our environment there. So, the coordination again is dropping, which this time it affects our reflexes. Before it was affecting more our pain reception or nociception as it's called in the literature, but now it's affecting our reflexes. So, now our coordinations are off and our control systems are off.

So, you will see someone who is in that, kind of socially they're just not going to act appropriate, so you're going to be too hyped up in certain environments, too slow in others, your rhythm is off. This has to do a lot more with your social rhythm than more your biological rhythms.

The fifth interface is where we get into something where now you have inhibited for a while, your reflexes are down, you don't feel as protected, and now your pulse starts to change its rhythm. So, you feel the racing pulse or the faint pulse.

The Chinese doctors have known this for years. It's got nothing to do with circulation like the third interface did, this is much more to do with the way your energy is moving around. Remember we talked about energy exchange before. So, in the fifth interface, when it goes into LOCO, now you're dealing with indignation. The system is struggling to get back to equilibrium. It has to maintain its status quo, its way out to sea. What is the fifth interface about? Relating. So, what does it say, panic, I can't get over there, crisis. This is what happens with crisis. So, now we're in the fourth interface, we're dealing with all these contradictions and we can't resolve them, crisis comes up to save us actually. What do we usually do? We usually knock it down, we say I don't want to deal with that. So, that's why it gets pushed into the core more and pops up again in the cortex.

So, when you're dealing with something that comes from the fifth interface, the pulse is off, what's it telling you to do? It's saying you have to drop this perspective, indignation means that my map is more attached to me than the territory. Again, it's a relationship between self and surroundings,

surroundings always wins. What happens when you get to the fifth interface is that you're already doubling into the surrounding, so you have to let go or the crisis will continue. Change your map.

Now, the sixth interface comes up and wow, we're right there, low coherence again, now we've had inhibition and indignation, guess what the stew comes out of that? Alienation, you can't relate to yourself anymore. You lose your spontaneity, your tone changes. You might even do things that are uncharacteristic for you. It's the volatile state and if you've had all the other ones going on, really volatile. So, when you get to this sixth interface and you're really feeling like "well, I am going to lose it.", it just tells you in the LOCO pattern is that you haven't been in a status quo for a while and you can't recover it, and sometimes you dip down and crash. So, this is a very unpredictable place to be, and so shifting your tone, shifting tonality, in this state is integral to getting everything back to the center.

So, those are the six LOCO patterns that you can use to profile yourself as you're interfacing with the environments, and they have a couple of ways of looking at it. And we are going to talk about in the next segment we're going to talk a little bit about how this works with the coherence calendar and the simples. So, for now just digest those six, we will come back and review them in a bit, and we will continue with our day 7, Program.

Total Duration: 9 Minutes.

Day 7, Part 2: PHYLO Coherence Calendar

Dr. Mark Filippi: Okay, welcome back to the next part of this day 7 adventure. I just want to go over a couple more things how this stuff relates to two things that I want you to use to make your interfacing experience a little more objective and that relates to simples and the coherence calendar.

Simples like I said, you could see on the somaspace.org, it's two procedures, one deals with your eyes and one deals with your body it's like we try to tell you all the time in Universal Somatics, it's one or the other, using both and learn to be more intuitive with them. Some days you just want to simulate the pattern, just think you're doing it. Some days you want to remember doing it the day before, you get to play with this work, you have to make it so that it's drudgery.

So, the coherence calendar now comes into play because as you look at your chronic problems specially the people that have allergies in the spring and things and seasonal affective disorder in the fall, as I think I've probably said it 1001 times, every symptom is a seasonal disorder. Every symptom you experience in life has that 12-week loop on it, this is going to show up twice and if you can catch it and say when did this happen last time starting to get into, when we're going to probably get to this a little bit more as we get deeper into the program and we understand the purpose of the coherence calendar more, right now just owning that things go in cycles, the seasons are much more relevant than what's on the wall, the lunar cycles are much more relevant than your day calendar and you start realizing, "Oh my God! I get this every six weeks. It comes and it goes." Wow! It comes and it goes, and then you start realizing, well, if I started supporting my interfaces as much as I'm now aware of my domains, now I know what to do and where to do it and it starts to become a theme because every single one of the interfaces relates to these different ways that you can call emotionally on other levels that the domain, they're trying to help you to focus on.

So, I give you an example. You start a season out and you're in the first interface and in the first interface, on the first lunar cycle we're always in the EXO domain. So, you start saying, "Okay, what's the source of coherence for the EXO domain?" Well, it happens to be systems, tools, all the things that the EXO would focus on. So, you'd say, "Well, what is the first interface about?" "Oh, it's about security and it's about stability and it's about just me."

So guess what? Anytime you are out there in that part of the calendar, that's where you're going to get the most support from your environment, the systems, the things that have been status quo in your life and you start paying more attention to them, and you take it off of physical self and you give the feeling back to the surroundings. The interfaces are constantly telling you, "Look at the relationship in the surroundings and come back to self", and in that way, that's just one example how to use the coherence calendar. We'll get into this a little more we do the review session because I want you to get an experience of this, but right now just knowing what they are is more important.

So, you have those six different low coherence patterns, fatigue, pain, fever, inhibition, indignation, alienation. See the relationship between the two of them; figure out which of these six is the one that really kind of is your big stumbling block and then we'll come back and hit it again tomorrow with day 8.

So, for now take this in, soak it up as much as you can, listen back if you need to and we'll hit you again tomorrow with some new stuff when the mood strikes you, until then be yourself and be well.

Total Duration: 4 Minutes.

Day 8: ONTO Interfacing Skills

Dr. Mark Filippi: Welcome to Day 8 of your Somatic Companion 30-day Emotional Makeover.

So, now we've got one interfacing skill in the back of the truck and now we're going to add the second one today, and this one is going to be more bias towards the ONTO domain, and all I mean by that when I say 'bias' is that it just comes more natural for people who are of the ONTO persuasion to take this interfacing skill into their lives. You're going to lift a lot of suitcases with this work and you're going to not know what they weigh when you pick them up. Some of them are just going to be light and easy to carry because they're already within you, you just haven't activated them and those are coming from the core. The ones that you go, "Uh! This is really heavy", are coming from things in your secondary domains if you don't have a lot of signatures within them; you're not used to them. So, it's like we go learn how to ride the bike there and like I will tell you over-and-over again, you don't have to learn all these, start to learn a few to get those balances going between the behaviors that are approach, the behaviors that are avoid and the behaviors that are ignore-oriented so that you can start taking some of the distractions out of your life, getting sharper on the things you want to focus on achieving and being able to avoid the things that lead you astray. That's really what changes all about, balancing those three things over time and that's what creates healthy transitions.

All right, so let's get back to work today and talk more about how the ONTOs do it well.

Now, the ONTOs interfacing; this is going to be more of a visual skill so, you're going to be looking at yourself over time. The best thing to do when you're getting used to learning this stuff, just take out a couple of pictures of yourself in the last three or four years, full body is the best because that's where you can see all of it, and you can start understanding things, as time has gone on and how has you been dealing with this particular way of interfacing with your surroundings.

So, we're talking about something called Neural Image. Now, literature talks a lot about body image, self image and stuff; this is a neurological image, this is perception of yourself on a physical level. There's five basic splits in the neural image that you're going to see overtime and they were there developmentally and you sewed them up and created a coherent image of yourself. Because when you are born, you never really have borders and boundaries and understanding of these things. So, in the ONTO year of your life, that's second year of life, you sewed these things up and became more aware of like, when you look at a baby that grabbed their foot, and they know they're grabbing it but when they go into the second year of life they're damn sure know they're grabbing it and it's my foot.

So, taking ownership of the physical boundaries between self and surroundings is really what this is about, these neural imaging techniques.

So, the first one is right versus left. Now, think about that. You didn't really learn to recognize yourself in the mirror, you didn't really understand what that was when images were flipping around in the mirror to you at two-years-old and you can do self-perception, so, the right versus left.

If you have a difficulty distinguishing the right and the left that's the first neural image split that you would recognize. Again, all of these things I'm sharing with you are low coherence patterns. When the coherence drops, that's when the interfacing becomes most apparent. You get used to that and then as it starts to stop and go away, and it starts to become resolved, go away, it starts to go back to the core clearer. Your job is to recognize when it's getting muddy, getting cloudy. First one is right and the left.

Second one is top versus the bottom. So, it's from the belly button up and from the belly button down, or you're more top heavy or you're more kind of leg heavy. So, just noticing your body's weight distribution is a big thing for this. Right versus left; the easy way to evaluate this is just simply stand and close your eyes. You stand and close your eyes, are you more aware of the right side of the body or the left, more aware of the top part of your body or the bottom? Those are the first two.

The third one is front versus back. There are a lot of people who have really, really weird postures that are not aware of the front of their body, they're only aware of their tight low back, or their tight neck and they're not aware of the front and you could see the split is from front to back, they're more, not a straight plum line, things are moving further that line, behind that line. Everything is built on these geometrical angles that the body is using by its design to low its energy expenditure but a lot of us don't, having a good sense of neural image helps you. So, you've got those three. Right versus left, top and bottom, front and back "easy pleasey".

Then you get to the two complicated ones, torso and limbs. That one is an interesting one because where do you lose awareness of the middle of your body and then gain awareness of the edges of your body. Some people looks at their wrists, some people looks at their elbows, some people looks at the shoulder, or the hip, or the knee, but getting aware of the entire torso independent of your head. Some people are only aware of their belly and they are not aware of anything else. So, being able to distribute your awareness throughout all the body like a big X is a big one for this split. So, there is another one, torso and limbs. Now you've got four, I think, side-to-side, left and right, top and bottom, front and back, torso and limbs, here's the fifth one. This is the one that's the most obvious the one that most of us have trouble understanding why we would not want this head versus body.

Some people are only aware of their damn head and they have a split from their neck down and it's a strange one because what happens with that one is the posture is very bad, big candy cane postures usually head up from the shoelaces and a lot of tension in the jaw, a lot of tension in the neck and a lot of tiredness in the eyes. So, think of an ONTO leaning in like the teacher is going to scold you, an ONTO leaning out I guess the ONTOs are very receptive to these tension patterns because they're very reactive when they have any physiological difficulty in their bodies and what does this tension relate to? Most of it pours right back into that second interface which deals with the shock channel. ONTOs hate to be shocked. They don't like surprises they give surprises. So, that's why tension patterns is a big thing with them. So, those were the five, the sixth one is none of the above.

So, when you're in the empty set -- again, spontaneity you get out in your body anymore, sixth interface, there is no body here. So, when you lose awareness totally and you go numb that would be a sixth interface low coherence pattern. So, numbness in any of these areas losing sensation is just as low coherent as having too much sensation. So, there is your sixth to focus on for the ONTO interfacing pattern.

Pretty easy to do, all you got to do is stand still and close your eyes or just know when you're numb. All right, review this one, be ready for day nine. We'll see you again tomorrow when the mood strikes you. Till then be yourself and be well.

Total Duration: 7 Minutes.

Day 9: ECO Interfacing Skills

Dr. Mark Filippi: Welcome to Day 9 of your Somatic Companion, 30 Day, Emotional Makeover. What we are going to be breaking down today is the third interfacing skill that takes off on the other side of the coin, where that last one we did with the ONTOs, looking at neural imaging and seeing how things breakdown physically over time almost from the outside looking in, from the cortex looking into the core.

So, just to go, review a little bit. When you are looking at neural-image splits, it's like you are paying attention to yourself in something like a mirror or a picture, or something like that; thing you see is the asymmetry to right to the left, is the asymmetry to the top or the bottom, is the asymmetry to front to the back. Is it more towards our limb, is it more my head to my body? Or do I really feel kind of numb somewhere on myself, as I look at myself, though I just sort of ignore certain things about myself. Something we have already been aware they have feet after a while, right?

So, this is a very foggy area with most people, when they interface with their surroundings, they lose connection with certain aspects of themselves and they get distorted. That's why, I am saying most behaviors that are chronically not resolving it's the, "what am I ignoring or not ignoring" type of thing that will step in between the approach and avoid behaviors and create an imbalance. So this one, we are going to learn today kind of resolves that because it goes back to the tension things we were talking about last time that the ONTOs are so sensitive to. So, here comes the ECO domain to fill in the blank and because the ECOs deal with disharmony more than anything else, they are able to understand this, a little better.

So, if you are ECO in the audience this one is going to slide in a little easier. So, what we are dealing with here is the conflicting vibes that you get out in the universe and then we are going to put into the constructive use. So, it just doesn't make any sense to tolerate them and absorb abuse from people or anybody else out there. Instead, you want to become more inclusive of the sort of imperfect exchanges you have with your surroundings and let them serve a greater good in your life, and so you can take a moment of disagreement and agree with it: Say "I agree to disagree and move on". So, here is the first of the six patterns. It's called the unilateral attention pattern and this one shows up when you feel a felt sense of one side of your body more than the other. It's the short conversation, which side of the body am I on, boom, right or left?

Now, we chronically show up just on one side that's an imbalance. You should be able to shift your attention from one side to the other. A lot of people can't because of the way they are set up. I used to call it attention convention and so that's the first one, the unilateral attention pattern. The one that one knows about this, is this is where the eyes hook into the body too because remember, the right versus left neural image split doesn't care about head and neck and all that. So, go with the eyes, if you just feel, which eye is more sort of present than the other and if it's always one side, you have that attention pattern going on.

The second one is the multilateral attention pattern when you feel many sides of the body all at one time. Now, this is the "nervous-jervous" one because this relates to that second interface, where you were in shock. So, if you are feeling tension all over your body all the time and it doesn't ever settle down that's the second one. That's the second attention pattern that you are noticing, that second interface is running in low coherence. So, recognizing that over time, it says "wow! I really got to work on my second interface awareness to be able to distribute this tension properly."

Third one, now we are going to get some funky stuff, ipsilateral attention pattern. This one is when you get felt sense of one arm and one leg on the same side of the body all the time, and you see people sit that way and they'll sit in the movie theater that way and they'll drive that way and they'll sit at their desk and they'll wonder why nothings changing for them in the third interface, which is where they are doing what, coping. So, if your coping mechanisms are losing coherence, the arm and the leg, "an arm and the leg it takes", is going to show up a lot in terms of the way tension is in your body. So, just recognizing tension, hey, I got tension in my right arm, tension in my right leg that should become the body base cue to say, hey, third interface, bet I go, clear it up. All right, so that means, wow if I got that because I am scratching myself a lot, I've really got some stuff going on in my coping mechanisms, that need to be supported. So, we take the physical cue to go out and change the way you're orienting yourself behaviorally. A lot of the stuff starts to just kind of fit together nicely.

Fourth one, the contralateral attention pattern; this is when you get aware of one arm on one side of the body and the leg and the other. Now, this one shows up a lot when you are dealing with conflict that's coming across your system, instead of just straight down. So, what happens with this one a lot as you lose connection between the right-left brain and you lose connection between one extremity and the other. So, again just like before, when we were talking about reflexes and things like that, this is a gait mechanism problem. This is when you are walking with the briefcase on one side or sometimes you see the school kids counting things on one side, this is a habit that becomes a behavior that becomes an identity. When you're dealing with this contralateral pattern, now you are dealing with the habit you form to deal with the coping mechanisms that you couldn't shut up. So, that's why this one first that work against you and those are the ones that usually result in some physical injuries. We have the bad shoulder, the bad hip, the bad knee, the bad elbow always across the body now.

Fifth one, the bilateral attention pattern. Now, you are aware of both arms, or both legs at the same time, which is very similar to the neural image of having a top and bottom split, but no torso, so we have both arms and both legs. This is a primitive pattern that's now become much more advanced, the more systemic, so you can't relate. So, I used to call it the "Fanab" pattern, people that put up both their arms all the time, or their legs just get locked all the time and it's a circulation thing, but it's an energetic circulation thing so it deals with that pulse part again. So, this is an energy exchange that's cut off basically at the shoulder and the hip and it's now traveling out to the fingers and toes so, the person feels extremely vulnerable. All right, so this is something that if you are PHYLO listening to this and you are saying "wow! when I am into an argument or I want to get demonstrative, I just don't feel the ability to raise my arms, I don't feel the ability to protect myself." Or the arms are going a mile a minute and I can't stop them. Either one is this type of attention pattern.

Finally the last one is called the collateral attention pattern and this is when you get the felt sense of the inside and outside of the body too often. If you constantly feeling like you are inside your body or constantly feeling like you are stuck outside your body, your attention is way outside your body and you can't get back in. Remember that the sixth one deals with that numbness thing, that the neural imaging interfacing method would notice, saying, "wow, I just don't feel that side of myself; I don't see that side of myself very much. Now, I am dealing with the fact that I can't put my attention, I can't get my attention outside my body or I can't get my attention back inside my body." So, the sliding between self and surroundings is like those screen doors that get kind of how to track after a while is what happens with this one.

So, those are the six attention patterns. Review them slowly, see if you can notice and feel all six of them and then figure out, which one of them is the one that you need to work on the most and couple that with the neural imaging to see if you get a similar result. A lot of times, they are going to be on one end of the stick on the neural imaging when you see yourself, you are going to see a split maybe on one of the first three, and then when you go inside and actually feel the attention pattern, it's going to be more on the backend on one of the higher three, four, five or six. All right, so take a beat, I know this is a lot and now, we'll digest it and we'll hit it again tomorrow when the mood strikes you. Till then, be yourself and be well.

Total Duration: 8 Minutes.

Day 10: EXO Interfacing Skills

Welcome to Day 10 of your Somatic Companion 30-day Emotional Makeover. All right, we have done a lot of work in the last couple of days. So, this one we get to is one of those ones that you can just say, thank God, it's an EXO Day, because what we are going to be approaching today is an interfacing skill that probably goes back to Gym Dandy for most of you, you know, *head, shoulders, knees and toes, knees and toes* and this one gives you a way to use the physical body, again, we are going to get a little visual here, more specific, the distinction between interfacing and profiling, showing up again, where in profiling we are dealing with the visual cues versus the more body based cues and here in interfacing we're dealing more with specific versus systemic.

We have the first three that went through and we had the PHYLO one dealing with the systemic feeling of fatigue and then all the other ones that the LOCO patterns give us, and then we have the specifics of the neural imaging and then we have the systemic feeling of attention throughout the body in the ECO domain skills. Now, we are dealing with the EXOs and this makes it so simple, again, because of course, the EXOs like to leave us with something simple, because it's the first elegant way to communicate.

So, we are going to go from the bottom of the body to the top and find these markers, these somatic markers. If you have read anything about Somatic Marker Hypothesis, this has nothing to do with that. This has to do with being able to look at a part of your body and figure out what information is coming through there. So, we're going to start at our feet. Now nonverbally, this is what happens when you experience an emotional upset, anything that knocks you out of your rhythm. Again, most of the stuff is just taking you from your status quo into one of the six other interfaces. So, here is the first one, first interface, anchors to your feet.

So, when your feet are on the ground, you will feel that ability and the status quo is okay, because you are on your feet. When you lose awareness of either foot or when you start noticing your feet and your attention goes to your feet, this is a security breach and this means that something is going on with the identity. You are shifting from close to open. Something is going on down, beneath, that you have to go and take a look at. So, it relates to that life puzzle. So, the question you're being asked is, who am I again? You are rewriting your story. So, that's what the feet are for. The feet are body marker for first interface, low coherence pattern, identity issue, simple.

Second one-knees. Now, we are going to move a little bit. So, now we are going to go up the body and say, this one is dealing with the dynamics of the surroundings and shock and things like that. Reality is the life puzzle you are working on right now. So, that you took on the one before which is more of an identity issue, more of a self thing, then you are going to shift to the surroundings to take a look at the reality some more. So, we run around with knee problems or if your attention is going down there let say, your conversation will even go down there, and say, "wow! I got to get on my knees and beg?" Well, any time it comes up as a word choice, pretty soon it was a body choice too. So, pay attention to that, it means "how am I?". It's the qualitative evaluation of how you are. So, you are interfacing at that point. At the level of the knees, reality is shifting. So, it's saying absorb the shock; what do knees do, absorb shock.

Okay, third stop on the train is the pelvis-sexuality. So, if you're running around with pelvic issues, any kind of things going on here, your attention is going there a lot. This is a "why am I?" question, because think about it. Now you are getting into a divergence between the three interfaces that you are dealing with. So, first it's breath, then it's move, then it's feel and when you get into feeling, especially when you get to the sexuality, you are touching off coping mechanisms. You are touching off things that are going to relate to circulation, *hello Viagra fans*, and this is a "why am I question? Why do I exist?" Well, biologically to reproduce, silly, so the soma knows.

So, now we get to the fourth one on the train and this is the belly. Remember we said before that the sixth interface, when we were dealing with the patterns of attention dealt with that inside out thing and also talked about being aware of the belly more. Well, when you get into the belly, this is a priority question. This is an ECO based question of "where am I?". And when you are in the enteric nervous system, running around your guts, trying to get your instincts to work with you, that's the puzzle, it's a conflict of priorities. So, do you go with your gut or do you go with your head. So when you are in your gut all the time and that's what your awareness is, this is your body marker for a priority issue. So, that's what's coming up there. Your EXOs are very clear with this.

Fifth one; your hands. Now, take a look at these hands. Well, one thing about hands that you've always noticed is that they are very conscious. Your hands-when you are conscious of your hands, especially when you are speaking with other people, you are looking and for equality. Hands are mirrors. So, when those mitts that are extensions of the mind are raising their radars and you're starting, "were they aware of my hands?" Now, that doesn't just mean pain, that's just using a low coherence pattern, to label an other low coherence pattern. It just means that that's what was coming up in your attention.

Now, I am going to give a little acid test for all six of these in a minute, but just bear with me. The question it's being raised with the equality is "what am I?" See, right back to the original question we asked, is "what's my primary domain?" So, when you lose awareness -- this is very key for this is whole loop -- when you lose awareness of your primary domain, your interfaces will come back to you and say, "what am I?" and it puts the equal sign up and gives you back your hands, and then you have to go back and say, "well, I'm ECO", or whatever, and go on from there, and that equilibrates you. So, this is a very complex way of getting a very simple answer from your system. So, that's what the hands relate to.

Finally, the heart, the chest area, this one is the spontaneity button. This one takes you outside of yourself. You lose your heart; your heart goes out to someone, right? That's the language pattern. So, where you've answered the question of "what am I?", self, then you go back to the surroundings, sixth interface, back to the surroundings and ask the question, "what else am I?", and this gets you outside of the closed identity and back into the open awareness.

So over time, as you look at your life, where have your physical issues been with feelings, feet, knees, pelvis, belly, hands or in the chest and heart area? Notice, there is no head in these. EXOs don't care about the head. They are in at all the time for one reason, and the other one is that it doesn't make sense to have to use a body marker, that's a head. So, this is one of those things, it's a headless, interfacing skill and has a whole ream of literature about the headless way, that you can go Google and read about. I'm not going to go through it here. I just want you to know it exists, because it was written by an EXO, Douglas Harding.

So funny how you know, he was writing, oh, okay, the headless way. Well, okay, because you cannot -- if you take your finger and point at your nose, there is no object there. That's what he figured out. So, I hope you understand that a lot of things we covered in interfacing is really about getting you out of that first person sort of ignorance, and getting you into the approach, and avoid aspects of first person awareness, so that you can use your surroundings in a more textured way and get that same depth and the same level of integration within yourself, All right? So stand by for the review session. Hope you enjoyed the interfacing journey and we'll continue in a moment.

Total Duration: 8 Minutes.

Day 6 to Day 10 Review with Dr. Mark

Mark Filippi: Welcome back, what we are going to do is, there is going to be two review sessions. This one is going to be quick and dirty one to see and understand where we are coming from and then we will have a little discussion. Now, what I want to do here is give you an idea how things fit hand in glove a little bit. Remember the four-second window, breathe in, breathe out, breathe in. You could use that resource to look at your interfaces and see where things are coming from. So, just go back to what we just talked about here, using these body markers. You could take any picture of anyone in your life, say, your parents or your friends from high school or someone like that. Do a four-second window and see which of those six areas lights up and gets more active and you will feel a profound distinction, the more you move to intimate relationships of course. You can do that with the future and the past and the present which one does that go to. So, you can always figure out using the body as a sort of a container of time where your system is getting the most information from and where it's using it in terms of domains, in terms of the interfaces. So, that's what I wanted to get across there.

The other thing is that the calendars there too to offer us guidance. So, it tells you which interface and which domain is going to have the most coherence that week and that gets into the source of coherent issue. Remember as you look at a domain and understand it each one of them has the source of coherent that develops as sense of coherence in you. So, what is the PHYLO doing? The source of coherence is always going to be the relationships. So, we just talked a lot about the interfaces being in way to understand relationships at a deeper level. So, now the PHYLO can look at all the relationships that they are experiencing- go right across the board. So, give me a little code here.

So what you can do, like I said before looking at the pictures and using the body. Go across this way. When you look at a human being you got six ways to see them now. You can look at them somatically; you can say that's a human soma. You can look at an individual human soma. Those are three involuntary ways of seeing into you or someone else over a time. Then you have the fourth way which recognizes their gender and all the characteristics of their masculinity and femininity. Then you've got the fifth one which is the relationship button, which deals with them as a whole person with a unique past and the possible future and a compelling present that you are sharing with them right now. And then finally the sixth interface looking at them in a spiritual manner or as a co-creator of the universe. So, you have got those six ways to PHYLO with someone. So, I can say all this stuff cross hatches and I want to get across that thought before we head into the review session and deal with some questions that may have risen up as you journeyed through the first 10 days of the program. So, take what you can from this and we will be back in a beat to go through a little more review and preview.

Total Duration: 3 Minutes.

Day 6 to Day 10 Review with Dr. Jeb

Mark Filippi: All right, we're back here for the review here for Day 10 with Dr. Jeb Thurmond, good afternoon Dr. Jeb.

Dr. Jeb: Hey Mark, how are you doing?

Mark Filippi: Okay. So, we're going to be reviewing the things we've covered in the interfacing layer of the work here, so let's start out by what's coming up for you as you review this part of the program?

Dr. Jeb: Well, as I went through I kind of took notes, like I was in school. So, we're talking about these interfaces and how they relate -- I guess what I took from it was -- the most important thing was how they relate interfacing versus profiling. So, you kind of went through what the interfaces are versus profiling. When you were talking about that you were using a lot of language -- using X and Y-axis, interfacing over time, profiling in the moment. You one time, when we were talking, trying to explain I think a similar concept to me, talked about raindrops falling. Can you kind of go back to that?

Mark Filippi: Okay, well, just to tie up a couple of concepts that you put out there. Profiling is something that we do to figure out where we are, to manage the moment. The moment like I explain to Jeb a while ago was that if you just picture a raindrop falling there during the rainstorm. It is controlling that moment when the raindrop hits the sidewalk. It is not concerned with the raindrops that come before or after it, or land to the side of it. That's the fundamental thing about all the things we're talking about here is that you have to have the capacity to ignore the things that don't matter in order to tune into things that are meaningful to get to that sense of coherence. Then you can approach and avoid the targets that you're looking for because you have a much more direct sense of what you're getting done here.

So, it's like people that have tried to quit to smoking or people that try to worry less. That's not a contextually sound way going about it because they are not giving themselves a context to work in that they can move through and they could actually experience. That sort of a biofeedback layer of this work is that, once you know how to manage the moment, that's all you're concerned with, breathe in, breathe out, breathe in, what happened, then you could start to fan out and look at the interfaces that are around that moment that gives it some dimension. That's why we're talking about the six different interfaces so that you start looking at transition over time and change in the moment, and performing in those two sort of environments, if you will, is really the function of being completely immersed in the somatics of your life really.

Dr. Jeb: So, back to interfacing. This is something that I've sort of struggled with is you got the moment, the 4 second window, and then the interfaces move -- this is kind of back to that last question too, do you always have to go through all six in a row?

Mark Filippi: No, actually this is the cool part about it is that they all exist inside that 4 second window as well, and only one of those interfaces in that 4 second window is relevant to what you need to get things accomplished. The thing is by learning them in a sequence and by going from the status quo all the way out to the spontaneity out there in the sixth interface, where things are completely environmentally oriented, where in the first one they're completely self oriented.

Your system is not going to get bogged down in what do I do now, because the last thing you want to do with this work is sit and think. If you're sitting and thinking, you're in your head, you're not going to be relating to your surroundings. You want to make this extremely literal, very basic.

So, it's like when you look around, there's just you in the room, you can close your eyes and the room goes away. At that point you are going to be completely tuned into the internal environment. Now, once you start to move, try walking around in the dark room, you're going to be feeling shock when your knee hits the side of a chair or something like that, something is going to come bump you out of your rhythm. That's life. Life goes from that sort of stasis, that sort of standing wave, and then all of a sudden motion comes in and you start getting oh, there is turbulence.

How do you handle that? Now, you are going to have that first reaction is going to be the knee jerk reaction, to pull back, that's the third interface where "wow, I felt that." Those three things, that sort of going into the inner world, moving around, bumping into something, and then kind of jerking back, that's the first three interfaces, and that's what most people do all day long when they're trying to make emotional change. They try to work on the core, the core doesn't need your help, the core already has integrity.

Dr. Jeb: Yeah. So, explain the core?

Mark Filippi: Yeah, like I said, I get the Bible out, Thomas Hanna is the guy that's the grandfather of somatics he kind of coined all these words. A soma has a structure, we talked about it at the top of the sixth day. You have the core, which is the congenital awareness that you're born with it, it's kinesthetic, it's body based, it's felt sense, and it's more rooted to the physical aspects of your being. It's just like, when you see a baby there, it doesn't have a lot of organization neurologically, but it is aware of the fact that it is a whole being, and it gives you sort of the infrastructure of what you're going to perceive to be on a grand scale of being your world, because if it affects the core, it affects everything. The congenital part of it is that you're born with the design that evolves into those four domains.

Now, to get a little spooky, now the rest of it; the cortex is acquired awareness from experimenting with the surroundings, and that part is discontinuous and it's more visually based. If you know about development, the last thing that comes online is the eyes. You have to go through all the other layers and then pop, then goes -- it's almost like put it on the computer, the last thing that pops up is the monitor.

So, that's why when people function from their cortex and try to make changes from the outside and from the discontinuous relationship they have with their surroundings, changes don't last, and that's why I mentioned a little bit about spiking and state chasing and things like that. When you just run up to the sixth floor and then you go wow, I get the "woo-hoo!", but I can't sustain it, because there's no ground underneath, there is no core awareness. That's why integrating the two of them is really the process of being able to profile well in the moment and interface well over time.

Dr. Jeb: Okay, All right, that's makes a lot more sense.

Mark Filippi: Thanks, sometimes I do that.

Dr. Jeb: So, I'm going to go through just a couple of quick terms, and we got about three minutes to go here. Sensory-Motor System, what does that mean?

Mark Filippi: Well, that's another one of those cybernetic things that were left over in late 60s that Hanna kind of picked up on. He wanted to describe a soma in the most universal terms, So he started off with well, it's got to be self-moving so that its independent, and then it has to be self experiencing, so it references its own resource, it references its own core. So, that also makes it sort of inclusive of itself. Then the last part is its a Sensory-Motor System that has a way to pick up information from the environment and then put information back out into the environment.

So, yeah, your toaster oven is not a dynamic a soma as you are, but that's the point is that what you're saying is that with all of this going on in this first person point of view, we tend to take a third person point of view about our own bodies. So, we talk about our bad knee and our trick hip and all the other stuff, and we separate ourselves, we fragment ourselves, by being more stuck in the cortex, more stuck in the visual identification and labeling, rather than the felt sense awareness that he is trying to cultivate through his principles in somatics.

What we're saying in Universal Somatics is what's common to everybody within the context of your surroundings and your relationship with them, and using that -- when the feelings get physical that's when I'm hitting that sort of membrane between self and surroundings and what's going on in the moment, and what's going on over time? What's the theme, what's the plot, and how do I get to the moral of the story?

Dr. Jeb: Okay, and just finish up here, we got about 30 seconds to go, transition awareness, how that relates to the feelings, getting physical, and where that goes?

Mark Filippi: Well, that gets into the cycles, and we talk about the lunar cycles, we talk about the coherence calendar, and being able to anticipate what domain is going to be biologically biased in the environment during each lunar phase? How do I couple that to my daily activities? How do I live a lifestyle that's guided by a biological law rather than things I learn growing up and telling my story to myself? We will get into that as we get into state managements and some other things later in the program?

Dr. Jeb: So, we're going to be talking a little bit more about harmonic awareness?

Mark Filippi: Yeah, we're going to get into all that, all that jargon is coming up, so stay tuned for that.

All right, so thanks for that, we will see you guys soon and get ready for Day 11, until then be yourself and be well.

Dr. Jeb: All right, see you.

Total Duration: 9 Minutes.

Day 11, Part 1: Profiling Others

Welcome to Day 11 of your Somatic Companion's 30-day Emotional Makeover. Wow! We are into some serious stuff now, 11 days in. Well, what we are going to be doing now, is shifting gears from talking all about you, to talking all about them, because one of the things you are going to notice in Universal Somatics, is that it isn't just about your personal world and managing all the internal stuff and being aware of how you're responding to environmental stimuli, you also learn to track and engage with others.

So, this next batch day -- so we are going to be previewing here today and setting you up for, deals with the fact that somatic perception, being able to filter and being able to understand how your surroundings are shaping and molding the self that you perceive - and we have talked about that distinction before between your closed identity, which you feel is separate from everybody else, and your open identity is already part of everything else. Being able to make that distinction for yourself, and then being able to include others in the process to look at another person and say, that is an extended self over there; that is a mirror for me, looking back at me, speaking the words that I couldn't say myself, and that's why it resonates, that's why what they say hits me and I get a physical reaction. I get a feeling that becomes physical, which is the whole point of the program, to be able to respond in the moment and over time, when feelings become physical, so that you don't have to sit there and try to fight yourself and try to figure out after the fact, "wow, I got angry again", "wow I got upset again", "wow I got depressed again". Pull yourself out of it, use the tools that we have given you and realize that it is not something that you have to fight from the inside. The emotions are getting you, you are not getting them; and being able to understand, these are just interpretations of events.

So all an emotion is, is a chemical interpretation of an event - and most of time it's based on memory. We are going to get into somatic recall and all the other things; deeper into the program, we start getting into State Management.

Right now, we have done two basic skills in this model. First one again was Profiling; this is something we did in the moment using our 4-second window, figuring out which domain we perceive to be our primary domain - and then all the other three that are there become secondary domains, our support system. This is something that once we understand how to do this, and using the profiling techniques we talked about, you get really solid on this. Now, you say, okay, this is what I am going to consider myself; this is what I am -- not who I am, what I am.

Now, I am going to put myself back out into the surroundings and use the skills that we talked about with interfacing, so that we can take our general relationship with the world around us and get very specific and look at things through these interfaces, so that we understand, as we move out of our status quo, the goal is to raise our level of coherence, to raise that clarity, so that life becomes more engaging, more meaningful, more comprehensible, and ultimately more manageable because now we have something that's both organized within us and complex - and that gives you the highest level of strategy to make change, because all we are trying to do is balance those three elements of behavior; what to ignore, what to approach, and what to avoid. And that way you get all the distractions out, and you get very, very clear where you are going in your life.

So, today we are going to be breaking down, "What domain are they?" - How do you profile other people, so you know how to do it for yourself. And again, you can use the same skills and teach people the same skills that you use to profile yourself, and that's why I always say it's a self-profiler; you never can truly profile anyone else except yourself. The nature of being - first person in awareness in first person focus is that you don't project your belief systems and your filters on other people. That's why when I do a live program, sure, I will get up and I will do a 4-second window and I will perceive whatever I think that domain, that person is, and I am probably accurate about 80% of the time.

Sometimes I look at pictures, and of course that's capturing a moment, you don't know who has taken the picture, and it's like, I am profiling the picture, not the person. So the skill set for this, is much more about looking at the non-verbal components of your interaction with others and see how those are triggering reactions within yourself. Then we are going to talk about certain cues and things that come with that.

So, what I want to do now is get you to understand that what we are sorting for with this set of skills is what the other person wants you to notice them by; what's their signature, not what you notice about them. That's what you are pulling out and saying, I see this, not that, and you are not letting them in. Just look at other people, just like you do the wind or a stop sign, it's just stimuli. Do you have it within you to let them come into your system, that sensory motor, self-experiencing thing and come back out and let it express itself? The 4-second window again is going to be the filter for this. So, as you get good at being able to stand in the presence of others and let that 4-second window guide you, you are going to be developing what's called the 'Witness Position'. We are going to talk about that a little bit.

So, what I want to get into now is something called Somatic Empathy. Now, everyone's experienced this, if they have ever had a pet or a kid or a friend or a neighbor, or anything that happened to somebody else that affected you. So you could take Olympic level athlete health and give them bad news about someone in their family - and immediately, they are going to get a feeling that becomes physical; you are going to see their physiology break down, because we are not separate. See, it's the social relationships that are forming, that are really what's important here when you think about the soma.

So, Somatic Empathy deals with a phenomenon called, "Compassion Fatigue". You have been a caretaker, you have been able to take care of someone and let your -- your affect, that physical feeling you have for your surroundings be taken away by someone else's experiences. This is what we pay money for to be entertained in the movies. We want to be taken away from our status quo when we go to the movies. Drama, when other people come in and they have a life event and it now causes us to socially readjust, instead of dealing with our own world, now it bumps into someone else's world. And the domains are right there sort of refereeing all this, because it's sort of a dance that goes on between the domains as you interact and experience what's called Somatic Empathy.

So some of the literature has come out, and again, looking at it from the negative physiology, sort of the survival based point of view, and has attacked the angle of, well, you develop a social allergy towards other people. Certain people set you off, they will diffuse your energy and they will discharge the cortex in the brain, they will keep you in a limbic response. They upset you, they get on your nerves; and all that literature that Dan Goleman has put together in the book, *Social Intelligence*, great stuff, I love it, except its still in that model of, "Wow! There is danger out there, Will Robinson, Warning!, Warning!, look out for the other people." And you have to be much more socially aware, to be able to navigate around people that are going to suck your energy and drain your awareness and all that stuff and disrupt your rhythms, and it just creates a very bumpy road. If you just perceive it on the level that -- like Dan Siegel talks about in his books -- like, *The Developing Mind* comes to the surface right now as I talk about it. And then, he talks about an interpersonal neurobiology, a brain within a brain. So, no brain, no life develops in isolation - and that's the key concept we want to get across as we start to profile others, and be able to understand that we are really profiling a mirror of ourselves or an extension of ourselves.

So, let's take that concept and just bring it down to the ground. We are going to go over a couple more things where we get started into the skill set. So, just take a break, come back in a minute and we'll go over the next concept. We are going to go a little slow with this, because the stuff we are going to be teaching is really simple and very obvious, but there is a depth to it I want to make sure you appreciate. So, be back in a bit with just a little bit more about that and we will get going about teaching you the skill sets over the next couple of days. So, hang on for a second, I'll be back in a minute.

Total Duration: 9 Minutes.

Day 11, Part 2: Dyadic Communication

All right, let's continue here. Now, one of things that you are going to be learning is a person's homing signal. Everyone has a homing signal that says, "This is what I want you to notice about me." So, you just go through a couple in your mind, like Jimmy Carter's smile or Vince Lombardi's voice - "Everybody grab it out there; nobody tackle, and grab, grab, grab!" That voice, it just gets into you. All these things, all these components are going to become much more important as you start understanding the phenomenon of what's called, 'Dyadic Communication'; every single time you are in a conversation with somebody else, you enter into what's called a 'dyad', a 'pairing', and that social pairing has certain biological rules that apply. And this is where the work of Stephen Porges comes in because he gets into how this exchange takes place.

So, first thing to understand is, "What the soma is defining is the connections within a human being." So, unlike the traditional way of approaching mind-body explorations, the soma works like a shadow; and it's only transiently conscious to us as individuals, we only get glimpses of it, and we only notice it when it gets bumped around; we have that soma space experience of, "Oh, a feeling became physical; I must be in a body here. I have to figure out what I am doing." And gaining awareness of the soma helps bridge the gap between self and surroundings as we've talked about.

So, the soma is not something that's mental; you can't put a fork in it, and it's not something that's strictly physical, because that would just be meat. So, it's social in nature; its part of the environment, yet it is also part of us; it's that cusp, it's that gray zone. So to that end, the soma embodies an impersonal side of us; and I repeat that, "The soma embodies a decidedly impersonal side of us." Just like gravity and light and sound, the soma itself doesn't care like we do; we are the ones that have the emotions going on inside this thing. But the soma itself, because its part of the surroundings, it's like the weather in Cleveland, doesn't care what happens to you. It's just weather in Cleveland.

So, to make it so that we understand it -- that's what the EXOs are so good at; they understand, hey, it's just anger. They don't get into the story behind it. They just realize that blood pressure is going up and they are breathing differently and they have to just navigate no different than if they are driving in a storm, turn on the windshield wipers and turn on the defrost and navigate. And that's really what we want to get you good at when you are interacting with other people because most people get set off, and they don't even know who triggered them, and then the third person they meet after that gets all the feedback as it were, right?

So, what I want you get you going on here, is understanding how Dr. Porges broke this down for us a little bit. And what he did was, he looked at developmentally, the first bond you have is with your mother, and all of this, is the person in our biology is laying down the tracks. We mentioned it a while ago, it's a little concept called neuroception; its how the nervous system learns to perceive itself. And we have also mentioned that you don't really learn to perceive yourself as an individual till you are almost 2-years-old. So, all the way through that ONTO year, you are efforting to get that done; to figure out what's me and what's them, making that distinction.

So, the trick to remember that just our reflection in the mirror, the soma is interchanging the foreground and the background. So, the deeper you grow an awareness of it, the farther away other people get from you consciously because you are going within and you are seemingly withdrawing, but in fact what's occurring is that the self we knew extends to include all of the other people, brings everybody into the party, it transcends our personal experience. So, people that mediate and do a lot of contemplative work, they understand, it's that all is one thing. It's like the old joke about the Buddhist that asked for a hot dog, maybe one with everything kind of a thing. As we employ this, what he calls a social engagement system, the soma bonds us to our surroundings and our relationships; we go back to that PHYLO - just integral bond between a mother and child. Tomatis talks about it in *The Conscious Ear*. We are always searching for the heartbeat of the mother in every sound. So, it's like we have this primal need to be connected.

So, this whole system works off three interwoven loops that are remixing the information, trying to get this better relation, trying to get coherence. Our most primitive response is called an Antisocial Disengagement. Well, I know that sounds like on the boulevard, but at first it leads to being immobilized; it's called Passive Avoidance, part of the 'Ignore' button. We effectively play dead to our surroundings; we try to ignore it and make an effort to ignore it. It's sort of like, "Don't think about a pink elephant" - trying to pushing that in your minds, and you are finding off the emotion, you are engaging in this antisocial disengagement, you are using this thing to ward off the feeling you don't want to become physical when someone is triggering you.

So, if that doesn't produce the non-threatening environment for you socially, the second stage you go to is the mobilizing, go to active avoidance, and that's your familiar 'fight or flight' stuff. So that often surfaces as confrontation, a conflict with other people. And then finally, what happens is, you get to stage three, and you have to fully socially engage. Now at this point, you are communicating or you are ignoring, it's one or the other - you are making a clear distinction there without harboring any fear of it. So, the soma gets expressed within each of these stages; you are trying to raise your level of awareness so that you could -- more Stage Three communication, so you actually get past the instinct to withdraw, and the instinct to push back. Again, approach/avoid without ignore leads to more conflict and lack of emotional balance.

So, we are unfolding all this stuff, so you realize that the soma is driven by two things; Feedback and Exposure. And all the work that's done, like addiction communities and dealing with recovery, something called the Johari's Window for example, where you have to understand that your public persona and your private persona is contained in this Somatic Universe so that when you want someone else to know about you, and you disclose things to them, you are expecting feedback about them to come back to you, and when they don't do that it creates a little bit of a rift; I gave up something to you, you didn't give back to me - just like we are talking about the neural image splits, there's a split in the relationship there and that develops into the conflict.

So, I want to give that as a basis of it. We go back and through some of the other things we are going to be talking about in profiling other people, so you don't get stuck in the labeling game of looking around and going, "There is a PHYLO, there is an ONTO, there is a this, there is a that," and thinking that's all there is to see. So, one more break, come back, and we will go over a couple more concepts and we will wrap up for day 11.

Total Duration: 7 Minutes.

Day 11, Part 3: 6 Layers of the Conversational Arc

All right, we are going to shift gears here and start getting you ready for the skill sets we are going to be looking at the next couple of days. So, do you understand the basic concept here, Somatic Empathy, is that you can get what's called Compassion Fatigue with being around people that lack coherence; and if you allow that in, just like if you were to breathe in toxic air or breathe in things of the environment that would trigger an allergic response, your nervous system, your immune system is going to defend itself; and you are going to go through all three of those stages we talked about until you are able to feel like you are in a safe environment to communicate and connect.

And so what this work is going to do is teach you how to read the nonverbal sort of relay that goes on between you and other people. So, you stop trying to partition yourself off and feel so individuated that they have to cross through this moat in between you and them where if they don't have the same beliefs as you, if they don't have same values as you, they don't have the same culture as you, and all of those things that lead to that egocentric, ethnocentric, xenophobic point of view that drives people from potentially being able to support your development. So, this is about getting all that social stuff off the table and taking it right down to the biological level. And the thing we are going to be talking about a lot as we go through the skill sets is something called your Conversational Arc.

Now, just like all the other stuff, guess what? There are six layers in the arc. Oh Boy! so we built an arc. So, what happens here is that every single time you interact with other people there is these six, 'Oh, I don't know' interfaces I guess we can call them that comes up during the point of a conversation. Now what most people do is, they settle for the first three and they don't go any deeper. So, I am going to give you those in name and then we are going to introduce them, when we go through the skill sets so you recognize yourself and where you are stopping yourself in the process of being able to read the nonverbal cues. First thing is, someone crosses your path; now all that means is, someone either comes within 25 feet of your physical body - All right, that's just a physical interaction of crossing your path - that's a lot of people; you stand at a busy sidewalk, a lot of people cross it and you have to be able to ignore the ones you are not communicating with, approach the ones you want, avoid the ones you don't like. That's a little dance; just think about little kids ice skating, it is not too coordinated. So, there is the physical element of it, 25 foot bubble you are in, which affectionately I call Soma Space, because that's the bubble you are managing, and then you have the inside world that's dealing with the conversational tone within yourself, that connection between the cortex and the core we talked about.

So, the crossing of paths happens on two levels; Outside: 'Physical'; Inside: 'Physiological'. So, then the second part of this, the second layer of the conversational arc is, you start to look at peoples' eyes to pick up if they are paying attention to you. You must lock eyes with another human being, and the average blink rate or the average -- the test where you can -- the staring test is about four seconds - one to seven seconds is the range. So, when someone is trying to get your attention, they will sustain their gaze at you for up to about four seconds until you go, "Can I help you?" So, look for that, that's the next layer of a conversational arc in a dyadic communication setting.

The third layer is, now you are going to silently partner; your heartbeats and your brainwaves start exchanging energy, as you get into the point where you are having a verbal conversation, you are having this big nonverbal dance going on underneath, where you start feeling either safe or not safe. That gets back to Porges concept of nociception -- I am sorry, that's pain, neuroception, where you are dealing with, do I perceive this person as whole within myself, or do I feel this person as a foreigner to me? - Not just foreign in culture, foreign biologically, like, I don't really get this person's humanity. Sometimes you look at someone and you are dealing with someone and you are talking to them, and you just feel like a grayness to it; and that's sort of a litmus test to go, I got to from stage three, 'comfortable' to stage two, 'maybe not so comfortable', or stage one, 'I am playing dead, go away'.

All right, this process happens so fast -- again, 4-second windows, boom, boom, boom, that we often don't notice it. So, then those were the first three; most conversations end there; they cross our paths, we read their eyes, we figure out we are going to part with them in that, ba-boom, we are done. Not so fast; the fourth one is when you start getting into the dance where you have got a picture exchange with people. There you are going to have pictures going back and forth mentally; you are relaying thoughts to them. So, now you are getting into the way that person thinks, and that's called the Themata; The Themata is the predominant way that person makes associations and makes meaning in their brain. So, most of us are communicating with our words to create pictures in another people's heads - and that's another level of now the pictures are going back and forth. So now you have got this partnering going on between us on a physical level silently, and then we have this Internal again; it is always going to be the Physical and then the Physiological. So that's the fourth layer, and that's a habit - your Themata is a habit. Trust me, we are going to go with this all over again, but just going to introduce it now.

Then the conversation gets bigger because now it goes beyond the body; it goes beyond the physical point of contact. Now you have a relationship; you go from a stranger, to an acquaintance, to a friend, to a partner, all the way down to intimacy. So, these somatic boundaries are not clear, and you can cross back and forth and you have to introduce them every single time. So that means your most intimate partner can become a total stranger in four seconds and then back again. Pay attention to that, 'Beyond the body', that's the fifth one. What happens in the fifth one? - Crisis. So, managing that fifth layer of the conversational arc is where the conversation goes up and goes to a new level or crashes to the ground, because the sixth one is when you have to do Attention Management again, and you got to start thinking about where is this going next; what's outcome of the outcome? So, when you are getting off the arc, its spontaneity. Now the conversation dissolves, and you are either going to go into the next conversation with another person, or you are going to a new topic with the same person; either way you are making a right or a left because it is got to loop around again.

So, I want to introduce that, the Conversational Arc, so you understand all the things we talked about to set you up for days 12, 13, 14 and 15, as we go through the nonverbal skill sets for this particular element of Universal Somatics. So, digest all this, listen back, and when the mood strikes you, we will talk again. Until then, be yourself and be well.

Total Duration: 7 Minutes.

Day 12: PHYLO Profiling Others Skill

Dr. Mark: Welcome to day 12 of your Somatic Companion 30-Day Emotional Makeover. Now, we are going to start getting into the dynamics of this non-verbal stuff we're talking about and the one thing you want to know that of all these exercises we are going to be going over, especially this one is that this is an in the moment thing. So, just like when you are profiling yourself, just like when you were trying to figure out what domain in you were, now you are going to be asking the question to of other person, what domain are they.

So, this is a profiling technique, only it's based on other people. So, it's a different skill set. When you are doing yourself, you go into your story, you figure out the narratives and all the things we talked about. When you are looking at someone else, again as an extended self, as a mirror of you coming back, this is just another eddy in the domain shining back at you. So, the first thing we are going to tune into is the facial expressions. Now, the classic stuff of non-verbal communications, in case you have heard a thousand times, is that 7% of our communication is verbal, the rest of it, 93% of it is non-verbal. Of that 93%, 55% of it is a combination of your facial expressions and your body gestures.

The other 38% is your voice tones. So, what we're going to do here is take the face as a target and you're going to divide it into the top half and the bottom half because when you look at someone's face, you want to figure out, where they are drawing your attention to. Now, where do you get drawing to, where do they want you to go? Now the people that emphasize their voice are coming from the bottom half of the face and they are coming from their core, they are coming from the center of their beam and they are coming from more primitive part of themselves. They are drawing you down. So, if you look at someone's face and you just hear a voice, they are really not telling to pay any attention to their eyes, because they are not trying to socialize with you. They are trying to express themselves from their core. When someone is talking and you can easily ignore the voice-Let's put it that way, you haven't got a overly powerful voice, or a compelling voice or even an interesting voice but their eyes have just lightened up they are looking for feedback, remember, the soma learns through feedback and exposure, so when you are looking at someone's face, especially when you start out learning this with static pictures and things like that, figure out where does your attention get drawn, up or down.

Now, once you know where you are going, if you see it going up, now just split into right or left. If you go to the left eye, and say I want to bond with you, but if you go to the right eye and say, I don't want to bond with you and I want to bond with me. So, that's that sort of red light, green light, when you look at someone, which eye do you get drawn to? So, first we got to divide the face top or bottom then right or left. The whole face like a pie, it really represents what's going on in the person's gut. It's the visceral skeleton, the visceral cranium inside of a person's whole being is coming out of their face.

So, when you deal, it's like you are dealing with the internal, the gut signals, the instinctive stuff, so a lot of stuff just flicker at you. You are not even perceiving, in fact your brain can pick up 1300 different facial expressions and make sense of them, and have meaning of them. So, all this is going to by faster than you can think. So, stop thinking just notice and when you notice then let it register, so that the feeling become physical and then respond. So, that whole thing is you're still using your four-second window, you are still going through all this usual steps that you would do, but the other thing is don't make this a thinking game, don't stare at people, like they are in an aquarium. When I go out and present this stuff in person, I exaggerate it because you never get just to look at someone like they are some type of a Plexiglas bubble and study their face, but this is exactly why I do this live because I am overemphasizing what the brain is already doing. It's studying the face, looking for familiar patterns, unfamiliar patterns, is that it's off-putting gestures, that's somebody is going to invite me in.

It's constantly looking establish that stage 3, dyadic communication where it doesn't have to feel like its threatened or feel like it's been shut out. So, that's why when you are going through this process, the question you are asking is, not what domain is that is, what's their story. That's why this skill reading facial expressions, first of all, is much more affiliated with the female brain and it's also more affiliated with the PHYLO in us, because the PHYLO likes the bond. What do the babies do? They engage with the faces and what are they doing more than that, they engage with your eyes because they want that cortex, they don't have a cortex, they have a core. So they're always trying to build the cortex. So, PHYLOs are always trying to get the eyes to look up, even though the rest of their face, their core is so over shadowing at first when you look at PHYLO face, its going to look like a child and it's going to look like a child at four and 44 and 84. So, if you haven't seen a PHYLO through the ages, try and see if you can find a PHYLO example that is both in the senior citizen set and maybe in the middle age and maybe as a child. Just take any PHYLO from the history that you can think of.

I always like to look at the obvious one's, like if you look at Madonna from the 80s and Madonna now, her in the 20s and her in the 40s, it's still that same ONTO face. Even when she had no records, she still looked like she was someone that owned the world. So, this is what the sort of the subtext of somatics is-taking a look at the things that were there obvious before and now I am getting the subtle part out of it, and being able to own that. So, what I want to do, I want to wrap this session, is to give you some things that take this skill through the conversational arc.

So, the first thing is, first layer someone crosses your path. Now, you have two things, is the physical presence of the face, what's my physiological response and all you have to figure out is, open or close, do they effect your breathing. When someone gets in your space, physically... breathing, now this could be a face that could be in a movie theater for God sake, doesn't matter, what's the reaction. Then the next step is to say, read the eyes, right or left. Do I get drawn to the mouth, do I get drawn to the top of the head. So, they are trying to figure out, is this person trying to draw me to their core or draw me to their cortex. Cortex is going to deal more with the verbal expression, core is going to be of more the non-verbal. So, by paying attention to the words they say or the tone of their voice, those kinds of things.

Third layer, now this is where the trust factors kicks in. Now, that I have got past reading the thing, now, I have got to say to myself, well, how is my reaction going, my rhythm going away from the face. So, as I am looking at the face, can I feel my feet in the ground or do I fell a temperature change in my body. One of the things, the old tricks I do, is that when you lock left eye to left eye, do you merely feel an openness and heat exchange or when it goes right eye to right eye, do you feel the cooling distance that separates you and makes you more vertical in your awareness, all subtle, all there.

Those three are big. Then when you start getting into the other layers of the conversational arc, the picture patterning, as the conversation deepens, are you getting images in your mind, is this face coming up. More you stare at this face, can you let yourself disengage and go internally, and gain images and come to them. So, that's the discontinuity part of it. But beyond the body part of it when you are dealing with that, that crisis thing, is this conversation peaking or is it failing.

When the conversation goes into disagreement, do they support you or do they let you drop to the ground that tells you a little bit more about their domain. So, all that's happened, you can pick anyone of these interfaces and then finally of course the sixth one, is when you finally say to yourself, well, the conversation is over. Does this person let me break the bond, easily or do I have to kind of pull away, the PHYLOs stick, the other ones go bye-bye and EXO doesn't know you've left.

So, those are little subtle things, and we will kind of get into this in our review session, I hope. So, that you can kind of get a sense of how to use this skill because its only a four-second window, you don't have to tune in to all of it, just to decide where I am going to start and you always begin with static images in magazines and then move on to there for the dynamic stuff, watching things on TV and movies. We are going to go over this again, I just wanted to introduce this topic because the

face is the big thing as we get into the non-verbal component because that's the basis of your trust, with you and the other person. So, review it, we will back when the mood strikes you, until then be yourself and be well.

Total Duration: 8 Minutes.

Day 13: ONTO Profiling Others Skill

Dr. Mark Filippi: Welcome to Day 13 of your Somatic Companion 30-day Emotional Makeover.

All right, this is a powerful session because we have been doing all this in audio, we finally get to talk about voice tones. Now, that first skill we learned in the non-verbal section dealt with the PHYLO bias of facial expressions, babies like babies faces and faces are good for babies. This is where that neuroception goes on, the entrainment of brain-to-brain, it's a face-to-face world, especially if you are a baby.

Now, once you develop the ability to speak and you get that verbal component going, that's 7% of the communication the voice tones become the non-verbal component of voice because we know it is verbal and vocalizing and just kind of making grunt noises, not a big deal. Now, when you are actually getting meaningful vocalizations and you're forming words and making choices about the words the ONTO in you takes over. It's much more of a frontal lobe kind of the thing and now you're going to start exerting a little more of your influence on the other person, and again, this is also a listening drill when the other person is speaking, where do you go, do you stay engaged with that voice, or do you drift off.

So, these are the things you want to look at. There are only three ways of looking at voice tones that are meaningful for our purposes, and it all comes down to is understanding the direction the voice is sending you. When someone makes a flat statement, "Today is Thursday", flat statement right across and what that means to you is an equal sign. They expect you to confirm it without any kind of fuss or muss. It's part of the puzzle that you're making between the two of you that is communicating a background, this picture partnering it's going on in that fourth level of conversation. A lot of stuff we are talking about with voice is going to take place in the fourth, fifth and sixth layer of the conversational arc because that's where all the dynamics are about, "What are we doing here in this conversation?"

So, the act part, the fourth layer is going to deal with, "Am I inhibited? Do I feel like the statement was equal and straight across?", and that's the first thing you will notice. When the person greets you things like that, is the voice tone, "Am I an egalitarian, equal plain or am I in a role here where I am going to be a subordinate or a superior to this person?"

So, the next thing you want to notice is uphill speech, which is inquiry, when they ask a question. It's kind of funny to me when they ask someone their name and I go Bill, but they are not realizing, they are taking a subordinate stance and they are saying, "Bill, as if you are uphill", Bill uphill. Then the next thing is that when someone gives you a command, they go, "Bill, downhill". So, it's paradoxical, people don't realize it, sometimes they ask a question in a command voice, it makes no sense, and the people will answer them in a statement and all these things get mish-moshed. So, since it's 38% of your non-verbal expression, of your whole communication actually, is your voice tone pay attention to the direction the trajectory of your voice and the trajectory of your partner's voice, because again, you are a pair now, you are a dyad, it has to fit.

So, it's sort of like the old Odd Couple episode when they're trying to figuring out what the password is and he goes, 'Candle....Stick' - I was shooting for 'Lamb', but stick is good, that kind of thing. So, you want to get into a conversation with yourself and almost using your body as a sounding board to feel "am I in rhythm with this person?", and again, this is something that happens in all these four-second windows over the course of all six layers of the conversational arc.

The ONTO bias is to listen to their own voice when they are speaking and to ignore the other person's voice when they're speaking. So, that's why they are very good at monitoring voice tones of others, but they don't understand, dynamic isn't there, they'll correct you, but when they're monitoring their own voice tones they are in a self-referencing loop. So, that's why it's very, very important, if you're engaged with an ONTO to figure out the best way to communicate with them is

to match their voice tones. So, they go into a question, you go into a question, they go into a statement, you make a statement, they make a command, you make a command. It's very similar to the way an Asperger's child might speak because they just parrot back the same voice tone figuring if I resonate with this person it's like I am agreeing with them, they don't worry about the words.

So, the voice tone is very important because it also measures their physiology a little bit, how much energy is coming out of those words. So, when you are on the phone with people switch ears, when you are dealing with someone that's not in the same room with you like on a like cell phone or something like that, and you're trying to get their attention, say their name in a different voice tone, say their name up, say their name down. All these things drive the energy through the system and because the ear is a charger for the brain, it's going to synergize with the whole body and give you a behavioral or a limbic response and you're going to get past that social filter and get back to the biological area where you belong.

So, that's really what I want to say about voice tones because it's not something you overdo. Pay attention to it especially when you're leaving messages on voicemail, pay attention to where the voice is exiting and entering your body both when you speak and when the other person speaks.

Break that down again, you can recognize an EXO voice from PHYLO voice from an ECO voice, all those voices and there is much more to say about that and we'll get to it and hopefully in the review a little bit. For now I just want to take that concept, let that rest, and we'll hit it again tomorrow when the mood strikes you. Till then be yourself and be well.

Total Duration: 6 Minutes.

Day 14: ECO Profiling Others Skill, Part 1

Welcome to the Day 14 of your Somatic Companion 30-Day Emotional Makeover.

All right, we're almost halfway done and so far so good, as far as getting the progress up to the level where you can take over yourself. The whole point that single one of these little chunks added into this stuff is that you say, yeah, I get that, let me add that to the arsenal. And your brain because it doesn't have to be reporting back to you 100% of the time, it's taking it in. You start to notice things, little conversations coming up, the peripheral awareness coming up, you're starting to realize that, hey, it isn't so flat out here, there is a little depth. So, what we're going to be getting into today is the non-verbal skill that the ECO resonates with the most.

So, recapping again. We did the PHYLO face stuff, we did the ONTO voice stuff, now we're going to do some ECO pacing, and what ECOs do best because they are empathic, because they tune into the dynamic exchange of the body gestures other people are giving them. This is that 55% of the communication that's coming across another person that is going to be embedded in the way that they move their body also coupled with their facial expression. So, it's a little deeper than what the PHYLO tunes into the face, the ECO tunes into a whole self.

You're going to see a lot of sort of advanced or complex ways of coupling a PHYLO within an ECO because they are both coming from a kinesthetic or body based orientation, the only difference is PHYLO comes from the external touch and the ECO comes from the internal feel side of that coin.

So, what I want to do is just give you a little history lesson here, because a lot of the stuff we are going to be talking about is going to take us two segments to do; it has to do with understanding movement patterns. ECOs understand them implicitly but I am going to make them clear to everyone explicitly here. The way I want to do that is to introduce a concept that Elizabeth Wetzig researched and it comes from Dr. Josephine Rathbone, a nice name, right. Probably was EXO.

She was a physical educator in Columbia University and she was working on physical and mental aspects of relaxation back in the 30s, so she developed the test, aptly named the Rathbone test. Maybe she was ONTO. She's trying to determine the different levels of residual muscle tension individuals have when they are resting, so just what's going on in the muscles when you are sitting and doing nothing. So, she discovered these neuromuscular tension patterns and she renamed them four names coincidentally; Resistance, Posturing, Preservation and Assistance. So, flash forward to the 60s, couple of more researchers came along, Valerie Hunt and Mary Ellen Weber and they wanted to validate this test using EMG.

So, what they found that oh, this is interesting that each person had a home pattern of lowest tension that was their dominant neuromuscular tension pattern in their sensory-motor system. But also this dominant pattern impacted their creativity and their awareness. Doesn't it sound like a prominent domain to you? Using the movement qualities exhibited by the Rathbone test, they then discovered it was excitation patterns, through which these patterns function to make them qualities of movement, so now you're getting into not just gross movement but actual self-expression through these patterns. So, then Sally Fitt took this work and she developed a basic observation of these excitation patterns and she started looking at them as something we can validate in the lab and train people to notice. So, all this is happening in the 70s in the era of Hanna and all the other somatic educators, so this was like a big stew.

So, now what happens is here comes Elizabeth Wetzig in the 70s and she has got a background in a lot of different things so she start investigating these movement qualities and these coordination patterns start to get clarified, so she has a background in choreography - Elizabeth Wetzig, dance training and things like that. So, she starts incorporating exercises so that people can access and utilize all four coordination patterns, it sounds like secondary domains to me and get the physical and mental properties to use that so that they can perform and communicate better. Think about what's happening here. This is someone who is starting out noticing core stuff and general awareness and then making it something that's now transferable to others and making it more cortical with somatic cortex, something you can share with other people, everyone has these four patterns. One of them is your home pattern, so far so good.

So, she also found that there is a specific set of trigger muscles for each pattern in the torso and this four basic movement patterns, I'll name them, thrust, shape, swing, and hang, got ya!

So, I am going to take a break because I don't want to go run out of time here, I want to take a break that I just let's you digest that.

Thrust, shape, swing, and hang. Let's talk about how to notice them and talk about how to use these in the context of Universal Somatics so that you can get your ECO on and start noticing how these movement patterns are affecting your ability to communicate to other people and vice versa.

So, take a break and we'll come back and go through this a little more in depth.

Total Duration: 6 Minutes.

Day 14: ECO Profiling Others Skill, Part 2

Welcome back! So, we left off talking about these coordination patterns. I just want to give you a kind of little profile in them because it's important to notice these things on a kind of just a general level first then we'll tune into how this works with US.

So, there are the four patterns, thrust, shape, swing and hang, and these are big configurations, and again I am giving the details without the point, just noticing that there is another 4z out there that was really intriguing when I first came across it. I actually contacted some people who use this work and we have got one minor disagreement I'll go over in a minute.

So, think about the baby again, what does a baby do? A baby doesn't have a lot of coordination, so a PHYLO when they are in their dominant home pattern tends to just kind of hang there. When you look at a PHYLO when they are standing up and they just seem like a puppet on a string, they don't have a lot of definition in their posture. So, when they move their coordination is sort of like almost like they are in water, they kind of move like a fish, they are in flow, and they have this sort of tendency to be extremely graceful almost by accident. Sort of like they are being pulled by the wind and this is what I was interested in because if the person is able to hang their body like that very gently they're going to be more kinesthetically aware, they're going to be more in their core and they're going to be more prone to being startled when someone touches them. So, when you touch a PHYLO, they tend to hit the ceiling. Now, this is a signature pattern of these different domains, this is something to do with the neuromuscular element of the soma.

So, the next pattern is that if you want to go across the isle and look at the way an ECO would move is the swing pattern, it's more coordinated, it's more interactive, there's more feeling, there's more purpose, there's more conscious control of the body, and that's why ECOs walk along as if they are listening to their own iTunes all the time, they don't have their iPod on, they've got that music going in them and they have that beat to their body, they kind of walk in there, their arms and legs kind of move along almost as if they are not connected.

So, very similar pattern, swing and hang got a whole different effect. When you're hanging in the body it's more of a passive way of being when you're swinging it's more active. So, that's the big difference between a PHYLO and the way an ECO moves. An ECO moves more with their voluntary system and a PHYLO moves more sort of an automatic pilot.

The other two, much different, the thrust pattern, the ONTO pattern is much more assertive so their movements are short, jerky and right to the point, very kind of "reflexy", and hands-on, direct to the point whereas the shape pattern of an EXO is extremely rigid, very purposeful, very sort of measured and deliberate and also very coordinated but extremely refined. Think about the way an ONTO moves around the world is, if they are moving towards the target all the time, they don't think about avoid and they don't think about ignore a lot because they are busy going to approach where the EXO studying everything, having access to past and future information is much more measured, much more sort of conscious and is almost awkward to a fault in the way that they do things when they are trying to be more expressive, especially when they are talking to other people because they are really not very interested in the social relationship, they are not still letting anyone to their interior.

So, those four patterns, the one thing that was little different in the way that they've described it, they described that swing people as being people person oriented which is more PHYLO, and their example is like Bill Clinton, who happens to be an ECO, if you profile him and, you think about him, he is an ECO. Then they talk about the hang pattern as being more the improviser and they give you an example of Michael Jordan who is ONTO as it gets if you know Michael Jordan, those eyes will go right back of your head, even though he has a lot of kinesthetic ability, it's much more on the active side, it's much more on the ECO side. Michael Jordan PHYLOs with -- when he was playing basketball he PHYLOs with winning, that was who he was bonding with. So, that's why what if I look at their chart and things like that I will say, okay, well, the coordination patterns are great, the Rathbone test was great, all the things were great. The examples, Eh...because again they are not using things that we're using, so different filters, different examples. But just to give you that idea that those four patterns, it's easy to spot, look at the way people move and this thing becomes another resource for you. Say, if you have a deficit in this area, so just to give you an idea, what is a cue? It's just perceives signal for action, a hint to remind they are probably like we said. So, getting a cue is more to do with developing ability to recognize and elicit those reactions from other people.

That brings to me to another guy that I think is really neat because he took a limitation and made it into a resource. And what he is, his name is Johnny Seitz, he discovered a thing called BioTyping, which is a way to recognize how people walk and how that relates to their mental and physical background and what he was, he was an artistic child grown up and became a mime of all things as he grows up. What the thing is that his whole way of communicating was to recognize the way the person was trapping emotions in their body the way they walk. So there's three walking styles he noticed. There were people that walk and they were forward fallers, people that were backward fallers, people that were leg swingers. I give you the profile of a leg swinger.

A leg swinger develops muscle groups that enable him to stay firmly planted, their personalities reflect that making it difficult to convince them to take on arguments with either logic or passion. So, that captures both your ONTO and your EXO and one fell swoop. So, the leg swinging population out there is the ones that are transferring their weight rapidly, again they are in the bottom half of their body, think of your neural image split and those things are coming in, and so they are not going to arm swing as much, and you're not going to see them forward falling and backward falling, like your ECOs and PHYLOs, simple thing BioTyping.com, go read about it if you want.

Just to give you another example, another way to use the non-verbal cue of movement in the way to look at profiles with other people. Using your four-second window, watch people walking around the mall, watch them walking around your neighborhood and start letting it hit you that you don't have to do the work, they are doing it all for you. All you need is to have a clear idea of these domains and being able to move to the conversational arc with it, so that during a conversation if someone's gestures to go from swing to shape. Well, you just hit a trigger and you've put them into their EXO world where they might not have a lot of signatures, so the conversation might fall flat dead at that point. It's up to you again to elicit to get a cue and elicit a cue that's going to bring them back to PHYLO, bring them back and start over again. This is the navigating you're doing as a dyad. Remember you are partnering with the person, you're not separate and by partnering with a person in the conversation you can partner with yourself in the life and that's really the measure every single day is the quality of your conversations.

Okay, lots of stuff today, so take a deep breath and we will hit it again tomorrow when the mood hits you.

Till then, be yourself and be well.

Total Duration: 7 Minutes.

Day 15: EXO Profiling Others Skill

Welcome to Day 15 of your Somatic Companion's 30-day Emotional Makeover. All right, well, we have covered three of the four nonverbal skills. Now, we are going to get again to simple land. Welcome to EXOville, and we are going to be talking about something that's common to all of this is posture, posture, posture. The best part about somatics is that because it's a third person world out in the culture, and it's a first person world in somatics, we get to cross the bridge. Because we need to interact with other people, you are in a second person awareness; you are observing their posture as it mirrors yours. So, the good news is, is that the feedback is always going to be sort of like, when you look in the mirror, only it's going to be much more direct. So, just think about posture as attitude for the purposes we are going to be going over here -- and you are looking for, again, departures from their home signal.

So, what is someone's baseline posture? Well, one of the things you got to notice about people is that they tend to get into a positional sort of habit that you can only read from multiple exposures to them of course. What I want to get you into is being able to do it in the moment. What does that posture say about this person right now? Why do they choose that? And the way you are going to get to this is understanding a little bit about geometry. So again, we are going to combine a little bit of these EXO skills. Remember, when we did the body markers, we had the feet, the knees, the pelvis, the belly, the hands and the heart. Now, we are going to add two more because we did it before, the mouth and the eyes.

So, when you are looking at someone's posture, break it down, go from feet to head, go from the bottom to the top, and then go from the side to side. And what you're looking for are things like this; with the feet - someone who is on their toes, as opposed to someone who has taken a load off, this is nonverbal miscommunication; when they don't get you, one of their feet will be not be on the ground. You'll see them change their posture with their feet. So, just look for that - notice people's feet, notice your own feet. When you are in a conversation, do you feel them on the ground? - Very important. Again, just like before, it's dealing with issues of what? - Identity.

Second one is the knees - this is Nonverbal Persistence. So, someone who's lock kneed and kind of scared, and someone who's knock kneed and kind of excited, noticing the distance between their knees as they are talking to you. This is all stuff you can do when you are observing other people you are not in conversation with, because EXOs do, and then moving in and seeing if you can engage them there. So, that's two conversations, a feet and a knee.

Now the pelvis - Nonverbal Ambiguity; this is a pattern you could see almost in any teenage girl or anybody under the age of 25 who isn't gainfully employed. What happens is that when they'll shift their weight a lot, they'll do what's called 'kick standing', where they'll throw one hip out to the side, and have one leg straight and one leg bent - and the other one is that they'll be bobbing around, what's called 'ankle rocking'. So, the pelvis is locked, and you will see them rocking on their ankles, almost trying to pump their pelvis because they are having a hard time maintaining their balance. Those three patterns, the feet, the knees, and the pelvis are very important because you are getting a sense of this person's relationship with gravity, their surroundings, and also what is this saying about them nonverbally.

Again, 55% moment patterns and things like that, but this is posture; what position do they choose to communicate from, what position do they choose to communication to? So, instead of looking at just their legs, now you can take in what they're doing when we change positions. So, now we have signatures for other things.

So the belly - this is a breathing one. Someone who is belly breathing is relaxed; someone who's shoulder breathing is dis-eased - not quiet there. So, right away you know, "Wow, I've just disrupted this person, I have knocked them out of their status quo, which is their somatic interface Number 1, and I have now put them into a different movement pattern." So you see the breathing change.

Next thing is the hands. The hands deal with nonverbal limitations; your hands can feed and protect you. So, someone who is, what I call, 'Pointing and anointing and dictating at you', - very ONTO, versus someone who is palming and calming and conducting, and being more supportive like an ECO would be. So, those two things, it's like you are getting the internal, external, dynamic, all at one shot. So, how they breathe and how they move their hands tells you a lot about the way they are going through the process of getting to the point where they're going to trust the conversation or not. You could do it -- again, 4 second windows, take little snapshots, you pick this up.

The sixth one looks at again the heart or the chest. Now, this is classic for seated postures - this is nonverbal composure.

Someone who is tipping and tuning into you - tipping forward, their torso will lean forward to you when they are listening to you, and someone who is dipping and tuning you out will lean away. A lot of times it happens in social situations where you're talking to the boss or someone who is superior to you, and they will be leaning back with their hands behind their head when you're talking - they're not tuning into you, they're tuning into the conversation in their heads. So, would you mind, I want to say is, can you lean forward, I have something to tell you, I have a secret to tell you; and just disrupt them and see if they go for it - if they don't, chances are they are ONTO, chances are you're going out to go on their belief system if the social structure dictates that. These are little nuances that I hope we will bring out more in the review session; right now just notice, are they tipping or dipping; simple to see.

Now, the last two, the mouth and the eyes, we're back to where we started, in the face. The mouth, it is non-verbal flow; are they speaking in a grounded voice, play-by-play, what the heck has that got to do with posture? When someone speaks, where does their head go? Play-by-play, it's much more left brain; so the head tends to stay very still, and it's more of a lock-jaw type of speech - or they're speaking charged, and making color analogies and that head is swimming all over the place. Those are things that they tip to one side or the other when they listen to you. Things like that are big, big, big cues to notice when you're trying to profile someone in the moment.

Finally, the eyes; again, we're back where we started; someone who is blinking and thinking, is sort of inside their head a little bit and really going through a lot of processing and they are really engaged with you and they are really upbeat versus someone who is kind of glazed and diffused and unengaged with you. The eyes have to be present or absent; it's a big thing to notice posturally, because if the eyes are kind of glazed out, chances are their head is going to be leaning forward and they're going to be candy caning; the one's that are sort of, got it together, their heads are going to be -- sometimes the chin will go way up because if they're getting into that trajectory thing we're talking about with the voice, you'll see them elevate their head. Those are things again...taking these little snapshots of people; during a conversation, it's much easier to do when you're watching as an observer not in the conversation - wow, this tipping and dipping. I just saw someone's eyes glaze over; those are things you notice sort of in passing now, this gives you some meaning for it.

So, once again those are the things you want to notice for posture. And as you get used to it, you start saying, okay, well, I got to notice PHYLO face, ONTO voice, ECO pace, EXO grace - how graceful does this person communicate their attitude to me. It's all you're trying to get out of this from the non-verbal perspective, because all these things deal with trust, that third interface where I am going to get past the point where I have -- they have crossed my path, I've read their eyes, and now I am going to try to silently partner with them through all this non-verbal stuff.

So, review all these four that we did. Now we can take a break, and take a review class a little bit and see if we can pick up some of the things you lost along the way. So, hang on for that, we'll be back in a minute.

Total Duration: 8 Minutes.

Day 11 to Day 15 Review 3 with Professor Val, Part 1

Dr. Mark Filippi: Welcome back, we're here with Professor Val, we're going to review some of the things we've been discussing here between Days 11 and 15, so welcome Professor Val.

Professor Val: Hello.

Dr. Mark Filippi: All right, so the last time we met we were talking more about the skills sets that are related to profiling ourselves in the moment, and this time we're talking about really profiling other people in the moment, to figure out what domain somebody else is. Now, you've got a lot of experience with this with your students in the last year, and what's your main sticking point with getting good at profiling other people, just telling what domain their primary domain is just for starters?

Professor Val: How do I tell them how to do it?

Dr. Mark Filippi: Yeah, you're teaching someone from the flat footed stance, they don't know domains from Shinola, you say look at this, watch that, how do you give them the cues, how do you tell them to walk through the process?

Professor Val: Usually, I do the eyes first, I do the eyes thing and...

Dr. Mark Filippi: You start out with that EXO skill and teach them how to look at tiger eyes and snake eyes.

Professor Val: Exactly, all the animal eyes that we come up with there. Then I usually follow that with some celebrity pictures that I flash up as big as I can up on the wall.

Dr. Mark Filippi: So, you gave me some examples, like Madonna and all that.

Professor Val: That's right, I especially like to use 'House' when I'm doing the ONTO domain.

Dr. Mark Filippi: The show 'House'?

Professor Val: Yeah, he is...his eyes will drill right through your head.

Dr. Mark Filippi: All right, so for those looking for a good ONTO, the Fox show 'House', I guess the lead character, what's his name?

Professor Val: Hugh Laurie.

Dr. Mark Filippi: Hugh Lauie, he is a good example of an ONTO in nature, running wild, so if you want to see ONTO eyes, check him out.

Professor Val: Yup

Dr. Mark Filippi: So, you gave them examples and you teach them the eyes, now when you get into them, profiling themselves, not that the self profiling is a little easier, but how do you teach them from sort of hand-to-hand combat thing, like when you're sort of getting them into groups and getting them to work from those perspectives? Because you've done some interesting things with looking at some psychological profiles of how someone will look at like personality traits, like your house-tree-person thing, and then you look at the primary domains, and there is a lot of examples of how the domains play out in using these traditional tests.

Professor Val: Definitely, we have some research that's still pending, but we will be coming through any day now, where we actually did everyone in the class, actually in several semesters,

who knew their primary domain, would do the House-Tree-Person test. Then we compiled the data and we looked for similarities. Did all the PHYLOs do this type of eye in their picture, for example, or this kind of tree, and hopefully we will have some really interesting stuff to report on that shortly.

Dr. Mark Filippi: Okay, so for the people listening along here, the House-Tree-Person test is what exactly?

Professor Val: Well, it's exactly what it sounds like, you have someone draw a picture of a house, a tree and a person, and then it's a psychodynamic, what's the word I want to use?

Dr. Mark Filippi: Analysis?

Professor Val: Yeah, I guess, that's good, analysis.

Dr. Mark Filippi: So, they teach you in psychology how to look at things in the way people present this basic three objects they draw, and read into the things about their personality, their past, their psyche, things like that?

Professor Val: Right, exactly.

Dr. Mark Filippi: What you're saying is the domains are easier to teach than the psychology?

Professor Val: Absolutely.

Dr. Mark Filippi: So people can notice those things?

Professor Val: You have to go through such training to do any kind of a House-Tree-Person, there is no way that you can learn it in any length of time that would be useful. A lot of those are secrets of the psychologists, so they don't really make them public. You actually have to have a license to get a lot of these tests to even use them or read them or anything.

Dr. Mark Filippi: Yeah, the cool part about this domain is they're untamed. You don't need to have formal education at all to make these distinctions, and the cool part about what you've been doing with your students is that the language of the domains sort of dovetails and actually gives them a little more of a way to contextualize some of the more abstract stuff that comes through in psychology when you're dealing with something as say illusive as someone's personality.

Again, we're dealing with things in a nonverbal way in these last set of days, so when you look at things like the way someone would draw a person, like you would say okay, well, how would a PHYLO draw a person? Well, they're going to draw a person that's much more open, much more accessible, you're going to see more facial features rounder face, bigger eyes. Where an EXO is going to draw this thick figure. So, it's like those big dramatic shifts, and you could absolutely see the correlation between when you're profiling a person in the moment and saying wow, it's almost like you could do it without knowing the names of the people; who is going to draw what, especially when we separate them into the different groups and start seeing the fire engine red ONTO compare to the pastel ONTO, you start seeing more secondary domain. So, their drawings are going to be more representative of other domains, where the one that's really hardcore ONTO is going to be ONTO in all three pictures

Great stuff, and like I said, these are things that you're going to notice over time when you start getting used to the fact that it's so omnipresent, the domains are so omnipresent. We talked about a little bit of that with the work of the coordination patterns with Elizabeth Wetzig's work of the way people move. You were interested in that as well you were telling me.

Professor Val: Definitely. When I was listening to that, I don't think you ever presented that to any of my classes so it was the first time that I heard some of that and I had to listen to it a few times.

Dr. Mark Filippi: Well, how much time do we have left in this segment, I want to go a little more in depth in that if we have time?

Professor Val: I have no idea, I didn't notice the time when we started.

Dr. Mark Filippi: Let's spare ourselves the embarrassment and pull over and park now. So, we got to go, we have covered this a little bit, now we're going to come back and go a little more in depth in this coordination patterns, because there is a couple of things I want to bring out before we bridge over into state management, going into the next section, and it's a good cue for the psychology types out there that are always focused on the mind and not the soma. So, we will take a break and we will come back with a little more in-depth about that.

Total Duration: 6 Minutes.

Day 11 to Day 15 Review 3 with Professor Val, Part 2

Dr. Mark Filippi: So, we're going to take a second look at Elizabeth Wetzig's work with coordination patterns and again the four of them are hang, shape, swing and thrust and those are four things I try to do before noon everyday, but what was interesting about them to me in terms of domains is that it is the ECO bias to look for dynamics, look for movement pattern, to look for things that are going to be stimulating and so she had a background in dance and things like that. You always have the element of developmental undertones I guess, when you look at performance-oriented stuff. somatics has to do much more refined movement, we have gross motor stuff and we have fine motor stuff, she is noticing a lot of subtleties here that get into not just the physical aspects of it but the intent behind it, so she talks about like for example someone who uses it primarily their home pattern as she calls it. We will call a primary domain, say they are an ONTO and their primary pattern is thrust.

So, it's like the way they can work with things, their activities are going to be like karate and it's like the famous people should put them, Madonna, Tommy Lee Jones, it really dovetails nicely with what we're saying here as far as the personality part of it, and their work orientation is goal-oriented results bottom line. So, it's like there is so much, they start getting to recognize the domains the way you sort of recognize the four seasons, you could never confuse the spring in the fall even though they are not as intense as the summer and the winter, just like sometimes when you look at people, at first, it's difficult to know PHYLO from ECO but after a while it's like recognizing a teenager from a baby, it's extremely different, they're both kinesthetically oriented, okay fine, and the same thing with ONTO and EXO where initially you are saying well, they are both kind of hard asses and I don't like being around them; one doesn't give me any feedback the other one never shuts up.

So, you start saying to yourself, wow, how do I deal with the fact that there is always going to be layers with this, there is always going to be secondary domains and in a moment all you are concerned about is they are primary, that's the thing about using the non-verbal stuff, you don't have to get into your stuff, your issues, your sort of versions and resistances like -- not as a psychology, it is a concept that I kind of hate - transference -- the therapist does not allow to feel or think or -- it's always that they -- like in the beginning you didn't even face the person. In order to be objective, the whole goal is, you're an objective observer but you know all and you tell nothing like you say before that these are trade secrets and stuff.

So, the client comes in and says, I am the same species, you see when I am having difficult with my boss or whatever and it's up to the therapist to remain sort of in a shape pattern as far as this goes, where you would be very deliberate, very formal and you're not bonding with them at all it seems, that seems to be the goal because the taboo is up transference, they're going to -- ectoplasm is going to come out and splash you with their gooey light. I always thought that was amazing that you have a kind of a fourth wall down policy with students where there is no hierarchy, there's just you are the leader of the group there, that's well established but the sense of going uphill to talk to you isn't there.

Professor Valerie Schott: Oh, no, no way.

Dr. Mark Filippi: Yeah, as an ECO that's something that you would not function well in if you made that environment, so that's...

Professor Valerie Schott: I would hate that.

Dr. Mark Filippi: Yeah, and that's what I was saying. Most of my clients over the years, they're going to call me, Dr. Mark once in a while something like that but the thing is that those titles don't have any biological value and that's why when you buy into your role, sometimes I get explanations from authorities, I am the boss and you are the employee or I am the parent you are the child and they establish this, okay. I am a big circle you are a little circle, and I came from the school of -- well, as we get to know each other we'll develop a respect, a mutual respect and that's what this the whole dyadic communication thing is about that Dr. Porges was talking about. So, when you were looking at some of the things that came across with those four coordination patterns what resonated with you immediately, was it domain related like it was reminding you of the domains or this made like another dimension for you to come clear.

Professor Valerie Schott: It was completely different to me than actually the domain part, but then I was sitting and thinking about it. I will always look at someone walking far away for example on campus and know exactly who they are or if I can't really get them into focus. So, I was like, aah... that's why I am good at that because I am ECO.

Dr. Mark Filippi: Yeah, and the thing is you can also sense somebody coming into the room before they get there because their movement pattern is sort of like a frequency and you can tell, sometimes you can tell when someone is emailing you, and when someone is going to call you, because ECOs do not behave, let's just say, rigidly in whatever dimension they are occupying.

Professor Valerie Schott: Yeah, we're a little holographic or something.

Dr. Mark Filippi: Well, we just don't have the same sort of fixed way of looking at the world and that's why we have that loosey-goosey thing and then I talk about the swing people, we are indirect back and forth, the Hawaiian music, Jerry Garcia, belly dancing, Bill Clinton, this is us. So, it's like when you start understanding identity on that level, qualitative stuff, rather than trying to like put yourself in a box, you start saying yeah those are my primary attributes, that wait, if I could decide a day that they would have more of these features and that becomes the key ingredient and then all the other stuff becomes sort of supportive and seasoning and that's rounds you into an open soma so that you become more fluent. Then you could share all of that with somebody else and that not feel threatened that they're going to -- that whole ego bashing thing that goes on. Primary domain is not like the ego and that's really what the non-verbal stuff starts to talk about because it's universal we're all using our voice to communicate our tonality and we are all using our face and our body gestures to get more kind of this non-verbal sense of things like this is what I really mean. My words can't really capture all of it, so pay attention to the rest of me and that's really what we're trying to get across in these last five days.

So, we're going to wind up here and we're half-way through the program, so any questions about the whole first-half feed at this point, that you want me to kind of emphasize as we go through the more social side of the coin in the next 15 sessions.

Professor Valerie Schott: I don't even know what's up your sleeve at this point because you already blew me away so far with all this.

Dr. Mark Filippi: All right, well if you're feeling blown away out there just like I said, you don't have to learn all of it, you have to learn the pinpoint parts of it that are going to make things more obvious for you and so if you feel a little overwhelmed right now, no one could stop you from taking a couple of days off in reviewing things, you don't have to finish it in 30 days it's a 30-day program, it might take a 90, you've got the rest of your freaking life to learn this stuff.

Professor Valerie Schott: I like it.

Dr. Mark Filippi: Few seconds at a time.

Professor Valerie Schott: It's good you love though. I like to feel kind of like holy crap, what was he saying, I must have listened to this stuff two or three times already just today.

Dr. Mark Filippi: Yeah, that's the way people usually are going to experience it, they're going to find an affinity or kind of a little mental itch they've got to go scratch and listen back and that's why always in the transcripts to refer to, but we like the lively stuff here so that you start getting a sense of having a conversation within yourself and start noticing these things because it gives you kind of the subtle stuff that makes conversations worthwhile, it makes you day more meaningful. So, we will park it there and then we'll delve into the next five days and I am sure Professor Val will be back soon to partake with us, so thanks for joining us.

Professor Valerie Schott: Hey, you can't get rid of me.

Dr. Mark Filippi: All right, well, we're all stuck with each other then.

Professor Valerie Schott: That's right.

Dr. Mark Filippi: All right, so again, we hope this review gave you some things to think about and ponder, so when the mood strikes you, we will talk you again, until then this is Dr. Mark and Professor Val, be yourself and be well.

Total Duration: 8 Minutes.

Day 16, Part 1: Transitional States

Welcome to Day 16 of your Somatic Companion 30-Day Emotional Makeover. So, now we are on the other side of the rainbow here and we are going to start getting into more of the social aspects of this Universal Somatics work. We talked about at the top of the whole ride that we are going to be including the personal somatics aspect in the Universal Somatics that we are teaching and we are giving you access to, so that at this point in the program when we are halfway through, you sort of understand that whatever you thought about, your individuality before, as a solid block and you are separate from a tree and a door and a window, is actually a derived thing. It's something that you are filtering to. You don't start out that way, you end up that way. It's the same thing with emotions. You don't start out angry, you end up angry.

So, that's why I want to get that part clear, because if you are still struggling with this and we mentioned this in the last review with Professor Val and said, "Yeah a lot of the stuff is new!" And "wow, what if I don't get it all inside of 30 days and what if I don't understand it all?" That's actually a good sign. That means that we are disrupting some of these connections you had or assumptions you've made, out in that somatic cortex of yours that you have been believing all along was fixed, was basically just unchangeable and now all of a sudden we are wiggling the legs there and saying, not so fast. To get you back to being biologically rooted means taking away a lot of the barricades and ways you fence off from the outside world and put yourself in a situation where you will feel isolated and you will feel different from everything and everyone all the time.

See that's the thing about individuality we created in order to access our unique gifts and the unique strengths, but we forget the other side of the loop, which is when we have to share back with everybody else, so that we all have a role to play in other people's lives and it supported all well beings as well and there is a little bit of a bridge we are crossing at this point in the program, because now we are going to start shifting to well, we've already answered the question, "what domain am I?" You profiled yourself and figured out what's your primary domain is. Then we asked the question, "what domain am I in right now?"

So, we know how to shift from our primary to our secondary and figure out, which of the four perspectives that we are born into, offers us the most clarity over time and that's when we shifted from profiling in the moment to interfacing over time. So, you went from a choice of four to a choice of six. This 6x4 grid keeps coming up because that's the way your system is set up to run and that's what we are really trying to get to is, is to understand if you take this kind of biological block of cheese, that we are in and start whittling away at it, you realize the infrastructure of it repeats itself over and over again. That's we are going to get into now. We start going from okay, we did ourselves and then we did the one layer for the other people, what domain are they, the profiling of others through non-verbal cues and we talked about the difference between a cue and a signature, I'll go over that again right now.

A cue is just a general signal. It has a specific meaning, but it's a general signal. It can be in any of the four domains. So, frown from an EXO and a frown from an ONTO gives you the same basic information. Now, what you want to understand is, is that a signature is something that is domain specific. So, it's still a cue, but it's coming from one of those domains, so it's very intrinsic to that perspective. Like, I said at the top of the show, a domain fixes you into one point of view. Just like when you go to a movie theatre, you want to look at the screen to get any kind of meaningful information. It's filtering you to one perspective and that's why when you look a signature of a domain, you are looking at a cue, most of the time nonverbal, sometimes it's word choices, there is a lot of layers here, but it's giving you that one flavor saying, look at this -- this is ONTO. This is a PHYLO voice, this is a, ECO gait, all those things are there. You start recognizing them, almost as if, it's almost like when you go from a student driver to a licensed driver and you go from figuring out how to govern everything on the inside of the car, to figuring out where do you want to go in the terrain out there.

That's the transition we are making right now, is shifting you from, how do you process all the stuff and how do you handle all stuff. I still got my problems with my mother in law, I still can't stand the fact that my neighbor parks his car too close to the... all those things that tick you off because once you get passed the general cue, that gets your attention and disrupts you and takes you out of the status quo and puts you into a mild degree of shock and you start to cope-all those things that we talked about in interfacing, you drop down one layer from that and you start realizing that the cue, the general cue becomes, the specific signature becomes a trigger and when you encounter a trigger, that's when you go into what we are going to be talking about in these next set of programs about states, 'Transitional States'.

We are going to get into that definition in a minute. What comes out of a trigger is somatic recall. Now, this is the difference. Most of the literature, everything you've heard about memory, all we just do is we are going from the past to the present. Everything is experienced and stored in your body and it kind of sits there like books in a library and someone comes along and hits a button and oh, they have triggered me and now I have this memory comes up. It goes the other direction as well. Remember the EXO. The EXO sees the future and the past as possibility and necessity and in the middle in the present it says, optimize this. What is the utilitarian purpose of this information? Just think of a data transferring thing.

So, when you experience somatic recall, you are getting an integration of your prior experiences and your desire in the future and a lot of times they look pretty much the same, because we haven't learned yet to go back to that fourth year of life when we have the separation of time and body and make a distinction between what's called your intended self, which is the body based one, the one that's physical, the one that's literal, the one with the bullets hit and your extended self, which is much more immaterial in nature, your inner world, that one is much more rich with visuals and much more rich with information from the future. So, that's why dreaming and all the other stuff we are going to get into when we talk about states, as we go through the next couple of days, becomes much more relevant in the way you are going to start governing this part of your Universal Somatics package. So, the element we are going to be talking about in the next couple of days has to do with transitional states.

Let me just define something so we can get going. When you talk about what's a state? Now, this goes back to a lot of the old school NLP and some of the other things we have been kicking around the last couple of years, but let me just see if I can help us out by defining some things, before we get started.

So, what is a state? In general a state consists just like a cue, in general a state consists of the link between what you are thinking in your mind and what you are feeling in your body at any moment. Again, traditional mind-body split speak. It's saying here's the mind, here's the body and the state is the link. Now, what a transitional state does is, as it goes deeper and it accesses how that process of linking those two things impacts your relationship to your surroundings, little somatic, little lingo there. So, I'll give you an example. Think of how an old photo album stores up memories and related emotions and then that's going to project you out into the way you look at that person in the moment. So, you place those things, those links in a timeline that we are going to get into down the road when we start talking about space and time a little bit.

So, a transitional state uses these things as a reference point and it generates a basic or a core orientation to your surroundings. We are going to get into those too. So, this has to do with what everyone is looking for out there. Again, everything we are talking about is in all and in all states, we all are seeking these six transitional states, and guess what, they fit hand in glove with the interfaces, hand in glove with the transitional cycle and all the elements we have talked about so far.

So, let's take a little break, we'll come back and go through chunk by chunk as this is going to be little more of a library of terms to get into, before we start get into the action stuff in the next couple of days. So, take a beat, take what we said, and just click play when you are ready to go a little further.

Total Duration: 9 Minutes.

Day 16, Part 2: 6 Spatial Dynamics

All right, just to loop back; we did those four things again looking at a general queue, going into a specific signature from one of the four domains, that will then trigger a response that is going to be more instinctive than anything else and then it is going to also promote somatic recall. So, when you give an emotional hit, when that feeling becomes physical, all of those things are in play in the moment. Now how do you track it over time? We got to drag Thomas Hanna out from the side and look at the way he stratified the soma force into six different layers just like our conversational arc has six different layers, just like our transitional cycle has six different elements. All these things are similar because it's a sort of a grid, a six by four grid. The Domains sort of give you the north, south, east and west from what direction is this information coming from and then all the other stuff that relate to this sixness of it all deals with what phase, what stage is it at? Is it at the beginning, the middle or the end? Is it on the involuntary side of the coin in the core or it's in the voluntary side, you know more in the cortex. So, we're able to get sort of a depth of our awareness, at the same time we're going to get a bandwidth and we're going to get a height of our awareness.

So, we're giving ourselves a three dimensional first person point of view. So, here is what Thomas Hanna gave us. Timing is the first function of the soma and that's tracking the overall rhythm of the activity of the soma and it's coordinating all the inner-processes and that's basically our metabolism, high-energy state, lot of coherence, metabolism's in sync with its surroundings, everything is turning trains on the track. This also is when it is going to come into play in our dyadic mode when we are interacting others, when someone crosses our path and says, "Do you have the coherence to stay in your status quo, or does this person startle you and say, what's that over there and can we just ignore them and continue on our day otherwise you will never get to work. So the first function is timing; you need timing in order to have a coherence soma.

Second one is the ability to stand and fall, both of them. The spatial dynamics, actually the next three deal with spatial dynamics. And this deals with the front and back of the soma. So, again we talked about neural splits from front to back, he calls it the ventral and dorsal structure of soma and this is tracking your initiative to individuate from your environment. So, when you step back into your closed identity, your initiative is to stand up. You answer gravity first. So, before you relate to others, you relate to the biological environment and answer gravity and stand up. If you can't stand up, you'll fall down, fall down ain't no use to relate to others, because you can't relate to gravity yet. So, that's why, just when you're dealing with again talk about the EXO skill before the nonverbals of looking at posture, the way you stand is the way you initiate your relationship with the world.

So, if you're standing in an asymmetrical crooked and really inattentive posture, your relationship with the world starts off kind of wonkish. So, what's going to happen from there, it is going to keep getting more wonkish right? So, it's saying, pay attention to that, standing and falling. In terms of our conversational arc, that layer of reading the eyes, recognition, and of course, reading the eyes means, you have to have the eyes looking straight ahead. So, you have to be able to stand up.

So, then the third one which comes in which is his second spatial dynamic, deals with the head to tail structure of the soma and it's tracking the initiative. Again, these are all start engines, the initiative to pursue your appetite. So, we're getting into desire now. So, then we're getting into that third layer, the passion fruit of the soma, and we're getting into how this is percolating to the system and he is talking about facing versus backing, are you going forward or are you going backward? Are you in more approach or more avoid types of behaviors? It's all layered in here. I don't know if you see the connections yet, but it's fascinating when you see how the language changes but the things, the stories is still kind of the same, and we talked about this in terms of the conversational arc with silent partnering, how the body to body communication is going on while you're having the verbal conversation above, and creating that bridge there. So, those three are the involuntary things that are going to be coming from the core and sort of grounding the experience. Then the next three deal with, now we have decided what we are going to do, and see we get it done.

So, the third spatial dynamic is turning on the vertical axis is what he calls it, and this is when we get in to spin and it's tracking specialized rhythms or nuances of somatic activity. So, we start off from the first one, we are just getting a general over all rhythm. Now we are going to get specialized. So, now what we're doing here is maneuvering towards the target or we are going to forsake the target and go the other direction. Again, you have the option of moving forward or backward. Are you in high coherence? Good, maneuver, get to the target. Are you in low coherence? Good; forsake it, forget, you can't get there, be inhibited. All those things are there. So, in terms of the conversational arc, this is when the picture patterning goes on. Are you getting that sense of, "Okay, I've silent partnering with the body, now can I get the visuals to hook up, because you have to have both, to create a state.

So, that completes the spatial part. Now he gets into the surroundings, he calls it ecological. Eco – logical, and now we are getting into, the beyond the body part of the conversational arc, when we are starting to get into how these things are affecting how I identify that other person is that a stranger, that an acquaintance, all those boundaries we've talked about, and this deals with our emotional commitment to the world, in this case another person. Am I committed to this relationship, am I going to from stranger to acquaintance, am I going to move from acquaintance to friend? How deep am I going to let this person into my world in relation to theirs, and expand my world in the process? This deals with wanting or desire. Do I want to move out of my status quo to a higher level? Oh, I'm going to just sit this one out, and I'll tell the dealer I'll stand on 16 and wait for the next card.

And finally, the sixth one is the other ecological element he talks about as the interior structure they hadn't faced. We talked about this in our verbal part, we talked about this a little bit in terms of reading the eyes and the face and also some of the things with the voice. This is tracking specific choices that fulfill your somatic actions. So again, he's going back to that loop and saying, "Did you get there, did you get the recovery when you got to that sixth interface which is highly combustible or did you slide back down the hill? This has to do with intending; intending has to do with fulfilling the desire. So, you end up in an intending posture at the end.

So, you start off with timing and rhythm and you end up with intending, and this deals with our attention management part we talked about when you can either be in a state of total expansion, and spontaneity, or you can be in alienation. So, all these forks in the road are starting to add up. So, that's a lot of stuff from Hanna, I'm going to go through a couple more things in these concepts before we get into how we are going to apply this. I just want to make you guys aware and everyone listening to this program aware that this is not new. This stuff is not new, it has been re-mastered. Universal Somatics is taking all the personal stuff and giving it to you on a global scale, everybody is in the soup and now saying, 'How do I apply it, how do I apply it, how do I make use of this to deal with all the things I am struggling with emotionally?' So, take a beat, listen back to this, I know it's a lot of head stuff, but it's going to set us up to grind a little smooth it later. We are always trying to create a little plow ahead before we kind of drive down the street. All right, so just take a beat, press play when you're ready to go deeper.

Total Duration: 8 Minutes.

Day 16, Part 3: The Four "F's"

Okay, you've pressed play so we will go deeper. So now, what we are going to do here is look at the primary behavioral drivers that Hanna gave us to examine the soma on a more instinctive level. There are four drivers, and they're not out of the wilderness and they are pretty basic things. Fight, flight, feed and sex. Traditionally they are called the four 'Fs,' but you can figure that out for yourselves, and what we experience these drivers as is – these instinctive drivers, as fight, it experiences anger, flight, it experiences fear, feed, of course hunger and then sex is lust.

Now, 4 second window says, hey, let's fit into those domains again. I guess what happens is, is that if I line up all four of them at the same point, I get the prize and the prize is bliss, which has become known in the literature as the fifth driver, which is intoxication. I want to get into this, because emotions can be intoxicating. They're contagious; they have that aura about them, enthusiasm, things that we're going to with the transitional states in a minute. These things are infectious, and I want you to understand that about emotions, they are drugs, you can get addicted to them on any level, high, low and the middle and that's why when you're dealing with things like states that are depended on a link between a picture you make in your head and the feeling that you get in your body, they're completely constructed, which means you can deconstruct them.

So, anger doesn't have to become rage. Fear doesn't have to become being petrified and being in a phobic state. All of these things have plasticity. So, how do we get these things to adapt? Ah, thank God Hanna left us this little map. How do you contextualize your emotions? Well, you got to go back to our friend, the heart. If you think of the heart as a sort of the – everyone thinks about it as seat of emotions, but think about it much more as sort of the living room, where all these things are going to be organized. Not the seat where you're perceiving it, that's in the head, that's in your brain. The rest of this stuff is all heartbeats.

So, what happens is, we have – when we pump the blood and the heart relaxes, the heart contracts, I mean, that's your systole, that's when the effort is there. So you are going up the wave and you're pumping and you're in action, and then heart contracts and that's our sympathetic dominant aspect which we look at in a weird little HRV thing or Heart Rate Variability thing, which we are going to get into a little bit more. Hopefully, when we talk to Dr. Jeb, we'll get into how we apply this in terms of our health. That deals with our motor output, we have our diastole when the heart relaxes, that deals with our sensory input, and that's our parasympathetic part of our physiology. So, that's the context that all these emotions are taking place. Heart goes into lub-dub, and we go into effort and then recovery. Effort, and then recovery, lub-dub, effort, and then recovery. Heart contracts, heart relaxes, so when the heart contracts, we are in a state or a vector called assimilation, which means we are in flight or in aggression, one of those two. So, we're dealing with either anger or fear.

So, assimilation has to do with pushing out into the world. It's a strange animal. Then accommodation is bringing the world into us, which is nutrition, which deals with feeding ourselves and mating of course, which is bringing another person into our world sexually. So, all these things are happening – it's again, we are dealing with direction and context to get the depth, and that's what he was talking about. So, accommodation has to do with letting the world into us, assimilation, letting the world back, giving that back out to the world. We make these decisions all the time in these 4 second windows as sort of a direct correlate to how we are governing these aspects of the soma we talked about before, moving through space and time with rhythm and with intent.

So, all the stuff we talked about is just simply having a sense of our own drummers beat in our heart. That's why the more we get into the breathe, the more we get into this physiology, the more we get into the functional stuff on the inside, the more we can break apart a lot of these behaviors that have been beaten us up for years. So, that's why I wanted to – I wanted to touch on Hanna a little bit and give you sort of an overview. I know it's way, way out and to sea for most of us that we are just trying to deal with the fact that we can't stop worrying and we can't stop fearing and I'm just saying, it's almost like having the needle stuck in one of these aspects of our heartbeat, one of these aspects of our breathing cycle. As we get into the transitional state, you'll realize, there is a coupling and an uncoupling that's going on, between, what's going on with us visually and what's going on with us on a kinesthetic or a body state. So, we are going to get back to that in a minute, just one more little segment before we get out into the skill sets. So, a final time I say, contemplate and then return when the spirit moves you.

Total Duration: 5 Minutes.

Day 16, Part 4: 6 Transitional States

All right I know you are probably sitting out with your hands and your knees going "Make him SHUTUP! It is only Day 16", but I am going to press you a little bit because we're really trying to put these things into an order for you. At this point in the program you know enough about what we're talking about-you can start sliding around a little bit. You passed the alphabet, you passed the basic words, and now we are going to start getting into how you use this stuff, how do you act with this stuff.

So, the Six Transitional State - the things that we are trying to link together so that we know how to function within our surroundings. Again, we are going along right across the board, always going across when we are dealing with the states or the cycle of transition or the interfaces, all of these six-part programs, we are always across time. We are going, again, this longitudinal awareness, because now we are starting to get into how does the other person change domains over time. We already figured out how to profile the moment using the non-verbals. Now, we are going to look at how to look at other people over time. That's the whole point of this section. So, you have to know what state are they in and how to communicate to them. It is complex but we will break it down.

The first one, of course, is security. Your status quo is security. What does security consist of? All right, you are shifting between desire and fatigue. And so, when you get that what's happening in the body is you are using your peripheral vision and you're also using the feet on the ground. Now, we talked about that before. And so, your orientation is that the person's awareness is not only on your body, you are also observing the pictures in your head. It is a fixed level of being. So, this is when you close your eyes, feel your feet, ground yourself. Security, that's what you are trying to pursue.

So, when subtle things like blinking and breathing get out of sync, you lose security, you lose that contact of the foot with the ground, and what we said, non-verbally you look for that foot not being on the ground, that person has lost security. When you are talking with someone else and listening you want to make sure you feel your feet on the ground. The definition and we will get into this when we talk about some of the skills; the definition of the waking state is to be able to feel your feet. That's it. Once you lose contact with your feet you are in a trance. So, you want to get it more and emphasize to get it back, feel your feet, find your feet, watch the other person's feet, are they on the ground physically. Again, what are the primary functions, stand up.

All right, so, that's the first transitional state. The second one, Motivation. Now, we have gotten to stillness, now we are going to go out of the status quo, we are going to give it the shock a little bit. So, we need a direction, we need a motivation to go. So, now we are going to deal with fulfillment and pain, remember pain like with the LOCO. So, the bodily contact of this is your visual acuity. So, you are focusing on the details again, and it is going to boot your sensory system up, so that you can detect these minor shifts in the environment, and it is going to release the pelvis and the abs so you can start to move because it is more about getting the target down.

So, the worldly contact with this is other people's knees. When you watch someone walk - are they moving their -- they are bending their knees, or they kind of lockstep, and that just tells you are they able to function with acuity or they are functioning with a dullness and sort of walking like a wooden soldier. Those are the things to look at.

The orientation is they are spiraling in from the core and then back out to the other. So, you are dealing with the mind and the world are filtered by the body at that point. So, it is sort of in your head with motivation. It is more about the visual impression, and then the body target. I know this stuff sounds a little heavy but it's all going to all go away when we get to the skills sets, I promise.

The third one is trust. UGH! Security, motivation, and then trust. Breathe, move, feel, secure, motivation, trust, okay, this is all matching in. So, this one deals with passion versus fear. Remember we talked about that with the LOCO patterns. So, now we are dealing with the emphasizing, focusing, or softening your eyes to cool the stress response down. This is coping mechanisms from transitional stuff, and releasing tension in your diaphragm until you know you are in that state. What is happening in the world that is corresponding to that, you are watching other people at their pelvis-remember, silent partnering, the pelvis...all that. So, now it is wiggling and wobbling. Are you kick standing or the ankle rocking.

So, you want to mirror that with other people, and see if I match up pelvis to pelvis, does that get me more trust. If I stand like they stand do I feel like they are more part of me, again, all this stuff we are doing with transitional states is to be able to use the body in a communicative way, so that when you are with the presence of somebody else and you notice that you can access it almost as if it is another part of the way you communicate with words; now, you are communicating with your body.

The orientation is that you are taking the attributes of the other person into yourself, and you are forming a surface level of the being a new partnership. It is growing out of that. That is what trust is, that "sharedness" that is going on there. You are being able to bridge between you and them and you are marrying and matching them.

Fourth state is enthusiasm. Now, this one you are dealing with innovation versus inhibition, remember maneuvering versus forsaking. So, what happens here is you are going to track the other person's eye movements and your eye movements and release tensioning in your neck and shoulders. A lot of times in NLP they ask similar questions specifically to see if their eyes go in the direction that, that information is, and they ask someone a visual question do their eyes go up to the right, up to the left, or straight up. You ask them a question about what they think about something or what do you tell yourself, you see if the eyes go down to the left. You say, well how do you feel about that, and you see if the eyes go down to the right. All of this deals with this transitional state; Number 4-they are all habits.

Enthusiasm is what you're looking for, that's the state you get when those link up, because what's happening there, picture partnering, right. That's the conversation arc - you are starting to get, hey pictures in that guy's head are now in my head. I get a new idea, I get novelty, I get jazzed by that. So, the worldly contact is you are mirroring that rhythm and you are swaying (ooh sounds like our friends from the coordination of that patterns) through the other person's belly.

So, now your...bellies, your priorities are the same, remember the belly relationship with priorities. A lot of stuff is falling out of the tree here, because we get to a turbulence here. So, the orientation is - the person's awareness is driven by trying to bend the world to their way of being as opposed to splitting their worlds between them and the other person and then having the mind body connection. I want to let a lot of this jargon go away once we get to the meat of this. So, I want to explain it in this detail, because this is how complex the conversations gets.

So, the orientation is - I will show you how; so it's sort of like you are dancing, who is going to lead. Remember we talked about if the relationship was not equal then friction develops and you can't share, and the roles you are playing are socially construed; you want to get to the biological level. So, that is what is happening there.

Fifth one - Influence; influence deals with the equality versus prejudice. Ooh, that's timely, because now we are in the fifth interface and we are dealing with crisis and we are dealing with relating. So, now we are going to emphasize how we make distinctions. We are going to transfer our visual input into verbal output, and we are going to handle minor shifts in the environment there; so we are back inside ourselves at this point. So, now we are releasing tension in our forearms and our hands. So, that's your distinctions. Now you are going to watch the other person's hands, and say, well, okay are they pointing and anointing or palming and calming, we talked about before. Then you are going to mirror their rhythm and then double check them see if I am in the same place so that's another one called influence who is driving the bus.

So, now the body, the mind, and the world are blended. You are now beyond the body. Remember we talked about we have now moved from acquaintance to friend and all that, and so now we are in a real yoking between us and the other person socially. So, now the roles get assigned of who is going to do what, the influence there.

So, finally we have spontaneity, we are down to that - that sixth level again, and we deal with inclusion versus alienation. So, now we are going to emphasize our ability to make abstractions, and take from that conversation, that interaction and abstract it into the rest of the relationship, and we are going to translate all those experiences, and now you are going to watch the other person's posture again. You are going to EXO a little bit and figure out are they tipping or dipping, like we were talking about before, where their heart went, and see where their rhythm went. Did they move in to you move away, or stay neutral. This is going to be the function of how fulfilled we are going to feel when the conversation ends. So, you watch their posture and then you go I am out of here, your orientation is now we can separate, but now I have a connection with them even when I am not with them, and that's how you establish meaningful conversation as opposed to just meaningless over time. These interactions become more impressive and more, kind of, integrative and you can take them with you, and that's how you mentor yourself and mentor others into this world of somatics.

So, I am exhausted with that, so I am going to park it, and I will then bid you goodbye for day 16. Please listen again through all these sections when you can. I know it is a lot of dense information but I hope you enjoy it, and when the spirit moves you again and strikes you and the mood strikes you, we will pick it up again on Day 17. Until then be yourself and be well.

Total Duration: 9 minutes.

Day 17, Part 1 : Review of Transitional States

Dr. Mark: Welcome to Day 17 of your Somatic Companion 30-Day Emotional Makeover. I kind of like to say that after all this time.

I know I beat you guys up on Day 16, so, I'm going to just go back and quietly review this one more time because it's so important that you understand that these transitional states that get triggered by the cues can help us develop a felt sense awareness if we practice them on a daily basis. So, being able to differentiate the visual part of it from the postural or body part of it and then being able to take that into an orientation non-verbally and communicate it and read other people and be able to mirror/match them, that is a big skill; it takes years to develop proficiency at but it takes four seconds to appreciate.

So, in a way this is the story tracing these transitional states, so, we're traveling across that spectrum which begins with the awareness of only yourself, remember that first interface is just you and what happens is we experience a core sense of being. We are back in the core where everything is stable, everything is continuous and we're grounded there. So, the core never changes through your whole life, but we're more than our core. We have to develop a cortex, then we have to come out of that little shell. So, we start looking around the surroundings and we encounter the other, All right? So, when that happens it's like a hot hand hit the stove and we get drawn to the other and then back to the self and we start spiraling. So, we go from a fixed point of view to more of an oscillatory-back and forth...we go from security to motivation, and what does motivation give us, approach and avoid. So, that's what happens there, so the spiral continues and then our desire to go from one state to the other gets fulfilled and then like a little kid, listening to a grown-up story, we go "and then what". Well, and then what, we start to bring in the outside world to the inside awareness. We start to have preferences and biases and things like that which develops our passions. So, the core now has a surface and we start developing some depth in our awareness.

So, the emotional stuff that we've been trying to get to all this time that tells us the stove is hot but also tells us that only a dummy touches a hot stove twice. We've met our critic. So, once you get to that third stage of this process of trust, what design trust is also what gave us the infrastructure to motivate ourselves and feel secure, so they're all linked together, those three and so the critic, that internal dialog, that talking in your head, the second you hear a voice in your head from this day forward, you have lost trust and you're beginning to analyze things and break apart your experience with your cortex and study your core and you're out there fencing around in your head. So, as soon as you hear, you know, okay, I'm coping, I'm talking to myself, I'm coping; I'm not dealing, I'm coping and I'm going to get as good as I can talk to myself, you know, the quality of that conversation is going to tell me if I'm going to be okay or am I going to keep going.

So, the interaction of those three states is automatic, it happens in the background. Now, we are starting to get a little fancy. We try to change the world, our way of being we start to impose our world a little bit because now we're going out into the cortex, out into the discontinuity, out into the strangeness because we're motivated by that, right? Remember, we're bold. So, we started looking at transitional state number three and repackage it and start to sell it to other people. So, enthusiasm, our infectiousness -- I've got an idea, let's put on the show. Hey, let's make a 30-day program and everyone will get better. So, now we have a habit that we're trying to share with other people and it's almost like we always have new choices, all these alternatives and we have a residual way of being back in our background in our past then we have this foreground. So, we have to fill in the space between the surface and the core. So, you've got three layers, you have the surface layer interacting with the outside world, you've got that residual layer where all that memory goes and you've got the core that never changes, doesn't care. Sits inside, says, you know what, I'm going to be here when you get back, I'll just mind the store, keep everything functioning in the background just in case you'd like to function tomorrow, ya fancy developing organism.

So, all these new choices you make interact with that critic and it drives you from your basic attitudes over into transitional state number five where now you've gone beyond the physical body and you've gone into relationship stuff which is where most of the emotional stuff get stuck. What are relationships born off? Crisis. You're born, you need money to live so you better try and relate to work. The critic in you is very primitive at that point and it just says, trust this implicitly unconditionally and as you get older, you go, I'm going to withdraw my trust and of course Hanna's somatics talks about am I moving forward or backward approach or avoid; am I going up or down, am I going to be maneuvering towards the target or am I going to be forsaking the targets. So, that's what that story is about.

So, by the time you'll get to that sixth transitional state, you'll almost forget who you're because you're not what you were anymore. You've become what surrounded you. So, your reference points shifts from what you consider to be you to what you consider to be them? You're completing the other side of the coin, other side of the mirror, so to speak, and so now it is very free and open almost living this intoxicating things, as you're going through the whole cycle but you can't go back to Kansas anymore because Kansas has changed because now we sense the call from the core and we return to our pure, unchanging, transitional state number one. So, we go all way around the horn and now we've invigorated the core with our little journey so we can go way far from equilibrium and then come back again and that's really what we are as human beings with dissipated structures that can go way from our stable point and then come back with all the instability and return back and actually infuse the core because the core never care and never changes anyway. That's why we're moving to this process of self discovery, you are doing it over and over again so it's purifying itself by this process so the cycle of moving through the transitional states and then among them so you go through in sequence, learn what there are in sequence and there's ways of doing that. I might even share that with you when we get to the backend of this. Right now, just want you to know that this happens. It can even enrich your awareness and give you a capacity to have more agility to dissolve the boundary between you and what's eternal.

I just wanted to get to that before we did any skills set stuff because I know that transitional states are very complicated on the surface, they're really about the geometry coming to life and I wanted to get to that so take a beat, once you guys listen back to that, make this sort of little introduction to Day 17 and the skill set, I promise, are easy.

Total Duration: 7 Minutes.

Day 17, Part 2: PHYLO State Management

Dr. Mark: Okay you made it this far, you deserve a break. Now we are going to get into how we apply this stuff to the freaking domains 🗣️ “where is the chicken in the chicken domain”, so that you can start using this stuff to understand and be able to state regulate your relationship with others because the transitional states are a way to contextualize things-a way to organize things just like the interfaces were. When you are going to profile yourself over time-right? That’s what an interface gives me. Now, we are going to use these four states I’m going to give you that are easy to recognize in other people because they are so damn obvious and they fit hand-in-glove with the domains. The other stuff-the transitional states are for the nuances-to be able to use the things that we talked about. We had a lot of things that had this spectrum to it because we had the conversational arc, we had the layers, we had the transitional cycle, we had the T-states of course, we had the low coherence patterns, we had the neural imaging split, we had the tension patterns, and we had the body markers and all the non-verbal things we talked about-the behaviors people do. So, put all those away for this next segment because now it’s going to start getting easier. We got through the traffic and of course those are there. They’re there. Not everyone is going to go “I want the complicated stuff”. No! Give me the easy stuff. I’ve got emotions to deal with. Fine. Four second window is back and now we get to look at something that is so obvious it makes life a little easier. When you are in a 4 second window with another person and you want to drop all this stuff we’ve been talking about for days on end down to some simple elements, all you have to do is figure out this little equation. “Are they asleep?” Now what does sleep mean? It’s a state, right? Everyone gets to do it. Now the PHYLOs listening to this know what sleep is. It’s that precious, precious thing that they can’t do without. What sleep does, it goes into your sleep-wake cycle so it’s the part of the cycle that deals with the other-than-conscious, the core element. So all you’ve got to figure out if they’re asleep-the other person you are interacting with in the 4 second window you recognize sleep this way: are they breathing with me or are they breathing on their own? If they are breathing with you, they’re awake. If they’re breathing on their own, they are asleep. The core is ignoring you. Okay, that’s all you’ve got to know. So that is state management is to start to breathe with them until you can then get entrained again. So that’s all a PHYLO needs to know to say if I’m with somebody else and can synchronize my breathing with them, I can start to move through the transitional states automatically. It’s a way to hook in the way the PHYLOs hook in with other people. They get their breathing rhythm established in that status quo. Every single one of the ones that we are going to do deals with that first interface because that’s where your status quo is. That’s where your coherence is. So PHYLO brings them into a breathing rhythm. Of course, if someone is out of sync with your breathing they are not going to move with you and you are going to get friction. So that’s all you’ve got to know to have the PHYLO bias serve you and that sleep: that other-than-conscious kind of “ahhh, I’m on that rhythm and I can actually ride with you”, gives you a rapport to move through and do all the verbal stuff you need to do after that. So it’s a 4 second window, notice their breathing, notice your breathing, get in sync with them, breathe with them a little bit. Again with the 4 second window-breathe in, breathe out, breathe in, right so they breathe in, you breathe in. They breathe out, you breathe out. Get in sync. Use them as a mirror and you’ll find that that sleep state consciousness will become entrained to your relationship and give you a grounding-give you a kind of way to get out of friction. So a lot of times people don’t know how to do that because when they get emotional they forget their breathing. It’s the simplest way to into that. So that’s what the sleep part of state management deals with. It’s a simple one. You don’t have to all that other stuff we were talking about-just do that. All right, so we are going to make day 17 all about that. See if you can go out and that that today and when the mood strikes you we’ll come back day 18 to deal with the wake cues. Until then, be yourself and be well.

Total Duration: 4 Minutes

Day 18: ONTO State Management

Dr. Mark: Welcome to day 18 of your Somatic Companion 30-Day Emotional Makeover and what we're going to be doing today -- and like I said, I want to keep these short and choppy because you've already learned about the transitional states, so you know you're always migrating across the spectrum, you're always moving through a conversation arch, you're always experiencing the cycle of transition. All these things are of course governed by the lunar cycles. All that stuff is in the background now. We're going to act now. We're going to be in a relationship now. The focus of all these lessons that we're learning at this stage of the game is to state manage ourselves in context with others. This is about the social aspect, the Universal Somatics deals with the social aspect of the things you're experiencing within your personal world. So, we're transitioning now from just looking at ourselves in the first two sections, we talked about profiling and interfacing so we get to know ourselves, we get to know that relationship between our core and our cortex and then we talked about what domain and the other people, so we know we're talking to, not who, what we're talking to, and we did that by reading the non-verbal cues and then understanding that these cues had signatures and the signatures would then trigger different responses and then we would then get our recall, we get a residual layer of ourselves working on this.

So, now we're moving into a different context and saying now we're going to work on these transitional states, "where am I in this relationship, what does this relationship need at this point?" and being able to track that. So, we talked about all the transitional states and how we moved through that part of it. Now, we're going to deal with the common ground.

First, sleep. Now, how does this person PHYLO, how do they breathe, let me breathe like them. Let me get that pattern, so we're getting patterns from other people. Now, we are going to get the waking state pattern. This one is different. Remember we talked about the coordination patterns where the PHYLOs are more in their home pattern neuromuscularly they're going to hang, just hang there like a puppet on string. What does an ONTO do? They work with that direct thrust kind of pattern, very kind of herky-jerky, right to the goal, right to the point. They are very choppy in the way they move. Why is that? It's because how do you embody an idea. You embody an idea as energy and the energy creates an image and the image creates that sense of *ah!*, *ah!*, it's almost like they are always in a state of *ah!* When they get that agitation they go and move and they move to you and they say, look at this, I got this idea.

And they come out to you with this very direct choppy way of moving non-verbally and if you're not ready for it, you perceive it as what, anger, because what anger coming out of you, it's coming out to you as fight. They appear to be fighting with you all the time. So, the energy is coming out at you and it's staccato, kind of woodpecker way but that's not anger from the emotion -- remember, I said the emotion gets you and you get in the emotion. It's because this is where they are transitionally organizing things.

So, imagine you're sitting there doing nothing and you spontaneously get this great idea - and you spring out of your chair and go tell somebody about it, you have enthusiasm. So, you just moved backwards through the cycle of transition from spontaneity to enthusiasm and then said, let me influence you, the fifth state, where the crisis is, where all that interactions are going to go beyond the body and you're going to move from a total stranger to an acquaintance and all the way down to your intimate partner. This is the energy and the intensity of wakefulness. This is inspiration; this is what drags your butt out of bed every morning. These are the things that keep you passionate when the weather is not good in your world and that's what an ONTO has. They have that piercing consciousness to be able to be imaginative in the face of all kinds of odds because where do negative emotions come from, the right side, the novel state and this is what an ONTO is constantly craving because they're abstract, they're trying to go vertically to higher levels, they're always pursuing that that's why they can get a lot of infectiousness, that's why emotions are contagious because they can share that enthusiasm because it's core of them, they have internalized it.

So, your job is to be able to say to them: "What is in your mind" and to communicate with them in a way that is directional. So, you want to look at them emotionally and take them in, take that anger in that you're perceiving and experiencing, because they are coming at you with that choppiness, and move through and ground yourself into that, so that when that come at you with this stuff -- and again this is just I'm dealing with this strictly from the standpoint of how do you recognized that your partner in your social relationship is awake and the way you do that is you recognize that they're using those patterns that are more ontological, that are more self-referencing, that are more into their world and they're trying to bring it into your world and then you match their wakefulness and you match their gestures and you match their thrust pattern and you get into that friction, you get that little fire going. So, it's a passion thing that you're really trying to get, you're trying to get that third interface, the part that has the trust, the ground, the enthusiasm and the influential stuff that's going on, and the spontaneity you're building. So, the energy builds into the relationship rather than overwhelms it. That's all I wanted to say about that.

The other little piece -- and I'll throw this in as a little aside, is that when you're communicating about someone else's emotions, you're trying to recognize them over time and figuring out where they are, okay, you recognize they're awake. Now you want to recognize what direction they're going with this energy and if they're going into a low coherence pattern, instead of saying, you look sad, you look down, you look worried, and start labeling them in getting into your map, use directions; instead of saying sad, say down; instead of saying they look tired, say they look low. Use words like that as a lot of things in verbal first aid, someone is in trouble and you say to them 'help is on the way' and that's a biofeedback using your verbal communication skills.

So, those are just little tidbits but the whole point of this is recognize that they're awake because they're communicating from that spontaneity, that spikiness and notice that in their behavior; and when they do that, instead of, characterizing it as anger and walling them off, say that person just got a new idea and I have to inquire what that new idea was and use whatever skills you have, and all the things you have as an individual to do but understanding you're doing it from standpoint of bettering the partnership not trying to wall them off protect your turf and you'll be just fine with other people's reactions and be able to understand it just came over them, it was spontaneous, just like it comes over you sometimes and maybe they'll catch you when you fall the next time too.

All right, so let this one settle, easy cheesy, see you tomorrow. This is, I guess, kind of a little bit of an aside but I just want to say if you'd made it to day 18, we're about to turn for home because these last 12 days are going to be fun, All right? So, be yourself and be well.

Total Duration: 7 Minutes.

Day 19: ECO State Management

Dr. Mark Filippi: Welcome to Day 19 of your Somatic Companion, 30 Day, Emotional Makeover. So, we've covered a lot of stuff in the last couple of days, and I hope this is starting all settled in your mind and be able to be something you can communicate and map out again. You always have the transcripts to go back and review, you don't have to learn every stinking thing we're talking about in the first 30 days you use this. This is a 30 day emotional makeover, so we're doing is, we're using that lunar cycle that as you listen to this day after day after day, is also feeding into and helping you to gain some sense of ground with this, even though you are not aware of it. So, if you're not getting it into your cortex, and making all sense in your head, fine, your body is getting it too. So, I just wanted to put that out there because we are in day 19, we are getting towards the turn for home here.

So, we've talked about being able to recognize when the relationship is functioning from the sleep consciousness and the bonding of breathing into someone's life and breathing desire back and forth and getting all that going. And we've talked about the synergy of ideas and then the wakefulness and the energy. So, you almost have like a fire, and a ground going here. Now, we're going to get into the air, we're going to get into the bigger environment, we're going to get into the dreams of a relationship. This is where we get into of course the ECO bias because the ECOs do not care about what dimension we're in, as long as it's new, as long as it's dynamic.

So, dream consciousness is, again we all sleep, we all have awaking conscious, and we all dream and then we have the alter states, we're going to get tomorrow, but this dream thing is where a lot of stuff goes on that we are dealing with residue from the day before. So, relationships are constantly dealing with that issue of the residue. So, when you're looking at dreams of the relationship. Where is the relationship desiring to go next? What is the future of the relationship? What is the hope of the relationship? Where is the conversation going there? This is where a lot of the emotional stuff gets squirrely because we're tracking it overtime; we're tracking it longitudinally overtime. How far the distance can you see? Can you dream with this other person? If you're dealing with someone who is an ONTO and you happened to be a PHYLO, guess what? They are lead dog and if your secondary domains don't support that, the friction is going to come up, so let them be the lead dog, ask them what they see, "what do you see for us, oh master?" and of course they're going to say, well, this is what I see, this is what I see, and they're going to include you in the image, and your role is to maintain the status quo at that point. We're get into domain, sharing and things like as we whine down. The point is, is that when you recognize that relationship is dreaming, it's entertaining the possibility of going to new and different environments.

So, where the other one is dealing with managing -- the other two actually sleep and wake, are dealing with managing the current environment, the primary environment, now you're dealing with secondary and other environments you haven't really been in. So, they are not as solid and they are not as lucid, so the communication gets a little fragmented and it gets a little more -- every word seems to take you kind of out of sync and that's what dream world is, it's kind of soupy.

So, that's why, when you are in that ECO-ness, the empathy comes up, all the dimensions of the ECO domain are going to come up, and if you're only assessing this, using your 4 second window and you're using it of course to get out of the map of saying, "I want to promote this thing, I want to make it all about me." Now, this is a sharing thing. So, your job as someone who has done this emotional makeover to be able to bring this into the consciousness of your relationships is to discuss the dreams of the relationships, as a mutual project, as not a single brain dominating other brain, but as this dual probe, as this dyadic partnership you are making. So, when you discuss it, you're discussing the things of, how they would like it to turn out? What's the outcome? How do they come

back to now? How do we get there together? Constantly using 'we' in the conversation, how do 'we' get pass this, and again, if you encountered a limitation with the other person, the language pattern is going to go more about, how do we deal with the fact that you have this limitation? How do we deal with the fact that I have this issue? How do we deal with the fact that you and I are not on the same page right now? All the conflicts, remember the neural image splits that are physical, now you're dealing neural image splits that are physiological that your system is not synchronizing with their system, you can't dream together. So, what happens is, when you deal with the day residue, day after day after day, you start to function a lot out of old patterns and memory and you get stuck and the enthusiasm drops to inhibition, and then you can't create, you can't be inclusive anymore.

So, this is a very big, and very important component of finally busting lose from the "I'm separate from new world", and this gets you into this mutual brain consciousness. So, when then ECO bug comes and says, "What are you dreaming about with me?" No one dreams alone, everyone dreams with the social world that collective unconscious and all that Jungian stuff that I am sure that Professor Val might have something say down the line.

So, what I am saying is, is that the nonverbal stuff is great, and it's all about communicating at the moment, but when you get at the state management, it's a bigger fish and that fish is dreaming right now. So, I want you to think about that, all things we said, see if you have any questions about it and we'll come back because the next what we're going to deal with, is going to make all the stuff dirt simple because we're going EXO land. So, when the mood strikes you, we will talk again. For now, I wish you well. Be yourself and be well.

Total Duration: 6 Minutes.

Day 20: EXO State Management

Welcome to Day 20 of your Somatic Companion 30 day Emotional Makeover. All right, we have done all the dirty work and now we get to have a little fun, because today we are going to be talking about altered states, we are in EXO-Land. So, to take all the bag of doughnuts we have gone through, to get to this point, to understand the relationship between all the things we have been discussing, all you have to do is figure out the last time you didn't feel like yourself. An altered state can be something that we can describe as a skewing of the three we already discussed. Sleep has a rhythm, wake has a rhythm, even dreaming has a rhythm. Altered states are arrhythmic, they're noisy, they are wonkish, they are EXO, they are outside the soma, and there are systems on to themselves.

If you remember in the Matrix movies, the Sentinels and the sentient creatures and Mr. Anderson guy, they were these sort of roughed programs. So, we have these things, these mutants that run among us, that take us out of our context, they break our routines. If we didn't have these intrinsically in us, we would never be able to change our behaviors. Everything would follow through the biological programming that has no influence over ourselves, but because EXOsomatic orientation involves optimizing things, it gets us out of the mud, it takes us -- evolution doesn't just stop at biology, it goes to society.

So, how does your relationship with other people alter you? That's what you are asking yourself. So, when I'm with the other person and I'm trying to figure out, what the heck domain are they in now? It's -- where is the clearest channel of communication from me to them. Now, I might be profiling myself as ECO and I might be profiling them as ONTO say, and I am saying, okay, well, is it in the ECO domain, is it in the feeling I am getting in the room, is it more the emotional vibe or is it more the ideas going back and forth in the ONTO domain. Oh no, maybe it's over here in the PHYLO domain, I got to start talking about, our boundaries and are we close enough, am I getting enough face time with you and things like that, or is it more EXO? And is it more the rules that are being agreed upon or not to agreed upon. So, is it more with the lines we are crossing and things like that?

So, all this subtlety that comes up with being able to kind of communicate in domain speak is the function of the alterations you are making in your relationship. Not changes-alterations, so this is sort of what are the other choices? So, we talked about dreaming, what are we dreaming, we can't even remember when we go there. Now, what's the backup plan, and how do we get there? What are the five or six other things we are going to do? This gives you depth, so altered state management has to do with sort of management of the absurd...things you can't control. EXOs are good at it, because they understand that the context they work in is bigger than them, and they are able to understand, because they are not thinking about their interior all the time, they are going on their WYSIWYG. Observations, observations, observations, what's here is what I get, that's it. I don't have to think any more, it's already here. They are very good at that.

So, the altered state management of a relationship when you are assessing a domain of another person over time, is to figure out where's their rhythm now? Where is their rhythm now, where is their rhythm now? And you say over the course of time again, we were talking about feedback and exposure a while ago, is where did this person go when they are angry? Do they go towards me or away from me? Again, we are talking about those principles of relationship, approach, avoid, ignore. How do they deal with fear? How do they deal when the ECO gets them and fear comes over them? Do they come to me and huddle up and try to PHYLO or do they get really angry and try to fight if off? You're looking at the relationship within the relationships okay, you are crossing over, so as

before, when we went to spontaneity with the ONTO, we got all bubbly and we got all enthusiastic, now we are dealing with alienation. Now we are dealing with the low coherence pattern. So the EXOs deal with the sort of the underbelly of emotions that will -- if we are not able to get outside ourselves and break free from the feeling, and go back into the surroundings and contextualize it, using those drivers we talked about before and saying, well, I'm perceiving anger, that's fight. I am perceiving hunger; that's feed me, I perceiving lust and desire, that's sexual thing; that means that I am dealing with a relationship, and at that level, being able to sort of manually override and be able to navigate the choppy waters by using your EXOsomatic awareness of the altered states of the relationship. And realize, this isn't the primary world, this is trivial pursuit, it matters not.

So, that's why a lot of times the arguments, the conflicts and all the things we have, are just haberdashery, they are just ornaments, they are not the primary part of the relationship, they are the depths of the relationship, and sometimes you are dealing with their issues and sometimes you are dealing with your issues. Use your body markers, use all the other skills you have and things you have been acquiring to emotionally, sort of rinse the relationship and give itself more choice, give itself more openness, give itself more fluency of itself, so that they could take the best of the sleep, wake and dream world and bring better more coherent altered states into that sixth window.

So, that when you get into recovery and you have gone through all the effort and all the work, there's a Shangri-La on the other side and not the city dump. So, I wanted to just kind to leave that one there, because we're going to go through a lot of these review view session and hash a lot of this out and make it practical for you. I just wanted to know if that's easy to understand, these six transitional states are a cycle, just like everything else and these four shared states in a relationship are assessing how you're pair bonding with people over time. Is this relationship asleep, and just breathing together and just sort of kind of maintaining itself in its core? Is it moving towards more wakefulness and more ideas and more spontaneity?

Is it moving towards dreaming and thinking about other environments and floating around, or is it more towards altered states and in the wrinkles, and try to adding more texture to itself. By being able to assess a relationship, almost as a texture, almost as like, is it soupy or is it more kind of rough or is it more kind of sparky, kind of spicy, or is it more kind of just kind of flat and oatmeal like? Think about that and then figure out where is the coherence now, how do I move with my partner into and out of these different domains, so that I can share the best with myself with the best of them and create something that's much more meaningful for ourselves over time, because we're all trying to get that sense of coherence for ourselves and others. All right, so I am going to put a bow in Day 20, and when the mood strikes you we'll come back and discuss a little more review and hopefully make more sense of everything we did in the last 5 days, so until then be yourself and be well.

Total Duration: 7 Minutes.

Day 16 to Day 20 Review 4 with Dr. Jeb

Mark Filippi: All right, and welcome to the Day 20 Review, I am joined here with Dr. Jeb. Hi Dr. Jeb.

Dr. Jeb: Hey Mark.

Mark Filippi: Okay, so now we have gone through two-thirds of the program, and this last little section was a little thick, little choppy, little hard to understand all the lingo, so why don't you start off with just kind of an overview of -- now that your head feels a little full, what's the first thing you took out of those five days?

Dr. Jeb: Well, the first thing I took out of the five days was that I need to go listen to them again. I wrote some things down, so let me just kind of...

Mark Filippi: Yeah, go ahead.

Dr. Jeb: Here's where I am, in the moment profiling 4 second window, over time that's all the transitional stuff, so it seems to me that what we're sort of getting into is we got stuff that's in fours and we got stuff that's in sixes, and the four stuff seems to be in the moment stuff more related to primary domain. The six stuff. all the stuff with sixes is more the over time stuff. So, the kind of the way that I understand is the four stuff is things that are happening right now in the moment, kind of on my feet, what am I doing right now, interacting with you, and the transitional stuff is where am I on the journey of whether it's a weekly cycle or thirty day cycle.

Mark Filippi: Yeah, that's really the context you're trying to understand because anytime -- it's kind of a paradox in a way, but we talked a little about that as we go through the program, especially when we get to how time is process by the different domains. But for this little set of days, really what we're getting into -- remember those soma stories we talked about and how those are linked to states of consciousness, those things are independent of time. You could be awake or asleep or dreaming or in an altered state at any moment, right?

So, the open aspect of this, which is -- because we're dealing with the open aspect of relationship here, where when we're reading nonverbals in the moment in the last section, Days 11 through 15, we were saying okay, I'm trying to read a face or I'm trying to look at a voice, whatever it is that's coming at me, I'm taking the stimulus in, and I'm going to give a response.

Now, we're dealing with things that are opening up, and where is this relationship going over time, what surrounds me within this dyadic communication I am having with my social pair or with my partner here. So, rather than getting into the detail of reading the other person like you're doing when you're doing more the nonverbal profiling, which is profiling the other person, like what domain are they, now you're saying, what domain are they now?

So, it's like, you say -- your wife is an ONTO, if you constantly have that filter up and you're only looking at ONTO signatures, she could be giving you the best PHYLO eyes she has, and you're going to miss it because you're not going to be able to slide through the interfaces and be able to see that. So, that's why being able to understand a cue as a general thing and having a signature of each domain over time and saying okay, where is she now, where is she now, that way you're tracking things in a more rhythmic way, and that's why it's more important with the soma stories to understand, how do you link the consciousness of your relationship with the state relater or the state regulated stuff that you're both in.

So, it's like if one partner is more awake, one partner is more asleep, you're going to have a gradient going, one from one direction to the other, and it's about matching those things up and having the sense of coherence for both of you, is really the whole point of these five days.

Dr. Jeb: Could you talk about the states again; the sleep state and the awake state. I will tell you, there is three things that I want you to clarify from the sleep-awake transition state interfaces and transition cycles, just sort of clear that up for me.

Mark Filippi: All right, sure. Well, going through the states of consciousness, they fit right into the soma stories and fit right into the 4 Domains. So, as you're going around the horn, baby sleep, so a PHYLO's consciousness towards a relationship is unconscious. They have unconditional love. They have unconditional ways of relating to other people. They don't put a lot of constraints on a relationship, because their primary focus is bonding, that's their story, equality.

So, when you look at a PHYLO sorting into relationship, they're going to sort for that, they're going to sort for what's at rest, what's the calming elements of my relationship, so that's where they're coming from. So, when you're dealing with transitional states, it's not so much about how you're just linking what you see and what you feel, but you're putting it into those kinds of context.

So, you go back to the definition of a transitional state, and let me see if I could just dial it up for us here as I filter around in my little pad is that, what the T-states are doing is they're giving you, not just the link, but they're giving you some meaning, so it goes deeper. So, it's assessing how that process of linking what you see and what you feel is impacting the relationship you're in.

So, you look at the face of say your ONTO spouse and she is all of a sudden giving you PHYLO eyes, you have to know what that means to move from the status quo into "Utoh, that's a come on, I got to read what's going on there", and slide all the way out to transitional state number five and relate to her in the moment, and then come back again.

So, looking at the transitional state is sort of like the six cameras that you're observing and interacting with your surroundings, your surroundings in this context is another person who is giving you a dynamic. So, in a sense you've got almost like four layers; you've got your core, your cortex, their cortex and their core, and you're trying to go from core to core, just trying to go all the way across the board.

So, the first thing is sleep, and then the next thing is you have a waking state or a waking consciousness and that relates to the ONTO. What their whole thing, their whole story is, is about polarity, and that sort of like pop out of the toaster kind of mentality. Then you get into dream states which is more ECO, and then you get into alter states which is more EXO.

So, as you're filtering and going through and looking at a relationship and evaluating it over time, you just ask yourself the question, what state is this relationship in predominantly? Then as you know your domain and the other person's domain, you start seeing okay, if it's a -- say it's a ECO-ONTO pairing, it's going to be a constant battle between, is this relationship wide wake or is this relationship dreaming and floating around.

If it's an ECO and a PHYLO, okay, ones asleep, the other one is dreaming, so it's like okay, there is going to be a lot of cool awareness going on here, not a lot of visual stuff expect for the occasional little picture, but there is not going to be a lot of communication there. So, it's like if you understand where those four states will place the person between, are they going to be more kinesthetic when they're asleep, you're not going to feel the body, but you're not going to have as much awareness of anything else, so it's like okay, sleep means rest, sleep means equality.

But congruency is more for the ECO, its kinesthetic also, but it's more about dreaming. So, if you understand how to relate what you are accessing right now, what you are feeling at the moment, and what you are experiencing from the other person, then all this stuff gets easy to connect.

So, I don't know if I explained what transition part of that is, but you're trying to get from moving from moment to moment linearly to moving through into a rhythm within the moment, and that creates momentum, not just the moment. So, momentum is really shifting from okay, I'm in the

moment and then I'm going to put this into transition, I'm going to evaluate things in a more rhythmic way with my partner. So, it really is like pairing up, it's like you don't think about your right and left lung when you're breathing, you just breathe, because your lungs are in rhythm. Same thing with the relationship, you have a rhythm with someone, have rapport with someone, have coherence with someone, you don't feel separate from them, you feel joined to them.

Dr. Jeb: Okay, I think that does a good job, I think that encapsulated what we were trying to get with those days.

Mark Filippi: Okay. A lot of that stuff has to do with the functions of the soma, we talked about that and we talked about the difference between cue and a signature, going from a general cue, that sits at all four domains, to figuring out which one of the four is it a signature of and all that stuff comes up.

But the whole theme of this is moving from that monadic, just me conversation, to the dyadic communication skills that this stuff involves, so now we're in an open sense of where is this relationship over time, and much more of an open identity, so we have all the secondary domains of a relationship rather than the secondary domains of an individual. So, that's really what the program was about up to this point.

All right, so that ties the bow in Day 20, so when you have digested all this thick stuff you can click forward and we will see you on Day 21. So, for Dr. Jeb, this is Dr. Mark, and when the moment strikes you, be yourself and be well, we will talk to you soon.

Total Duration: 9 Minutes.

Day 21, Part 1: Soma Space and Proximity

Welcome to Day 21 of your Somatic Companion 30 Day Emotional Makeover. This is three weeks of this. You're starting to become a pro, aren't you? All right, so what we're going to be doing now is taking another turn, another shift of the wheel and focusing on meaning, not just what matters, but what has meaning to you as you do this Universal Somatics work. Remember, we started off just talking about ourselves and saying, what domain am I? What domain am I in now? Getting the connection between self and surroundings on the inside, dealing with our core and dealing with our somatic cortex and all that fancy stuff. Figuring out how to profile ourselves, figuring out how to interface and look at things over time, all the transition elements we talked about.

Then the second section we talked about other people, those other people, because this is a socially oriented protocol that you're learning, and we learned how to do the same thing for them that we did for us. We use the nonverbal things to understand how to put them into the domains, just like we put ourselves in, and then we figured out how to track that over time using the State Management System. We talked about the transitional states and looking at how a relationship, or a pair bonding functions no different than one individual. It's just looking at it as a whole and expanding the whole to include the other person, so that you're constantly coming from the standpoint of, I am going to get more information by using what is evident to me, rather than using what I am assuming is true. That's the big shift, and that's why you get out of your head, you don't have to sit there and think about this very much, you just have to really kind of condition yourself to know what to look for.

So, now we're going to be getting into the deeper aspects of that because we're going to back to the beginning of all of this stuff; space and time. So, this section and specially today, we're going to be delving into the aspects of the work that deal with creating meaning by understanding what the heck soma space really is. What is this phenomenon called soma space? I just thought that was physical space and space available on the boulevard and things like that.

Soma space as a term is really kind of describing something that Edward T. Hall was researching back in the 60s when he was formulating his theories around the topic of Proxemics. It's a silly word, but basically he was looking at interpersonal distance, what goes on there. I'm trying to understand the dynamics of how -- remember we talked about dyadic communication, he was trying to understand what goes on at a certain distance between you and other person to formulate the individual's awareness of their own personal space.

So, it's funny how now we're getting into how we figured out, how we individuated by figuring out how we bonded. So, Edward T. Hall's work, it was pretty radical at the time, because remember, we're dealing with things that were solid objects, the relationship between mind and body was still pretty much split back then.

So, his research was landmark at the time. What it comes down to is that people are surrounded with this bubble, this personal space. It's a field, if you get into the research about it, there is an energy field around your body, it extends about 25 feet away from you. So, you're in the center of a 25 foot bubble in every direction. What happens is that as you become more aware of it, you become more sensitive of people invading that space. When you get a little -- when you're losing coherence, when you don't have proper neuroception, and you're feeling sensitive to other people, your system is going to be much more aware of when that bubble is invaded, when that space is invaded.

So, our personal space is there to protect us from getting too hyped up, and it also helps us feel comfortable when we're communicating with other people, all the things that Dr. Porges was talking about with those three stages of communication.

So, Hall's work was really trying to separate these things, and guess what, just like we saw with Elizabeth Wetzig, just like we saw with a lot of other systems we talked about, he found four discrete

interpersonal distances that were important for us to notice and be able to govern well. So, I'm going to give you the four of them, all four at once, and then we're going to go over what they mean.

We all live inside this 25 foot bubble, at the edge of it is called our public space, and that's way out there, and that goes from 12 to 25 feet. And after 25 feet, your interpersonal interaction is really not possible. Your field doesn't really pick it up, so there is not as much detail out there. So, when you see a public speaker out there communicating all the way out with an audience, he is dealing with sort of the relay of that. So, you have all these other bubbles overlapping, sitting in the audience, he is getting bad resonance. So, if you haven't done any public speaking, one of the reasons why it is so terrifying is because you are so uncoupled, there is no one within 25 feet of you, so you start feeling like you're alone, why am I talking to people? It's kind of like me talking into the phone right now, there is nobody here. So, you have to understand that conversation goes within, just as much as it goes outside you.

So, what goes on, this is another interesting little thing, I'll give you a tidbit here. What goes on 25 feet inside your body? Now, you're getting into the inner space, and you're getting into all the aspects that the quantum, quantum people talk about.

I forgot who told me this, one of my friends along the path told me this, if you scaled up two atoms in your body to our level and figure out the distance between them, guess what it is? It's 1200 miles apart, two atoms in your body, that's how much space is within you, so 25 feet, please, this is nothing. So, that's why when you deal with the outside world and you feel so separate and so individuated, it's an illusion that if you don't learn to understand the aspects of it that are sort of feeding it, it will trick you. Then after the age of 25 when your brain goes social, all of the things you did to alienate, to shut down that sixth window and sixth interface, and not really be able to function well in there, you lose spontaneity, you get into rigid habits and that of course lays the groundwork for a lot of things we experience in adulthood that are addictive and hard to break the habits of later because we have got it so fixed in our orientation.

So, getting back to this, we have the public space; 12 to 25 feet. Social distance, 4 to 12 feet, personal distance, a foot-and-a-half to about four feet away, pretty much a handshake away, and in the end intimate distance, which is full contact to about a foot-and-a-half away.

So, those things, and we're going to go into them -- we're going to take a break and go into them in detail and break them down for you, but I wanted to get that across to you.

Now, the thing is where does this come from? So, the research suggests that we feel uncomfortable when we're too close or too far from other people. So, how do we learn to get to appropriate social distances?

A dude called Baxter back in 1970s suggested that we imitate other people in our culture, that's how we learn it, and our kids learn it from us. He reported differences in three cultures, with Mexicans moving closest, White Americans next, and then African-Americans being the farthest apart. Those are interesting stuff. Sex differences were reported. Other researchers said that it was influencing social relationships; women preferred more distance between themselves, and an opposite sex strange than men.

Another guy, Ashton and his colleagues, found that when they asked pairs of friends and strangers to stand at various distances, the men and women felt more comfortable when the opposite sex friends stood close, and than when a stranger of either sex stood close to them.

So, in general women tend to stand closer when talking with friends than men. Understanding these sex differences help us explain how we behave appropriately or inappropriately in social situations with men and women. We talked about that as being part of the fourth interface, perceiving someone through gender, which is what, it's a habit. Perceiving someone's masculinity versus femininity, these are all things we program, socially program to notice.

So, take a heartbeat, and just introducing the topic, we're going to be talking about our spatial awareness this time, and this is going to give us the groundwork to develop a sense of meaningfulness, we talked about that with sense of coherence, that meaningfulness, so that our relationships can evolve inside this bubble we're living in, and we can learn to govern our Soma Space, because that's where the feelings get physical. So, take a break and click play when you're ready to go deeper.

Total Duration: 9 Minutes.

Day 21, Part 2: Domains in Space

Dr. Mark Filippi: Welcome back! Now, we're going to be going into discussions of how these different aspects of our soma space relate to the domains. Now, it's not going to be that much of a surprise to learn that PHYLO primary domain people, out in the universe, are very comfortable governing intimate space for contact to about a foot-and-a-half away. This is where all the mother child memories are. This is where that sense of connection is going to go into -- and we're going to get into that in a minute and what a PHYLO is doing in that intimate space is sharing with you information that is completely kinesthetic so there is no other visual input and there is not a lot of auditory input. It's just that sense of touch like I said they like contact, physical contact, touch on the outside and this is what gives them a sense of connection as literal. It is right there in front of you.

So, intimate space is -- you're really relying on also sense of smell that's another one, the pheromones that are jumping around, but we tend not to get close this close to people that we're intimate with and we usually try to escape it if we do. So, what happens on the subway or on the sidewalks in the cities, exactly what you would think, that ignore component of stage three communication that we're able to function without spending any energy and ignore and delete information is operating well and that's what keeps us from going crazy when we're shoved in a crowd where we want to be in. Some people don't balance that of course it develops all the fun stuff, the agoraphobia and all the other things that come up.

So, if you're not really sure, if you're good with the PHYLO dimension of this, the PHYLO signatures of this, think and look at how you feel about intimate space when someone is right in front of you, in the line of movies or something like that. What's your reaction? Do you feel that shift of moving away, do you feel that instinctive need to withdraw from the environment? This is a good kind of self-check to figure out how you're governing that aspect of your soma space. Feelings get physical. It happen to me really and what you're going to do about it, I'm going to talk about that when we go into the skill sets.

Second one: personal distance, foot and a half to four feet away. So, now touch is minimal, except when you're shaking hands or something like that -- like I said before, vision and hearing become important. Now, we're getting into the ontological aspects of soma space and they like that because this is where there's going to be formal rules. ONTOs are going to be extremely about -- they're going to govern this space much better than they're going to govern the intimate space. No one gets in there without permit. So, this is the distance, this personal distance, foot-and-a-half to four feet away that we interact with our friends and we have normal conversations. So, it's a very public in nature but it's very personal in practice. So, we might allow some strangers in but we reserve the inner linen of that to foot-and-a-half side for friends.

Social distance, now we're going from 4 to 12 feet away. So, this includes space for more sort of established social things that you could talk to someone across 12 feet away, but at 12 feet away you're going to go, "Hey Bill, how's that herpes sore coming along?" You're not going to do that from 12 feet away, you might even do that from 4 feet away. So, you're kind of keeping it extremely sort of communal. You're not trying to go into detail at this distance. Hearing and vision are the primary senses involved because we're dropping out of the kinesthetic range. The social distance is utilized for business transactions so the cultural stuff, it's sort of the pulse of society and especially when we're meeting new people and negotiating things, you do often put a desk between you and somebody else because it gives you that formal block, say, this far is you get in pal, till I know you better. So, look for that one too, especially when you go into a car dealership. It's always funny how the salesman is going to come on one side of the car, the people that are getting sold try to go on the other side of car, as watch that little dance. So, that's what happens in social distances.

Public distances are greater than 12 feet. So, Hall's research suggests that for 25 you're not having interpersonal reaction at that point. So, 12 to 25 feet is this public distance. It is very little detail. So, that's why at this point you're in the EXOsphere if you want to call it that of your soma space. So, going out that ECOsphere, that 4 to 12 feet is where all the dimensionality eventuality comes in, and the role playing comes in, in terms of the way you're going to interact with other people. We've talked about the element of someone crossing your path to initiate conversational arc. Usually, you're not going to notice them till they get into that distance, that 4 to 12 feet range, that ECOsphere, if you will of your soma space and you start going hey, who's that and you start to go through your somatic boundaries. Stranger, acquaintance, friend, partner, things like that and that recognition process is something that's neurobiological. So, we're going to take a little closer look at that before we get into the skill sets.

I'm also going to review couple of other things that I wanted to get to coming out of the last set so that we understand how to use some of the things we learned upstream at this point in time because we're getting into the real nitty-gritty of this. That's you're going to be doing everyday of your life as you interact with other people and handle the emotional world that's out there for us as the heart beats and brain waves do that dance. So, let's take a break and digest what just happened and click play when you're ready to go forward.

Total Duration: 6 Minutes.

Day 21, Part 3: Review of Domains in Space

All right, so now we're going to take a little bit of a review in the middle of this just to kind of give you a way to kind of cross connect some of things you have already learned. We talked or mentioned or just kind of introduced the concept of the witness position upstream. You might have heard it, maybe you didn't. Trust me, it's out there. Your witness position, which is really just a subjective awareness of subjectivity, so it's sort of a second level of metapositioning, if you will, of subjectivity, seeing yourself, seeing yourself, noticing yourself doing something.

All of that observation of self that goes on is there to provide you with sort of an after image or a way to kind of see the physical aspects of your physiology. There are definitely some things that are metaphysical, that are outside of your awareness. Remember we talked about way, way upstream, that there is 19 senses not five. So, those 14 other unconscious things that are going on, where 99% of your learning is going on, only bubbles up into the five that you notice, the filter that you have on, when there is something new to introduce.

So, what we want to mention here is there's two types of witnessing that you need to learn to do. The first is called passive witnessing, which is more sensory based again, always PHYLO first, PHYLO first. Passive witnessing is allowing new information into the system and being able to receive it and do something about it. It almost always occurs in the primary domain, because that's the one that you built up the most affinity for the surroundings with.

So, getting back to how this applies to your interpersonal distance and your spatial awareness, if you're understanding this as we're going, that's where you're going to get most of your data. So, when you're looking for novelty, when you're looking to get from the left brain; logical, linear, sequential, familiar world, to something unfamiliar and a little more unknown, your strategy right now could be check the sphere of your soma space, its physical distance from you, that corresponds the primary domain. So, if you're an EXO, 12 to 25 feet away is where all the novelties hanging out, physically in your -- right now, physically in your world.

So cool, and the good part is as you go internal with it, you have a modality now, because you understand that as you go from the PHYLOsphere, that full contact, to foot-and-a-half away, it's more kinesthetic, it's more olfactory, it's almost hardly any visual or hardly any auditory. So, those big five that we use to just kind of govern our waking state now become sort of vectors to figure out where to go within.

So, if I want to get PHYLO based novel information all I got to do is close my eyes and go inside, and the first thing I feel, the first thing I notice that isn't visual, is it me talking to myself, isn't me thinking in my head, is where all the novel information is going to come from, all the source of coherence is going to come from. The more we understand the source of coherence, always comes from in the domains, what is core to them.

Again, core awareness is your congenital awareness. So, PHYLOs-kinesthetic, all that stuff, but also relationships. So, you think about the person you're in a relationship with, you close your eyes and you get a feeling, a feeling, and remember we described that, it's hot, cold pressure or pain. You don't remember, there it is again. So, what did you feel; hot, cold pressure or pain when you thought about that person? There is way to check for novel information, if everything is status quo, you don't get anything inside of your 4 second window, nothing to notice right now. These are ways to get meaning out of things other than thought.

Everyone tries to get meaning through thought, and thought is coming through the social filters that are programming you to go outside the soma, and go more into cognition, and go more into things

that are sort of secondary or results or products or being somatically aware. So, we can't jump to the other side of the equal sign, we have to go through the process.

Same thing when you're dealing with an ontological way of orienting yourself. You can go check that, foot-and-a-half to four feet away, you go, you scan around, you feel that circle around you, and all you got to do is put your awareness there. It isn't like you're looking for something physically to be in the room, like "over here is the answer to all your problems", no, it isn't like that.

You just put your awareness that far away from your body, and what are you going to be doing? You're going to shutdown the kinesthetics, you're going to move to the cortex of the soma, you're going to be more visual. So, you're going to wait for a picture. So, the first one you're waiting for a feeling, second one for picture or even a voice, because you are ONTO at this point, you are running the show boy, you are driving the bus. Then the next one if you want to get new information from the ECOSphere, you go 4 to 12 feet away and as I said, this is where all the interactions and all that kind of communal awareness is going to come from, and now you're getting into more of a collective way of orienting yourself instead of just going on in your own stuff, transitioning from personal somatics to more the universal. The ECOSphere is going to give you even more information that's coming from visual auditory at this point, and you're going to get more data that's more formal systems oriented and more cultural oriented.

Now you are going to start-when you're tuning out there, you're going to start not thinking about relationships in the PHYLO dimension or beliefs in the ONTO dimension, but you're going to start thinking about more the empathy, more the connection you get from them on a biological level. So, you're going to think of things in terms of your friends and your family that are much more formally oriented in your head, and you're going to say, where am I getting my -- where is my tribe, where is my tribe, that's what you're asking for right there.

Sometimes you think of people in history, I go out there I get dead presidents sometimes, and this is that interdimensional thing with ECOs is that it doesn't have to be with someone that's present with you or even interacting with you ever in your life. It could be a historical figure, it could be a cartoon, I got Bugs Bunny out there in my 4 to 12 foot range, I am always asking for advice from him. You can have a conversation with a mythological figure in the ECOSphere, I know we're getting a little funky here, and it will then move through your soma space and make contact with you in one of your body markers sometimes and go wow, I was... So, you could start to crosshatch some of those stuff and say well, if I go to the ECOSphere and I come back to my body, where does it hit me? We're going to get into that when we're dealing with timelines a little more, deal with future and past, things like that, using the body as a marker of time. So, that's just a little aside, I don't want to confuse you, but that's what that's talking about.

Again, EXOSphere, getting out there 12 to 25 feet away, and since there is no data at all, there is no sensory information at all, what is it telling you to do? Move. When you tune to the EXOSphere, it's going to tell you to move, so it's going to give you a direction. So, when you have a moment of indecision, you want to give EXO to yourself, it's almost like you're asking the cosmic GPS to say, guide me to my next action. Again, somatics, feeling and action is more important than thought.

So, the first three layers of feeling, of course the EXO has to be different-action. So, that's the little loop I wanted to give you about the soma space, you understand how it slices up and relates to the domains.

I'm going to come back with a little more tidbits before we get into the skill set because I feel like this stuff is so juicy and interesting, I want to give you a little more application before we get into how to do it in terms of the practices. So, one more little break, come back, little more tidbit, and then we will get into the good stuff going forward in the next couple of days.

Total Duration: 8 Minutes.

Day 21, Part 4: Spatial Awareness

Dr. Mark Filippi: Okay, welcome back. So just to recap a little bit more, remember you are always using your 4-second window to do this in the moment, I want meaning in the moment, I'm using my 4-second window and that's what you're using to do all of these things. You do a 4-second window and you ping out into one of these parts of your soma space to get information.

So, I just want to give you a little background on what was really going on here. We are organizing space; this is the space that you manage yourself, this personal space- little bubble we are talking about. Each of the domains of course relates to the in and out world with a distinct because they are one perspective kind of things, a distinct way. So, the EXOsphere is guiding you to perceive the world as an unknown and to reduce it to a known. So, everything it's 25 feet away from you, in that field base model is a stranger and that stranger needs to be identified, classified, and organized into categories.

So, that's why EXOs are really good at imagining things visually outside of what they're doing right here in the moment. They could sort of have five or six screens open in their minds, again, all this stuff is happening on the inside too, and being able to sort of get that helicopter, traffic helicopter perspective. Meta-positioning is their big skill when it comes to spatial awareness, seeing themselves do things in the moment and watching them and sort of being very deliberate. Remember they use the shape home pattern of coordination, so they are very organized and deliberate.

The ECO perspective, the ECO domain is allowing us to get to know the unknown within ourselves and the world and it tries to do it on a first name basis, so it's not bonding, but it's getting acquainted so where the EXO saying everything outside me is strange, I have to know and identify, classify it. The ECO (*mistaken in the audio as EXO*) saying is that, well, I just want to get acquainted. "Hello Tulip!", and so everything is another experience they have, everything is another journey and that's why ECO's tend to be more impulsive when it comes to the unknown where an EXO is much more sort of 🎵 "fools rush where angels fear to tread", and all that stuff, and they are very cautious.

Big difference between ECO and EXO when it comes to the unknown. ECO doesn't trust it. Oops! Sorry, EXO doesn't trust it. ECO trust it too much. They are running into the ocean. You could tell a lot about people by the way they run into the ocean by the way - that's a whole other story.

So, then we get to the ONTOs, now what the ONTOs are trying to do with their spatial awareness is establish a portable connection with themselves and the world. So, like standing on the dock with the fishing rod and reeling it in; everything is connected to them, because nothing is ever separate from them. So, an ONTO would have it so that everything in the unknown is one of two things. It's either their best friend or it's their worst enemy. So, they always set up a polarity, where the world is either the oyster or their sworn mortal enemy like I said. What that means of course is that they function in a very digital way with the unknown. It's either on or it's off.

So, when you're speaking to an ONTO and you suddenly feel to disconnect with them, especially when you are four feet away, they can ignore you, they have the ignore button, it's like to have a -- almost like a mute button in their brain and their neuroception is going to say that person doesn't matter anymore and the meaning they're going to get is, we have almost like a disconnect in our belief systems and they just will not perceive you, and then they'll come running -- because of that herky-jerky nature, that thrust pattern they do, it's almost like a cell phone that cuts in and out and then they come running back and they are like, *hey! Ya there?* So, prepare for that with ONTOs, it's a stochastic (misspoken on audio) and very kind of bouncy and almost bumpy rhythm that they have, the way they govern their spatial awareness.

Finally of course, little ol' PHYLOs, they are always relating intimate stuff to their family blood line, their religion, their traditions, that's where they perceive their core self to be. So, the unknown always has a past. It always has a lineage, and so what's unknown to them, or some familiar gets disorienting to them. So, because they have no organization so everything to them is organized for them, by them, somebody else told them what it was.

So that's why when they just get around other people they feel better because the bubbles are overlapping, so they are getting the EXOsphere, the categories and organizations at the periphery of somebody's soma space of that 12-25 foot range, and they will take it to their intimate space and bring it in, because they're like community colleges.

So, this is the way information is traveling to and from each other as we're just walking around, and you can do it in thought, I encourage you to try, but it's much more valuable to do it with feeling and action so you get the emotional stuff, you get that sense of energy transferring, and you get the juices flowing.

So, those are the four ways that we're going to be talking about this as we go through the next couple of days. Then introduce you to some other concepts like soma stories and things like that, and bring in some guys from the research community that have been thinking about this, they understand, it isn't just me talking to myself, good, sometimes it is, but not necessarily with this stuff.

We are going to make sure that this spatial awareness stuff, because this is where you're going to deal with the crisis of relationships, you're going to deal beyond the body stuff; you're going to get out of that third-person awareness forever. Forever ever? Yeah, forever ever, and you're going to be able to come back to it and say, "*Ah you silly map, tricks are for kids*", and you're going to go on the somatic terrain. I'm going to talk about that a little bit too, you remember that? Breath, move feel, eh? act, relate and express, it's coming back.

So, a lot of challenges ahead, take a couple of beats, you might well take a day off even, who's going to know if you do it in 31 days? Digest everything we talked about today, real important, and then when the spirit moves you and you feel like you're up for it again, we will meet again. Till then, be yourself and be well.

Total Duration: 6 Minutes.

Day 22: Johari's Window #1

All right, welcome to Day 22 of your Somatic Companion 30 Day Emotional Makeover. So, now that you understand some of the gifts and some of the sort of rules of the road of how to govern your soma space, now we're going to get into why would you want to do this? Well, we talked about we're going to establish meaning so that when we go through all the things we learned upstream; being able to profile, being able to do all those other things, so that this isn't just the bunch of basically BS that you're going to hear it, in one ear and out the other. This is driver's ed for your life, this is something you can say wow, it's here all the time, it does not leave me. All the other things that you're going to come across that are more cognitive based, that are more trying to get into a world view that's outside of your awareness, this one is inborn, you're inside this all the time.

So, whether you choose to climb the mountain, Candy Mountain, and learn all these tools and make this something that's going to be your guiding vessel for all your days to eternity, or you're going to say, you know, I like that thing on Day 7, it doesn't matter, it's all in one. The hologram works through the entire program.

Remember, the moon, the moon is running the whole deal. We're in resonance with it. The emotions are there for us to experience, and if we understand what they're trying to provoke out of us, what they're trying to get us to understand about our ourselves, they become really good mirrors, they become really good friends of ours. Even the ones that we perceive to be, oh, I don't want to have any more anger. You don't have anger, anger has you. I'm trying to tell you that for three weeks.

Okay, so, we're going to get into something called the Johari's Window. Now, before I do that, I want to get to a little bit more primed, because why are we doing this? I always got to establish a purpose with this stuff, because it's a lot of detail for nothing otherwise. You live in a word filled world. We live in a semantic world much more than a somatic world. Talky, talky, talky, okay, so we forget that the words we say have all the non-verbal components; voice tones, all that stuff, the facial expressions, they are all embedded in those 7% words that we use to communicate.

What words do is they constantly put you in a third or second person perspective. It's hard to be somatic out there, it's hard to be somatic anyway, but it's hard to be somatic when you're in a perspective that doesn't afford you the first person perspective of life. So, that first person awareness, and that first person authority that we're trying to really cultivate during this program, comes from centralizing our nonverbal world. Most of the time we're peripheral to it, we don't notice it, we don't notice the things that are going on sort of below the level of what our words can put into envelopes and describe.

So, the stuff we're going to be talking about today, I have kind of touched on it, I have kind of given you a little overview of it, but it was research that was done with people in recovery by Joseph Luft and Harry Ingham, and they formed the Johari's Window, Jo Hari, Joe and Harry, right? What they were doing is they were trying to get people who had hardly any communication skills at all, people in recovery, to go through a process where they could start feeling some solidarity again with other people in their little recovery circles.

The study of this in groups, we're going to be talking about something called Social Intercourse, which you might want to stay tuned for that, but first the academic side, it's called Social Exchange Theory. So, this is one of these things that's mixing psychology with sociological stuff, and it explains that you get social change and stability, both of them. It's a dual process and it's negotiated between the two parties. You have two people negotiating. We're going to see if we're going to get stability or change, stability or change, that's the way of having a conversation. We're going to keep things status quo, remember, first window or first interface, or we're going to move through.

Social Exchange Theory is going to posit that all the relationships you're having are formed by the use of a cost benefit analysis, sounds really EXO, and the comparison of alternatives, oh, altered states, there it is again.

So, for example, when a person perceives that the cost of a relationship is outweighing the benefit, the theory is going to predict the person will choose to leave the relationship. The practice is different. The theory has roots in all the other stuff; economics, psychology, sociology. For the people that advocate that theory, when the cost of benefits are equal, that relationship is going to be defined as well, surprised, equitable. The notion of equity is a core part of that theory, so everything is about getting things to be even keel, remove the roles you're playing, remove the status quo of seniority and all the other things, and just look at people eye to eye. The value of eye contact in life is priceless.

Social Exchange Theory doesn't say it, but that's what they really are trying to get at is look at life eye to eye with everything. Be on even keel with people, when you're feel you're going uphill or downhill, and we talked about that with the voices, you're dealing with that sort of pseudo sense of inferiority, that pseudo sense of superiority. True superiority comes from competence, true inferiority comes from developmental stuff. I am on a learning curve, I am not supposed to know, I am supposed to be afraid, I am supposed to be frustrated, confused, I just got here.

So, that's why when you feel incompetent, and you feel defeated, and you go through all that stuff, and that feeling becomes physical, rather than internalizing it and bringing up all your BS from your life story, say you know what, this is where I am on the path right now, and if I stay tuned, if I open up, and I start to apply some of the things that I am experiencing right now, confusion will go into frustration, go into fascination, and I will start to develop some sense of competency here.

So, the PHYLOs, we're going to be talking about now, have a role to play in this, because again, it's the intimate space thing. So, let me introduce a little bit about this window thing, this Johari's Window. There's four of them, oh, another "foursy".

The first window is known as your public space, it's the open free area. When you meet somebody you give them sort of name, rank and serial number, that kind of thing. What we do there is completely available, it's like the stuff you would put on a resume, all the things you would say to someone when you first meet them. This is where the PHYLOs shine, PHYLOs love this, because this is where you're going to be able to greet people and they love to greet you. PHYLOs are good at it. They are good at initiating that part of it.

So, in that space, it's known to me, and it's known to the other person, equitable, we like that. PHYLOs like equality, that's there soma story. When they perceive equality, they feel safe, because like it says there, now you don't have a cost and benefit difference, you have inequitable situation, so the PHYLOs like that. So, that opens the first window of Johari's window, now we're going to have an even exchange in public space.

So, what happens there is you're taking a baseline of you and the other person, and what's the first thing you do? 🗣️ "Say your name, say your name." So, you want to practice this in the mirror. Close your eyes and say your name and hear it. Open your eyes and look at yourself as you say your name. If you practice that the PHYLO dimension of this will become absolutely second nature, because you're saying your name as we get into the ontological layer of this is the single most attention getting device you have. That's the way you want to learn from somebody else; you want to see their physical presence and get their name in there, and be able to put them into an intimate relationship with you on a feeling level, using the tools you have already cultivated in the program. So, that's the first of the four windows of Johari's window.

We're going to move around, but that's what you want to practice for now. If you could get that going and make that something that's going to be part of you, the soma story of equality, the PHYLO dimension, is going to become more governable. So, when words get more intimate in the public space, you're going to feel okay about it because you're going to feel like you're connected to this person. So, we're getting into that, so rating your ability to be able to take that baseline of, here I am saying my name with my eyes closed, I can hear it, but I want to feel my reaction. Here I am listening to other people doing it both sides of the dyadic coin, and then saying to yourself in the mirror, this is my name, look at yourself when you say your name, you would be surprised, people can't do it, not easy to do sometimes if you are not one of the PHYLOs.

So, that's your practice for today, I'm going to stop right there, and you're going through all four stages with me, going through the windows, so that the first one, tomorrow we will come back and do the ONTO layer. Right now, you're all in PHYLOsphere, so until then, until we meet again, until the mood strikes you, be yourself and be well.

Total Duration: 9 Minutes.

Day 23: Johari's Window #2

Welcome to Day 23 of your Somatic Companion, 30 Day, Emotional Makeover. All right, so we have gone out of the mirror hopefully and know that the preening is a little bit of a side effect of this because the more you practice this, the more confident you are going to feel and there is nothing more beautiful in the universe, than a fully confident, component PHYLO, primary domain person. They are the worker bee, they are the Shell Answer Man. They can sit there and say, "I know everybody" because that's where they are coming from. They literally -- when someone has a PHYLO, primary domain and they feel coherent there, they feel connected to everyone and everything all the time, great feeling. Solidarity is not something that should be frowned upon. It's part of the way you develop. So, own that because getting signatures in the PHYLO domain isn't something that's optional, we needed to survive, that's what PHYLOs are about, surviving next generation all that linearity. So, that part of it is very important.

Now, we are going to shift and say, okay, we open this first window, now what are we going to fill it with. Well, here come old ONTOs, they are good at next layer of conversation that goes on in the verbal world everyday. Small talk kibbitzing, BS-ing, water cooler stuff. Ontological referring to me. There is a lot of that in the mainstream out there, now a lot of small talk. What do you think the gossip magazines are about. Now, where are we, we are not moving out of things, they are all in a public space, they are all in a public sector, so no secrets yet, but small talk, Trivial Pursuit. So, moving from a state of high coherence, opening the window and being more receptive to more of a low coherence pattern the small talk. Why, because the ONTOs dig the polarity of it. Why, they dig the polarity of it because that's their stories. Every story an ONTO has is all about, what's negative and what's positive.

They've moved -- again approach and avoid, rowing the boat, that's the ontological rhythm. That's why they've used that thrust pattern when they move. So, they fill that window up and they are applying "da...da...da..." the law of attraction. Now, I am going to pop the bubble of everyone that bought that, dopey Secret thing, DVD, which is a runaway bestseller because it's feeding people a lot of things that they are going to find out later, what I think, no cake..

Law of Attraction, here is the distinction to know, when you are flirting with someone, remember you are flirting, this is now we are talking about stuff that might be interesting. I talked about what we are going to get into a little bit of stuff.

You are exuding confidence, you are creating a powerful and playful emotional state and that leads to romance. Still flirting with intent and you draw people to attract into your space, the transpersonal exchange of energy in your environment, all of that is flirting. Flirting does not have to involve sex necessarily, what flirting is not is seduction. It's a limited social interaction, so, positive self talk, constructive images. All the things that we talk about in terms of metaprogramming, things that are above your level of interactions. So, you are thinking the things that are more sort of abstract you, you are getting into the ideas that we talked about how the means exchange before with the ideas of the picture partnering. All that stuff is wrapped up in this.

So, the Law of Attraction is self-referential. The coherence is within you, the conversation is going on the monadic level, your core, your cortex, not them, not yet, 4 second window, yourself first. So, the most confident, social small talkers, the ONTOs, the reason why they are confident, is they are not going on the feedback with others. They are going on the feedback with themselves. The others are really not others, we talked about that before, they are creating a portal of connection, they send that fishing line out, and they are only going to the people resonate with them and that are deleting everybody else.

So, there is not sense of relationship, like you would talk about the PHYLOs before. It's this other way of saying, I need to cultivate the coherence within myself. So, you can use all the physical skills we talked about before of you being able to open up yourself to things that the tension patterns with the ONTOs. Take a look at all your ONTO practices, they are all about getting yourself to govern the verbal world by centralizing the nonverbal world into the physical aspects of it. The literal physical things, ONTOs, and PHYLOs like that because it's obvious, and that's what's going on in that first box. The elusive, obvious in Johari's Window known to self, known to others, completely externalized, completely available, sitting out there to be seen and heard. That's why when you are dealing with the stuff on a spatial level, what's happening, handshake is going to be your point of contact with someone just like saying the name is going to be a point of contact.

So, you have this loop going there. I say my name, I shake their hand, the greeting goes and now we have our small talk, and we are sitting there about four feet away, having a conversation and we are going along, and everything is public and everything is open and everything is cool. But if you stay too long at the dance, the ECOs come to get that romance. So, I am going to give you that, as your parting gift, practice that, notice handshakes, notice where you are putting your eyes when you handshake with some one. Are you looking at the hands, looking at the eyes of the other person? ONTOs naturally maintain eye contact while shaking hands. The other ones, don't.

So, that is your skill set for today, go out shake some hands, meet and greet, get into some small talk if you can, if you can stand yourself and we will be back tomorrow to get into ECO layer of this. Till then, the mood strikes you, we will see you soon. Until then again, I will say goodbye. What is this Day 23, be yourself and be well.

Total Duration: 6 Minutes.

Day 24, Part 1: Johari's Window #4

Welcome to Day 24 of your Somatic Companion's 30-day Emotional Makeover. All right, so we have done some mirror work for the PHYLOs; again they're saying your name, saying your name and getting their resonance, we have done the handshake test for the ONTOs now; all of this nonverbal to verbal thing, the bridge we are creating here. So, this is some synergy between what you say and how you feel at the same time helps you get this spatial awareness down because you don't live in just one perspective, you are living in all of them at the same time. That 4-second window was your guiding light to all this. The witness thing we talked about before, the active versus the passive, the active witnessing layer of this is when you take the motor codes and you actively -- again, the EXO is motor - you push yourself into another perspective and say, this is what I usually do, I am going to try the other side of it and see there's more coherence over there. Remember the sources of coherence - the PHYLO, the source of coherence - Relationship; the ONTO - belief system; the ECO - the environment, the vibe in the room - and the EXO is going to be the system, the tools, the more formal stuff that's going to last until the cockroaches are left.

So, now we have gotten past the first window stuff of Johari's Window; I know about you, you know about me, I don't care if you know this. I don't care that you tell me this is all good and say, 'ha, ha, ha'. Now we are going to go from small talk and we filled the box with disposable fluffy stuff to the deep stuff that's going to start letting the feelings get physical - four to 12 feet away, ECosphere. Now what happens? - Deep talk goes on; and I share something personal about me and then I hope you share something personal about you and the relationship deepens. Remember, this is not seduction. Seduction is manipulative. This is true romance. The ECOs love this because it means that they are going through a process that's going to bring them a spiritual union with another person. That's what the ECO is going there for. They are not going just for the physical; they are going for the spiritual relationship, because metaphysical in nature because they are kind of soupy - remember, the world of imagination.

So, once this is happening, now that second and third window in Johari's Window where there is stuff that I know about myself, that you don't know about me, the stuff that I don't know about you, that you don't know that I know, all the secrets, all the hidden stuff, they call it the Blind Window and the Hidden Window is coming up. So what's happening is, the more you can expand that, the more through feedback, and through disclosure you start to open up the public space into the private space that you both had originally. Now, the pair bonding is getting deeper because now the conversation is not superficial; now the conversation has sub-text, and background, and baggage, and somatic recall and triggers, and all that fun, wonky stuff that someone who has a primary domain of ECO seems to think is pretty ordinary, but not for everyone -- what is it, we're only 11% of the population right? We're kidding. But what happens is that that emotional affect, that transfer of energy is so powerful that the bond becomes more non local.

So, you know, to be in the physical presence of the person to feel their emotional vibe comes across, and you get that resonance going, you start to use the reference point of others. Now, I have my primary domain, but I have the primary domain of others to look through. I could see through their eyes, I can hear their voices; I can relate to them inter-dimensionally. So, I am not just going on the literal now, I am going on the figurative aspects of the relationship and I'm starting to embody it. This is the visit; this is the time to the portal; this 24th time that we have spoken is when you can forevermore put down the third person and the second person perspective, put them in their context, put them in their place in the verbal world. And the nonverbal world, the basis of all, the 93% of communication is nonverbal, the first person authority is claimed in the ECosphere.

This is so critical. I want you to understand why because just like the soma story of the PHYLOs was all that equality, the eye to eye world, and just like the polarity was the soma story of the ONTO, the forward and backward, inclusive and exclusive, positive and negative, that sort of jumpiness, now we are going to swing; now we are going to sway; now we are going to move like in unison, like the amber waves of grain, and the deep talk is there, the harmonization is happening; we are getting into what's called harmonic awareness. Our rhythms are now joining like the waves in the ocean and the moon and all the cosmic stuff come up, all with the beautiful thing - and the principle is called Congruency.

So, Congruency is, I match on my inside and my outside; there is no falsehood. My secrets are your secrets. There are no secrets. We are all here together. That's the oneness of ECO world, the ecological aspects. You remember Hanna's things about wanting and intending. All the stuff we do in physical space feeds-physical feeds to physiology, feeds the ecological transfer of energy, the emotional commitment to other, the emotional commitment to self. This is where the bridge is crossed guys. You don't have to go back anymore. There is no more secrets, there is no more lies, there is no more falsehood here. There is only a shared truth. Now, can you dig that? Can you get there? I am going to take a beat. I am going to tell you how I do it and I am going to let you figure out how you do it on your own. So, we stop here, and you want to go deeper, press play.

Total Duration: 6 Minutes.

Day 24, Part 2: "OK Corral"

Okay, so here's the way to get passed a lot of the stuff that has been illusive about this first person awareness. All you've got to do is to make the sign "okay", I call it the "Okay Corral". Couple of steps, I am going to walk you through quickly and you are going to do it slowly. What are you doing is perceiving which finger is touching which-using your 4-second window. Use your non-dominating hand if you want to really play this neurologically. Okay, so lefties use the right hand and righties use the left hand. Is your index finger touching your thumb or is your thumb touching your index finger? Pretty simple question.

Let the 4-second window decide not you, smarty. Be ECO here and then reverse it. Whatever you get from that first time you do it, go back into another 4-second window and take the active witness and figure out what it is like to be the other finger making contact. Then do another 4-second window and concentrate just on your whole hand and pick that up and let that feeling, feel the hand and space, then the arm, then your whole body, then whatever room you are in; inside your car, your office, wherever your are, pickup the whole room.

So, you are practicing how to ignore things, the things drop away, and fill in more. Then pick up every thing that's inside of everything you are inside of in your life, let it all go inside your marriage, inside your career, inside your relationships, inside your community, all of it, abstracts so all that, let it all spin around in there, still holding that finger in okay sign. Now, take a breath in, close your eyes, move your eyes up through your eyebrows. As you breathe out and let the air come out when it wants to. Don't just breathe out because you are ready; let it leave when it wants to. Open the fingers, and pay attention to everything outside of that.

Almost, to the point of stunning nausea, 80% of us are going to feel a rise, an upwardness in our consciousness. It's going to lift; you are going to feel a lot of tension come out of your body. You are going to feel all that defense physiology dropping away, you are going to feel all that release that you haven't been able to get to-simply by letting go of those two fingers. Every relationship is born of crisis and every crisis has a point of recovery. We just made it guys. We just got through the ECOsphere. So, congratulations, practice the "Okay Corral" tomorrow, practice it with people you love. That's powerful. Well, see you tomorrow, be yourself, be well.

Total Duration: 3 Minutes.

Day 25: Johari's Window #4

Welcome to Day 25 of your Somatic Companion 30-day Emotional Makeover. All right, so we are going to the fourth and final window of Johari's little experiment here, to get people to understand a little more of the depths of their own being. Now, just to recap, we start out, opening the first window with the greeting, which is where the PHYLOs are thriving, okay? Opening the conversation with a greeting, saying your name, saying the other person's name, being able to interact on that level. Open space, totally public, everybody loves you here. You give it away to a cop, you give it away to the Mayor, anything you say here can and will be used against you, so here you are, you're fine with it.

Now, what you're going to fill it with? Small talk, here come the ONTOs, and you're going to shake hands, you're going to make contacts, you're going to have the conversations going on verbal or non verbal dimensions now. So, linger long enough, now your spatial awareness in the relationship with somebody else dyadically, to establish some meaning, it's going to go to the emotional part and of the ECO-sphere and now you're going to get into deep talk, personal stuff is going to come up on your side and their side. You are shedding your secrets; you're opening up the public space that you can share with the other person.

These are not literal things; these are all figurative things at this point. So now we've gone from dealing with a very solid, very predictable, very kind of steady state world of equality. We've gotten into polarity a little bit in dealing with the ONTO layer in dealing with that story and how that works with inclusion and exclusion and that sense of negativity and positivity falling back and forth, that thrust pattern in the world of ONTOs.

Then we got swinging together again, and we got into that dynamic, dealing with the ECO-story, which is about congruency, matching what goes on inside and what goes on outside, being extremely collective in our orientation, more of a tribal communal nature. Now, we've done all that dancing, had a good time, even learned how to do the "Okay Corral" so we could let go of a lot of garbage that gets inside. Now, we are sitting here in the EXO-sphere, "out here in the perimeter there are no stars"*. So what are we going to do out here? Well, in Johari's window what happens is, awkward silence. It is completely unknown. So, because of the intrinsic factor of the EXO do not allow the unknown to sit there. They begin to make it known. They begin to shed light on it.

In the way the EXO world works, the way it gets out there in that fourth window, is the Law of Connection. Now, we've talked about getting your baseline. We've talked about using Law of Attraction to get your confidence up to work on the internal conversation the monadic layer, core to cortex of your soma, get yourself going, and then to go out and interact on that ECO layer and be able to get the feedback and the exposure and get going back and forth the other person.

Now we are going to deal with the Law of Connection, so you go from dealing with things that are just purely internal, the things that are external and then you're going to get Law of Connection which is eternal. It's funny to think about it, but the EXOsphere is where spirituality begins. Now you're getting into completely metaphysical way of embodying yourself. Twelve to 25 feet away from you, there's not a lot of direct interpersonal interactions only information out there. What happens is, it's all structured for you, it's a societal thing. So, then you feel part of eons of civilization, eons of human relationship, eons of cosmic interaction is going on. This is where you're tuning into a totally expansive world.

That's why I said, you can't go back once you did what you did yesterday, because when we did that last thing and opened up the fingers and threw everything outside, we let everything inside go too. So, we plunged deep into our being and we soared to the highest heights out of it. It's over guys; you're out of the bubble. Now what? It's all unknown, and so, your individuality became your "undividuality", you're in open soma now. That's what's the beauty of this part of the program is that there is no exercise out here. You're done with that stuff. Love connection will tell you that Johari's windows are always there, every four seconds.

So, it happens how you fill that fourth window, how you fill that relates back to the first window the Möbius Strip. So, the more coherent you are about opening up that public space with another person and being able to take the superficial layers and fill them in with the small talk and put the deep stuff underneath and really make your relationships as vibrant and as multi-dimensional as your own life, the more of that unknown comes up, it's going to be referencing back to that core that you've built with the other person.

So, I'm going to leave you to digest all that. There's a lot of stuff I want to talk about in the review sessions to go over that, so stayed tuned for that and when you're ready we'll go deeper, just press play and we'll continue. Till then, be yourself and be well.

Total Duration: 5 Minutes.

*From The Doors song "The Wasp: Texas Radio and the Big Beat"

Day 21 to Day 25 Review With Professor Val, Part 1

Dr. Mark Filippi: OK, welcome to review session time. We are here with Professor Val. Hello Professor Val.

Professor Val: Hello.

Dr. Mark Filippi: All right, so we are weighing anchor here on day 25...a lot of things we moved through here in the last five days. So now that we are establishing meaning, we are back on the couch...back on the psychology world and remember the concept in psychology of association-free association when they just say; "you just tell me what you are thinking..." and they just derive some type of-or divine some type of feedback for you. Why don't you explain that concept. I love that...I love the way psychologists explain free association.

Professor Val: OK I'll say "tell me the first word that comes to your mind when I say the word hot"

Dr. Mark Filippi: Liverwurst!

Professor Val: Yeah, there ya go! Well that would be you.

Dr. Mark Filippi: Mhm. (All laugh!) How do they make connections when they don't know what the context is?

Professor Val: I really don't know to be honest with you.

Dr. Mark Filippi: Free association is a pretty common practice, right?

Professor Val: It was back in Freud's day. I don't think anybody does anything like that now but they will...they took that and they went a little bit further with it so within conversations that you might have with a client you might look for things...where you say; "tell me about your relationship with so-and-so and then you listen to the way they are talking you might find certain words trigger them to talk about certain people or certain situations and then you know there was some kind of association between the two.

Dr. Mark Filippi: Mhm. Well that's the Freudian slip concept too, right?

Professor Val: Right, yup.

Dr. Mark Filippi: So there's always... the psychologist is always listening to what they are literally saying but they are also saying there is some subtext in there that's why when I say "bolderdash" you react to that. So it's like they are looking for trigger words almost like a mine field so everything the person says when they are in a therapeutic situation is taken in two contexts. It's like "here's what I said...here's what I meant. Here's what I said...here's what I meant".

Professor Val: Yes, it's like the latent content and the manifest content. It's the same thing when I give like a Rorschach Test or a Thematic Apperception Test when I show them something and I say "tell me a story". So they tell me a story about it or they tell me what they see in it and there is always the story that they give me and all of that gooey stuff underneath it which is really where you want to be.

Dr. Mark Filippi: OK and we've been talking about in these sessions about being able to govern that verbal world by centralizing the non-verbal world and being able to pay attention to the things we talked about in terms of the spatial orientation. So we are going to take a little beat here because we are running out of time again. That 10 minutes goes by pretty quick and get back and talk about how you've applied this in your experience in using some of the Domains to reveal some of these sub-texturalized little patters that people have and makes the Domains much more apparent to people so we will take a break for the convenience of finishing on time and when you are ready just click play and we are going to keep going.

Total Duration: 4 Minutes

Day 21 to Day 25 Review With Professor Val, Part 2

Dr. Mark Filippi: OK, we are continuing along here with Professor Val and our little review about all this spatial awareness stuff. So we talked about the verbal component in the way psychology deals with it and being able to sort of read in and have I guess kind of a trained ear. After a while you hear enough stories you kind of know what they mean by what they say and what the distance is. Now we want to get into what Professor Val's been able to do in teaching her psychology students about this which is the use of role play and using a sort of dramatic presentation. You make your kids do skits.

Professor Val: Oh yeah, they love them!

Dr. Mark Filippi: Yeah and what this does is gets them out of acting like themselves and they have to act like a character which is a way to use your body and your spatial awareness to personify what's going on with you emotionally and the guy Jacob Marino who we kind of mentioned briefly about this thing called sociometry which is combining social structures with the psychological stuff to see how groups interact and this happens of course with thoughts in your head—all the thoughts interaction you create that thing called a themata which is sort of your kind of like spongy, predominate way of thinking and this is what, you know, in psychology when you get into things like role play and psychodrama you start revealing "hm, why do you take that position, James" and Family Systems Theory talks about this a lot if you've studied any of that stuff where you start realizing that you're carrying within your field around you a lot of invisible yet really tangible issues that are keeping you in that sort of way of operating and that's why the transformative element of doing psychodrama or doing these little skits brings up these Domains just like we talked about before doing the drawings and using that right brain artistic side to express yourself with the simple thing of the House-Tree-Person. Tell us about these skits and what you let the kids do that sort of act out things you want to see rather than let them say it.

Professor Val: Usually what I do is I have this little.. an envelope and in the envelope I have different themes on paper. One theme might be an infomercial or another one might be a talk show. Another one might be a comedy and what I do is whatever chapter we are working on I pick out one of the pieces of paper and I tell them "OK, look in this chapter, pull out some interesting information and write a skit that is an infomercial for example. So, in my Human Sexuality class... those are usually pretty interesting. [both laughing like hyenas] and when they act it out not only do they have to take the information and process it but then they have to give it back in a way that will not only entertain us but teach us.

Dr. Mark Filippi: Yeah and this is something we've seen also when looking at things like Somatic Cinema or cinema therapy where you watch a movie or you watch some dramatic portrayal and you process emotions that you weren't even in touch with yourself. So in doing the psychodrama or doing things where you are doing that free association experiment you're allowing yourself to uncouple from the familiar way of expressing yourself which is filtered and homogenized and socially conditioned and getting into more of this raw way of communicating and that's when the feelings get physical and that's when you start crossing over. Sometimes you leave your primary domain and the secondary domains start to speak their mind and they're not as tame and as domesticated as their primary domains and they don't have a closed identity. They are open to everyone. And that's when you start getting into these layers like Family Systems Theory talks about you're basically playing out issues that have been in your family for generations and you didn't even know you were hooked into it because it wasn't something that someone directly said to you—it was what they meant to say and that's what the soma was eavesdropping on and that's what you operate off of.

So that's why all the things we talked about in the soma stories with the ONTO's polarity and the PHYLO's quest for equality and the ECO's desire for congruency and finally the EXO's sense of superior vs inferior when they size people up-how do I feel I'm operating with these people in terms of what role am I playing in their life. This is what gives that spatial awareness a purpose both in the moment-how am I dealing with things right now...what does this mean to me right now and then when it comes up again you know that ok this is were it was before now what is it now so you can evaluate the relationship or weigh it by using the spatial stuff rather than going in your head and trying to do all that psychological goop that goes right back into the familiar way of operating. So the tools there that Professor Val uses in letting them portray things through the skits things like that and also that artistic stuff that we talked about before where you are able to draw things out-they reveal how connected and how associated you are with those 4 Domains and the clearer you are about what domain you are speaking from the clearer your voices are going to be verbally and the clearer your non-verbal communication is going to be to match it and support it. It's when you are ONTOing with your words and ECOing with your body that you get a little wonkish and that's what we are trying to align to with the spatial awareness to sort of be in the space you are communicating to and from and that feedback loop gets clearer and clearer so that you get a bit more congruent like an EXO that takes that shape type of way of moving around-they get very fixed and boxy in the way they hold their body and then they try to PHYLO, say and they try to communicate in a very kinesthetic voice. It's like a mailbox talking to you. It's not going to have a lot of affect. So pay attention to those things especially when you are in a listening mode and watching people attempt to communicate to you. Look at the body you're observing and then figure out what domain is that body expressing and then see if the words match and speak to the body-forget the words-speak to the body. Speak to the subtext and see if the body will then bring up better words for the next round and that's the way the conversation can go in your social pairing and also with the conversations with yourself-what way are you holding yourself, what way are you talking to yourself? See if you can match those up that way when you are in the presence of a therapist or someone that's trained to see these things instead of getting into their map, you can get into your somatic terrain. That's what we are trying to get at there.

Professor Val: Yeah that's exactly what they were teaching us-the first skill that they taught us as far as therapy goes was to look at the non-verbal and see if that's matching what's coming out of the mouth cause it's like "So how was your week?" "Oh, Fine! Fine!" and they are slumped in the chair and they have their head in their armpit or whatever.

Dr. Mark Filippi: Yeah they totally agree and shake their head no, those kinds of things.

Professor Val: Yup

Dr. Mark Filippi: Yeah, Yeah, it's wonderful. "You're getting along fine?" "Yes!" and they are shaking their head no. And they don't see that-they don't even notice it because they are not connected to their body. So those are the things we were talking about in terms of spatial awareness. You have to use your eyes and be able to observe and also be able to resonate internally to make the stuff stick. OK, so that ties a bow in the review session and get ready for day 26 as we steamroll to day 30 so for Professor Val and me, when the mood strikes you click play. Until then, be yourself and be well.

Total Duration: 8 Minutes

Day 26, Part 1: Spatial Orientation

Dr. Mark Filippi: Welcome to Day 26 of your Somatic Companion 30-day Emotional Makeover. Wow! 26 days on the board, so we have done a lot of stuff. We are now in the hallway of the final element of Universal Somatics and to teach you these things it's been my pleasure and to get this out to you has been an Odyssey. Now, we're going to go past with Star Trek, called the Final Frontier which was space. We've discussed in the last couple of days, and now we're going to look at that old tyrant, that thing that we're all sort of stuck in-TIME and figure out how somatics tackles this beast, because really when it comes down to it, everything that we're trying to get done in our lives, everything that we experience in our lives takes place in this vacuous container called time, that we're struggling as a species to transcend. There's been more research on the elements of time and the components of how time is designed.

In the last 15 years, just about anything I could remember looking up, I mean, brain research, all the things I've studied, it's this notion of how do we experience time, how do we experience time developmentally, how do we experience time between the gender differences, cultural differences, generational differences, all these things are sort of -- it's like a category that doesn't have a home, there are things on Chronobiology that deals with the elements that we talked about with the seasonal things and the lunar cycles. Everything we've been connecting, everything we've been drawing parallels to and the other things we've been doing goes right to this last element. And, if you can take everything you've done in the previous 25 days and put them into one box and then take everything we're going to do in the next five days and put them in a bigger box, everything you study will begin with some -- almost like it will pop up and organize itself because the relationship you have with time is of -- well, the lack of a better word, 'lifelong' and what you're going to be learning is that it's not as -- what's the word here? it's not as direct as everyone that you have ever taught you anything about this would have you believe.

There are a lot of modalities and we're going to mention a lot of them in the next couple of days actually, that will give you shortcuts to get to this, and you will learn some shortcuts in this because without the shortcuts, you will go mad - and I don't want that, we've done too much work.

So, what I want to do is get into some of the common threads between all these things, when I come up in old techniques, sort of modalities and give you sort of an overview, sort of a survey of them, so that you can start forming your own strategy, because once the 30-day program is over, you're going to extract the things that are relevant to you. We're going to talk about the significance of that as we go into some of the preview here today, and set you up for some of the skill sets.

But for the most part, what you're going to be looking at today is a relationship with just surroundings that deals with the transitional things we've been talking about but it deals with them in terms of, sort of the way your brain and your life interact, and that's a funny thing to say, how could I separate my brain from my life? When you were born, you didn't have much of a brain, you had to develop it and the primitive brain that you had, didn't really care a wit about 3 o'clock, 4 o'clock, didn't care about external time, it cared much more about it's biological timing, and as we have discussed with the Hanna somatic stuff about metabolism. For the most part you weren't late for anything or early for anything back then, you just were experiencing kind of a very milky now.

As we discussed a little before about the way an EXO orientation can take in the future and the past and the other three domains have a chronoscopic orientation, where they are just zooming in and zooming out of this amorphous now, a lot of things you're going to learn about being able to develop signatures in these other domains as you go through the process of taking these temporal tools out on the street, is to realize that it's sort of reversed everything you thought about, the feelings part of this, the emotional part of this, I think I mentioned it last time, a couple of days ago actually, that

it's the EXOsphere where spirituality begins. It's once you transcend the soma, things like the soul and the spirit and all that ooky stuff actually have a venue. It's when you try to put them in your head, or try to put them in your body, to make them third-person or second-person basically, that they lose their luster, that they're unsustainable. You could get them in the moment, that's why people go to those weekend workshops and they get their little "spikies" on and they go, "woohoo!", and how you sustain it over time. We're going to be talking about that.

So, I'm going to just pull over here in the side of the road and just kind of stretch out and let you guys relax and we're going to just take a heart beat, take a deep breath. I know I didn't say much about detail, I just want to give you kind of an introduction here and we'll come back and we're going to go through a couple of layers, some little choppy, day 26, so I have little points to me before we go dive into the pool here, but I think you're ready for that and you've done a lot of work up to this point.

So, this is going to be sort of like "oh... ah... eh..." but answer key stuff, less questions, less mystery now and much more of a strategy as we move through from day 26 to 30.

All right, so stand-by for more, and when you're ready and the mood strikes you, press play.

Total Duration: 6 Minutes.

Day 26, Part 2: Time

Okay, welcome back. So now that you understand the role of spatial orientation and the significance of that, the way you can understand how to make meaning out of all the things we have described in terms of profiling and interfacing and the non-verbals and the transitional states, so that you are able to interact with your surroundings in a much more integrated way. The spatial awareness is sort of the peak of this because now you have a way to sort of contain that first person authority in a very real physical way - a very literal way, and then to make it figurative and to make it embodied, you just go deeper, like we talked about. Now, we got to tackle something that's always been a sort of elusive, this thing called time.

Well, when you study the temporal aspects of somatics, they don't give you lot of tools out there; you can go scroll around and you aren't going to find much. You got to dig a little deeper into the way people deal with the like, transition psychology talks about change over time. How do you adapt to the moment is a derivative; it's sort of like what comes out of the clouds of how you have adapted in your history. So you are always functioning from the relative degree of the coherence of your memory; whatever worked before, you try again, that's what survival says. And you hit a wall, you evolve through a lot of trial and error most of the time, and if you are able to tune into resources in your environment and say, "Well, I'm not just one brain over here, I have access to a lot of other information.

So you don't have to figure it out all by yourself. One of the big things in somatics is to realize that you are part of a big community of information. You have explicit knowledge that's laying out there on the Internet and other people's lives, and you could just study from outside, or you could say, "I'm going to go from tacit knowledge". And we are going to talk about some tools that do that, and what tacit knowledge is, it's implicit; it's the know-how that you can't say in words. Anything you have ever mastered in your life, whether it's brushing your teeth or getting on the highway and merging with traffic goes into that fourth stage of a learning curve, which is called unconscious competence...mastery-and its second nature for you. You do a lot of things with second nature. When you are in that second nature consciousness, time does not matter. There is a flow there, and like I have talked about a little bit, you have that normalectomy; there's no anxiety and there's no boredom, there's a flow - and I affectionately call that, "When you move out of the valley of normality, you move into the sea of novelty, and in between, you move to the land of anomaly. 🐉" Puff, the Magic Dragon - see, I'm singing there, it's day 26.

So anonymous, anomaly, anonymous, anomaly is that -- it says that there is no normal. Normal is a measurement; normal is a common ground; and that's good, and that means that things will cluster in certain areas, so certain perceptions are going to become sort of socially consensus orientated like, "Okay, we all agree on that." And your take on it might differ because your experiences might differ. It's like, you watch a car ad for 45 seconds and then go, "Well, mileage may differ." So, all this stuff is, up, fine print, your mileage may differ. Well, your relationship with time may differ too; from person to person and also metabolically, as we have talked about, it really is a function of, well, how awake are you, how asleep are you, how focused are you? All these things are going to distort time, and your perception and your experience of time. So forget about all the things, the clocks on the wall; we are taking the clocks off and we are taking the watches off, and we are taking all the calendars away for a minute and we are going to look at time as a localization process - and as you get into things like non-localization or non-local awareness where you are sitting here and clocks and other sides of the universe are resonating with you every time you move, that clock will move. Everything that's ever crossed your path resonates with you. Great movie to rent called "Pax". And there's a scene -- I think it's at the very beginning, and then they also repeat it at the very end. Every event you have had in your life repeats itself over and over and over again forever. That's really why he is saying, wake up; be conscious, because whatever you have experienced in life will come back over and over again.

So all the things you have learned about things going away and putting things behind you and all this; it's all temporary; it all loops around - that's why the moon is much more of a governor of this than us earthlings. We have this sort of linear perspective of time -- heck, we thought the world was flat till a couple of hundred years ago, so what the heck do we know. So what we have to figure out here is, how to get from that sort of, blockade, that way of looking at time in very kind of narrow way, to what is time giving us? And what time is giving us, we talked about, we are getting a coherent witness position in the spatial realm, now we are getting a guiding image. When you have what's called a guiding image, you have integrated all the other five elements that we have talked about; profiling yourself in the moment, interfacing over time, reading the non-verbal cues of other people so that you can exchange information and get that pair-bonding going in the moment and then being able to take that out into a relationship that you can bubble into and to have transitional states, and go through cycles with people and move through boundaries, and then get into the -- the last time we talked about the spatial awareness, and moved through things, and those spheres of consciousness around you, those 25-foot bubbles around you that are out there interacting and exchanging energy with the environment. When all that soup is boiling, it spills into this -- and what spills into this is the guiding image. Psychology has made some references to things like archetypes - nice word; I like neotypes; I like a lot of different words - and for the most part, it's a guiding image, it's something that compels you to go forward in your life as you go inward in your heart. And I talked about the brain before in your life. This is the triangle guys. In my old training in chiropractic, the triune of life was dealing with a lot of these elements too. The relationship between the cosmic, the local universe and then you personally, all these metaphysical properties, all these things that people are reading all kinds of books about, it really boils down to very simple element.

So, let's take a break, and we are going to go through some of the characters that we're going to be talking about the next couple of days to give you guys sort of the line up and then we will get to work on some exercises preparing for the skill sets coming up the next four days. All right, so heartbeats surround, and press 'Play' when you want to go deeper.

Total Duration: 7 minutes.

Day 26, Part 3: The Guiding Image

Dr. Mark Filippi: Welcome back. So, this guiding image thing I was mentioning. You all have one, it's just how you tune in to it and a researcher by the name of Barresi, looked at the developmental aspects of this and it's amazing stuff because it really explains how we get from that closed to open identity developmentally.

So let's go back and put some words back in your head from upstream. We have talked a lot about the concept of coherence and the sense of coherence, that capacity to have a manageable, comprehensible and meaningful life. That resource comes from our capacity to have neuroception, nervous system perceiving itself so that when we get that feeling that becomes physical, we know what to do. We don't feel that need to go through the Porges stages where we get antisocial and we go passive-aggressive and we start going to fight-or-flight, or we play dead. We communicate with ourselves. We communicate with our core, we communicate with our cortex, our surroundings. We communicate with others.

So, this propensity, this sort of -- you are building up sort of a metaphysical muscle that says, I can take it and when you do that, that says, I'm open to change. And that's really where we are at, we are dealing with time. Are you open or not? It's sort of like everybody is a delicatessen and time knocks on the door or as I say opportunity knocks and says, "Hi, I'm from the Sea of Novelty, I like to see the people in the valley of normality," and you go, "Sorry, we are too anxious, can't get in," or it comes back on the next day and everyone is sitting around, just hanging around, but nobody is doing anything. Oh, now, we are too bored, we really don't want to change. Everything is just going to sit here, we are just going to wait for a crisis to happen, and we will spring out of the toaster.

That's what most people try to do, they try to govern themselves in a very narrow bandwidth, so what happens is this spatial awareness gets very somatically indifferent, and we are going to talk about that when we get to some of the skill sets. When you are somatically indifferent, you don't have a first person reference point. You get very EXO with yourself. So, you just, this meat bucket walking along, all of a sudden gravity goes, ha, ha I got you and it starts to wake up. So, there's a feedback mechanism here and we talked about that with this sense of coherence where does that come from? It has a source of coherence that moves around. It doesn't just sit there statically. So, what's guiding that movement of course, is the lunar rhythms.

So, every lunar phase, is a different primary source biologically, we are not aware of it, of coherence. So, if we are going to say, the ECO phase of moon, right after the full moon and getting ready for the last quarter and we are very empathic and we are doing all that stuff, the source of coherence is going to be environmental. We have to develop a sense of that in those three areas manageable, comprehensible and meaningful, so that all of these things become something that we can grok, we can grasp, and we can use, so that then you have a state of coherence in those transitional states. Then you can go across the spectrum of coherence and make those positive gains, so that all the elements that go through your somatic terrain, the capacity to breathe in rhythm, move in rhythm, feel in rhythm, act in rhythm, relate in rhythm and finally express yourself in rhythm. So all of that becomes part of your flow state and you get out of the valley. You can't perform at the peak till you perform in the valley, sort of like your Off Broadway and you have to develop your skills, you have to hone your skills down there, 🎵 "down in the valley", I'm singing again.

Then as you climb the hill and get up to the point, when you get up that wave, and you start ONTOing and saying, I think I can, I think I can, I think I can and then boom, you get to that soliton moment, where you are just the standing wave, and I could sustain this and I'm good at this now, like first time you tied your shoe, learned the alphabet, any image of achievement will do.

So it's the Happy Days moment when Fonzie is trying to give Richie Cunningham advice about fighting and the guys challenging him with bully keeps coming at him, the bully keeps coming at him, we keeps going back to Fonzie, what do I do, what do I do? He gradually goes "Red!, once in your life, you had to hit somebody!" and he went through somatic recall, right in there, and he went in, and basically just yelled at the guys, there was no fight, but he got the confidence back, it's all in the core. The funny part is, you didn't have to even experience it. You didn't have to ever do it, it's happened in your history, deep down your ancestors fought some dinosaur or something and you achieved an image that gave let you say, "Hey I can do this."

So, we are all good in the core, we are all competent in the core. It's at the cortex with there is discontinuity, where there is a separation, we lose contact with the image and we are left with this sort of empty feeling. So, your context sensitive brain has to be able to fish that stuff out, so kind of like Fonzie, Once in your life you had to hit somebody, you get that energy back, you get that ONTO back that "I can", is really what you are searching for, for an image. We are going to talk about cultivating that in the next couple of days. So that's sliding across from source to coherence, to the sense of coherence, the states of coherence, all the transitional states and then the spectrum of coherence and in that state part, we are also talking about the common ones, sleep, wake, dreaming and alter states. So, all that stuff is relevant because the domains are always there within the context of your transition. So, I'm talking jargon here, but I hope you understand.

All right. So, I'm going to back to Barresi because they think I'm going to like leave what we said, by the side of the curb, we are going to go couple of chunky ones today. I know we are going go through Barresi's research and put it back in to a little more of a practical context for you, before we go and do some exercises. So, last head trip, so just hang on, press play when you want to go a little deeper in to the lake.

Total Duration: 6 Minutes.

Day 26, Part 4: Time Lines

Okay, we're back, and let's just jump right back in where we picked up with the nice Barresi guy. He is sort of an obscure researcher up there in Nova Scotia, Newfoundland somewhere, and what he was looking at was the transition between the first four years of life and how we understand what's called our narrative coherence - that's life story we are talking about. And he was someone that mentioned something that I am really fond of called 'Your Extended Self', which is that EXO phase when we develop a capacity to have a future-self, a present-self, and a past-self. Gets into this temporal aspect - how do we project ourselves through time? How do we make these things happen developmentally? And, of course, 4-years-old is when you have the capacity to do that but you go through elements of it and he looked at the whole 3rd year of life as the ECO transfers into the EXO, and what goes on in the early stage of the third year and middle stages, and the late, and really what this gets into is how we are going to organize what's called our timeline.

So, two little neurolinguistic tools here; there are two basic ways to have the timeline: One goes through your body, that one you form early on in life when you are more kinesthetic, when you are more core, more PHYLO. It goes right through you. So, the present moment is inside the body, the future is in front you, the past is behind you where you can't see it. So, PHYLOs who have this sort of intrinsic way of organizing things this is the way they perceive time as an adult. So, they talk about looking ahead to things, looking behind to things, and in the present moment they either feel it or they don't, they go on with their feeling, so they're shish-kabobed in time. Their body is sitting in the timeline.

Now, this little trick with NLP you have got to remember is that when you are doing that they actual call it that you -- there is in time and through time. We are going to go over that when we talk about timeframes, but for the most part all you've got to know is there is a line of time you are in the middle of it, the past is behind you, the future is in front of you - so you are on the shish kabob.

Then there is the other way of looking at time where time passes in front of you, sort of, like a train track, and your past is off to your left, your present is in front of you, and your future is off to your right. Now, for the rub - most of us are trained to travel from the past to the present to the future. Now, that reinforces those PHYLO elements because the PHYLOs always go by the linear chronological way of thinking. So, what happens is, of course, when we go a little bit further to our right then we can actually see what's coming, what happens, we shut down. Either we get anxious because we don't know what's happening or we get bored because there's no stimulus there, because we don't have a plan, because we are not able to EXO. The EXO that's in the future has the strategy, The EXOs are always the utopians of society, they always can come from the future and say this is the way you are probably doing it, it is like, what are you are you a robot, what are you? I am cybernetic organism.

So, what happens is, is the EXO comes in and gives you a way to put the future into the present rather than the past into the present. Now, we got sort of a figure eight going there. Once you got a figure eight, what have you got, infinity.

Wow, long way to get to that, okay. So, your closed identity works in time where you're on the shish kabob, and your open identity works through time like the train track, outside the body, and when you get outside the body you start getting more visual information, you start transferring from you core to your cortex, and you get more discontinuity. How you get the continuity back, again, involves learning how to use that future, the future as a way to feed the present rather than bring the past with you, and you can use the past as a reference but only when it's relevant, and we will talk about how to filter it out, because remember everything we're doing is to balance those three core things in any behavior - what stuff to ignore, what stuff to approach, and the stuff to avoid. That gives your desire much more of a laser focus.

So, the distinctions we're trying to make here are between what time is, this measurement thing; timing, the rhythm we are trying to develop; temporal experience, which is our sort of relevance to this thing, what am I trying to get done now, sort of, the task-oriented thing. So, you have the task and you have an action and things like that. And then the temporary elements of time, because like we said before everything you do comes back again. So, when you have an event that's called this time. So, if your event is fibromyalgia. Well, put a giant circle around fibromyalgia, and fibromyalgia all fits into the context of this time. You're having an experience of fibromyalgia and then it goes away, or the symptoms lose the intensity, because the lunar cycles are working on you, and you go well, where did it go? Well, what are you going to do next time you have an outbreak. You don't have an answer for that because you don't have strategy for the future, because you are still stuck on the shish kabob.

So, then everything in your somatic arsenal goes into forming a strategy for what you are going to do in the meantime between the two events. This goes all the way back to self profiling in the mirror with the ONTO stuff. Are you looking at your reflections or is the reflection looking you? Are you looking at your fibromyalgia or is your fibromyalgia looking at you? It's right there in the present in front of you and you feel it in your body. Visual kinesthetic, matching up what you see with what you feel - the link states, transitional states. I am hitting some highlights here, but that's what I am getting at.

So, the circle around you have two universal transitions, one occurs at 4-years-old when you complete your little cycles through the four domains, but the other one goes in late adolescence between the age of the 17 and 25 when you form a story about those things. And we talked about the soma stories in the spatial awareness. So, you figure out how you are feeding the story so that you can get the two timelines to communicate. So, we are going to give you a couple of exercises to work on before we go into the skill sets, so that you can realize your relationship with time is not as direct as you thought it was.

So, again, for all on this side of the road pop a Nehi [a brand of soft drink] and come back and we will go through some of these preview exercise to wrap up day 26.

Time Duration: 6 Minutes

Day 26, Part 5: Magellan Meditation

Okay, welcome back. So we are get into some preview exercises now that are going to apply a lot of things you've have learned before, and give you some really direct ways to deal with this indirect thing called time. So first things first, everyone to this point, I am talking to the global audience here in Somatic Companion Universe, is we're at the 4 second window, great tool, right? Breathe in, breath out, breathe in, and whatever sticks out at the end that's what I am going to express myself with. So this gives you a strategy to say, no matter what's going on, the 4 second window is always pinging the surroundings to find out what is novel, what is stimuli, what is something I want to act on, and when it doesn't see something new, it plays an old repeat.

So it says okay, nothing shifting in here, so you can ignore all the stuff out here in your context, and just work on new content, work on your head stuff and it frees you up, and your brain is constantly sifting and sorting and trying to find things, there wasn't something new, there wasn't any... So it's like those six cameras are all around feeding you images and saying, do you like this one, do you like this one boss, and trying to get your attention, okay? Now your sensory system gets overloaded, because again, if its relationship with its context is not coherent, it starts to lose its signal, and develops more noise and noise creates a lot of symptoms we have. So these exercises, I am going to give you two of them, are designed to get you to focus on that other timeline that your body is not shish-kabobed on, so you could start getting visual information, because 90% of your cortex is guided by visual information anyway. So might as well get to a point where you can do some contemplative work that's going to give you a little bit more of a strategy to get you back to that first transition you made where most of us didn't do very successful job of "EXO-fying" ourselves and getting time away from the body. So we can see the choo-choo train, but we want to see it going both directions and make it that Möbius Strip-that figure 8*, so we get to that relevance of infinity that was really what the EXOs want us to have, but we are reluctant. So the first was called the Magellan Meditation, I named that. So what you want to do is, before the morning grooming time, find a place where the sun is coming into your home or apartment or where you are living, and what you want to do is on a cloudy day, don't get out of there, use a picture, TV show, any light source you find will suffice doesn't matter.

Let the light of whatever it is that you are working with, the light of the no matter, hit your outstretched right palm, which is facing upward. Take ownership of the guidance that you are seeking, breathe in, close your fist. At the peak of the breathe, turn the fist over so it's facing the floor. Now, stay there to the impulse to breathe out, takes over. Just be there, hold the fist facing the floor. As you breathe out, the air leaves you naturally, open the fist and place your hand on your right knee, if you sitting down or on your heart, on your chest if you are standing or laying on your back. So you can do this just laying on the bed when you get up in the morning, it doesn't really matter.

Repeat all of those steps, okay? Making the fist, turn it the hand over, and all that stuff, so your body feels warm and centered. What you are doing is pulling visual information into the core and saying, you are my source, guide me. You don't have to say a word about what the information – you don't have to put your prayer in there, you can put all that garbage in there if you want, but this is a simple way to just use the integration of vision and posture, vision and body sense to start getting that Magellan thing, start getting that global sense of time, okay? So that's the Magellan Meditation. Listen back to that, learn the steps, read the transcripts, make it something you can do anywhere, anytime, okay? I like to say, start in the morning, because that's when your day begins and it's a good thing to do as a habit, and you can do it anytime you feeling a little lost. Just look up at the lights of the ceilings for God's sake and do it, anywhere there is a light source. Put your right palm up, get the guidance, breathe in, fist over like that, okay? Magellan Meditation.

Second one, little easier, Time Pointing. As you breathe in, extend your arm off to your right, here's a little nuance, you can angle it for a more lofty aim or you can angle it down for more practical aim. So if you go out like a T, that kind of in the middle, you go up, you are looking for some top-shelf spiritual guidance, if you more angling it down, you are looking for more kind of like, okay, what's the practical way of doing this. And what you're going to do is, as you get the impulse to breathe out, you bring the right palm to the chest, arriving at the bottom of the breathe out. So it's breathe in, hold the arm up there, and then as you get the impulse to breathe out, as the air is leaving your body, you put the hand right over the chest, and you linger there until you get the impulse to breathe in again, and then as the impulse to breathe in comes up, your pointing extend your arm off to the left again, pointing up for lofty aims and pointing down for practical aims.

And you repeat the first step, go back and do another cycle of it until your body feels warm and centered. So there's two little nifty exercises to get the two timelines to communicate, so that you can use your body as an instrument to communicate to time itself. So that's the first two exercises I wanted to share, we got two more to go through and then we are going to put a bow in day 26. So, review these two, they are great, they are simple, they are easy and they are applying that 4 second window for you, so that you can start getting the sense of, I can do this, I can, I can think, I can think to feed you up that wave, All right? So one more stop on the train and then we will let you off the next exit.

Total Duration: 6 Minutes.

*Check out this link for a visual of the Möbius Strip in action:
<http://www.math.gatech.edu/~berglund/Mobius/Mobiusanim1.gif>

Day 26, Part 6: Self-Conflict Patterns

Welcome back, we're going to go over this last piece because this is going to make a lot of the stuff we did to understand the interfaces and understand the transitional states sort of partner together. What we're going to be doing is coupling the transitional states with what's called Self-Conflict Patterns.

Now, if you don't have a clear perception of the domains yet and you're not really competent in profiling yourself, you're not sure, and then you go, "is that PHYLO? I'm not really sure". and those channels are a little fuzzy and you can't get that fixed perspective each one of them is giving you, then you're going to go into what's called self-conflict, and this is the initiation of transition, when you get knocked out of your status quo, someone comes along and goes, Eh! What if that happens, and it knocks you out of your shoes.

So, what's going on is, is that there is a drop, a sudden drop in coherence in the second somatic interface. So, your body goes into shock, because there is low coherence there because what's happening is there is a dramatic increase, too much coherence in the sixth interface. So what has happened? Something happens spontaneously, unplanned, unplanned means it didn't check with the EXO, so it emerges, boom, and what happens is there is a big drop in the second somatic interface, so what happens in perception is, is the world is against me. The surroundings are coming and invading me, so we go and protect ourselves. We go back in our closed identity. We start using almost all the resources only of our primary domain. So, we shut down to new possibilities. We start narrowing down our options instead of opening up.

So, this conflict comes up and it affects kidney function, it affects your heart, it affects all those body markers we talked about in the knees and the chest, which deals with our reality and our possibilities. We start functioning from necessity, it's not a good thing.

So, all of that of course happens inside of a 4 second window and then it keeps repeating itself, saying that this is not relevant, all the other things are valid and they're true, but they're not relevant right now. So, we have to get out of that, we have to be able to take all of that and move right into our transitional state, Universal Somatic tools and move through it. So, remember how we did that, by looking at the transitional states and checking out the vision and posture cues, things like that of other people. Get out of your brain! When you go into self conflict, the answer is not going to be in your core, not going to be in the PHYLOsphere, it's not going to be in the ONTOsphere, none of those things are going to matter. It's going to be in the nonverbal cues of other people.

Seek help, it's okay, you're not alone. Remember, this is a whole thing about getting a communal sense of your brain, you are connected to all other the brains. There is explicit information, and then there's the implicit or tacit information, that's why those two exercises I just gave you help you center yourself again. Get back, get the orientation, get the spatial part, and then go get your witnesses, get your witnesses; active and passive, and then go and get your guiding image again, and you can start making this -- so you have more of a shock absorber, so to speak. That's the first conflict. It's between the second and the sixth transitional state and that guides -- the steeper that gradient, the more anxiety you have, the more flat it is, the more sort of irrelevant it gets, and then when it starts rolling downhill and you got a lot of coherence in the second interface, and not much in the spontaneity, then that gets kind of boring. So, that's that one. The world against me.

Next one, next coupling thing you're going to do is you're going to join what happens in the first somatic interface, which is the status quo, the one we always start with, the one we're trying to feed the most. With the fifth, that crisis button, that we have delved into so many times, and this one is me against the world.

See, the transition or so to speak, or the migration from your core to your cortex to other people's cortex, to their core, that's not an easy trip sometimes. So, communicating what's going on within you to what's going on within them to what's going on in the context of the relationship is a journey. What happens is of course is that if you have a drop in coherence in the fifth somatic interface, and you have just -- you can't cope with anything going on with the relationships and you have a rise in coherence in yourself, you are an ONTOsaurus, and you're coming downhill with all your great ideas, here's your -- this is your Moses moment, "I have these Fifteen...wait...Ten Commandments" and you're going evangelically like an ONTO will, and directing everyone and you are going to meet resistance.

So, there is the conflict me against the world, they just don't get me, they just don't understand me. All the things that happens when an ONTO drops in coherence. So, to balance that, to make that understandable to yourself, again, you got to go back to the nonverbal cues. Remember, we talked about the coordination patterns. Start moving less in that staccato thrust pattern and move in a swing mode, or go into a shape mode.

One of the practices I love this is the yoga practice of mudras, just put your hands together and get that fifth somatic interface to join itself, so that will balance it and level it off. Again, when you're going downhill, a lot of anxiety, when you're going uphill, you're going to have a lot of boredom because you're not going to feel like you can connect to anybody, you are going to disengage and when it's level, that conflict becomes irrelevant.

Last one, this is the one we all got interested in to get an emotional makeover in the first place. This is a conflict with me against me. My third interface is not resonating with my fourth interface. So, now I have a conflict between my emotions and my habits, which is going to make our feelings and our actions go into conflict, which of course is going to cloud our thinking. So, this is where you got to get more explicit with yourself and be able to express yourself with the word choices, we talked about that with the spatial awareness. Being able to look at the words you're using. Use directional words, use things that are not going to describe your feelings and get into the baggage of it. All the things we talked about to get that gradient up, this is the one that all the self conflicts, that the working on yourself within yourself that we're going to be discussing in terms of time, because you're constantly, constantly coming up between memory, things you have already experienced, the things you have associated with things, and the things that you're designing yourself for your future and you're actually kind of spoiling the pot by bringing anything from the past in the future and not letting it be purely spontaneous, and being able to be a good shock absorber.

So, that's the round robin for today, I want you to go -- this is a long one, go back and review each individual segment. You might not want to take all of it in today and just go back and say okay, this is enough for now, go through along the skill sets, but Day 26, circle it when you go back and look at the whole 30 days. A lot of information for you here to delve into to get a strategy dealing with time because you know what, we're all in.

So, for a lack of a better word, when the mood strikes you, we will be back again tomorrow, until then, be yourself and be well.

Total Duration: 7 Minutes.

Day 27: Jungian Induction

Welcome to Day 27 of your Somatic Companion's 30-day Emotional Makeover. All right, so now we going to take a second look at the way we've been dealing with time in a linear, horizontal, longitudinal, cause and effect way. Of course this is going to be a PHYLO signature, because chronological time is the time that we are learning, the time that we are in; it also has a biological element, because it is part of Biology; it also has -- of course our lunar rhythms and our seasonal rhythms are all chronological - every calendar is chronological - and all it means is that you are processing things from event to event in a sequence - a chain of events. So, we are not weighing the events, we are not going to get kind of into the significance of the events, we are not going to go there. We're going to say, "That's the way it is set up."

So the way of developing a strategy for this, to sort of understand how it affects us is what's called a Jungian Induction. Now, Carl Jung has surfaced on day 27, so let's just pause for the deity, good. And again, why are we doing this, because we want to get information that's visual out of all this body-based kinesthetic stuff that time seems to impose on us and I call time a tyrant every once in a while. So Jung used this Inductive approach to get at all this underneath stuff so that he could then be more conductive in his therapies and be more kind of inspirational and be more supportive for the client, so they can see themselves not as the static image of themselves, but see themselves as a symbolic representation as well; so he got the dreams and things like that and the symbols and things like that. So this is going to give you a little bit of a strategy to look at time as much more of a sort of a turbulent mirror if you will, to get John Briggs into the room for a minute.

So here is the exercise okay? You are going to count from now backwards to your birth year slowly to yourself; this is the first step. The trick is to not stop; just observe the images that come up; so you go, 1980, 1979, and you are back in there, and you are just letting an image come up as each breath goes through and just let them flicker by; you are just letting -- kind of, a big image gallery is coming up - then count back to now; stay in that awareness; but you are here and now again, so you come all the way back to now. You are going to go backwards from now to your birth year three times back and forth; so you start at now, go back to the birth year, go back to now, do that three times. Okay, now the trick...Now you are going to go forward from now the same number of years that you have lived; so if you are 40 years old, you got to go 40 years into the future - same thing, count the years - now, you can cheat and count by 5's if you want, but get more information, count by decades if you want - let those things surface. You might want to take two or three breaths if you are going to count by decades. Let the images come to you because the future is there, it's implicit - it's trying to communicate through images; you don't call them archetypes.

Now, reverse, where you stop and count back to now; so you go off in the future as many years you went in the past and come back to now. So now you are creating that little loop - that figure 8. So when you have done those steps three times, you are now in that desired state, and from that desired state of being able to balance yourself forward three times, backward three times, and in that sequence, you are going back to the past and the future, you are going to get an array of archetypal information. So, this is something you can do before you go to sleep, or when you really want to quiet things down and just say, "Where am I going in my life; I want to get a sense of direction again." And it gives that witness in you, the active and passive aspects of witnessing, where you can move into and out of the domains - a chance to sort of clean the heads and get all the other noise out and get out of all those memory loops that cause you to identify with the disempowered part of yourself, the low coherence patterns, the ones that are in the valley of normality, and they only give you two pieces of information, anxiety or panic, and sort of boredom and mundaneness - but you don't want that, you want things that are going to inspire you, so this is a way to clean the heads of that - so that is the Jungian Induction.

Now, that's all I am giving you for today, because it's big; if you work on this one, you might not come back to day 55. If you work on it deep enough, it's really cool to work on it; if you are experiencing the time change in the spring and the fall, you do it on those nights at the time change or you do it on the seasonal cusps, where we have the equinoxes and the solstices - magical stuff. Jung was interested in this; he was interested in the synchronicity; all these things that took time sort of, out of its context for a minute and gave it sort of a symbolic relevance. And that's what the beauty is of cause and effect, is that if you can figure out where it came from, you can figure out where it's going to.

So again, start from now, go back to your birth year three times back and forth and then start from your birth year and go forward the same number of years into the future and come back to now, you do that three and three, and you can then take that to the beach. And that is going to create an image factory for your brain to sort things through as you go through a dream cycle. So that is all for day 27. So when the spirit moves you, we'll be back again tomorrow for day 28th; until then, be yourself and be well.

Total Duration: 6 Minutes.

Day 28: Cardinality

Welcome to Day 28th of your Somatic Companion 30 day Emotional Makeover. All right, so you have been exposed and yoked into the Jungian world, and then hopefully you're awash in images and just feeling little funkified by all the things you assumed were are just sort of static and just out there. So you just said, there is something like, I don't know, 1985 and took a breathe, and oh, that's the image I was carrying. Now what we are going to do is organize those images, because we are going to take a look at time for a different perspective, and we are going to look at things in moments of decisions, where the PHYLO perspective, the bias is to go by sequence and go by the chronologic order, the ONTOlogical bias is to go by a vertical orientation of time to make time, what's called Cardinality. So you use the Chomskism, he calls it a context-free grammar for time, okay?

What happens with this one is you're making decisions in the moment, and so where the chronological one works through time in step by step fashion, the chiros or the moment of decision mode thinking works through levels of priority. We've talked about that ad nauseum when it comes to the ONTO perspective, that giving you something it says, this is only relevant to me. Boom! And then I am going to get all spiky about it, the higher up I go along that Y axis, because the higher up I go, the higher the priority is, the more novelty is up there. Cause I don't know what's going to happen next, it's the high priority. You know those little things you check on an email, high priority. You don't know what's in that box, oh my God, this could be good or bad, I don't know.

So when you go down to base towards the origin where the X-axis and the Y-axis are emerging, you have much more of an integration of familiar frequencies, so you're down there in the past and you are more kinesthetic about it, your moment of decision. So when you're stuck in making a decision about your future and your role and you're kinesthetic what is in your core, Oh, you are so just down there on the ground, you are not going to get anything new, you are going to get a lot of familiar left brain stuff from your past that's going to try and pitch it over to the future, and it's not going to make it. You need an image, so how we are going to get there? Couple of ways: we talked about the raindrop a while ago, I think in one of the sessions with Dr. Jeb.

The raindrop is a metaphor for a moment of experience, so-called SZQ that the user illusion book talks about, and that's seven plus or minus two that we're able to hold in our heads, peaks at the age of 16, then drops rapidly after that. It's influencing both our past and our future ways of processing. So it's like, we don't know if the past is always the same and then there is the future. Every time we look into this moment of awareness, we are getting a different perspective. All you got to do is know that in the 4 second window is your utility for this raindrop awareness, just this moment, just this moment. All the stuff with the power now is really just getting at that.

So there's two quick exercises to figure out how to deal with making better decisions in the moment and getting your ONTO to be more coherent. First one is called Ladder Time. So what we do with this one, you just picture a ladder, you go up and down the ladder to decide how high of a priority you want to work on right now, okay? Using that archetype of the ladder which gets you an H, and you are not attached to time, it's all the runs in the ladder or all the things that you are going to do, they are going to make decisions, right? So what happens is that you feel a little chicken, you feel no, I don't want this, it just makes a different metaphor you use in elevator or a gondola, or a spaceship or a stairway to heaven for God sake, it doesn't matter. Now, the Jack and the beanstalk - - the whole point is, more is up, so the higher you feel like going, you are going to get more novel information, middle level, recognizable stuff and then down at the base you are going to get more familiar stuff. So it's going to get more visual at the top, more kinesthetic at the bottom, it's going to blend in the middle.

So that's the way to use the ladder time. So it's like a way to -- sometimes I just draw a line vertical and I say where am I? And you can tell with your 4 second window, are you getting more body based information, you are getting more kind of self talk, kind of mixed stuff or you're getting images. And of course, if you're using your Jungian stuff, you are going to get more pictures, which is what's going to get you out of the valley, that's Ladder Time.

Tree Time is in other way to use this, where you're taking an image of a tree, you are an ant on the tree, so time is now contained in all of this infrastructure, this natural structure of a tree. Again, leaves and the fruit, way up on the tree, novel stuff, the structure, the branches all that stuff recognizable present, the roots down at the base, the trunk of the tree, is more the familiar past. So where are you on the tree? And Professor Val mentioned that one of the big drawings in psychology is a tree. Draw a tree, because you are going to see which of the domains is filtering to you right now, when you think about whatever it is you are trying to decide. So when you think about, certain part of your life, you might draw one tree, and when you think about another, you might have a totally different tree and the domain might tell you where the relevance is.

So these two little tools, to take the process of decision-making, put into a sequence or putting it into a ladder, whatever, or a tree, going through the cycle, getting the information, novel, recognizable or familiar and giving yourself a form to work on, so that it gives you meaning overtime. Again, the more you check this, during different lunar phases, different seasons, different times of the year, you will see it shifting and the more coherence you are going to build that all four areas, okay. So that's all for day 28th, the ONTOfication is complete. You now have a strategy dealing with time and the moment, and make better decisions overtime. So, for that one you get to say, when the mood strikes you well, see you again tomorrow. Be yourself and be well.

Total Duration: 6 Minutes.

Day 29: "123 Rule"

Dr. Mark Filippi: Welcome to Day 29 of your Somatic Companion 30-day, Emotional Makeover.

Okay, we are getting down with the finish line now, so we are going to go right into the meat of today's lesson and get you in an embodied sense of time. We've talked about things that are more sort of outside us, and the horizontal time, and chorological time, modes of decisions, things that we are doing in our heads and how do we figure out we were oriented, heck with all that. Today, we are going to go splashing into an experiential thing.

So, I want to get you interested in that because when you are dealing with the embodied sense of time, the somatic recall, the triggers, these are the things that disrupt us as you drive it along the road on time and boom-boom, something happens. All of the work we have done up to this point, is to deal with that sort of unplanned, unexpected thing. We are dealing with things that, when feelings get physical, we don't know when it's going to happen and that conflict between the sixth somatic interface in the second one we want to have a strategy for that to have a shock absorber. The ECO in you, the ECosphere in you has signatures to help us.

So, the dialectics part of it is to say, okay, well, you have these body states as a way to move through it, how do you unravel it? You've got to be able to shift from the timeline that moves through you, to the one that moves across, in front of you and be able to oscillate between those two, and not just pick one or the other, be more binary with it. Pick both, be paradoxical.

So, it's like a fork in the road, take it, it's kind of yogism but that's okay. So, we are being context sensitive, it's just relevant to us and our world and the ambiguities and the mysteries that are in there for us, this is why emotions get kind of squirrely because they don't particularly care about who they get, you are just receptive to it in the moment. So, how we move through it?

Well, there is an exercise called the '123 Rule.' It's a simple way to locate, because that's what we are doing with time, we are trying to locate where we are. Now, remember, before I start giving you this one, remember the future is off to the right and the past is off to the left on that visual timeline. On the kinesthetic side the past is on your right side of your body and the future is on the left side of your body. The part you are conscious of is on the front, the part you are not conscious of is on your back. All those neural image splits come up again. So, you've got to go back and look at that, if you want to get a little more detail, but that's just the basics of it. Future is off the right, past is off the left. On the body, right side of the body is the past, left side of the body is the future. So, if you're thinking of tensioning your body in physical part, you've got to reference those, if you're thinking more images, you're going to reference the other timeline. So, here's the 123 Rule.

Remember, we are working for first-person awareness, but we are not bound by all interior. So, we get the second-person interactive experiences that we talked about from the social stuff and then the third-person, when we get to third-person, start labeling things, we now move into something called Somatic Indifference so we are EXO to ourselves, which is a way to not deal with the emotions, but it's a way to get outside information, which is explicit. So, now we are going to get into some stuff that's a little more kind of like under the rainbow little bit.

So, here's the technique, these are three steps. So, we want to make the experience of the soma, sort of something you can carry around and teach anybody really, there's three positions. We have talked about first, second and third position in terms of perspectives, in terms of first-person awareness, second and third-person, these are just positions we're going to take.

So, the first position is the stimulus, it's anything that gets your attention right now, what's starting to cycle right now, what's getting your attention right now, it could be my voice, could be your foot, could be something that's in your car, it could be the bill you've got to pay tomorrow, whatever gets your attention in the moment, that's what first position is. So, this is something that's below threshold, it can well up inside us or it could be above the threshold and drop down from the outside and surprise us.

Remember, this is about developing a little more resiliency in that second interface so we can deal with the shock when the spontaneity comes up, because ECOs are bopping along in the unknown, pop goes the ECO. So, first thing is to figure out, what's happening right now, what's getting in my attention at the moment, what am I paying attention to?

Then the second position we take, is whatever goes on physically, as a result of that: coherence or incoherence, do I go LOCO and feel pain and feel fatigue, or do I go into a high state of coherence and feel the movement patterns coming where I get motivated. So, this is where the cycle is taking you.

Then the third thing is whatever happens next. The thing about being ECO is you tune into what happens next. Remember, the metaphor of this time, next time, mean time, ECOs are constantly tuned into next time, because next time is the future. So, they are going from the present moment, they own it, they let it go, they see what happens physically and then that brings up the memories, wherever I go and with that somatic recall and then boom, into the future. So, this application is 123 Rule, very simple, very fast.

One: whatever gets my attention.

Two: whatever goes on inside of me as a result of that.

Three: whatever happens next.

That is the way you deal with paradox. You are integrating all three, this time, next time and mean time into just positions. They are just facing each other and you are creating a delta or a triangle so that you can go through change smoothly.

Now, an easy way you are thinking about in terms of the body, is that like I said, the future on the body is going to be on the left side, the past is going to be on the right side and you have the two outsides, so you can match them up and start saying, where am I putting it? Where is that first event? When you locate in your body, where is it on the physical side? So, you could say, okay, what am I paying attention to, right now? My voice. Okay, my voice should be in the present, it should be right in front of you on that timeline.

Now, are you thinking about something else? It's over the past, it's over to the left of me. Whatever it is, locate it on the visual timeline and then use your body map to know, okay, well, now -- and locate it out there.

Second position, finding your body. So, if it's something from the past, it's off to the left. Now, where is it in your body? Is it on the right side, if it's on the left side, that will create a little coherence in the doyles, move it over and match it up and then see what happens next.

ECO is really about experimentation. I hope we get to talk about this during the review, because this 123 Rule is the simplest and most transferable part of all the strategies in teaching about time and because everything about ECOs, about empathic stuff and compassion fatigue, it's important to understand it's for the emotional coherence, you are going to develop into other people.

So, I'll let you rest on that, we'll probably bring up during review. I hope someone reminds me because this is a good one to learn, it's an easy one to learn, it's a fun one to experience with others because you realize how different you are looking at things, from the standpoint of the kinesthetic versus the visual realm.

So hey going down to the last day here and the mood strikes you, let's play for Day 30, till then we'll see you and be yourself and be well.

Total Duration: 7 Minutes.

Day 30: 6 Time Frames

Welcome to Day 30 of your Somatic Companion 30 day Emotional Makeover Congratulations, yaaay!! , you made it to the end, I want to finish it off too. Okay, so what we are going to be doing today, is sort of wrap up a couple of things, and also give you a strategy here, because we are in EXO-Land. To simplify them, things we talked about in the last couple of days, so that you can sum this up with a system, All right?

So, we are going to give you a four time guides, if all you want to learn about time is what's guiding you towards these images, here you go. If you are being guided by time to expectations, you are in the PHYLO domain. That's where those signatures are. So your expectations could be false, could be coherent, if you are guided by what you expect, there you go, you are in the PHYLO domain. If you are in the ONTO domain, you are going to go by imagination. Levels of thought and intent, that's going to be your time guide there, more internal sense of time, and more on your own images. If you are going on the ECO sense of time, your are going on those angles and the pre-suppositions of time, pre-suppositions of things that are going to be present or absent, all the things talking about in terms of paradox. It's much more about soupiness between the kinesthetic stuff and the visual stuff. What do you presuppose is going to happen, All right?

The fourth one, the EXO one, again, you are back to the WSYIWIG observations, what you see is what you get, that's your orientation of time, that's your time guide there, okay? So those are the four big time guides.

Now it's about time frames, remember that visual time line you made outside yourself, with the futures off to the right, passes off to the left, now we are going to chop it up with the six different time frames so you understand when you look at that time line and you are saying where is the information coming from, I can tell, which time frame I'm in and figure out which one is the most coherent for me, whatever I'm working with.

Now, the book called the Emprint Method, which is a great book, NLP book, three authors, Leslie Cameron-Bandler, which is one name and David Gordon and Michael Lebeau wrote this book right back in the `80s, mid `80s, great book, and they pretty much structured this for us, but they didn't give us the clue to put the timeline upside us. I'm giving you that. So what you want to do, just start off at that time and all the way to the left, and you have the first time frame, is the past to the past, recent past, distant past, you can go back to the ancient past, doesn't matter, it's all over there. Why do we go to this time frame. When we are seeking understanding and reorganization, we go to the library and get a book, it's over there in the past. Keep it there; keep it outside yourselves, you don't get the doyles, you don't get all the low coherence, you just get the visual stuff which is the high coherence stuff.

Second time frame, past to the present. Take the whole past all over to the left, come to the middle, there's your center, that's going to give you a second timeframe, which is the shock absorber one. Motivational inertia results because we don't have a future attached, so we just get information from the past, the understanding and the stuff from the present that's recognizable and we sort of have to assemble it, so we don't have a lot of coherence here, it's we get – sort of we spin our wheels there, it's the just the way it is, time frame. It's a WSYIWIG it's one that the EXOs like to use, because they go on – the evidence that's presented right there in front of them, so that's what that one is for, so there you go, two time frames.

Third one, past to the future, now we have to live in the present the recognizable stuff, and we are just taking the familiar and the novel and we are linking it together, and what this one does, it gives us reassurance that things aren't going to change that much, the future and the past are communicating. So we get an encouraging scenario that way, we feed ourselves that way. Now, again, if you are getting low coherence and a lot of horrible images from the past, you are going to reinforce your future. That's where all that intent stuff goes on about; don't pay attention to it as much now because you understand how to use this, but that's what the third one is for, and of course, the third interface what you're dealing with, you are dealing with emotions, you are dealing with all that stuff, right?

Fourth one, present to the present. Ahhhhh...present to the present. How do you do that one? Mood elevating elements. There's a 'here' and there's a 'now,' the here is outside you, the now is inside you. That's how you connect those dots. So, you are going -- now we are going to get a little bit of that intended time line to map to the external ones. You are sitting here as a dot and there's a line in front of you, had it the dot join the line, what's here, visual, what's now, kinesthetic. Just what we talked about in the 123 Rule, that's that one.

Fifth one, present to the future, this is for long term goals and career plans. We talked about it with the time pointing in the Magellan work. Present to the future, we are going from the center to the right, now good part is you can always go backwards from the future to the present like we talked about and create that loop with your 4 second window in your exercises. So that's that time frame. So we go there for goal orientation. Again, if we don't have of a guiding image, we are not going to get much out of it, so you got to go the other way and get what the future feeds the present. We talked about how to do that. The fifth time frame again, crisis control, relationships, yadda-yadda.

Last one, future to the future. Recent future to the distant future. This one is way off to the right, not rooted to the body at all, and it's invalidated and sort of, kind of not relevant possibilities. It's pure speculation, it's supposed to be fun, it's where spontaneity is. So if you go on way off in to speculation and into hypotheticals, be prepared, they're not grounded, they're volatile, they're popcorn, there high, they'll give you a little state change, but if they are not coherent, they are going to come back and land you with the kinesthetic land, that left side of the body is going to light up. So that's why you use your things like your Magellan meditation and things like that we showed you. So that you can start making good frames with that thing so that when the sixth time frame communicates to the second one, you don't go in to shock, you don't go into conflict again.

So you connect them all together, past present and future and you have what's called inevitabilities. So that's sort of how you connect all the time frames that how you create the timeline. Inevitability deals with mortality, reality and immortality. So, wow, we have covered so much stuff. Whooo! So there you go, those time frames and those time guides gives you kind of a summary of all of the things we talked about the last couple of days. Everything we have covered we are going to review and we are going to review for this section and we are going to review for the whole program in a minute with everybody else, so wow, congratulations, you have completed the 30 days. You can go cycling through anywhere you want; we are going to talk about that strategy too. So I'm just going to say, good bye for now, we would be back and say good bye formally in a moment when the mood strikes us, till then be well.

Total Duration: 7 Minutes.

Day 26 to Day 30 Review 4 with Dr. Jeb

Dr. Mark Filippi: So, we are going to bounce through this last five days here, Day 30 review, I am joined with Dr. Jeb. So, hi Dr. Jeb!

Dr. Jeb: Hello Mark.

Dr. Mark Filippi: Okay. So, going back through this program one of the things about this set of questions that is distinct from the other five, is that now we are dealing with time in a completely different way. We are used to be uniformed way that everyone is oriented towards time, now we know that domains have four distinct ways of dealing with time, so, the one thing I want to throw out to that Chomsky stuff that we talked about this whole face structure, grammar thing of the way of understanding the language that these systems can do. So, an EXO maps up what he calls an unrestricted rewrite system and we talked about timeframes.

The reason why an EXO doesn't get stuck in a lot of the same decision loops that the other three domains do in terms of looking at meaning overtime is because they are primarily oriented towards a timeframe, not the timeline. So, they're textually able to move things around and cut-and-paste so they are not context sensitive or context free and they are not finite like a PHYLO that just says, past, present, future, I can't change it, it's inevitable.

So, their whole thing is more oriented towards tracking things from the past, to the present to the future where the EXO is going to go more from the future first and speculate and going to that timeframe and then they are going to come back into the moment and say, set a goal that aligns with their speculations. So, even though they are more systemic and somewhat cybernetic, they get upset with other people, because their orientation to time is 180 degrees for everybody else. They generate with their awareness of time instead of being in that linear mode all the time, they generate what's called 'Tensegrity' which is to have a sense of wholeness in all different dimensions.

So, whatever way they get hit with an event they can recoil and maintain their shape. Remember, the coordination pattern for an EXO is shape. So they can maintain what looks like a steady state, what looks like something that's a rock, but actually it is very fluid and dynamic on the inside. So, their core is even though they are not aware of their cores, all these things around implicit is extremely flexible, where a PHYLOs is very fragile, because their core is primitive. That's why their system is oriented towards more of the finite system of looking at time, the way we kind of naturally process events from past, present to future, we try to line things up in the futures kind of murky and that leads into the conversation about the guiding image.

Dr. Jeb: So again, that's why we had a guiding image, but also the reason that a PHYLO like me finds it so effective to go, to jump into the EXO domain when I get into an upset, whether it's a domestic upset or a moment of crisis that to go EXO is a much more stable environment because it gets out of that primitive fragile, sort of finite timeline and into one of the tensegrity which is going to be able take the hit and maintain coherence and be able to make decisions that are going to be more effective in the moment.

Dr. Mark Filippi: Again, it unhooks you from that intended timeline which is more core-based, more kinesthetically-oriented; this gives you more visual information. You can move things around and you avoid what I affectionately called "againatitus" and you get that sort of preliminary information like before the next time it happens, you are already upset or the "againaphobia" where something happens once and you inhibit yourself and you get stuck in that fourth interface and you don't act.

So, you start to react and then of course that feeds into your coping strategies, and that collapses you down in the third interface and pretty soon all you feel is the inhibition and the kind of the strangulation of being to able to go forward over overtime. So, when you are thinking of meaning over time, always the EXOs are going to have the more complex way of processing, but also the most flexible way because they are able to move things across from just time, external measurement to timing and rhythm to temporal experience, which is interpretation and then finally into contemporary rhythm of saliency so they get relevance all the time, they take the all little glowy things on the Christmas tree instead of all the dead strings in between where there is no information.

So, they drop all the incoherence stuff or the LOCO stuff and they keep all the things that are relevant so that their guiding image is consistently giving them something they can act off of. So, that's why it's hard to kind of knock an EXO off its trail when they can smell blood they go for it, and the other domain is kind of sniff and sniff around to try and find their guiding image because they are more guided by the passive witness of what their sensory system gives them then what the act of witnessing the mode or the action is going to give them and that's the big division between the temporal filters and the spatial filters. Where the spatial ones are giving you in the moment more orientation stuff, the other three domains are bias to that. They are more socially-oriented and of course the EXO is more analytical, more interested in weighing things in a more objective way. They are going to go more for the temporal stuff to put things into context that they can move around and filter, till they get something that optimizes.

Dr. Jeb: So, we've got about three-and-a-half minutes left, and I just want to -- you were just describing something about the other domains and how they -- when they can't process these things as well, it almost sound like you were talking about that that would be a -- like people who were in a lot of anxiety, people with the "againatitus" and the "againaphobia" that sounds very much like it sounds clinical, but it kind of sounds like you've broken it down so instead of just labeling somebody again, like well this person is agoraphobic, this person has anxiety and then blah... blah... blah... all this sort of psychological jargon and labels again, their personal labels -- it sounds like you are giving them more of a biologically rooted reason, why a PHYLO would be more tended or more prone to these panic/anxiety disorders, being afraid to go into a relationship again, just go into that a little bit more because I think that's pertinent and relevant to a lot of people out there.

Dr. Mark Filippi: Yeah, and this is a way to wrap up the program because we are going to go through the whole program review here in a minute, is that as soon as you realize that that's what stopping you, is that inhibition is that sense of dread comes over you, you know the other three domains are not going to be your resource, you know you've got to shift the EXO because EXOs do not do that. EXOs do not get "againatitus" or "againaphobia" because they know it's timeframe, not timeline. So, they know that things that they're fearing are just because there is no data in the future, there is no image over there.

So, I will go to the past, and I will get one that was I understand clearly, I will put it over here in the future, now, I will look at it, and okay now I can process it. So, it's like rearranging the trains on the track until you get a configuration that you want to say, okay, "choo-choo!". And that's the way you process events and the way you understand and interpret things, the emotional hit is always going to be the relevance of those three factors. So, you understand, okay here I am, here's the event and here's the way I am filtering it through time and that's going to create whatever meaning I get, as the things move in rhythm will myself. So, that's why the non-linearity, the non-localization of time is something that EXO can do much more naturally than the other domains were we're mostly trying to localize things in time to figure out when it happened, why it happened, is it familiar, is it recognizable, is it novel all of the things we talked about with respect to this primarily ordering things to what context it comes from, the EXOs can rewrite that and give it new meaning and that's really what you're looking for in the open sense of dealing with time with relationship.

Dr. Jeb: We're about one minute left so how would you wrap up? Is there anything that you want to wrap up with that. I am done with my questions but you may have, I am wanting that you kind of want to get have us all understand about these last five days.

Dr. Mark Filippi: Yeah, real quick just we understand what we talked about in the certain terms in the soma stories way back and then you plugged those stories into the way these domains work through time, now you understand how people can create a life story by combining those two elements so when you look at that you say, okay, here's the state regulation of how they manage relationships and now here's the way that they look at the relationships overtime so then you understand how meanings can sometimes be misinterpreted because people are using different filters in matching different resources from the different domain so that you get this mosaic, you get this sort of more emergent way of looking at time as a landscape rather than as a flat line. So, take that into consideration and take a deep breath, we're out to get out of the pool. So, for Dr. Jeb this is Dr. Mark, and just press 'Play' when you want to go forward.

Total Duration: 9 Minutes.

Whole Program Review with Dr. Jeb and Professor Val, Part 1

Dr. Mark: All right, feel free to towel off and take a bow and understand that you've now completed the 30-day Emotional Makeover. It's an accomplishment. Most people don't get through these self-help things and they just buy them and they stick them on the shelf and save it for a rainy day, but you've gotten to the Whole Program Review. So, joining us now is Dr. Jeb and Professor Val. Hi guys!

Professor Val: Hello.

Dr. Mark: Okay. So, hi Jeb, I knew you're there.

Dr. Jeb: I'm here, yeah.

Dr. Mark: So, we are going to go through the program in couple of different steps here. First is structural stuff, so we understand how that works, and being able to look at the program at its core of what was it designed to do and we talked about the relationship between the heart, the moon, and this thing call the soma. So, we'll start with the soma. Now, that you've been through the program, do you understand what a soma is, and how these domains work through it and how we understand the soma both in the moment and overtime, as it relates to its surroundings, all that kind of stuff. Is that clear?

Professor Val: Yup.

Dr. Jeb: Yeah, that's clear.

Dr. Mark: Okay. The other two components, the heart and the moon, is really where we're getting that emotional stuff. We talked about behavior being a combination of approach, avoid and ignore aspect. So, every behavior has things you got to filter out, things you got to move towards, things you got to move away from and at every single stage of the program, we are introducing an element of Universal Somatics that allowed you to do that. Do you feel now that you could look at the program that you been through all 30 days of it, that that gives you some – like that the theme of it constantly was to tell you what to focus on, what not to focus on and what to just like notice is being a distraction. Did that come across any section or that sort of just under the right off way?

Dr. Jeb: It comes across but not in clear language like you just said.

Dr. Mark: Okay, well, I'm glad I said it now...

Dr. Jeb: (Voice Overlap) not broken down and I think that's the purpose of this is, let sort of clarify that, so that we have real simple PHYLO language, so that we can understand that because – like what I was going to say, last time when we were talking was, this whole idea of myself and then I've identified myself as a soma and then I identified you as a soma and then the connection of us as a soma together. It kind of reminds me of the stuff you hear like Deepak Chopra talking about and Wayne Dyer, that we're all one, we're all connected, and it's sort of -- but it's coming with this different language that's a little more technical. So, is that – am I on the right track when those guys are sort of using this blanket or this umbrella language of, "We're all connected we're all one," that's really just that sense of, you maybe a PHYLO, but you may be in an ONTO moment with an ECO. So, that's the connection -- becomes there.

Dr. Mark: Well, I mean they give that some stuff here just to clean it up. The reason why we did these ten minutes sections and just gave it to you kind of a little bites, is because you're dealing constantly with that seven plus and minus two filter on the left side of your brain, that says, I can't take much more of these new novel pieces of information and put them in a sequence and make sense of it. So, when you experience a moment of unity or oneness or whatever they call it, it's because you have integration of all the different halves that you've created within yourself, and you have this experience of being sort of transcendent about it. That's why in somatics, the thing that it gives us, that the other languages don't, sort of describing the experience. Instead of having all these splits that you have to get over, somatics gives you more of these junctions of self and surroundings and novel versus familiar, all these other things that we talked about, so that you can orient yourself, using a tool like a 4 second window, which is biologically universal, to say, rather than try to think myself through this and try to be more cognitive first. Let the thing that's actually getting 93% of the information register in me, and then I will base my thoughts on that information or that feedback, rather than on my assumptions or on things that I'm putting as an overlay, which could be anything from a value system to, even just to something as simple as you desire, or your intent. So, Val, as psychologists look into this and as a teacher, the core concepts of what we've talked about come across easily or they sort of kind of like the snowball that is just kind of like as you go through it just emerges away.

Professor Val: That's a good question. It's almost like an onion.

Dr. Mark: oh o, the onion!

Professor Val: You're peeling layer by layer by layer. The basic things that you've taught to my students that I've heard your lecture a bunch of times, became more clear for me through this, and then what I really liked was that I learned a lot of things that you didn't tell them at all, and it's a lot deeper and it just gives you more information that helps you function better as you're going through the domains and you're actually able to use them, instead of just okay, you're ONTO, you're ECO or, whatever, you're actually able to use them and to make living a little easier, really.

Dr. Mark: Well, let's take a break so that gives some examples of that, because we've got some of the general concepts down here and then we'll get some more of the details of examples of things you just mentioned, so that we can close the program up with a little more of a pointing towards outside the 30 Days and you become 30-wonderful. So, hold for that and we'll be back in a bit.

Total Duration: 6 Minutes.

Whole Program Review with Dr. Jeb and Professor Val, Part 2

Dr. Mark: Welcome back to the last round up here. We're still joined by our friends and Dr. Jeb and Professor Val. And what we're going to do here, is give you guys some specifics to take away the day actually grokked from going through the 30 day trail, but before they do that, I want to just give you guys a little shortcut to filter the program a little bit. Any time we mentioned anything to do with the number four, all the "foursies", you're dealing with things that are happening in the moment. So, you're always focusing on self and you're doing things that are going to be giving you information that you can process within yourself.

The other stuff like a core and cortex thing, if you want to get a little technical, the other stuff is going to give you sets of information that operate under the number six, the 6s and that's going to give you stuff that's oriented towards the surroundings, the transition cycle, interface and things like that. So, its filtering things that are coming from outside, your core, and you're going to have to filter things over time. So, with that in mind we'll point to Dr. Jeb and say what did he focus on, the 4s or the 6s or whatever.

Dr. Jeb: The 4s always resonate with me because...

Dr. Mark: The 4s, yeah?

Dr. Jeb: It's kind of stuff that's right in the moment, things I can do right away and for me it's getting in a moment of stress or a moment of upset that I can go from my primary PHYLO domain into an EXO domain and find that objectivity that I need to assess a situation without being so emotionally wrapped up in the consequences of an upset.

Dr. Mark: For the most part that's a lot of management of things that you already are aware of, but it's that owning at the moment the 4 second window being the primary tool you'd use for that by knowing what a domain is and knowing what you're looking for in that domain, it gives you an idea that, okay, I can contextualize things for myself, have a better conversation between my core and the kinesthetic more body-based stuff and my cortex-the visual more speedy, choppy stuff so that my sense of coherence within myself becomes more apparent. So, if a feeling does get physical I know it's time to switch domains. I know it's time to use a different profiling practice or whatever. So, Professor Val, I want you to give us an example of something from the side of the surroundings, the 6s, the interfaces and things like that that you took away from the program.

Professor Val: Well, you know the main thing that I took away from the program because I teach this to my students a little bit before you get there, is I didn't even realize that the people in the different domains actually profile different ways easier like looking at the eyes or whatever and a lot times my students are -- I don't know how to do that, I can't tell by the eyes or I can't tell by this and now it's much clearer to me that there is a reason for that. So, now I can clarify that for them. So, it's going to make me all around better presenter of this information.

Dr. Mark: Just knowing they track time differently, like the last section we did, they experience a time in and of itself knowing that that's something that comes from the surroundings, is another filter that says, wow! if I just know this person experiences time fundamentally different than me, that's going to give me a different way to help them make decisions or to localize them, in terms of where are they and where is the relationship and things like that because once the feelings get physical it's sort of he gloves come off and we usually lower our operation to more of a primitive way of behaving, this gives you a way to refine yourself and say, okay, now I'm going to go down and bounce back up, but when I bounce back up, am I going to bounce back in a organized way am I going to go scatter-brained and basically put fuel on the fire.

So, to wrap things up, just go around the horn one more time, out of all of the things you've seen, all the things you've learned in the Universal Somatics, if you had to summarize it in a sentence to what it's done for you personally, what would you guys say. I'll start with Dr. Jeb.

Dr. Jeb: It's given me a better sense of self and a better sense of what that means to me in the context of other people in other words-sort of self worth like understanding that the things about me are about me for a certain reason, you know my primary domain, the fact that I spent more time, and PHYLO domain dictates that I think it feels certain ways and that's a confidence booster at times when I might be doubting myself or thinking that what I'm feeling might not be adequate or might not be enough. So, it's a huge self-confidence booster for me.

Dr. Mark: Okay. Professor Val, you're two bits.

Professor Val: Well, not only as a professor, but also as a private therapist, I found that I can now cut through a lot of the BS and make my rapport like instant with my students and also with my private clients. It used to take a while to feel them out and see what way I should communicate with them better and to get more effective communication with them and now, forget it. It's like instant. Four seconds. Done.

Dr. Mark: Like I said, getting out of the sort of leaning on your thinking which is another kind of bias, but if it's not based on things that are rooted biologically a lot of times it's socially conditions ways of thinking and it feeds into that more the negative physiology, the more survival based physiology because we get really attached to our thoughts and our attitudes and our beliefs and ONTO our way right out of our own context there, so that's great. Just to know that those things are sort of embedded in the program is something that the listener might not get at first glance.

All right, so now, it's your turn listener, you get to go back through and dive in and rehash these things anyway you want. It's day 31 forever, for everybody from here on out. So, going forward if you guys have any questions, you want to interact with us, we're always available at somaspace.org. You can even go into the live chat room there and just go in the AIM room and just dial in a question and we're always available for feedback from that.

So, I hope you enjoyed the program, hope you got as much as you can out of it going through the first time. Remember, each of these days are standalone channels for you now. You go back and learn any skill, you can reconfigure it. It's a burn and learn situation, so you can go burn all the ONTO days or all the ECO days and have many different ways of experiencing the program. It's something that's going to serve you, not just for one lunar cycle, but for the rest of your life and just to understand the Emotional Makeover always continues, it's always about being able to know when the feelings get physical, you know what to do.

So, for Professor Val and Dr. Jeb, this is Dr. Mark saying '*Travel Light Through the Darkness*'.
Total Duration: 7 Minutes.

References

During the course, we mentioned the names of some of the people who have been pioneering in the field of somatics and other related disciplines. Below, we've provided a brief list of the key experts we touched on and some thumbnail information on them, as well as which segment we discussed them in and some links for further information we found at the time this was printed. For more information on these and other sources, visit our resource blog at <http://blogsoma.terapad.com/>

Aaron Antonovsky – Sense of Coherence (SoC)/Salutogenesis – Day 1 (page 5)

<http://www.depressedlikeme.com/learn/2006/your-sense-of-coherence/>
http://en.wikipedia.org/wiki/Aaron_Antonovsky

James Barresi – Guiding Image, developmental identity - Day 26 (page 118-119)

<http://jbarresi.psychology.dal.ca/Papers/index.html>

**Leslie Cameron-Bandler, David Gordon and Michael Lebeau – Emprint Method
Day 30 (page 132)**

[http://en.wikipedia.org/wiki/David_Gordon_\(psychologist\)](http://en.wikipedia.org/wiki/David_Gordon_(psychologist))
http://nlpco.com/pages/bookreviews/emprint_method.php

Carl Jung – Jungian Induction – Day 27 (page 125)

<http://www.occultopedia.com/j/jung.htm>
<http://www.angelfire.com/nm2/aona/jung.html>

Carol Ashton – Interpersonal Distance – Day 21 (page 91)

<http://www.dushkin.com/connectext/psy/ch15/intdis.mhtml>

Buckminster Fuller – Spaceship Earth – Day 6 (page 22)

http://www.bfi.org/our_programs/who_is_buckminster_fuller/design_science/spaceship_earth
http://en.wikipedia.org/wiki/Spaceship_Earth

**Thomas Hanna – Father of Somatics – Day 1, Day 6, Day 6 to Day 10 Review, Day 14,
Day 16, Day 17, Day 24, and Day 26 (pages 4, 22, 23, 42, 55, 71-74, 105 and 113)**

<http://www.massageandbodywork.com/Articles/AprilMay2004/hanna.html>
<http://somatics.org/library/htl-beyondbodrev.html>

Moshe Feldenkrais – The Potent State – Day 6 (page 24)

<http://nlpschool.blogspot.com/2007/01/moshe-feldenkrais-was-born-at-beginning.html>
<http://utahfeldenkrais.org/blog/moshe-feldenkrais-quotes/>

Holmes & Rahe - Social Readjustment Rating Scale – Day 6 (page 24)

http://en.wikipedia.org/wiki/Holmes_and_Rahe_stress_scale

Daniel Goleman – Social Intelligence – Day 10 (page 45)

http://en.wikipedia.org/wiki/Daniel_Goleman
http://www.danielgoleman.info/social_intelligence/index.html

sidenote: Keep in mind, if you find another name we mentioned or an error below, feel free to e-mail your feedback to nakedsona@gmail.com - In this way, this program remains open-ended.

Edward T. Hall - Interpersonal Distance - Proxemics – Day 21 (page 90)

<http://www.dushkin.com/connectext/psy/ch15/intdis.mhtml>

http://en.wikipedia.org/wiki/Edward_T._Hall

Joseph Luft and Harry Ingham – JoHari’s Window - Day 22 (page 99)

http://www.12manage.com/methods_luft_ingham_johari_window.html

http://en.wikipedia.org/wiki/Johari_window

Stephen Porges – Neuroception - Day 11 (page 46)

<http://www.lifespanlearn.org/documents/Porges-Neuroception.pdf>

<http://biologyofkundalini.com/article.php?story=PolyvagalTheory>

Josephine Rathbone – The Rathbone Test – Day 14 (page 58)

<http://www.focusleadership.com/pdf/PatternsCoaching.pdf>

Valerie Hunt and Mary Ellen Weber – EMG Research on Rathbone Test – Day 14 (page55)

http://www.seapilates.com/wetzig_back.htm

Sally Fitt – Observation of Neuromuscular Patterns Day 14 (page 55)

http://www.seapilates.com/wetzig_back.htm

Elizabeth Wetzig – Coordination Patterns - Day 14 (page 55, 56)

http://www.seapilates.com/wetzig_bio.htm

Lewis Baxter – Interpersonal Spacing – Day 21 (page 91)

<http://www.dushkin.com/connectext/psy/ch15/intdis.mhtml>

<http://www2.edutech.nodak.edu/ndsta/pawlowski.htm>

Johnny Seitz – Biotyping – Day 14 (page 58)

www.biotyping.com

sidenote: Keep in mind, if you find another name we mentioned or an error below, feel free to e-mail your feedback to nakedsona@gmail.com - In this way, this program remains open-ended.

The Last Word

This is your program to organize now. Sure, you can listen to it again from Day 1 to Day 30 and the moon will be your guide. But you can also try and listen to only the days we covered your primary domain and once you have those skills internalized, move around your secondary domains and pick up a new skill set every season. Within a year, it’s all covered again, in a way your biology knows. We’ll be sharing more tips and other insider knowledge on our resource blog <http://blogsoma.terapad.com/>

Thanks again for traveling with us and lighting your path,

Dr. Mark, Professor Val and Dr. Jeb
Founders of SomaSpace.org