



Somatic Psychotherapy Today





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Letter from the Editor

Greetings and Welcome to SPT Magazine Volume 14, Number 1.

I'm pleased to announce that the United States Association for Body Psychotherapy is embracing SPT Magazine and bringing it into its fold. Their team has offered the time and peoplepower to support our mission and nurture the magazine in new directions.

I've been asked to stay connected for a while, which I will gladly do. And when the time is right, I will step away and watch with joy and curiosity as a new process unfolds.

Is it hard to watch others guide my "baby" as it continues to grow? Yes and no. We all benefit from new energies flowing into and through us. And different perspectives can offer exciting visions for the future.

I started this magazine 14 years ago with a deep seated belief that we needed a safe place to voice our knowledge, to share our clinical beliefs and wonderings with colleagues. Over the past 14 years, I've been blessed to write with amazing clinicians, researchers, philosophers, neurobiologists and more. I've watched our work evolve into new realms as studies validated what many of us knew innately:

our body holds stories as steadfastly as our brain records them. We can release, shift, transform and transmute these stories and in the process create new patterns that support our mental, emotional, spiritual and physical wellbeing.

My goal for SPT Magazine remains the same: to offer quality content that contributes new information to the literature and to propel our work in somatic psychology and body psychotherapy into the mainstream world of psychotherapy deepening our understanding of health and wellbeing.



Sincerely,

Nancy Eichhorn, PhD

Founding Editor-in-Chief



Embodied Leadership Presence

By Pavini Moray Ph.D.

Many of my clients sometimes feel unhappy or unsatisfied with their work. Their professional lives are mired in the daily grind. There are continual fires to put out. Their boss is unfeeling. Their colleagues are manipulative. They feel belittled and beleaguered by the system in charge. They can feel stuck or trapped, needing the money, but their 'real' life happens after work.

This happens even when they are in leadership, maybe even more so. They look at me with inquiring eyes and ask, "What can I do to fix..." followed by stories of people not living up to their "potential" in the company's eyes.

We all know leaders who mishandle their power and create harm through a lack of integrity. Many leaders are corrupt and don't care about those they lead. Conversely, it is possible to be a leader who demonstrates care, efficacy, respect, and integrity. The people who come to me want to create change in positive and supportive ways.

An embodied leadership presence is something you develop, not something you are born with. When you are a leader who lives inside your skin and feels yourself, you can meet challenges from a centered, grounded place. You respond skillfully according to your stated values. You hold your power ethically and know your impact on those you lead. As therapists, we are, in fact, leaders, too.

The best bosses have embodied leadership presence.

My best boss was a somatic educator. My primary duty for eight years was to sit beside him and help with his writing. He focused on helping people inhabit their bodies, feel their sensations, and practice feeling their aliveness. I was tasked with bringing his very alive body to life on the static pages of his text, crafting words so readers felt his bodily presence and, in turn, tuned into their own.

Before writing, we practiced embodiment exercises to ground and center ourselves. Throughout the day, we got up, moved around, stretched, and went outside for fresh air. Self-care, aka 'body care,' was essential.

His detailed attention to embodiment earned him the status of 'my best boss.' With a decades-long somatic awareness practice, he paid attention to his body in a rarefied way. He noticed the flow and depth of his breath and his minute muscle contractions, indicating sensations such as guarding, fear, or intuition.





In addition to his embodiment skills, my boss also developed his listening ability. He frequently absorbed what I offered and incorporated my suggestions. When things were not flowing smoothly in whatever we were working on, he listened to me. It was easy to give him feedback because he received it mindfully. If we had a conflict, he often considered my thoughts and reactions later that day and returned the next morning saying he had decided to change course. It was okay to have boundaries and to say no to him. He made it easy to be a whole person at work.

He had an embodied leadership presence. He held his power with care. He understood the power differential between him and his employees. He was present and grounded. And he listened with his entire being.

His embodied leadership created a work environment where I felt cared for, supported, and invited to bring my whole self. His attention to my consent meant I felt willing and excited about my tasks. I never felt forced, mistreated, or micromanaged. Because my boss's leadership was so attuned, I could do my most brilliant work.

If this description surprises you, I invite you to consider the best boss you've had. What about them worked so well for you? Was it what they did? How they were? How they inhabited their body and their power? How they listened to you?

How you are in your body conveys the type of leader you are. Choosing to live differently in your body to be a great leader is possible. For many of you, the following might sound like a primer for beginners in somatic awareness. And, for many of your clients, especially



Conscious Breathing

When you breathe consciously, you are participating in being alive. Through mindful breath, you bring your attention to your inner experience. There is no right or wrong way to breathe. Notice how your body wants to breathe right now. Long and slow? Quiet? Deep? Part of developing your embodiment is about paying attention to your body's actual needs at the moment. There is no one perfect breathing technique for every person and situation. I find it helpful to imagine my lungs expanding and contracting like an accordion. To notice the feel of the air filling your lungs or the temperature of the air as it crosses your nostrils. You can notice how your lungs feel as they move inside your body. Mindful breath helps you slow down and connect with yourself.

Ground

Leadership is often a full experience: a lot is going on every moment requiring attention. It is easy to lose connection with yourself. Grounding practice draws your attention to the relationship between you and the Earth. You allow yourself to feel the total weight of your flesh and bones. You let your attention bring you to the presence inside of yourself. You may wish to imagine that you have a cord the width of your body connecting you to the Earth beneath you. You can imagine your energy moving downward towards the cool and welcoming embrace of the planet. You can also imagine being nourished and receiving energy from the green tangle of the world. Grounding allows your system to slow and resource itself from a vast power source.

Observe

While the first two practices in this list are things to do, the practice of observing is about noticing what is. You see the state of your nervous system. You notice the speed or intensity of your thoughts. Creating a moment to observe your living animal body gives a moment of pause and reflection. You can monitor what is happening inside of you. You can also observe what is happening in any situation. For example, let's say you meet with a client and notice that your stomach is tight. This observation may lead you to see the situation's dynamics or that something feels off. Observing and noticing are foundations of embodiment practice. Not only do you live inside your experience, but you also feel the qualities of your experience.

Listen

While not an embodiment practice per se, developing your listening skills is foundational to creating an embodied leadership presence. One way to listen is to utilize your body, not just your mind. In addition to listening deeply to what someone is saying, you feel for the underlayers: how are they saying it? What is the deeper meaning of what they are sharing? It is helpful to articulate your understanding of what you are hearing for both you as the listener and the speaker. When you listen for meaning, you are listening like a therapist, both to what is being said and what is not said. The art of skillful questions for more profound layers of

In Conclusion

Developing embodied leadership presence is eminently learnable. Somatic practice allows us to feel the power we hold and act with integrity. Being in a leadership position provides an opportunity to develop somatic awareness and relationship skills. And when we do, our leadership improves.

If you'd like to learn more or think this information will support your clients, I invite you to pick up a copy of my new book, "How to Hold Power: Becoming a Leader People Love and Respect," published by North Atlantic Books, available October 2023. You can also learn more about how I can help clients develop the body and presence of a leader at pavinimoray.com.



Pavini Moray (they/them) has started, failed, and succeeded at many businesses. As a serial entrepreneur, they have built private practices, a worker collective, and a for-profit company. These experiences have shaped them into an embodied, service-oriented leader. A Montessori educator at heart, Moray has developed a trauma-informed methodology for embodied relationship skills, teaching hundreds of students how to lead and learn. Moray is also a somatic coach specializing in trauma and relationships.

Their identity as a queer, trans, non-binary founder gives them insight into outsider culture and accessibility. Moray holds an M.Ed Curriculum and Design and a Ph.D. in Somatic Psychology.

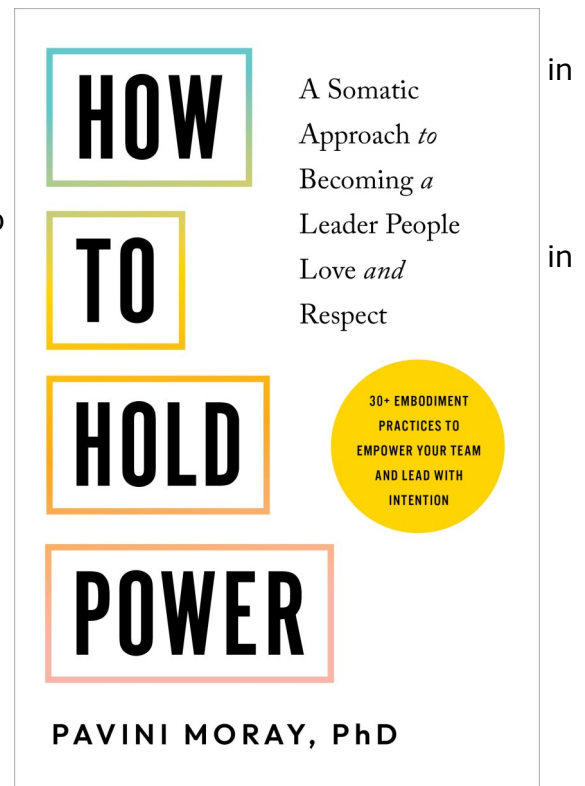
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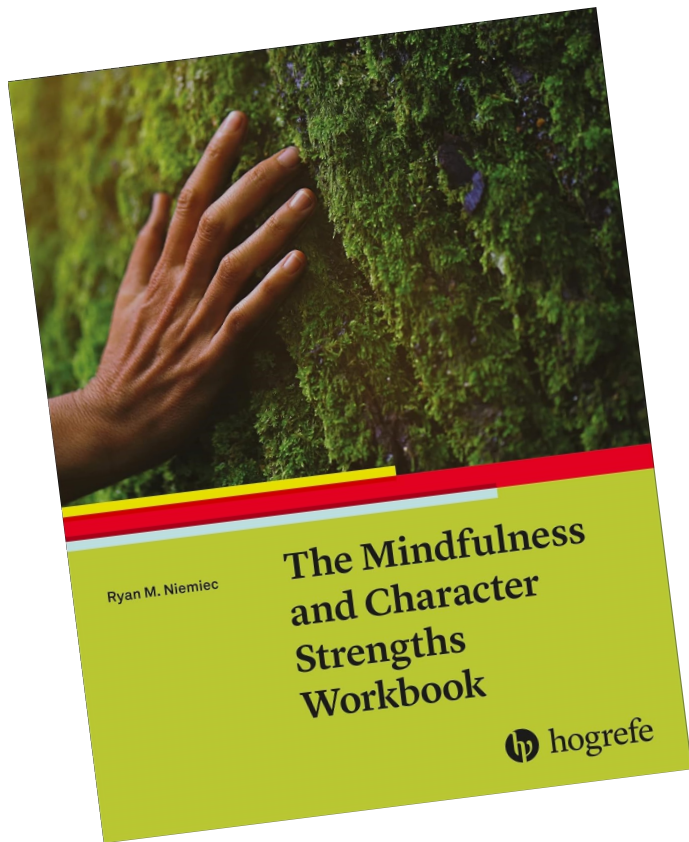
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The Mindfulness and Character Strengths Workbook

Authored By Ryan M. Niemiec, Psy.D.

Reviewed by Nancy Eichhorn, PhD

I reviewed Ryan Niemiec's textbook, *Character Strengths Interventions: A Field Guide for Practitioners*, in 2017. Part of my comments included the need for hands-on activities for readers to use, access to audio meditations, and so forth.

And here we have it: *The Mindfulness and Character Strengths Workbook* is everything I hoped for and more. It is a well-written, easy-to-follow, detailed to the nth degree workbook with extensive, free online materials to support the process including audio-guided meditations. Congratulations Ryan on a much-needed workbook to support people exploring character strengths and their integration with mindfulness.

Why write a workbook?

The reasoning for this workbook was two-fold. The first was to fill a gap. It seems there were no books for readers (a general audience) to learn about and practice working with the integration of character strengths and mindfulness. Yep. I agree. Second, practitioners clamored for a user-friendly book for their students, clients, and employees who were studying mindfulness-based strengths practice (MBSP). I understand why after going through this workbook!

Readers might wonder: why should I integrate character strengths with mindfulness? Some might even wonder what character strengths are and why they matter in our lives. According to Ryan, one without the other is “deflated” and “hollow” (pg.2). I offer two quick definitions for each, per Ryan, and then I’ll dive into the workbook.

Mindfulness: open awareness and curiosity.

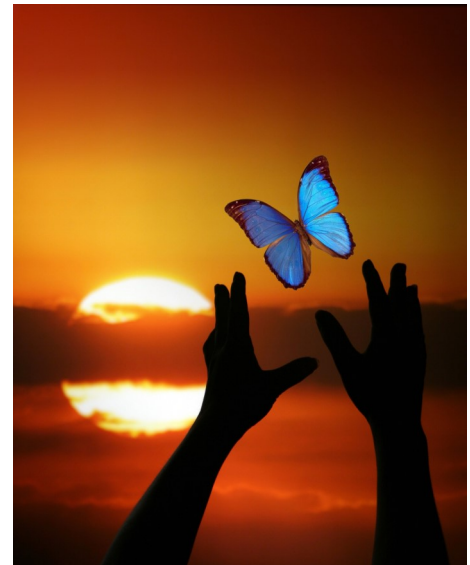
Character strengths: the core (best) parts of you.

The Set Up

The workbook flows sequentially with an 8-week MBSP program. Readers are encouraged to spend one week per session giving time and space to listen to audio meditations, read the information, write responses, and be present with what is happening. The process is exploratory. Readers have the opportunity to experience mindfulness and character strengths through a series of questions, activities, and reflections on their feelings, ideas actions, and behaviors while immersed in the process.

What outcomes can a reader expect? Per page 2 of the workbook:

- (1) Discover and understand your inner capacity to be mindful and see and use your character strengths.
- (2) Identify your signature strengths (the top five character strengths as determined by an online assessment—you can receive a free copy or pay for a more detailed discussion of your results) as well as your over and underused strengths and how to improve this pattern
- (3) Examine how mindfulness and character strengths can enhance your health and well-being and aid you in times of conflict and distress.
- (4) Apply the lessons/strategies to your everyday life.
- (5) Add practical strategies to your toolbox.
- (6) Take immediate action to address what’s happening in your life.



Each session has a focus point. They start with a quote, “a story to remember”, definitions, and a detailed discussion about the concepts being presented. Spaces are provided to write responses to the questions. There are shadow boxes to highlight pertinent facts or note time to pause and reflect. Next is the MBSP Toolbox noting: Key Insights, From the Science, For Your Exploration, Pearl of Wisdom, and Expand Your Toolbox. The following are included in each session as well: an MBSP Activities and Tracking Sheet, Audio Activities (downloaded from an online source), Practice Activities, worksheet pages to write responses and informative Reading Activities.

This comprehensive program offers information in a variety of formats for readers to learn about and experience the content. Honestly, there is so much data that I think your average reader might want two weeks per session to thoroughly digest everything being offered, plus listen to the audio recordings several times, practice the skills, and write their reflections.

The Eight Sessions

Session 1: Mindfulness and Autopilot

Session 2: Your Character Strengths and Signature Strengths

Session 3: Obstacles and Struggles are Opportunities

Session 4: Strengthen Mindfulness in Everyday Life

Session 5: Your Relationship with Yourself and Others

Session 6: Mindfulness and the Golden Mean

Session 7: Authenticity and Goodness

Session 8: Your Engagement with Life



A Closer Look

Session 1

Session 1 addresses mindfulness and autopilot. Ryan explains the two core parts of mindfulness: self-regulation, which he calls the ‘what’ of mindfulness, and then curiosity with openness and acceptance—the ‘how’. He recommends that people start practicing mindfulness in small steps, creating a daily ritual (same time, same place, same duration). Have fun. Practice imperfectly. It’s not about dissociating, he stresses, but rather it’s about immersing yourself and taking control of what you focus your attention on.



For starters, he suggests focusing on your breath or maybe eating something mindfully or mindfully walking. Regardless, notice, and observe without judgment. Be present. If you are following your breath, perhaps start with three minutes. Note your in-breath and out-breath. When thoughts float through, let them pass. Don’t pay attention to them. And if you find a thought capturing your awareness, accept it without

judgment and return your focus to the breath.

You have the choice of what you pay attention to. That’s the key here. You can be with something now or you can wander (chicken tracking, following thoughts, bodily sensations, sounds, etc.) and be all over the place. Mindfulness is choosing the here and now because we can’t change the past (it only exists as a memory) and the future doesn’t exist (except in our imagination). It’s only here and now in this moment that we are. And in this instant, we can make a conscious choice, we determine what we pay attention to. We are not victims of intrusive thoughts, sensations, etc. We can practice being present and notice when we are present and when we veer into our autopilot zone.

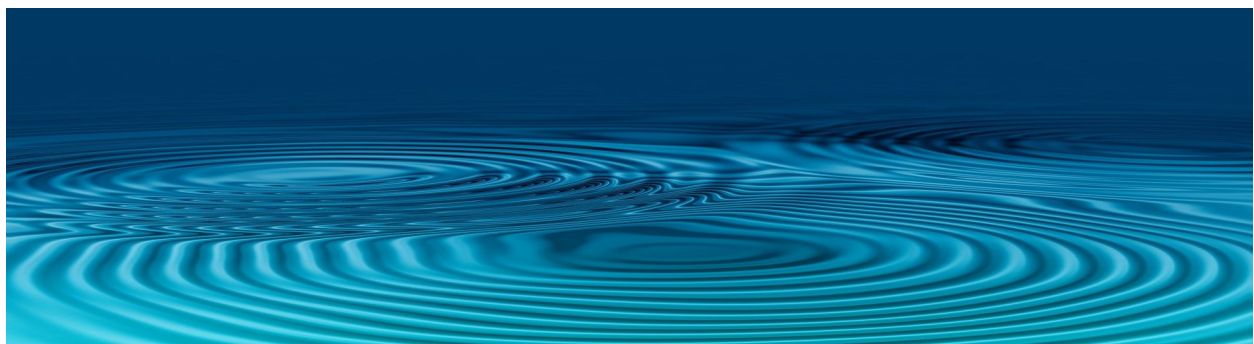
Three audios are offered: Beginner’s Mind-Activity, Body-Mindfulness Meditation (a body scan), and You at Your Best and Strengths Spotting. I listened to the audio describing a process I’ve used in workshops in the past to explore our beginner’s mind: eating a raisin. Ryan also adds drinking a glass of water to the experience.

The voice on the audio is comfortable, calm, easy to listen to and follow along with the experience. It demands patience however as most people tend to just grab a handful of raisins, pop them into their mouths, chew, and swallow. Autopilot.

It’s hard to take time to look at one raisin and experience it in its entirety. Readers are guided to pay attention to how it feels to look at it, notice the folds, wrinkles, the color, see what it looks like, then touch it, smell it, listen for any sounds, and notice any thoughts that come. Chewing is slow and methodical. Swallowing takes your attention down your throat and then you are asked to notice any lingering pieces or tastes in your mouth. It is a long slow process. This alone might challenge some readers. It’s worth taking the time because it sets you up for the practice activity: choosing one activity you do daily, like brushing your teeth, and being mindful of what you are doing. Bringing your presence and attention to something you normally do on autopilot.



It's recommended that readers listen to the audio for Beginner’s Mind at least once. Then listen to the Body-Mindfulness audio daily. Listen to the third audio at least once and write your reflections. Track your experiences, practice one mindfulness routine activity daily, and record your observations. No small order.



Session 2: Your Character Strengths and Signature Strengths

There are 24 character strengths noted to exist across all human beings in our world that are categorized into six virtues: wisdom, courage, humanity, justice, temperance, and transcendence. These are not talents or skills we develop, nor are they interests or external resources we can access. Character skills are “strengths that can be deployed to create a full life and to improve the lives of others” (pg. 20).

Examples:

Virtue of Wisdom: Strengths that help you gather and use knowledge

Creativity: being original; seeing/doing things in new ways

Curiosity: exploring; seeking novelty, open to experiences

Love of learning: mastering new skills & topics, building knowledge

Virtue of Courage: strengths that help you exercise your will and face adversity

Bravery: facing fears, threats, or challenges

Perseverance: persisting, finishing what is started overcoming obstacles

Zest: being energetic, doing things wholeheartedly

Virtue of Humanity: Strengths that help you in one-to-one relationships

Love: being genuine, showing warmth

Kindness: being generous, caring compassionate

Social intelligence: being aware of feelings & motives of self/others

Virtue of Justice: Strengths that help you in community or group-based situations

Teamwork: being loyal

Fairness: Acting justly

Leadership: positively guiding others

Virtue of Temperance: Strengths that help you manage habits and protect against excess

Forgiveness: being merciful, letting go of hurts

Humility: being modest, not bragging

Prudence: being careful about choices

Self-regulation: being self-controlled, disciplined, managing impulses & emotions

Virtue of Transcendence: strengths that help you connect to the larger universe and provide meaning

Appreciate of beauty/excellence: experiencing awe/wonder

Gratitude: being thankful for the good in life

Hope: being optimistic, positive

Spirituality: searching for meaning, feeling purpose in life

I originally took the character strength assessment test in 2017. I was curious if (a) they would let me take it again (at the free level) and (b) if my results would be the same. There was a shift. This time my top strengths included gratitude, appreciating beauty/excellence, honesty, love of learning, and hope. Seems I'm moving more into transcendence, wisdom, and courage. My lowest were noted as prudence, teamwork, self-regulation, and bravery.



Naturally, I started to wonder and question the questions. Then I read the Do's and Don'ts when looking at your character strengths. ". . . remember you answered the questions. These captured the 'real you' in some ways" (pg. 21). Thankfully, Ryan acknowledged that our lowest strengths are not indicative of a defect or a weakness. Glad to know I'm not a dysregulated coward albeit taking unnecessary chances in my life! The purpose, he writes, is to learn how to pay attention to how we use our highest or signature strengths each day.

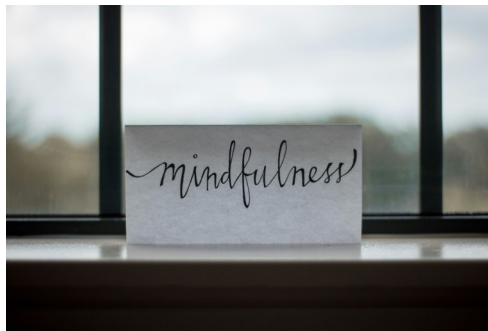
Once readers have their profile, the next step is to focus on two questions: "how it connects with your identity" and "why it means something to you" (pg. 23). I was intrigued because I'm in a phase of my life where I'm focusing on gratitude and hope as a daily practice. I love learning (look at my bio and you'll see what I mean) and my love of all things outdoors is magnified by my appreciation of nature's beauty. And yes, honesty and integrity matter deeply to me.

Yet I don't know if these are my total daily focus. I think some of the middle strengths come into play more than not, especially curiosity (fueling my love of learning), kindness, perseverance, creativity, and social intelligence. I do my best to find the humor in situations like my 94-year-old mother (with end-stage Alzheimer's disease) standing up at the kitchen table, reaching inside the back of her pants, pulling out poop bullets, and throwing them around the room. Better to laugh with love and compassion than react with frustration and anger.

I believe that our behaviors matter more than categories and labels. And if I were to take the test again tomorrow, I might have different results. It all depends on how a person answers the questions. What's happening at home, my stress level, and what my focus is on will impact test results of any kind.

I found it interesting that once we know our character strengths, we're asked to imagine life without them. Their presence becomes more potent when you imagine life without humor, hope, perspective, social intelligence, and so forth. Readers have the chance to see the use and disuse of these ways of being and how we might want to seek a balance (what Ryan notes as the Golden Mean).

The practice for this session is immense: learning how to use your strengths. He offers a list of examples, i.e., to use your love of learning: do an online search of your favorite subject matter and surprise yourself by learning something new about it; or fairness: include someone in a conversation who is typically excluded . . . Two audios for this session guide readers further into the how-to-use experience.



Synthesizing

There is much to learn in this book. And my review max length is already over the limit. So, in short, a few snippets. And believe me, if I had the time and space and readers' attention, I'd write more.

In Session 3 readers learn how to bring their signature strengths to their meditation practice and how to practice mindful listening and speaking. Mindful speech is critical from my perspective. I have a cheat sheet I share with people to consider before speaking (I captured it from somewhere so it's not original, but I can't cite it at this point, been with me too long):

Is it kind?

Is it necessary?

Is it true?

Is it helpful?

Adding toxic words to a situation doesn't help anyone, yourself included. Looking closely at our words, stepping back, and pausing before reacting, giving full attention to someone, and hearing them moves a conversation forward. Listening to the chorus in our mind already defending ourselves, or discounting/judging the speaker isn't helpful. I think this skill is essential.

Another practice activity I want to highlight before I close is offered in Session 4: Strengthening Mindfulness in Everyday Life. The practice involves developing 'Gathas'. According to Ryan, 'Gatha' is a "Sanskrit term meaning song, poem, or verse"; they were popularized by Thich Nhat Hanh to create "awareness in the present moment and a connection with the immediate future based on their content" (pg. 73). Gathas are said to help us "catalyze moments of mindful living and positive actions for the immediate future" (pg.73). They are sort of like a poem. There are four steps to create a Gatha:

- Choose a specific character strength (i.e. gratitude) or a mindfulness or character strength concept to focus on (i.e. mindful eating).
- Create two to four lines to capture the essence of the strength or concept.
- Weave in elements of mindfulness i.e., clear seeing, slowing down.
- Memorize and practice the 'Gatha' daily.

Ryan shared an example on page 73:

"Breathing in, I see my strengths,
Breathing out, I value my strengths,
Dwelling now in my strengths,
I express myself fully."

I appreciated the practice because it weaves together concepts and behaviors, creating a concrete moment with verse and rhyme. I felt a sense of rocking back and forth which was comforting/soothing; playing with words changed the tone as well which impacted my bodily sensations. Instead of feeling like 'work', I enjoyed the playfulness and creativity.



Ending

The book ends with extensive resources including websites, recommended readings, online materials, information about the VIA Institute on Character, and a poem that Ryan wrote in March 2020 to inspire people early on when COVID-19 ruptured our lives to encourage us to stay engaged with life. Titled, *The World Needs You*, it is a touching reminder that we all matter, and our energy contributes in small and unknown ways to the whole. Without us, the world would not be the same.

For someone to go through this process alone, well, their core character strengths might need to include: a love of learning, perseverance, curiosity, judgment (defined as thinking things through, critical thinking), and self-discipline. I see this being perfect for a group setting where people can support one another; they can read and learn together as they share their experiences and keep each other motivated during challenging experiences. Maybe a Facebook Group? Maybe join an MBSP group? I'm not saying someone couldn't do it alone from start to finish, it clearly can be done. And at the end of the 8 weeks or perhaps longer, when done, the results have the chance to be life-changing.



About the Author:

Ryan Niemiec, Psy.D., is the Education Director of the VIA Institute on Character, a nonprofit organization in Cincinnati, Ohio established to advance the science and practice of character strengths. He authored *Mindfulness and Character Strengths: A Practitioner's Guide to MBSP* and coauthored *Positive Psychology at the Movies* and *Movies and Mental Illness*. Ryan is a psychologist, certified coach, international workshop leader, IPPA Fellow 2017, and an adjunct professor at Xavier University, University of Pennsylvania.

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Contemporary Reichian Analysis: Evolutive Stage, Epigenetics, and the Neuromediator Dynamic

By Genovino Ferri



Increasing awareness and understanding of epigenetics and neuroplasticity in current research has resulted in a new perspective of psychotherapy that is integrated with neurobiological information. This information is at the root of an emerging paradigm shift in body psychotherapy that I call Evolutive Stage Neuromediator Vegetotherapy.

I am proposing a route for descending into the depths of Analytical Time and for re-emerging at the surface without getting lost during the analytical-therapeutic journey. This process allows greater appropriacy and permits therapists and their clients to delve into Analytical Time and re-emerge without getting lost during the analytical-therapeutic journey.

Epigenetics and Psychotherapy

Conrad Waddington coined the term epigenetics in the 1940s when discussing environmental factors modifying gene expression that resulted in phenotypes— observable traits determined by our genes and the environmental influences on these genes. Psychology's interest in epigenetics arises from studies that have demonstrated that epigenetic mechanisms influence patterns of neurological development and brain function. While neurogenesis and neuroplasticity play a role in rewiring the brain, epigenetics highlights the role thoughts, behaviors, and experiences play in our gene expression, which in turn, impact our brain and body.

Moving neuroscience further into the world of psychoanalysis, geneticist Eric R. Kandel demonstrated that memories can be modified by learning processes, which are translated into new neuronal circuits (Siracusano & Rubinoo, 2006). From a neurobiological (and bodily) perspective, psychotherapy may cause changes in patterns of behavior utilizing a learning process that can influence gene expression and modify synaptic connections. Thanks to developments from Kandel's studies *words* have acquired the dignity of being therapeutic, by making modifications to the central nervous system's plasticity—our words, spoken and thought, can rewire our brain and impact our genetic expression resulting in new psychodynamic behavioral patterns.



Epigenetics and Human Patterning: Starting with the Arrow of Evolutive Time

The perinatal period may represent a critical window of opportunity during which environmental experiences can produce long-term effects on the nervous system and behavior. In particular, the process of learning goes as far back along our arrow of evolutive time as the embryo-fetus-newborn's earliest sensory experiences in the primary object

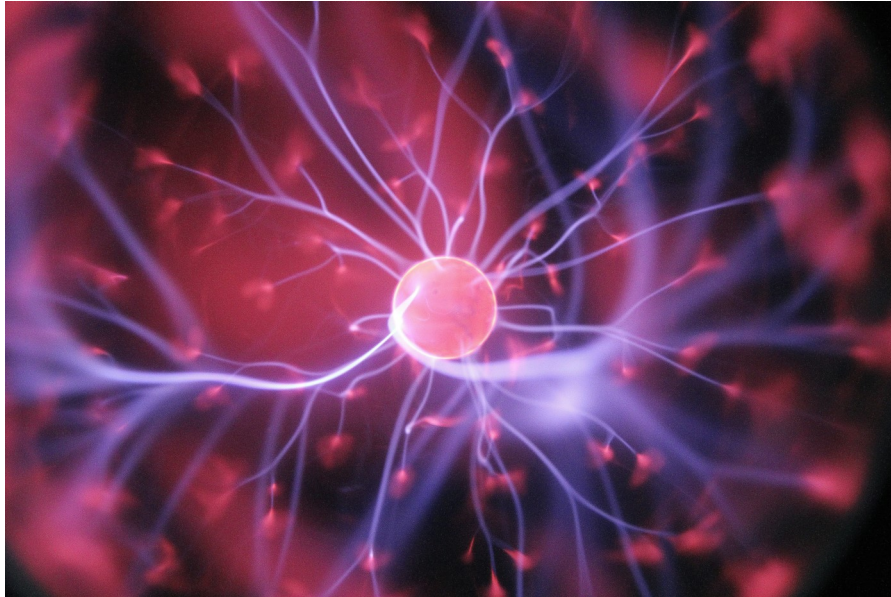
relationship, which is to say as far back as our inter-corporeal, intrauterine pre-subjectivity.

For example, insecure attachment styles favor imbalance on the hypothalamic-pituitary-adrenal (HPA) axis and the creation of an allostatic load, which is to say a condition of exhaustion of internal resources caused by prolonged stress or because of an organism's poor adaptive capability (McEwen, 2004). In particular, stress acts not only on the prefrontal cortex but also on the hippocampus and the amygdala – central nervous system structures that are in constant interaction with external input. Research using functional neuro-imaging techniques has demonstrated an increase in the volume of these brain structures in cases of clinical depression and anxiety disorders.

In women affected by depression during the final three months of their pregnancy, Oberlander et al. (2008) identified epigenetic processes in babies (an increased degree of methylation of the 1_F exon promoter of the glucocorticoid receptor (NR3C1)). Glucocorticoids play an important role in allostatic processes relating to an organism's stress response. The glucocorticoid receptors (membrane proteins coded by the NR3C1 gene) are most likely expressed by the influence of epigenetic processes acting on associated, encoding genes.

There is ever more evidence suggesting that psychotherapy is effective if it is accompanied by epigenetic changes, so this would mean that DNA methylation could be a potential biomarker for successful therapy. Could a sample of saliva, together with interviews and a map of the NR3C1 receptor methylation sites, at regular intervals, represent an opportunity to evaluate the efficacy of psychotherapeutic intervention?

These epigenetic processes, as suggested above, do not only occur during the development of the embryo, fetus, and newborn baby but also continue during adult life, although they do diminish with age. For example, a newborn baby has higher DNA methylation, a teenager would have a lower level, and an elderly person lower still.



Allan Schore (1997) states that the left hemisphere, which is responsible for thinking and reasoning, is highly verbal and analytical. It does not fully develop before the second year of life and so participates little in primary relationships. The first critical period of right-brain development starts during the last three months of gestation and continues until the second year of life. The development of the right brain is fundamental for emotional security and is modeled by our relationships with our environment during infancy.

In other words, Schore (1997) places the system regulating relational attachment in the primary dyad in the right hemisphere and compares highly significant relationships, such as the therapeutic relationship to attachment-like experiences, which can activate the circuits of the right hemisphere and can induce a series of modifications in the regulation of affectivity and emotional expression. The analytical-therapeutic relationship could, therefore, be considered as being capable of intervening, through epigenetic processes, and making changes to the person's emotive and affective modalities.

Stephen M. Stahl (2011) draws a parallel between the therapeutic relationship and a psychotropic drug. He suggests interpreting the relationship as neurobiological probing (therapeutic agent), which is sufficiently able to induce epigenetic changes in brain circuits thus acting as an 'epigenetic drug'.

Thus, the therapeutic relationship modifies brain circuits, obtaining therapeutic effects with the improvement in the effectiveness of information processes, which are the responsibility of those malfunctioning cerebral circuits on which pharmacological therapy and "talking therapy" act.

Further to this, Maurizio Fava's (2015) study also demonstrated the activation of μ -receptors by an appropriate Analytical-Therapeutic Relationship in an almost identical percentage to that seen for μ -receptors activated by citalopram, a serotonergic anti-depressive which also promotes DNA methylation, as well as interrupting serotonin re-uptake in inter-synaptic clefts, facilitating serotonergic transmission.

Moving away from words alone, let's look at the three active principles in Contemporary Reichian Analysis to be used in psychotherapy – the Relationship, Psychopharmacotherapy and Bodily Activations - and their role in Evolutive Stage Neuromediator Vegetotherapy to explore the question: What kind of therapeutic relationship is best for effective epigenetic action?

Epigenetics, Neuromediators, and the Three Active Principles for Psychotherapy

The Relationship: which style of relationship is appropriate for effective epigenetic action on the neuromediator dynamic?

There is a wide margin for the optimization of a *relationship* in the therapeutic setting, so analytical-therapeutic appropriacy and 4D corporeity (Breadth, Length, Height, and Time), should be imposed to achieve this.

The Relationship is a complex living system (Ferri & Cimini, 1999), which is created from the combination of character traits of the person being analyzed and the analyst. It is in dialogue with trait language (Ferri, 2014), which is a meta-language on body language and verbal interaction, including them. This dialogue is expressed by implicit requests that have been deposited in the character trait patterns over the course of the individual's life story. It is on the dialogue between these unconscious elements from people's own evolutive stages, in their verbal and bodily expression, that communication is based, and relationships are built, giving rise to liking or disliking, sustainability or unsustainability, alliance or symmetry, compatibility or incompatibility. In the therapeutic setting, this dialogue is translated into transference and, especially, trait counter-transference, which is another novel aspect of the great world of counter-transference.

It is, therefore, important that the analyst-therapist is aware of the appropriate *position* and the appropriate *how* necessary for counter-transference of the right trait and bodily level that can reach, encounter, and contact the person being analyzed, to move them towards sustainable evolution.

It is, therefore, important that the analyst-therapist is aware of the appropriate *position* and the appropriate *how* necessary for counter-transference of the right trait and bodily level that can reach, encounter, and contact the person being analyzed, to move them towards sustainable evolution. As these become marked over the fundamentally important repetition of sessions, new epigenetic drugs can successfully be produced by appropriate counter-transference.

Indeed, stabilization of emotional memory is necessary to effectively process reality, which can only happen through the repetition of new experiences promoting epigenetic stabilization.

One of the most interesting questions arising from Kandel's studies is the underlying need for repetition of experience for epigenetic changes to occur. This supports body psychotherapy practices and, especially, the use of Bodily Activations (or "actings") as used in Modern Reichian Analysis – the appropriate, systematic repetition of specific bodily activations can, thus, be more effective, in epigenetic terms, than a single moment of insight.



So, which relational pattern is the Other presenting to me, and with which implicit request? Inclusion or exclusion? Acceptance or threat? Support or annihilation? Self-confidence or instability? By comparing a person's life story and the construction of their character traits to a tall apartment building in which the various floors and apartments correspond to the person's different evolutive stages, we could ask from which "apartment", character trait, and evolutive stage they are looking out towards the Other from in the setting?

Which counter-transferential response from which of the analyst's own apartments would be the most appropriate in terms of selecting the best epigenetic drug available? Appropriate distance or contact? Inclusion or support? Silent careful listening or slow, intense reassuring prosody? Alternatively, is it also necessary to include appropriate bodily activations to provide and mark the experience of new insights, which travel

from the peripheral areas along the corticospinal pathways? I would strongly suggest that bodily activations, like psycho-pharmacological therapy and talking therapy, also represent neurobiological probing with novel neurogenetic mechanisms for the individual and the restructuring of their synaptic network. Furthermore, repetition is also indispensable for new epigenetic stabilization for bodily activations, as, too, is finding exactly the right bodily activation to guarantee appropriacy.

I prefer, for the sake of clarity, to discuss Psychopharmacotherapy (the third Active Principle) before examining Bodily Activations (the second Active Principle), because describing them psycho-dynamically facilitates a comparison between pharmacological effects on neuromediators and epigenetic modifications and those that may be produced by bodily activations.

Psychopharmacotherapy: which psychopharmacotherapy is appropriate for effective epigenetic action on the neuromediator dynamic?

In our settings, we find ourselves, more and more frequently, with people who represent beyond-threshold clinical cases and who are being treated with psychotropic medicines.

It is, therefore, important to be aware of which implicit and explicit requests are being made of the psychotropic medicines, as well as their epigenetic action. This should be interpreted as a precious opportunity to create negentropic appropriacy in the setting, utilizing all three of the active principles in synchrony and syntony.

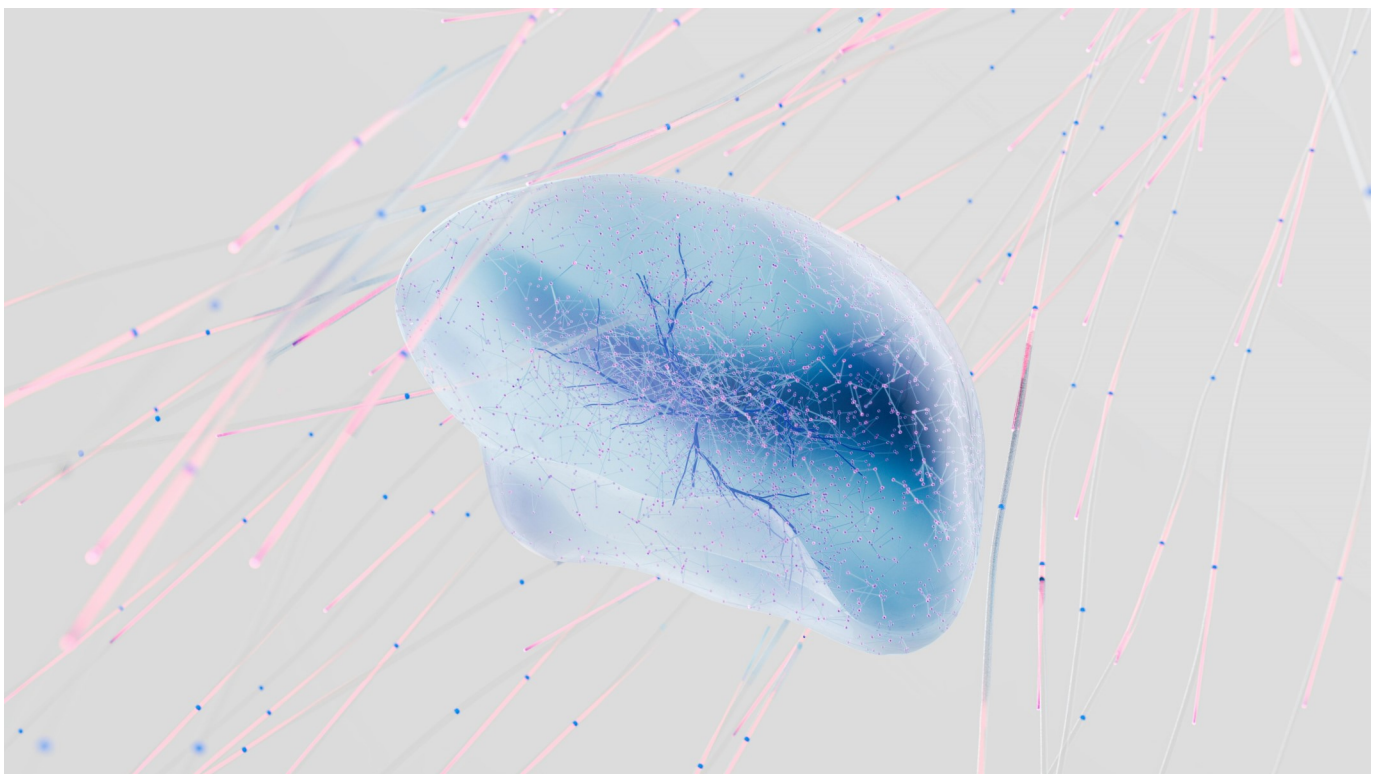
Today, there are numerous psychotropic medicines which produce epigenetic changes:

<u>Anti-depressives:</u>		
Imipramine	<i>Tofranil</i>	<i>(histone acetylation)</i>
Amitriptyline	<i>Laroxyl, Adepril</i>	<i>(histone acetylation and DNA methylation)</i>
Fluoxetine	<i>Prozac, Fluoxeren</i>	<i>histone acetylation and trimethylation)</i>
Escitalopram	<i>Cipralex, Entact</i>	<i>(DNA methylation).</i>
<u>Anti-psychotics:</u>		
Haloperidol	<i>Serenase, Haldol</i>	<i>(histone acetylation, phosphorylation, phospho-acetylation, DNA methylation)</i>
Clozapine	<i>Leponex</i>	<i>(histone acetylation and trimethylation and DNA methylation)</i>
Sulpiride/ amisulpiride	<i>Dobren, Sulamid, Deniban</i>	<i>(DNA acetylation and methylation)</i>
Risperidone		<i>(histone phosphoacetylation)</i>
<u>Stabilizers:</u>		
Valproic acid	<i>Depakene</i>	<i>(histone acetylation and demethylation, DNA methylation)</i>

I must mention that one extraordinary anti-psychotic with epigenetic function is Haloperidol. This drug acts centrally on the D2 dopaminergic receptors of the R-Complex base-nuclei and, peripherally, in the 6th relational bodily level, the abdominal-umbilical area (Ferri, 2020). It interrupts and silences psychotic annihilation angst (Ferri, Cimini, 2020), a condition reflecting a primary intrauterine relationship with highly dysfunctional, invalidating, epigenetic consequences for the person which are not accessible to dyadic, intersubjective psychotherapy alone.

In 40 years of service working with acute psychiatric patients, Haloperidol, which acts epigenetically, as well as on neuromediators, has enabled me to meet hundreds of young people and establish a *chest-based* (4th relational bodily level, peripherally), affective, therapeutic relationship with them, which, sadly, would not otherwise have been possible. It is inter-subjective "thoracic" affectivity that marks the limbic circuits of the right brain, as Schore (1997) might put it, re-balancing them.

Haloperidol has permitted the therapeutic relationship and has also often permitted "completion" of the psychotherapeutic intervention, using the bodily activation "fixed point of light with eyes converging". This activation, interceding from the periphery and repeated over time, creates an afferent connection from the eyes (the first bodily level in modern Reichian Analysis) to the prefrontal cortex, the location of the Id's consciousness, facilitating the person's return to Subjectivity.



Evolutionary state vegetotherapy: which bodily activation is appropriate for effective epigenetic action on the neuromediator dynamic?

As Stephen M. Stahl (2011) speaks to us of the "Relationship as an epigenetic drug" and as M. Fava (2015) compares relationship, psychotropic medicine, and neuromediators, I must suggest that Bodily Activations can represent neurobiological probing, being able to make epigenetic modifications and induce changes in the neuromediator equilibrium in brain circuits. For example, escitalopram, which promotes DNA methylation, facilitates serotonergic transmission and modifies the μ -receptors like the relationship in the setting.

What follows could represent a useful guideline.

Didactically, from a psychodynamic perspective, the three neuromediators can be remembered as The Three "A"s:

Alarm = Norepinephrine (Noradrenaline),

Affectivity = Serotonin,

Action = Dopamine.

In each of us, the three neuromediators are in the dynamic equilibrium of a continuous dialogue, which is to say that they are interdependent – an increase in one of them can cause an adaptive response in the other two in attempting to maintain the Self's equilibrium. An increase in noradrenaline and dopamine, for example, caused by the loss of the affective object, can be lowered by an increase in serotonin which calms the fear and the pain of loss. In psychodynamic terms, it could be said that affectivity could reduce both fear and pain, as well as contain any of the angry-reparative, dopaminergic action, which is often correlated with loss.

The interdependent dialogue between the neuromediators should be separately interpreted for every distinct "apartment" within the person's own "Building". A careful anamnesis of the person's incised marks contributes to planning a highly appropriate project, using precise psycho-corporeal activations on the dysfunctional apartment to re-balance the three "A"s. There are also fine margins to achieve the optimization of the use of bodily activations in the setting. I would strongly advise that intelligent "anchoring" guidelines must be used for Bodily Activations to connect the body three-dimensionally with its stratified depths, with the full benefits of psychoanalysis and neuroscience. I would underline that epigenetic marks are stratified bottom-up, in a body-to-mind direction, along the arrow of time of our successive evolutive stages.



In Contemporary Reichian Analysis, bodily activations are phylo-ontogenetic movements, which are common to all individuals, having been neurologically stratified during our successive stages of evolutive development. Using these movements as activations acts on the relational bodily levels of the re-actualized evolutive stages and on the trait patterns that have been imprinted by the real relationships that the person has experienced during their entire life story (Ferri, 2020). *Bodily activations are real passwords, giving access to earlier compartments— imprints received from the other than Self Relationship during the time of their evolutive stage— to be able to prescribe novel "epigenetic drugs" with surgical appropriacy.* Used in syntony with the words and the *how*, an appropriate bodily activation, which has been felt, experienced, and repeated over time, can add to, and modify synaptogenesis in the history of that "apartment" or "compartment".

For clarity, one example, the "suction movement of the lips", is a bodily activation that was first identified and suggested by Wilhelm Reich in 1935, the year that Vegetotherapy made its first appearance in the setting. It has been passed on to us for over 90 years and four generations, having, today, evolved into Evolutive Stage Neuromediator Vegetotherapy (Ferri, 2020).

Which evolutive stage is represented and which object relationship?

Which trait pattern was and is expressed phenotypically by the person during breast- or bottle-feeding in their life story?

Is it *oral* normal-threshold or is it above-threshold *oral excess* (from too much milk)?

Or is it under-threshold oral deficiency (from too little milk)?

In other words, has early feeding resulted in the expression of a lack or an excess of serotonin, with a reactive excess, or lack, of NE (NA), or DA, which is now expressed on the 2nd relational bodily level (mouth)?

Which epigenetic marks can we insert, using the password of the suction movement of the lips, to re-balance the epigenetic mechanisms and the neuromediators of the oro-labial evolutive stage *apartment*, together with the associated psychodynamic trait patterns?

The actings elaborated by Wilhelm Reich, Ola Raknes, Federico Navarro, and in my work line up in continuity, covering almost every possible *window* (interval) in the evolutive stages of development. This allows us to identify and insert the most precise password possible to enter the *compartments of time* (or *apartments*) in the *Personality Building*. This is to say entering through the peripheral relational bodily levels, to promote neuromediator and epigenetic modifications, in addition to associated analytical-characterological modification.

Conclusion

The arrow of evolutive time, in a body-to-mind direction, introduces *the where, the how, and the when*, which is to say the location in the stratified bodily order of possible dysfunctionality, and, with it, the opportunity for a three-dimensionally stratified, surgically precise psychotherapeutic intervention through the relational dimension and bodily activations, as well as psychopharmacology.

Psychotherapy and psychopharmacotherapy, interpreted along the arrow of time from a bottom-up, four-dimensional perspective, take shape in the body since we are now able to achieve personalized appropriacy in epigenetic and neuromediator interaction.



Genovino Ferri is a psychiatrist and Reichian Analyst trained by Federico Navarro, who was himself trained by Ola Raknes, who was, in turn, trained by Wilhelm Reich. He is the Director of the Italian School of Reichian Analysis (S.I.A.R.) in Rome, Italy, a post-graduate college of higher education. The college offers higher degrees in Psychotherapy for a Bachelor of Science in Medicine or Psychology and is recognized by the Italian Ministry for education, higher education, and research (Ministero dell'Istruzione, Università e Ricerca). The school is accredited by the EABP FORUM of Body Psychotherapy Organizations. He has been a member of the New York Academy of Sciences since 1999 and is also a member of the International Scientific Committee for Body Psychotherapy. He is an International Trainer of Contemporary Reichian Analysis in Europe and South America (including Rome, Athens, Sofia, Berlin and San Paolo, Cordoba). During his professional career, he worked as the Director of the Psychiatric Unit at Atri Hospital, in Italy, and as the Director of the Public Psychotherapy Service for the Province of Teramo, Italy. He is also the President of the Italian Association of Body Psychotherapy (A.I.P.C.) and is the founder of "Studio Analysis" a social-centred psychotherapeutic clinic in Atri, Italy. He is the Editorial Director of the CorporalMente series by the Alpes Editore publishing company.

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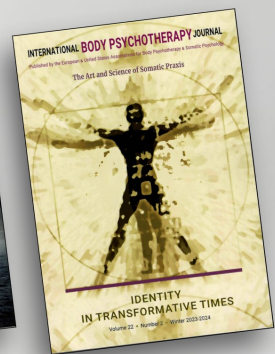
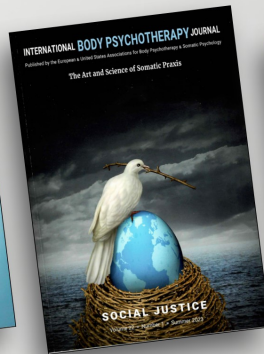
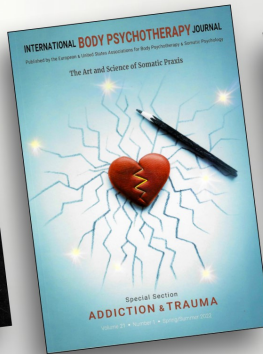
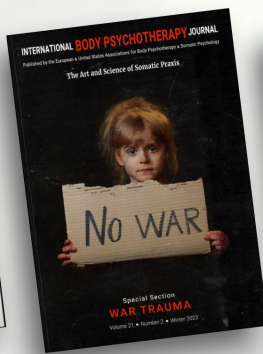
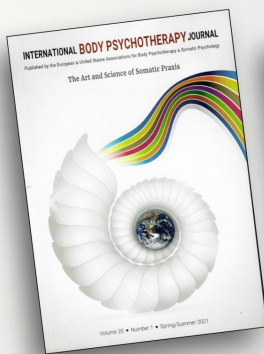
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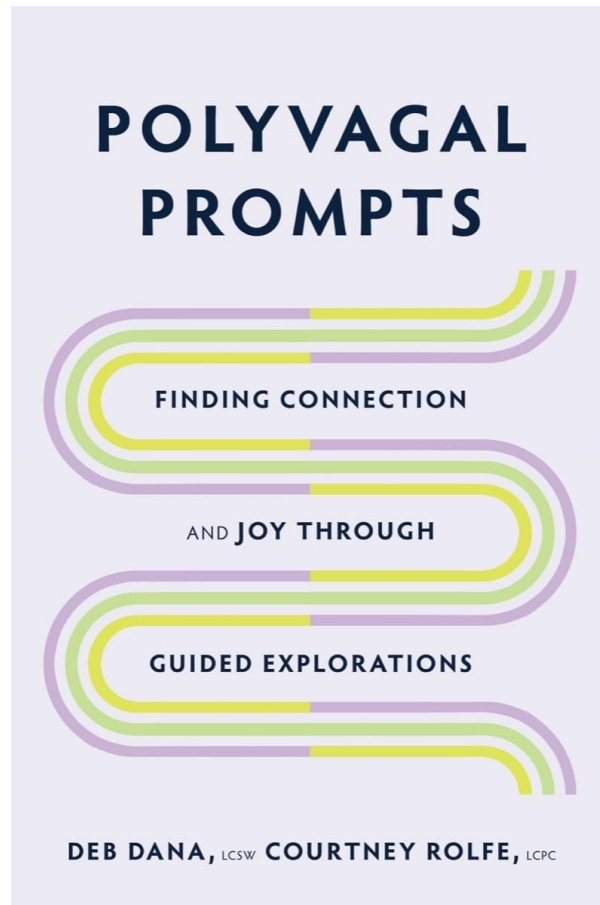
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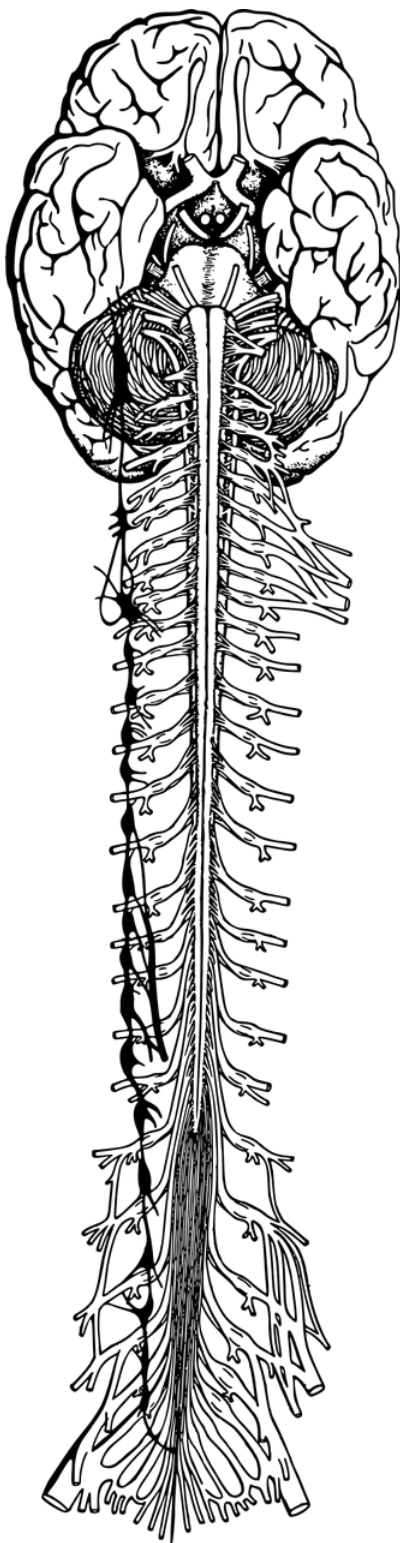


Courtney Rolfe, LCPC

Reviewed by Nancy Eichhorn, Ph.D.

“The autonomic nervous system is at the heart of our lived experience.”

(Dana & Rolfe, 2024, pg. 54)



Imagine a moment of nothingness. See yourself setting your phone to ‘do not disturb’, putting your computer in sleep mode, and popping out the ear pods.

Heck, why not just move away from your workstation and head outside? Perhaps sit in the sunshine. Or find a comfortable spot in the shade.

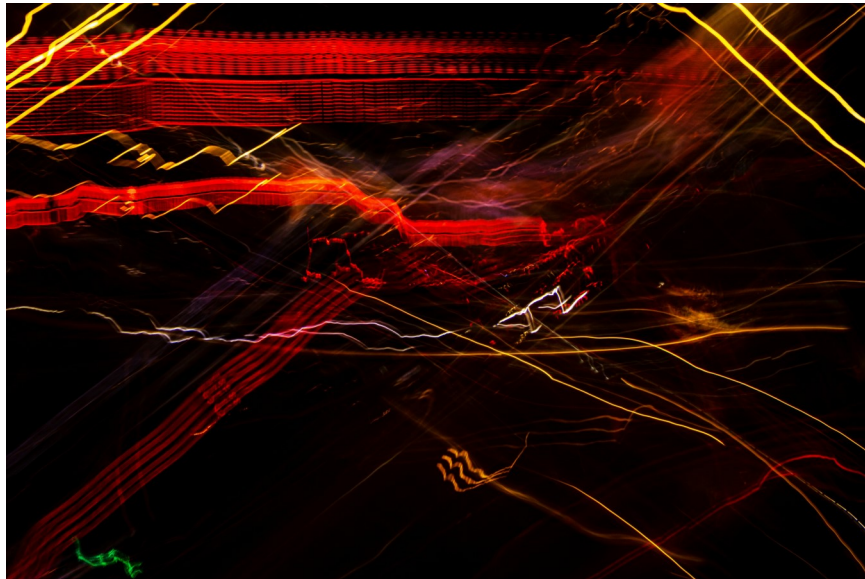
Disconnect from external distractions and quiet your internal chatter. Let silence float through you.

Within this pause, breathe, turn your focus inward, and listen. When words ramble through, focus on the space between the thoughts.

Listen.

Your body will speak to you. Its language pulsates through your being, an energetic movement that guides you deeper inward. Tuning into times of connection with ourselves supports a sense of safety in the present moment; we are peaceful and calm; we can reach out and connect without fear. We resonate within so we can expand outward and be part of whatever else may be. Life is well lived.

Now, looking at this pause from a polyvagal perspective (academic vocabulary alert), with enough safety, our ventral vagal energies ebb and flow, changing how we experience the world and guiding us toward connection and ease. If danger triggers our dorsal vagal energy, we may become immobilized and collapse. If our sympathetic nervous system’s flight or fight response is triggered, our energy will mobilize us for self-defense.



Going back to our pause for a moment of reflection. Can you feel the energy guiding your experience? Can you tune into what state (ventral, dorsal, sympathetic) is directing your thoughts? Behaviors? Sensations? What is happening at the present moment in your autonomic nervous system?

Beneath our “level of conscious awareness, our nervous system directs our movement toward and away from people, places, and experiences” (Dana & Rolfe, 2024, pg. 56). And this guidance is critical to our health and well-being. But we aren’t born knowing how to do it.

Deb Dana, LCSW, and Courtney Rolfe, LCPC joined forces to write “Polyvagal Prompts: Finding Connection and Joy Through Guided Explorations.” They know we don’t innately know how to self-regulate our physiological and psychological states—we learn by co-regulating with attuned caregivers. But that doesn’t always happen. So, as adults, we can learn by reading books, attending workshops, and paying for psychotherapy.

A look back before going forward: polyvagal theory and psychotherapy

I first ‘met’ Dr Porges—creator of polyvagal theory—when I was a graduate student and assigned to read his new book, “The Polyvagal Theory” (Norton, 2011). Fortunately, I worked with teachers and classmates to translate and apply the research into usable points for clinical work. Porges’ hypotheses and subsequent research results changed our understanding of how physiological and psychological states shape our thoughts, emotions, perceptions, behaviors, and bodily experiences. Polyvagal theory changed our beliefs about the autonomic nervous system’s role in human social behavior.

But his work was mired in academia. Clinicians wanted a deeper understanding of his work but written in a user-friendly way. In response, Dr Porges wrote, “The Pocket Guide to the Polyvagal Theory: The Transformative Power of Feeling Safe” (Norton, 2017). I was fortunate to read and review his book and talk with him about his work. He wanted/wants clinicians in multiple fields to access his knowledge for clinical use. He offers that he creates ideas and then clinicians put them into action.

Porges credits Deb Dana, LCSW, with putting polyvagal theory concepts into clinical practice. They teamed up to co-author “Clinical Applications of the Polyvagal Theory” (Norton, 2018), and founded The Polyvagal Institute, with two other colleagues. Dana’s intimate understanding of Porges’s work enables her to write about health and well-being through a polyvagal lens, translating “polyvagal theory into a language and application that are both understandable and accessible . . . ” (Dana & Rolfe, 2024, pg. 189).

Dana has published five books thus far supporting clinicians working from a polyvagal perspective. Her newest book, co-authored with Courtney Rolfe, LCPC, entitled “Polyvagal Prompts: Finding Connection and Joy Through Guided Explorations” shifts the autonomic nervous system from a scientific vantage to a layperson’s tool to explore how their ANS impacts their daily lives. Prompts are provided with space for readers to write their responses in the book itself. Readers are invited to step into a biological stance with a sense of wonder and curiosity and consider why they think, feel, and act like they do.

Self-awareness and self-regulation skills have the potential to deepen by playing with the prompts. Readers see first-hand how safety provides and at times co-regulation supports connection with others, which is essential for our health and well-being.

Prompts and Journal Writing

Each prompt follows the same layout: there’s a quote about our autonomic nervous system and how it plays out in our lives, then a brief discussion of what it means. Then there’s the invitation—the prompt—for readers to contemplate and write about. The materials are thought-provoking and even if you don’t write your response, you might find your mind mulling the concepts over throughout the day.

Small Details

The authors note in the introduction that readers who are not familiar with polyvagal theory might benefit by reading *A Beginner’s Guide to Polyvagal Theory* (pg. 171) and the Glossary (pg. 177) first. Considering myself fairly well immersed in all things polyvagal albeit technically not as confidently clinically, I went to page 171 first.

The information was succinct and educational—a beginner’s primer. As a newcomer to polyvagal theory itself regardless of clinical use, a reader has the potential to learn the necessary background—the basics—so that the quotes and brief discussions make sense.



The authors shared a visual image of a ladder to explain the three rungs of the autonomic nervous system that they are working with. The top represents safety and connection, which are guided by our social engagement system, aka the ventral vagal pathway of the parasympathetic branch—the newest pathway. When in this state, we tend to feel happy, see the world as safe, and reach out to others. Some of our daily experiences in this state include self-care and taking time to play and hang out with others. There’s a feeling of productivity and a sense of self-management.

The authors’ choice to add feelings, behaviors, and health consequences helps readers to contextualize the state, making the concept concrete, and thus easier to understand.

The middle rung represents the sympathetic nervous system—our fight-or-flight response. Physiological changes we might experience in this state include heart rate and breathing patterns. We may be vigilant, scanning our surroundings for danger. The world may feel unsafe, perhaps chaotic; we need to protect ourselves. Physically speaking, daily living here may include panic attacks, anger, and anxiety. Health consequences can include headaches, chronic neck, shoulder, and back pain, weight gain, and more.

The bottom rung is our oldest pathway, the dorsal vagal pathway of the parasympathetic nervous system. This is considered the last chance option: when all else fails, people may shut down, collapse, or dissociate (leave their bodies behind as their energy floats elsewhere). Here we may feel despair, left alone to our own devices without any hope of salvation. We are doomed. Daily living problems might include depression, memory issues, and lack of energy. Health issues can range from chronic fatigue to digestion issues, low blood pressure, and weight gain.

Dana and Rolfe also included a description of a house to explain how the three pathways work together—a systems approach. To note: the same information as a downloadable PDF is available on Dana’s website (Retrieved on 04.09.2024 from <https://static1.squarespace.com/static/651a8a6a53de4c0b644fc077/>



The Glossary details seven foundational terms for the prompts. The words might sound familiar yet it's useful to understand the authors' perspective. They discuss hierarchy referencing the three rungs of the ladder offered in the Beginners Guide and neuroception as coined/defined by Porges. The term 'Savor' surprised me. Readers are directed to "connect with, and deepen, the moments of ventral vagal regulation that inevitably emerge as we move through the day" (pg. 179). Savor is divided into three steps: Attend, Appreciate, and Amplify. Flipping through the prompts, Savor is offered yet it's not defined in the same detail as in the Glossary. I think it makes more sense knowing the three steps—glossing over it in the prompts shortchanges the significance of the act of savoring.

Another word within the scope of Savor was Glimmer. This was new for me regarding polyvagal theory. I had read the word Glimmer in the Acknowledgement section after Deb Dana's name with no explanation, so I went to her website and learned that "Glimmers are micro-moments of regulation that foster feelings of well-being" (Retrieved 04.14.2024 from <https://www.rhythmofregulation.com/glimmers>). Cool. The creative use of the word Glimmer draws attention to small yet critical moments to support the experiential.

Searching the text specifically for prompts related to Glimmers, I found a lengthy discussion on page 42:

"Glimmers gently yet significantly shape our systems toward well-being. Once we learn to look for glimmers, we find they are all around us and we begin to look for more.

"Glimmers are not limited to out-of-the-extraordinary experiences. They can be found in predictable places, including our everyday spaces and daily routines. Sometimes glimmers become such a regular part of our daily activities that we forget that they are in fact glimmers."



Summary

"Polyvagal Prompts: Finding Connection and Joy through Guided Explorations" offers a creative path for readers to play with their autonomic nervous system. Reading the prompts offers readers the chance to sense where they are and learn ways to shift from uncomfortable states to places of calm, peace, and well-being. As a tool for clinicians, the prompts can be used to support session work—they are not written to be used in any particular order/sequence. I look forward to playing more, myself.

Norton Mental Health's YouTube Channel offers an hour long conversation with Deb Dana and Courtney Rolfe (facilitated by Kevin Olsen) as they discuss their collaboration and takeaways from the new book, "Polyvagal Prompts: Finding Connection and Joy Through Guided Explorations," published by W. W. Norton & Company, Inc. The link will take you there:

https://www.youtube.com/live/YubVFYuA7nE?si=CyVsP1fpZ_7QlwyF

About the Authors From Norton Mental Health:

Deb Dana, LCSW, is a clinician, consultant, and speaker specializing in complex trauma. She is the leading translator of Dr. Stephen's Polyvagal Theory for both clinical and general audiences, and the best-selling author of "Polyvagal Practices, Polyvagal Card Deck, The Polyvagal Flip Chart, Polyvagal Exercises for Safety and Connection, The Polyvagal Theory in Therapy," and co-editor with Dr. Stephen Porges of "Clinical Applications of The Polyvagal Theory." She trains therapists around the world in how to bring a Polyvagal approach into their clinical practice, and also works with agencies and larger systems to explore how to incorporate a Polyvagal perspective. She is also a founding member of The Polyvagal Institute, a consultant to Khiron Clinics, and an advisor to Unyte. Visit her website at rhythmofregulation.com.

Courtney Rolfe, LCPC, is a licensed psychotherapist, speaker, and trainer passionate about bringing Polyvagal Theory to clinicians and wellness professionals across the globe. A leading expert in the Polyvagal Theory, Courtney's passion lies in supporting and teaching clinicians, helping individuals and communities heal, and in living the model of navigating the world with a regulated nervous system. Courtney maintains a private practice based in Chicago, Illinois, in addition to being a speaker and trainer. Courtney offers individual and group consultation for helping professionals, supporting healers and helpers bring the wisdom of the nervous system into their work. Learn more at modernmindandheart.com.

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