

# INSTRUCTIONS FOR USING THE PROBLEM BOOK

Check one: <input type="checkbox"/> <b>PASSIVE:</b> Flight/withdrawal posture. Probably feel it is your fault. Low energy		1. DATE		BOOK   EVENT #	
<input type="checkbox"/> <b>AGGRESSIVE:</b> Active fight posture. Probably feel it is not your fault. High energy					
2. ACTIVITY	3. MIND SPACE	4. INTENSITY +/-10	5. CATEGORY FL J CE PE EE RP RL IE FE	6. TIME (circle) FL J CE PE EE RP RL IE FE	
7. TYPE OF EVENT (Trigger)	8. PERCEIVED THREAT	9. FIRST RESPONSE (Aggressive/Withdrawn)			
10. SELF-STATEMENTS		11. EMOTIONS (Feelings)		12. BODY EXPERIENCE	
13. VERY BRIEF DESCRIPTION OF THE EVENT, PEOPLE INVOLVED & RELEVANT CIRCUMSTANCES					
_____					
_____					
_____					
14. REBUTTAL: Probable consequences (of the event & your responses, actual & contemplated). Can they be coped with? How? Identify mistakes in thinking, assumptions & expectations. Create images of better, non-punitive ways to get what's wanted or to give it up if necessary. Change your behavior in the event, not the circumstances of the event (use blank page as needed)					
_____					
_____					
_____					
15. COUNT OF SIMILAR EVENTS				EVENT #	PAGE #

**Table of Contents is on the back cover**  
(referring to the numbers in the Problem Book)

Instructions for making entries in the Problem Book as repetitive problems come up every day. Its purpose is to help you record these events and to analyze, tabulate, and graph them as close in time to the happening as possible. Do it within a week if you can manage it. It's often useful to break down five or six similar problems at one sitting.

The problem book should be coordinated with the daily energy/mood chart which records changes and notes the events taking place at the time of the mood or energy fluctuation.

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**Depending on available time, it's best to try to write in at least the first five items close to the time the event occurs. (Items 1-5 described below). That should make it easier to recall the full event when you have time to work with the rest of it.**

**Before you record the general activity at the time, put an x in the box marked passive or active at the top of page 1 as appropriate. This refers to your assessment of your general response as the event was happening, in terms of the fight/flight reaction to problems that involve a perceived threat. The fight reaction would be recorded as active, and the flight reaction as passive.**

**PASSIVE** is a flight or withdrawal reaction. Sometimes it manifests as a freeze or a brain numb reaction. In this posture you're not going to do much about anything except maybe feel bad. Feeling bad itself can feel like a righteous action. You may not be thinking at all or your head may be full of words you probably won't speak. You're likely to feel it's your fault. If it's someone else's fault, you are likely to feel impotent to do anything about it or hopeless that anything can be done, possibly by anybody. Your energy will probably be very low. You may become negative toward the responsible person(s) or the situation. If you get irritated and punitive (but only in your head), your energy might be a little higher. If you get enraged to bummed out, you might get still more energetic. If you speak something of your feelings, it probably won't be with intent to negotiate, dialogue, or resolve anything — or to hear anything that might change your mind. This might become or be seen as passive-aggressive if it gets strong. If speaking causes your energy to go up still more, you might fear becoming aggressive, in which case your energy will probably drop again and get blocked. You might opt for strong experience of pain which can become its own reward because it provides strong experience and often gets rewarded by sympathetic others and thereby "feels like" an effective action.

**AGGRESSIVE** is an active fight reaction to the problem or trigger stimulus that is perceived as a threat. You'll probably think that whatever is happening is not your fault. The others involved are wrong and probably should be punished. *You* might not feel bad, but you probably want *them* to — or at least think they should. Thought is difficult and you don't want or think you need input or responses because some punitive self-righteous solutions are there from the outset of the fight posture. If you speak these feelings and conclusions, your energy might be very high, and you'll probably be ready to fight and prove to them how right you are and how wrong they are. You might want to keep this going until they see their mistake, apologize, compensate for the damage you think they've done. Often you won't feel satisfied until they feel very bad.

**PASSIVE-AGGRESSIVE:** If your own fighting or rage responses feel threatening, the whole thing might be suppressed and experienced as active bum out and generalized negativity. If you have too much fear of your own aggression, even of your own violence, you may never directly experience your aggressive feelings at all. If you project those feelings to other people and therefore unduly fear their reactions to the aggressive feelings you have and aren't even aware of, the whole negative pattern will feel justified and will provide its own reinforcers. The reactions you do experience might become even more negative. Your aggression might then convert to passive-aggressive behavior, in which you use manipulation, withholding, or distortion of information, guilt trips, and other hidden weapons.

**1. DATE:** The date on which the event occurred is the first thing you record when making an entry in the problem book. If the event is taken from the mood chart, note the page and line # on which it's recorded on the mood chart.

**2. ACTIVITY CODES:** Use abbreviations to quickly record the type of activity you are going to discuss in your book entry at the time that the event is happening. For example, you might be eating dinner (din), or discussing a problem about work (prob/wrk) or watching television (TV). For most purposes the abbreviation should be as short as you can make it, and it should sound as much as possible like the word or phrase itself. The idea is to record and recognize what you have recorded as quickly as possible. If the entry is taken from a mood chart, also enter the date, time, page and line # the event was entered in the mood chart (See boxes marked Event # and Pg # in lower right hand corner at the right of #15.) (See examples of Activity codes on page 20.)

**3. MIND SPACE (MS):** Use for daily book entries to record whatever thoughts were in your mind at the time of the event you're recording for analysis. Consistency is very necessary. If at all possible, a Mind Space entry should appear with every event recorded. Record what you were thinking at the time of each happening as accurately as you can remember. If possible, make a quick note to help you remember later. This will help you understand behavior patterns and their meaningful connections over time. Use abbreviations and initials for any people you were thinking about, so recording your mind space can be done and read quickly. (See examples of Mind Space codes on page 21.)

**4. INTENSITY OF THE EXPERIENCE:** Use a scale of (+) to (-) 1 to 10. When appropriate, use both a + and a - symbol to indicate conflicted experience. It is OK to go above 10 to indicate very extreme good or bad feeling. For graphing purposes these would all be treated as (+) or (-) 10. This evaluation of the intensity involved in

the experience is essential to understanding the meaning of the event to you. It is necessary for graphing similar book entries, and for measuring trends of reactivity. This numerical assessment of feelings can provide data that is valuable to the process of tracking and measuring changes in the frequency and intensity with which target behaviors and patterns occur. In this way, we can record progress of the feedback learning process, or we can note regressions and the patterns they follow. In the course of doing this you will become very aware of consistency as well as variances in degrees and types of feelings in response to seemingly similar events. It's important that this evaluation of the intensity of the experience appear with every entry.

**5. CATEGORY OF EVENT:** Use to classify entries for future analysis and graphing and for becoming very much more aware of the actual basis for most reactions to threat or other problematic issues. For each event recorded, determine if one or more of the following factors is involved. Try to be aware of the extent to which each or any of them influenced your feelings in the event.

**FL** - face loss

**J** - judgment

**RP** - real problem/real threat

**RL** - real loss

**(FL) Face Loss:** Involves verbal or symbolic exposure to self and/or others as looking, doing, or being inadequate or bad. Look for any manifestation of your poor functioning, error, failure, envy, jealousy, competitive loss, or of your being subjected to criticism, put-down, opposition of any kind, or any other event in which one can be interpreted as seen, heard, or known to be in any way "less than" another — or less than one believes they "should be". Face loss can involve *feelings* of loss of status — loss of value to others, loss of opportunity, and even loss of relationship. These are all feelings — little or no "real loss" is involved most of the time. Yet these *feelings* of loss are the most frequent cause of personal and interpersonal difficulty of all kinds.

**(J) Judgment** (involves punishment) of self or others. It's called judgment rather than just preliminary or tentative evaluation because the actual experience feels (or is expressed as) punitive. Judgment is exposed in actual function as feeling that one is looking, doing, or being bad or inadequate. It involves moral and ethical as well as functional performance evaluation of *punishable* thought, behavior or characteristic by some subjective standard that is often unrelated to function. Or judgment of a behavior or attitude may be determined, measured, and even punished according to fixed criteria that may or may not be consciously known either to you or anyone else involved. A judgment might be related also to ideas, feelings, or attitudes as well as to actions. It may involve some perception of error that is assumed to inevitably cause failure or harm in actual practice. A poor performance and/or product with tangible bad consequences are also subject to judgment and punishment. Often the only punishment involved is inflicted on the self because of one's knowledge of the judgment made by others or by oneself — and that can be severely painful. Such self-inflicted or other-inflicted punishment can lead to seriously destructive consequences. Just by forming the judgment of punishable thought or deed, reputation may suffer, relationships may be damaged, work abandoned, or relationship with self may be affected. Real threat may then result from the belief in the judgment and because of the commitment to punishment and therefore expectation of it.

**(RP) Real Problem/Real Threat:** Involves pain or injury experienced or anticipated, anticipation based on realistic evidence. Real threats might consist of possible or probable loss of control, autonomy, power or authority, relationship, security, opportunity, career, function, health, material things, role, etc. Accurate perception of internal, interactive, or environmental reality rather than interpretation

and expectation involving status/face and moral concerns. Real problems might involve changes or threats of change in one's relationships, finances, positions or health, over which one has little control or even influence.

**(RL) Real Loss:** Involving all of the above. Threat or trouble that is actualized in the present. Pain, injury or loss is already happening or has already happened. Danger of loss of hope, or of control which might result in further losses such as depression or aggression and powerlessness — or even death.

All four (face loss, judgment, real problem or real threat, and real loss) often involve punishment inflicted on oneself (causing oneself to feel badly) and punishments by others causing pain, injury, loss. This might result in wanting and/or trying to make them feel bad in return (vengeance).

## 6. TIME CODES:

**Crnt Evt:** current event

**Pst Evt:** past event

**Ftr Evt:** future event (scheduled)

**Img Evt:** imagined event (never happened and probably never will)

**Exp Evt:** expected event (assumed or anticipated/feared, & might or probably will occur)

It is important to become aware of (and to indicate) whether the event entered in the book is mainly speculative; actually happening; remembered but not current; or some variation of the above. Perhaps you will be aware that the whole event is largely imaginary, or that you are worrying about something that will happen, but how it will happen and the outcome of the event are entirely unknown. Clearly we use old happenings that we've assessed as "mistakes" to warn us not to do things in the present — or the future — that might cause the bad event to happen again. Obviously these "warning" interpretations and reminders tend to cut our

risk taking and limit our lives, usually unnecessarily. Instead of learning how to do things better, feeling bad tends to teach us just to do less or to avoid rather than improve performance. Such ongoing self-restriction and self-punishment is also capable of occupying quite a lot of mental time, using large quantities of energy, both non-productively and very unpleasantly. It's important to be aware of this process when it's happening in order to begin to learn how to give it up as completely as possible. You might find that a very small percentage of bad events ever really occur at all, at least not in the way anticipated. Yet obviously a large percentage of head space gets occupied with this kind of worry, and a lot of the quality of our internal experience is quite bad because of it. Ironically, our poor perception, fearful predictions, and seemingly endless pain about events in the past combine to cause our intelligence and our real problem solving capability to be much less effective than they would be if we worried less and thought more about current events and about relating to the issues that come up as they happen.

**7. TYPE OF EVENT involved:** These are all relatively unpleasant. They are the *external triggers for fight/flight* (aggressive or passive/withdrawn) reactions.

Indicate the instigator of the event by prefacing your entry with “**O**” if the event is initiated (or the trouble caused) by others; “**T**” if it is your action primarily, and “**S**” if it is an environmental issue or a situation over which nobody or no one person has control, influence, or causal relationship.

**NOTE ONE OR MORE OF THE FOLLOWING:**

a) **Aggressive/Active/Attacking (AGRV/ATK): you or others.** Seeking to injure and/or overpower. Coercive, provoking. This state of being tends to seek dominance through rivalrous face/status fights. This behavior often needs signs of

respect, material gain, and/or consumption in order to establish higher positions, more status, than others. Often the experience includes high energy, or energy might actually be slowed down by excessive tension, hostility and general negativity. Often one creates, maintains and restores energy in rages and fights. In this state, one tends to ignore and/or distort issues, and is usually much more interested in output than intake. Often neither you nor they are listening. Sometimes not hearing anything at all. For the most part, everyone is very involved with increasing control and/or status/face rather than negotiation or resolution. Everyone in an aggressive, attacking interaction tends to be punitive. All participants want/need positive feedback and hate criticism, must be proven “right”, must win or get enraged or depressed. Others can often control their (or your) destructive behavior with strokes (praise). Might fear their (or your) own potential for active aggression going out of control, becoming violent.

b) **Aggressive/Passive (AGRP/PSV): you or others.** Usually manipulative. Distorts and/or withholds information for gain — to cause action that wouldn't happen if the facts were known. Injures, destroys indirectly and/or accidentally. Hard to identify responsibility. Guilt trips are common. Might offer lavish positive feedback/strokes to manage behavior. Often the result of too much fear of one's own active aggression. Passive aggressive action also tends to be coercive and controlling of other people's thoughts and actions. Passive aggressive also tends to be involved with face/status issues as the way to gain dominance, often through submission instead of direct coercion.

c) **Assertive/Confronting (ASRTV/CNF): you or others.** Assertive behavior tends to be active, usually quite expressive and energetic. People taking assertive action tend to maintain energy with desire for product. They are minimally



punitive or fighting. They might be highly emotional and angry, but rarely get aggressive. The desire is for impact or influence, but not injury, coercion or control. Assertive people address issues and often listen to responses. They often develop good negotiation/problem solving skills. At best, they are also available for change. They often seek dialogue, negotiation and/or resolution that relates to what's wanted by those involved. If they are only relating to what's wanted by/for themselves, they will probably be poor problem solvers and may soon become frustrated and aggressive.

a), b), c) usually all present in conflict. Rarely is anybody coming only from one or the other of these. All can be loud, abrasive, emotional, distressing. All may be acted out at high energy.

d) **Attraction/Approval (ATRC/APRV): you of others, or others of you — Winning/Praise/Rewards**, gratification or promise of gratification. Can and often does lead to good feeling, freed-up flow of energy and impulse, and then fear, anxiety, tension in anticipation of trouble, control, loss, etc. Almost always attraction and/or approval soon involves fear of loss because something can happen to reverse it and cause disapproval and/or rejection. Fear of what we'll have to do to prevent loss of approval almost always causes some anxiety around control issues that involve fear of frustration and of our own rage (as well as the rage of others) if we frustrate them.

e) **Strong Repulsion/Disapproval (REPS/DSAPRV): you of others, or others of you**. Can be experienced as crowding, irritation, sometimes crossing over into aggression or fear of aggression/violence.

The following (f to x) can be experienced as and/or can result from any combination of a to e.

f) **Competed and Lost (CMPT/LST)** contest for superiority. **Envy/Jealousy/Rivalry (ENVY/JLS/RVLRV)**. You might feel power loss, because others

have more, do more, *are* more by implication. Feelings of threat and depletion are often involved. You may feel like you are somehow less than others and/or less than you were before you lost the contest. You might feel hopeless — or project blame and feel rage.

g) **Controlled/Dominated/Overpowered/Coerced (CONTRL/OVP/DMNT/CORC)** — or whatever's happening seems to be causing you to feel that way. You might fear your own submission, feel punished, or fear loss of whatever you feel you need of self-esteem, status, position, role. You might fear a real loss of authority, power, self confidence, and/or image.

**Criticized (CRTZ)** — see i) Disrespected

h) **Demands/Orders (DMND/ORDR): others to you** — You may feel like you may not refuse. Punishment seems clearly implied if you do — or serious loss — possibly of relationship. It may be just a request or invitation in reality, but feelings of demand or even coercion may be very compelling. You can easily and convincingly feel rage, crowded, indignant or controlled.

i) **Disrespected (RSPC/DS)** by whatever criteria, or criticized. You might feel put-down, ridiculed. You might experience an approach to you as improper, accusatory, or insulting. Perhaps you feel ignored, overlooked, disregarded. Sometimes these feelings happen just because you are interrupted or not responded to as you expected to be, or are/feel contradicted, misunderstood or perhaps simply disagreed with.

j) **Disobeyed (DS-OBV)**. A refusal to honor or go along with a request, order, agreement or contract — spoken or not — by you or others. You or others have behaved in ways known to be disliked or forbidden/taboo or have broken norms, or disregarded values, customs, or mores. Non-conforming behavior of whatever kind.

k) **You or Others Have Disagreed/ Opposed/Interfered (DS-AGR-OPSD)** with an action, idea, etc. that has been spoken, and/or enforced, in some way that has been acted upon or not. This idea or action may have been yours, or it might have come from others that you are associated with.

l) **Disapproved (DS-APRVD)**. A behavior or performance of yours has been criticized, or you may be criticizing the action of others. This criticism may be either explicit or implicit. Disapproval can exist with or without action, punishment, or consequences of any pre-determined kind [see also e) Repulsion, Disapproval].

m) **Exposed (XPSD)** to self or others  
a) One is exposed as looking bad in a verbal/symbolic event. There is no tangible effect in evidence — it is just a matter of appearances;  
b) One is exposed as doing bad — an actual performance failure or error has occurred; possibly some assumption of bad intent or malice (conscious or not) is involved; an event with some tangible product or consequences has been revealed;  
c) Exposure as *being* bad assumes that if one looks bad and is doing bad, then one **is** a bad person. [a & b above can equal assumption of c (seen as being bad) — by oneself or others.] The result of “being” a bad person usually or often results in expected loss of relationship with others, or with the environment. Even one’s relationship with oneself might suffer and serious self-punishment might result. These assumptions might seem unnegotiable. This kind of exposure can be believed to inevitably lead to total loss. It is usually associated with guilt and/or anxiety, serious loss of confidence and/or possible depression. Such reactions to exposure can result in rage; they can go to paranoia (and often do) or to denial in which distortion of everything involved can change all of these internal reactions in any direction.

n) **Frustrated (FRSTD)** Interruption of action (usually temporary) can lead to hassle, annoyance, rage, or even aggression/violence. This reaction occurs when completion/gratification of an action is delayed, possibly ultimately interfered with, or prevented. Frustration can feel like any or all of the other events described above.

o) **Improper, Bad, Irritating Behavior (IMPRP/BAD/IRRT)**. You or others are usually doing things that are inappropriate to the event. It can feel like all or any of the above.

p) **Interference with Authority/Autonomy (INTRF/AUTHR/AUTNMY)**: You or others are exercising coercion/force — or at least big pressure that is being interfered with (by you or others). The situation is usually punitive in some ways. This behavior can make work or other situations unviable. It often represents disruptive power battles. [See g) Controlled/Dominated and h) Demands/Orders above]

q) **Rejection of Self, Others, Environment, Gifts, Ideas, Offers, Requests, etc. (REJC/GFT/IDEA/OFFR/REQST)** see all of the above

r) **Rip-Off, Exploitation (EXPLTN)** of self, time, things, space, resources. May involve being used, manipulated — information withheld or distorted — without consent, agreement, or even prior knowledge

s) **Real Loss (R-LOS)** involving a) career; b) material things; c) opportunity; d) physical function; e) position/role; f) relationship; g) time; h) other (fill in).

t) **Sexual Competition (SX-CMPT)**, jealousy. Assumed or expected real loss or threat of loss of partner.

u) **Sexual Rivalry (SX-RVLY)**, just the threat of “feeling” or being seen as less desirable with no other consequences. Sexual rivalry rarely involves real loss or even expectation of real loss.



v) **Tested (тсто)** or testing others. [see also f) Competing for superiority]. Involves feelings of insecurity, wanting some reassurance of desirability, value, love. Often backfires with bad consequences. Rarely (perhaps never) succeeds. Almost no one passes the tests or is successfully reassured because of tests given or received.

w) **Fear of Violence — One's Own or Others'**

x) **Anxiety or Direct Experience of Fear of Any Kind.** Anxiety is fear of an unknown but expected event. Anticipation and/or fear of any of the above.

**ROR (Reaction to One's Own Reaction):**

Reaction to any of the events above becomes the new event. Record separately. Examples of reactions to one's own reaction:

**ROR a) Aggressive Reaction:** fear of one's own violence becomes the new event.

**ROR b) Blocked Reaction:** usually fear of one's own stupidity

**8. PERCEIVED THREAT:** involves an expected negative happening. It is usually as a consequence of a known event, and is often frightening. It is anxiety provoking if threat is of severe but unknown consequences of an unknown action that one might be assumed to be involved with in some way. It can be experienced as guilt if both or either (the offending/offensive action) or the dread expected consequences are known, and one assumes some causal or other responsibility for it.

Perceived threat is rarely based on awareness of real danger, and almost always involves a fight/flight response and a familiar, circular chain of events. It usually is triggered by an associatively unpleasant stimulus, small frustration, or competitive face loss that results in **fear of one's own rage/lowered energy** (or distraction) **to avoid violence** (or to lessen its force). A sense of **power loss** is usually part of the experience because energy is lowered or

because of distraction, and may be associated with **anxiety** (dread of effects of power loss), **consequent threat of depression** (hopelessness) **or compensatory mania** (defense vs. depression). Because of these expected, self-imposed consequences, the threat is often caused to actualize and thereby reinforce the whole circular event for the next time.

*The basic perceived threat* (when no danger of real loss exists,) is of the *feeling of real power loss. Such loss does really result when we ourselves might indeed lower our own energy, or distract it*, just because that is the way that many of us habitually respond when we *perceive* threat, whether that perception is realistic or not.

Competitive face loss, based on comparative evaluation, is the stimulus that most often results in lowering of energy, fogging of mind and power loss. Feeling that one is less because someone else is more is a very frequent occurrence. Obviously, most of the time, one can gain from others who have more, rather than lose. There are always several choices. We may raise energy with rage at the face loss (directed at the person who "put you down" by having or doing more or better). But then we are often inclined to lower or distract this energy because of the danger of violence implicit in the desire to overpower competitors to bring them down and oneself up, and the difficulty of succeeding at accomplishing this. Most people resist rageful attempts to bring them down, no matter how much others resent their success or how much they need to "get even".

Another choice in the fight/flight response to comparative loss is to blame oneself and bring energy way down in order to avoid still further comparative loss and thereby perhaps risk becoming hopeless:

a) of ever becoming the best and then (by irrational implication) never really be opposed or frustrated again

b) of ever assuming that the criteria for okay-ness have been met (whatever they are) and that one will never again have to confront the put-down of competitive loss and hopeless rage

c) and lowering energy and creating depression to avoid having to deal with the whole thing.

On the other side of this picture, comparative face gain or competitive win will cause one to give oneself permission to raise energy and thereby reinforce the whole process. It starts with the erroneous assumption that if someone is or has less, they now *are* less (not just less than the one who is more, but less than they were before the whole transaction took place).

The conclusion of this mistake creates the second — worse — mistake: This poor reasoning assumes that one must then either overpower the winner and restore balance or lower energy to prevent violence and avoid exposure as still less. This lowered energy creates the power loss it was designed to prevent. The resulting anxiety and experience of depression feels very bad and the whole thing is reinforced. One is more convinced than ever that it is necessary to be comparatively better than others or else. Mistakes that might happen are not used to surface error so correction is possible and strength increased. Instead feedback tends to be avoided so that the bad feeling involved will not be continued or re-experienced. As information is avoided and possibly the activity as well, actual competence tends to diminish. With loss of competence, self-confidence becomes less and so does motivation and activity. A clear downward spiral therefore results unnecessarily from the competitive loss that could have produced an excellent learning experience, increased energy, activity, competence, self-confidence in one's ability to learn and improve (instead of in one's ability to

compete and win) and inevitably, stronger motivation to act.

The same mistakes are just as self-reinforcing in reverse. If one wins comparatively or competitively, this makes the others less, and the winner feels not only as though they are more than the others, but they feel that they are more or better than they were before the whole event began. The erroneous conclusion this time is that it is now appropriate to raise one's energy and perhaps go on to become or to get still more. This increases feelings of power and feeds the illusion that competitive win and power gain are synonymous — or that the win, not one's own decision, created the energy rise. It feels strong and good, as energy rise often does, and reinforces the same idea that it is necessary to be comparatively better than others in order to be energetic, powerful, effective, motivated and/or happy. The assumptions often drawn from these experiences is that one must *always* or *usually* win and never or almost never lose, if one is to be good “enough” to maintain energy, self-confidence and motivation. Since these competitive wins are experienced positively, it is difficult to catch them and record them here. You don't have to record them. It helps just to become more aware of them in self and others. If they *are* noticed, include them in the problem.

The rebuttal to all of these faulty responses to perceived threats, that create the real threat of poor energy management, must include the following concepts:

1. One raises or lowers one's own energy. The event never does it to us or for us; our own decision does.

2. Lowering energy when confronting any problem is never a good idea, although it is always a good idea to lower tensions and/or negative arousal that inevitably distracts energy and attention needed to competently deal with whatever problem really does exist.

3. It is necessary in each event to find the meanings we mistakenly assign to winning and losing or to error or failure that time. Every error in thinking and all its implications should be surfaced, rethought, and corrected to whatever extent that can possibly be done.

**9. FIRST RESPONSES/REACTIONS:** (See example codes on page 22.) Fight/flight or freeze to stimulus event (#7) are based on perceptions of threat (#8). All of the reactions listed below start with aggression (violence/fight) and defend with withdrawal (flight) or freeze reactions. Although fight/flight and freeze are physiologically different, they are all poor, usually ineffective, and even non-functional, first reactions that tend to maximize personal distress. Most are conditioned reactions that are very old and little related to current reality (if at all). Taken together as a group, fight/flight/freeze reactions account for most of the head noise, internal dialogue, distracting pictures, and worry in all of the many ways in which thought is prevented. They also account for most interpersonal problems, and they ensure poor, largely non-interactive, uncooperative attempts at conflict resolution or interactive problem solving. The purpose of this book is to learn to release the automatic fight/flight/freeze reactions and change these automatic responses to the more effective, more loving kinds of dialogue that would be our experience of cooperative, interactive thought, problem solving and decision making.

**The new desired target behavior** in response to the same stimulus events (#7):

- a) **Relax** — release observed excess or distracting tensions;
- b) **Raise energy** if low;
- c) **Surface** the issues;
- d) **Attend to what's happening** and check it out with all the other people available;
- e) **Assess what's wanted in the situation**, by others, self, and the environment;

f) **Be aware of options and decide what's to be done**, in consultation and negotiation with those concerned. Do it and attend the performance feedback (responses of others and of the environment, quality of the product and of the action), and do it again if necessary and appropriate, or choose other options to try. Weigh out and discuss the possible gains and costs of each available option.

**10. SELF-STATEMENTS, PICTURES, PHRASES.**

These are the materials used to create the feelings experienced in the events described in #7. They also reinforce the feelings of threat as described in #8. They form the repetitive ruminations that represent warnings about what not to do or who or what not to trust. They almost always contain dire predictions of terrible things to come. These phrases and pictures involve fantasies of body actions that create the motions in minuscule that trigger all the body's psycho-physiological systems as necessary to carry out the proposed action. These self statements and fantasies can involve anything from heroic deeds to violence and can create serious slowdown and mind fogging. All of this is experienced as distress and held tension. In fact, these self statements *are* the main troublemakers. The actions in minuscule they stimulate have to be held back by counter-actions, since many of them are inappropriately aggressive as part of the fight/flight/freeze reaction. Perhaps their worst offense is that the rationalizations we create around these events tend to pass for thought. Externalizing such ruminations shows them up as repetitive, irrational, and usually based in very early trauma, that was internalized at times of high emotion and very little rationality, before the age of 5. It is important to identify these conditioned reactions and the phrases and pictures in which they appear. It is important to think them through, and let them go, to make room for real thought about whatever is really happening at the moment.

One needs to be aware that these phrases and pictures are present all the time as a kind of undercurrent of mind noise that will be there unless an effort is made to learn how to quiet the whole process. Negative rumination can be turned against oneself or the others involved in the event, or against the environment, or even against the world in general. Such negativity can serve as ongoing rationalization for either aggressive action, passivity, or for no action at all. Sometimes the purpose of negative mind noise is to restore power balance by denial that permits grandiose, unreasonable but unchallenged ideation. Positive phrases and pictures tend to be just as unrealistic in the creation of inappropriately high energy as the negative ones are in creating inappropriately lower energy, or the highest of aggressive energy. Some of the more familiar phrases accompanied by the usual pictures are: “How can I be so stupid?” “It’s no use.” “How could they do that to me?” “They’re crazy.” “They all hate me.” “They want to control me, but they’re not going to get away with it.” In composite, mind noise can consistently create and reinforce “the big lie” that Adolph Hitler used and the advertising industry still uses effectively. All that is required is that “the big lie” or paranoid thought be believed and that it be repeated often enough. Eventually many of us learn to create a mind fog that can be thick enough to keep us from hearing or understanding much of anything, so that losses and threats can just not be perceived at all and the many resulting troubles can just be avoided.

**11. EMOTIONS.** See sample codes on p. 23.

**12. BODY EXPERIENCE.** See sample codes on p. 24.

**13. VERY BRIEF DESCRIPTION OF THE EVENT, PEOPLE INVOLVED, AND RELEVANT CIRCUMSTANCES.** The briefer the description the better. Write enough to trigger a clear memory of the event in the future, but not so much that you won’t recognize it instantly when

you review the event in the book. Don’t repeat information that is covered in #2 to #12 above.

**14 REBUTTAL.** The first thing to do in constructing a rebuttal is, whenever necessary, to raise your energy while lowering your aggression. This will include, but is not limited to, the following:

1. Remind yourself that it is never a good idea to lower your energy, bum out, and blame the others involved in order to justify your aggression, or in order to talk about *them* instead of the problem. In the face of any problem, remind yourself that you need to do the reverse — that is, raise your energy, find whatever is the most positive in your feelings about the others involved, and bring these things to the foreground. Replace concern with whose fault it is with interest in what happened, what’s wanted, what are the available options and the probable obstacles, what’s to be done to get what’s wanted and what is each of the people involved (including you) wanting to do, able to do and willing to do to get whatever is necessary done.

a) Remind yourself very often that nobody creates your thoughts or feelings but you, nobody but you can make you do anything, and with enough information and dialogue with the other people involved, you can probably negotiate enough of whatever the conflict within you or between you to accomplish whatever you like within reason. All it usually takes is intelligent intervention before you act out fight/flight or freeze reactions to perceived threat.

b) Understanding the things itemized above will help you to increase your personal power no matter what the circumstance.

2. The next step is to remind yourself that you are the only person with whom you have such power. It’s equally true that each of the other people in your life also create their own feelings, make their own decisions, and take their own action out of their own power, no matter what

you do. Nobody can control you and you cannot control anybody. If you or they decide to delegate decision making authority, then that's your or their decision. What you can and need to do is influence and be influenced by people. But again, effective influence requires that those involved all know what's happening, what's wanted, and negotiate with you about what's to be done about it.

a) Never let yourself forget that your power over your own decision and behavior is great, and possibly total, but so is the power everyone else has over their own decisions and behavior. This makes everybody involved very effective if they will stop trying to control each other's choices. The time and space saved can be used to seek and exchange information in order to arrive at mutually acceptable solutions to whatever the problems.

b) **In summary, you have some influence but absolutely no control over anybody's behavior but your own. Remind yourself of that and accept it all over again each time.** You will often find yourself losing awareness of that vital fact of your life. You'll feel good about it if you remember that this means that everyone also has influence but no control over your behavior. There are no exceptions except physical or economic force, and even then one has the option to accept injury, pain or death in preference to whatever alternatives are offered.

c) Mostly we give people control over our feelings, thoughts and behavior in return for what we believe will be their approval or avoidance of their disapproval. We actually try to believe that we think and feel what they want us to. In fact we voluntarily engage in all kinds of barter for relatively small return. Bargaining with control of our destiny in return for approval, status, material gain, or even peace of mind is not unusual.

3. a) Look at the situation in terms of who has what authority. In other words, the first

thing to do is to stop tilting at windmills. Know that there are areas in which you have no power of decision, and whether you think you should have or not is more or less irrelevant. Authority or power of decision, supported by the others involved, or permission to act in a given situation is based on your willingness to accept responsibility for the outcome.

b) Keep these lines clear in evaluating any event so that you're dealing with reality rather than artificial constructs. If you have any doubt, discuss it with the people involved and clarify it.

c) Responsibility means ability to respond. If you are not able to respond to the daily realities of a business and if you have insufficient information with which to do this even if you wanted to, there is no way that it makes sense to try to force somebody who has more or better information than you do to obey your commands. Absentee ownership of businesses have frequently demonstrated that this is not only ineffective, but often dehumanizing for all concerned.

d) Similarly, it is not wise to try to make decisions that relate to the environment. You are not able to be responsible for making rain. It's a waste of time to try to command it. All you can do is influence what you do in response to it and in preparation for it. In the same way, it's not only wasteful, but destructive to try to tell people how they should live their lives, how they should feel, who they should associate with or prefer, or whether or not they should reject you. Above all, it is really destructive to yourself and everyone involved to demand that they do it on the grounds that you have this right. This is not your right or anyone else's — and it never will be. I think the best you can get is on-going contracts that should and mostly do end when you don't hold up your end of whatever spoken or unspoken agreements you've made.

e) Get over the idea that you have "rights." Give it up! Remind yourself often that entitle-



ment because of your position or status gets you very little. Your rights as a man, woman, lover, high status person, or whatever should not enter any negotiation for what you want and what's wanted by the others concerned.

f) Nobody owes you anything. Each transaction has its own requirements and has to be regarded as sufficient unto itself. With all this intact, effective negotiation can begin.

g) If there is an area in your life in which you want authority, be prepared to take responsibility for whatever it needs and whatever the outcome of your decisions might be. Then arrange to get the consent of others involved — if that's possible — by offering to them whatever is required to get that agreement.

h) In the light of all of the above, after you have checked your energy level and your aggression, and brought the former up and the latter down (item 1); and have reminded yourself that your behavior is your responsibility and in your control, but everybody else's is theirs and you can't swap (item 2), check out the authority situation and understand what is and what is not possible in terms of what you want and your decision-making power versus simple influence and barter negotiations. (item 3).

4. a) If you love somebody, hopefully you will empathetically feel their pleasure and gratification and contribute to it, and you hope that they will want to share yours. You will also feel and share their frustration and pain and be highly motivated to help. However, these feelings sometimes don't hold up in the face of rage. Empathetic love certainly creates an ambiance in which conflict is easier to resolve because the impulse and need of the beloved is rarely regarded antagonistically at the time that feelings of love are operative. However, the problem is that such feelings are rarely predictably consistent. They happen when they do, and as far as I know, empathetic feelings or the

lack of them are rarely determined in verbal consciousness. In fact empathy and feelings of love and regard are not incompatible with feelings akin to antagonism and even hatred at other times. In fact, the measure of love when it happens is often the measure of the intensity of the negative feelings that appear in other circumstances. The words "After all I've done for you" or "How could you do this to me?" and other such expressions of great expectation are futile. Such ideas and their expressions have sounded the death knell for many relationships. Most importantly, assumptions of entitlement usually interfere with resolving what might otherwise have been solvable conflict.

b) People work hard to achieve and maintain a position at levels of status that ensure that their rights and privileges will be respected. The unreasonable, mostly nonconscious belief, seems to be that many kinds of problems will just never appear for the people on top or near the top of some social and/or professional, economic or other position on some kind of hierarchy. This kind of thinking suggests that all that is needed is that whatever status levels one holds (on whatever structure) is always clear and fully respected. Also, it seems assumed that if any troubles do appear, they will be very quickly resolved on the basis of the existing status, rights and privileges of the people involved. Huge bitterness, mounting to paranoia, can and does result from the frustration of this expectation. Hardly anybody ever gets what they think they are supposed to get or what we've all been raised to expect in these terms.

c) The hard fact is that physical, emotional, and/or economic coercive violence are the unacceptable but necessary and frequently employed back-up for getting problems resolved, when solutions are ostensibly based on respect for status and rights considerations. This obviously leaves much to be desired.



d) Rights honored (when they are) because of deference to moral or civil law, obviously do not necessarily come with love, empathy, reason, understanding, or even enlightened self interest on a time by time basis. On the contrary, such coercion creates huge antagonism that tends to be antithetical to both love and understanding. Rigid rule structures enforced coercively and punitively, certainly tend to impede good problem solving dialogue. Rules are usually old, and to be effective, problem solving process needs to be current, based on new information and conducted as cooperatively as possible . Most people just don't like coercion much. Those who put up with coercive control tend to do it because they have or think they have very little choice either emotionally, economically, or politically, usually because they think that they haven't enough status or influence to rate choices.

e) If you accept the idea that nobody owes you anything, it's easier to understand that neither your worth nor your control over your own life depends on your status or position. Getting what you want for your life is a day to day, moment by moment process of doing what's needed to get it. Problem solving and ongoing communication skills are very relevant. These skills can be learned or shared with people who have them and are willing to cooperate in exchange for your willingness to offer them whatever skills or help you have to contribute.

f) It's possible to make peace with becoming willing to do what needs to be done to achieve desired objectives and negotiate conflict in any way that's possible each time out. This sounds tedious, but in fact it's much easier than trying to control how others see you and feel about you, so they grant you the approval and the status that almost always costs you more than it gives you (even if you do manage to be one of the few that succeed). Doing what's

necessary to get what's wanted is usually more rewarding than it is costly. Useful skills and important resources develop in the process. Self-confidence clearly rests on a sounder base when it comes out of doing whatever needs to be done to fix the trouble, especially when you do it in cooperation with others who want what you want.

g) Obviously, competing to be superior or for higher status than others does not create a workable base for cooperation. Get used to the fact that inevitably there will be trouble in the process of getting what you want no matter what. In many ways the trouble itself and what you do about it can provide more valuable experience than the gratification you might finally get if it all works out the way you wanted it to. It's the small gratifications and the large challenges along the way that are often the most rewarding experiences.

5. If you can't get what you want because of your rights, how do you get it? By doing whatever has to be done in the situation. That might involve giving up what you want if the price is too high. Clearly, sometimes one simply pays whatever is asked because what you want is that important to you and it can't easily be compromised. Often what can be attainable cooperatively (because the observed outcome is also wanted by others) might be even better than what you thought you wanted in the first place. That's how good negotiation usually happens.

The best thing you can do to make things work for you and the others involved is learn how to solve problems. That means find out what's happening at that moment, what's wanted, what's to be done about it, and who's willing to join in the process. Find out what each individual in the situation wants, what they're able to do, what they're willing to do, and what they responsibly are likely to actually do. All this will be reasonably apparent in terms of the idiosyncratic realities of each situation that you find yourself in.

One of the worst traps we get into is to rely on our rights or position or even love to support the assumption that in the future nothing will have to be done to get what we want and to make things work well again in the future. But don't ever expect to get what you want "free of charge" because you are "right" or "good" or because you deserve it. Sometimes if you are aware of the people, satisfactory compromises are easy to arrive at, and sometimes they are not. If you have made yourself really valuable to the people who can help you get what you want, the promise of future rewards from you are sufficient for them to want to cooperate to help. Sometimes they love you enough in that moment for your pleasure to be payment enough, especially if you share your pleasure by expressing it freely. But it's wise not to count on it.

The following kinds of thinking are very common and cause lots of trouble:

It's really usual to assume that if one has made proper payment in the past and earned the necessary reputation or credentials, one can expect automatic continued success in the future. We very often hold irrational beliefs such as problems, once solved, will not, or somehow should not, come up again. If implied or assumed promises like these are not honored, the resulting disappointment can lead to bitterness, rages, destroyed trust and broken relationships. These are terrible mistakes. The truth is simply that in such cases one is usually not assuring the future by establishing the basis for unrealistic expectations in the present. All that happened was that we succeeded to whatever extent we did in the present, and will need to solve whatever future problems come up all over again whenever they do. Because of our past experiences, we might have better understanding of each other and of the situation, and we may have developed better problem solving and communication skills that will serve us well in the present or the

future. But new times and new events are new — and require new solutions to whatever new conflict and misunderstanding comes up.

Unrealistic expectations of love and position exist between lovers, family, friends, and respected colleagues all the time, no matter what the new event or the nature of the relationships involved. If you're not expected (or expecting) to produce (or pay) for what you get; you should be. Often it's just taken for granted that whatever you have produced or done before implies that you might do similarly again. But if you don't do things as well as you have in the past, then things usually don't work as well as they did. You are not necessarily expected to produce any particular product, at any particular time. Neither are the others you're involved with. There are merely assumptions of mutual value, good will and a willingness to do whatever is necessary to accomplish whatever is wanted. All these assumptions only hold up until one isn't able or willing and therefore doesn't act. It's hard for some of us to accept that for the most part people need to contribute what they can to get what they want. But long term it does tend to be so. You get nothing for nothing, and it's far better that way. In any event, this *has* to be good enough, because it's mostly true.

6. Understand that **information** and how you act on it, and not **status**, is the main ingredient in creating and maintaining your power. Your ability to gratify impulse and get what you want depends on your ability to get information about what's happening, what's wanted, what's possible to be done, and your willingness to negotiate and cooperate with others to get things done. Accept with good grace and shift if what you want is not possible. In the case of the events for which you are constructing rebuttals, one of the first things you want to do in relation to the event itself is take a very clear look at what's happening. Be sure that you are

aware of what you and the others involved want and don't want in the situation. Then realize that how the situation looks to you and what you're reacting to grows out of your own assumptions and your own expectations, probably unchecked. Check them out and correct your mistakes every time you can. That will always let you know more about what your options really are.

A. The very first thing to do once you look at the actual event is determine what assumptions you are making about what's happening, including assumptions about other people's feelings, thoughts, needs, desires, and so forth. When you check your assumptions, be careful about absolutes like "always," "never," "everybody," "can't," etc. Also look out for extremes. Words like "horrible," "ghastly," "awful," "disgusting," "they want to kill me," and "hate" are almost always inappropriately strong for the event. Most of the time they're also just not true.

B. If it's at all possible, check your assumptions *at their source*. If you think somebody hates you, ask them. If you think people are expecting something of you or talking about you, find out about it. Don't defend your position. When you find out that you were wrong, let it go, change your mind. In fact, make it your purpose to find out whatever you can that will help you to let go of assumptions that are causing you pain. If you find out that people are upset with you, learn to let go of any bad feeling that you might have about this long enough to find out what they're upset about. At least at the beginning, try to treat whatever they tell you as if it were accurate so that your information is as complete as possible. Whatever you have to say, if it looks like you are telling them that you are right, try not to say it and ask a question instead. Remind yourself as often as you have to that it's *not* important for them to have accurate information before they are entitled to their anger with you. Also, you do not need proof of

their accuracy before you give your attention to whatever they want to say. If they're wrong, there will be no harm done. If you believe it for a while this won't hurt you. You'll find out later and change your mind. If they're right, you need to know it because your power is in knowing what you're doing that might be ineffective or damaging. Maybe you can fix it and/or correct the damage before you cause any more trouble than is absolutely necessary. If you're right, that's not as great as you think it is, because being right means that you might be relatively impotent in the situation. Clearly you can't do anything much about what others do. If there's nothing mistaken or less than effective in what you're doing (or thinking), there is also not much you can do about changing the situation by changing what you do. Unless the others are willing to do something about changing what they're doing (or thinking), if you can't or won't change what *you're* doing, you have very little power to make things work much better than they already do.

C. Now it's time to look at your event in terms of the conclusions you've drawn from the assumptions you've made, for example, "they are really not people I can trust ...," or "I must be whatever they think I am," or "the world stinks, everything's bad, nothing ever works, who needs this, they hate me, they're all jealous," and so forth. These so-called conclusions from the dubious data that make up your assumptions, tend to be almost totally irrational, generalized bits of nonsense. They are easy to recognize. In your rebuttal, simply remind yourself that these sweeping statements are *never* true in the entirety of their implications, and would be better never thought or articulated, even silently. When these extreme statements do occur (and for most of us they will), replace them with saner probabilities. Take the time to correct each irrational, non-functional, unhappy, poorly reasoned deduction that you have drawn from your inaccurate, unchallenged, and unchecked assumptions.

D. Become aware of the expectations of the future implicit in the conclusions you have just identified, for example “in the end I/they/he/she will suffer”, “will be alone”, “will have nothing”, “will be nothing”, “will have no hope”, “will be depressed”, “will be immobilized”, and/or “will destroy the relationship”, “will have no opportunity”, “won’t be able to do anything”, possibly “will even die”, “everything will be bad all the time, forever”, “never again will anything good happen”, “this will be true with everyone, everywhere, etc.” If the expectations are good ones, they might be equally unrealistic in the positive, for example, “from now on everything will be great, wonderful, successful, happy, etc....” In your rebuttal, correct each threatening or unrealistically great expectation. None of these extremes are totally true. Consider alternative predictions that are happier and more realistically probable.

(A) and (B) involve getting information from other people to correct your misinformation. (C) and (D) involve checking out your own information and identifying and correcting your own misinformation. All of this involves checking on what’s really happening in the situation, which mainly involves getting a bigger picture of how the situation looks to others.

E. Now get information from everybody involved on what’s wanted in the situation. Your first resource for this is yourself. Really take responsibility for identifying not just what you don’t want, but what you do want, and look at this in the context of what everybody else involved wants. Review what you know of their feelings and check with them for further information if possible.

Any information you can identify about what’s wanted becomes the central point for constructing a rebuttal. If what’s wanted is unrealistic, then use your rebuttal to justify giving it up in favor of something more attainable

and more desirable. Try to separate face issues from impulse gratification when you think in terms of what’s wanted. For example, if what you want is a problem-free life, remind yourself that this is impossible and undesirable. Remember that it’s perfectly possible to think about and plan for what needs to be done to achieve whatever you want and whatever is wanted by the others in the situation. You can simply relate to what you want and what to do about it exactly as if you already had the high status and therefore problem-free life you’d like to have and never will. If what you want is dominance over the others involved, control of the outcome so that you can avoid frustration and rage or any other unnecessary, unrealistic demand on the situation, prepare to give it up, at least in thought and on paper (in your rebuttal). Ask yourself again, “If you already had all the love, regard, status and self-confidence you crave, what would you be doing right now in this event?” Remind yourself also that it might be just the high energy that comes with aggression or competitive wins that interests you. At this point, renew your attempts to find out what (if anything) attracts you in the situation. Think about what you want from the people or the situation as it is at the moment. Raise your energy for that attraction and for that desire (see item #1). Remember again that only you determine your energy level. Your energy production is not determined by the event itself, competitive or otherwise, unless you determine that it is.

F. When you have clearly identified what you want (in the context of what’s wanted), decide if it’s feasible and acceptable to the others involved (or if it has shifted to some other impulse). At this point it’s time to get information about what’s to be done to get what you want. Review options, consult others involved for their input, make a plan of action, and make it as cooperative as you can realistically imagine it being. Carefully weigh out the probable costs,

gains and probable success of each available option. Obviously the more others share your desire, the more help you can expect. Briefly state the plan of action in your rebuttal.

G. Probably the biggest resistance involved in consciously confronting the problem events of our lives and dealing with them rationally, probably stems from the fact that we tend to assume that the word causes the deed. This feeling is almost universal. It goes along the lines of “What you don’t know won’t hurt you,” and “If nobody knows your trouble (including you), they somehow won’t hurt anybody.” There seems to be a really great fear to articulate or in any way directly relate to such problematic information for two reasons.

a) One is this feeling that the word that exposes and describes an event creates it. This is not so. Obviously, people holding a bad feeling towards you are no less (or more) hurtful to you if you know that they are feeling negative about you than if you don’t. In fact, knowing it gives you an opportunity to do something about it, both for yourself and for your relationship with the others. If the information about you is negative and accurate, you want to make some changes based on this new awareness if you can. If it’s not true, you want to do what’s necessary eventually to undo whatever damage has occurred. You might not be able to do this immediately, but when you have heard and understood all the necessary information, you’re clearly in a much better position to relate to the situation with maximal effectiveness. Obviously feeling bad about getting information will encourage you to avoid the whole experience.

Awareness of the importance of all relevant information includes the value of on-the-spot performance feedback to improvement of skills. Almost invariably, performance errors and failures tend to feel awful when they are exposed. Self-confidence feels threatened, and

there is often a tendency to bring energy down. Counteract that impulse and don’t bring your energy down, but bring it up to get as much information about it as you can. Eventually, as you come to know the value of such information, perhaps you will change your mind about negative feedback and feel excitement about the opportunity the information you’re getting is creating for you. Then perhaps it may even begin to feel good.

In other words, long term, the way you feel about information is optional. In your rebuttal, remind yourself of this and go after information about what assumptions, conclusions, and expectations were behind you dragging your energy down because you got negative performance feedback. If you can do this, your self-confidence will begin to come from the effectiveness with which you seek the same negative feedback that once seemed to threaten you with loss of self-confidence. Again, the person telling you that your performance was poor did not make it poor. You not hearing about it thinking about it makes it worse, although it may feel better.

b) The second reason for resistance to information is far more complex. It involves elaborate idiosyncratically confusing defenses against change of any kind. There is a tendency for all of us to attempt to maintain conditioned behavior intact. It happens automatically. Some action has to be taken to identify such behaviors and the supportive thinking behind them. Once identified, this habituated, erroneous thinking can be reviewed and changed. When your thinking changes, feelings change and self-destructive behaviors that result from old, mistaken ideas, assumptions and expectations can also change in process. These changes have to happen at the time that the offensive behaviors are being acted out. They have to come into awareness in the present moment, or you will reinforce and act out these self-defeating,



destructive behaviors repeatedly in the future, whether they make any sense or not. What's more you'll do it with all the mind and body back-up you need. Elaborate systems of rationalizations seem to be readily available as intellectual back-up that works as automatically as endocrinology does for physical back-up.

7. All of the above kinds of information are relevant to your rebuttal and should be stated. They should be condensed to a short paragraph. Both the events you encounter and your rebuttals will be repetitive. Once you've identified this kind of information it will be easier to do the next time and still easier the time after.

A. Make a picture that's as sharp and clear as you can create, in which you are in the same event, but behaving in a different way. Base the design for your new behavior on all of the above information. Come up with as many choices as you can. Mostly, these options will be based on your pictures of what you want in the situation and what's possible to be done to get it. Preferably imagine joining your desires with those of others, and imagine making your actions cooperative with those others to whatever extent you can. Once you can imagine yourself doing something, it becomes much easier to do it. Every time you make one of these pictures of yourself behaving in a more desirable, more cooperative way, appropriate to the situation you're in, the easier it gets to do it the next time. Each such image brings you closer to the time when you will be behaving in reality in the way you do in the image.

B. The idea is that all of this should be done briefly and as quickly as possible. You'll get better at it as you go along. The main resistance that you run into will be very stubborn feelings of fear or anxiety or rage or irritability that don't seem to respond to logic or images or any other input you make. They just seem to continue to go on and not budge.

C. An effective way to deal with this kind of resistance is to focus for a while on what's the worst thing you can imagine happening as a result of this situation. Then look at:

i) Is this realistically a possibility? If not, try to imagine what the situation would be like if you *really* knew that nothing that bad can actually happen. Try to picture where these feelings are coming from. See if you can imagine *any* real basis for the feelings you're experiencing.

ii) Can you tolerate the consequences if the very worst possibility you pictured were to actualize? Get some picture of alternative ways that you might have of coping if things *were* to be as bad as the worst case scenario you can imagine.

Try imagining that you can see the world opening up with brand new adventures, as though the loss that you feared might happen, actually made space for things that would not be possible if the catastrophes you fear never happen. Imagine what you might do looking at the situation from this point of view.

iii) Try to make even more realistic pictures of the very worst that actually can or that you expect really will happen. Look at options for handling those possibilities really effectively.

iv) Think of what can be learned from the situation if the worst should happen in all of the alternative game plans you can picture. Imagine coping as successfully as you can with each option and outcome you dream up.

v) If bad feeling persists, find somebody and talk to them about it, in terms of i-iv above. Get someone else's input to each of the points mentioned. Make sure that in discussing it you cover the 7 points listed above in sequence.



## A. EXAMPLES OF ACTIVITY CODES (#2 IN THE PROBLEM BOOK)

<b>CRD</b>	construction/repairs/decorating	<b>EW</b>	ETG work	<b>S</b>	school work
<b>FA</b>	fun activity	<b>OW</b>	outside work	<b>T</b>	training
<b>H</b>	house work	<b>PA</b>	personal activity	<b>TW</b>	trainer work
<b>HP</b>	help with other people's projects	<b>PW</b>	project work		

<b>FUN ACTIVITY (F)</b>	<b>HOUSE WORK (H)</b>	<b>PERSONAL ACTIVITY (P)</b>	
<b>Fa</b> artwork	<b>Hc</b> cleaning	<b>Pb</b> bathroom	<b>Tfs</b> fntsy/imgry session
<b>Fb</b> bars	<b>Hcb</b> bathroom	<b>Pc</b> clothes	<b>Tft</b> imagery tape
<b>Fbc</b> beach	<b>Hcbm</b> basement	<b>Pco</b> cosmetics	<b>Tlt</b> language/teaching
<b>Fbo</b> boating	<b>Hccl</b> closet	<b>Pe</b> exercise	<b>Tlls</b> learning, self
<b>Fca</b> camping	<b>Hcds</b> desk	<b>Pf</b> food/talk	<b>Tllt</b> learning, trainer
<b>Fci</b> city	<b>Hcdi</b> dishes	<b>Pfb</b> breakfast	<b>Tlls</b> listening, tape
<b>Fco</b> country	<b>Hcdr</b> drawers	<b>Pfl</b> lunch	<b>Tlls</b> suggestion/ relaxation
<b>Fd</b> drive	<b>Hcf</b> floors	<b>Pfd</b> dinner	<b>Tlm</b> materials prep
<b>Fdi</b> dancing in	<b>Hck</b> kitchen	<b>Pfs</b> snack	<b>Tlwd</b> word definitions
<b>Fdo</b> dancing out	<b>Hclr</b> laundry room	<b>Pfo</b> eat out	<b>Tmsg</b> massage, giving
<b>Fe</b> exercise	<b>Hcr</b> room (den)	<b>Ph</b> health care	<b>Tmsr</b> massage, receiving
<b>Ffp</b> free play	<b>Hcsc</b> staircases	<b>Phd</b> doctor/dentist	<b>Tme</b> meditation
<b>Ff</b> film (movie)	<b>Hcss</b> storage space	<b>Pj</b> jogging	<b>Tmi</b> meeting, in
<b>Fh</b> hiking	<b>Hcst</b> street	<b>Pli</b> letters/in	<b>Tmo</b> meeting, out
<b>Fli</b> liquor in	<b>Hctr</b> tool room	<b>Plo</b> letters/out	<b>Tpi</b> planning
<b>Flo</b> liquor out	<b>Hcw</b> windows	<b>Ppc</b> phone calls	<b>Tpd</b> psychodrama
<b>Fm</b> museum	<b>Hcy</b> yard	<b>Ps</b> shopping/self	<b>Tpm</b> pain management
<b>Fmi</b> music in	<b>Hf</b> food	<b>Pwa</b> waking	<b>Tpw</b> projective art wrk
<b>Fmo</b> music out	<b>Hfc</b> cooking	<b>TRAINING (T)</b>	<b>Tra</b> rating/charting
<b>Fmp</b> music played	<b>Hfp</b> preparation	<b>Tbf</b> biofeedback	<b>Tri</b> reading, in
<b>Fpaq</b> park	<b>Hfse</b> serving	<b>Tbi</b> biograp.l tapes	<b>Tro</b> reading out (library)
<b>Fpi</b> party in	<b>Hfsh</b> shopping	<b>Tbr</b> book, recording	<b>Tsc</b> scheduling
<b>Fpo</b> party out	<b>Hfst</b> storage	<b>Tba</b> book, analysis	<b>Ts</b> school/class out
<b>Fr</b> reading	<b>Hg</b> gardening	<b>Tci</b> classes in	<b>Tsi</b> session-indiv., in
<b>Fs</b> sight seeing	<b>Hli</b> library	<b>Tdb</b> diagramming, behavior	<b>Tso</b> session-indiv., out
<b>Fst</b> small talk	<b>Hmi</b> meeting in	<b>Tdt</b> diagramming, theory	<b>Tsx</b> sex training
<b>Fso</b> social	<b>Hmo</b> meeting out	<b>Tdrs</b> dreamwork, self	<b>Tsxa</b> alone
<b>Fsa</b> sports/active	<b>Hfr</b> money records	<b>Tdrt</b> dreamwork, trainer	<b>Tsxp</b> with partner
<b>Fss</b> sports, spectator	<b>Hp</b> phone calls	<b>Te</b> exercise	<b>Tsxs</b> with surrogate
<b>Fta</b> theatre active	<b>Hpl</b> planning	<b>Teb</b> exercise, breathing	<b>Tsxi</b> instruction
<b>Fts</b> theatre, spectator	<b>Hr</b> reading	<b>Tey</b> exercise, yoga	<b>Tsxt</b> fantasy/tapes
<b>Fvi</b> visit in	<b>Hsc</b> scheduling	<b>Tgd</b> group counseling/ discussion	<b>Tshm</b> smokg/habit mgmt.
<b>Fvo</b> visit out	<b>Hsh</b> shopping (other than food)	<b>Tgi</b> group relaxation	<b>Tt</b> talk/informal, one to one, small group discussion
<b>Fvp</b> visit, phone	<b>Hwr</b> writing	<b>Tgs</b> group/social contact	<b>Tts</b> tests
<b>Fw</b> walk			<b>Twr</b> writing
<b>Fwr</b> writing			<b>Ty</b> yoga

## B. EXAMPLES OF MIND SPACE CODES (#3 IN THE PROBLEM BOOK)

<b>MIND SPACE (MS)</b>	<b>MScr</b> creating	<b>MSlv</b> love	<b>MSsc</b> society/social
<b>MSBr</b> Bruno	<b>MScs</b> construction	<b>MSlo</b> loss	<b>MSsm</b> stimulus
<b>MSDv</b> Dave	<b>MScg</b> communication	<b>MSm</b> memory	<b>MSsk</b> sickness
<b>MSDk</b> David	<b>MSck</b> cooking	<b>MSma</b> materialism	<b>MSsx</b> sex
<b>MSE</b> Ellen	<b>MSda</b> dancing	<b>MSms</b> masochism	<b>MSse</b> self esteem
<b>MSG</b> George	<b>MSde</b> definitions	<b>MSn</b> natural	<b>MSsf</b> suffering
<b>MSIn</b> Ingrid	<b>MSdr</b> drama	<b>MSne</b> negative	<b>MSsd</b> sadism
<b>MSJe</b> Jeff	<b>MSdu</b> drugs	<b>MSns</b> nonsense	<b>MSsu</b> suggestion
<b>MSJu</b> Julie	<b>MSdt</b> death	<b>MSno</b> no	<b>MSsb</b> submission
<b>MSKa</b> Katie	<b>MSem</b> empathy	<b>MSo</b> offence	<b>MSsn</b> surrender
<b>MSMe</b> Melissa	<b>MSen</b> energy	<b>MSon</b> opening	<b>MSst</b> tears
<b>MSMi</b> Mildred	<b>MSec</b> ecology	<b>MSop</b> overpowering	<b>MSst</b> tension
<b>MSMc</b> Michael	<b>MSep</b> exploitation	<b>MSp</b> pleasure	<b>MSst</b> testing
<b>MSPg</b> Peggy	<b>MSex</b> excitement	<b>MSpl</b> planning	<b>MSth</b> task at hand
<b>MSRi</b> Richard	<b>MSfm</b> frames of reference	<b>MSpd</b> putdown	<b>MStl</b> talking
<b>MSS</b> Susan	<b>MSff</b> face/function	<b>MSps</b> problem solving	<b>MSth</b> thinking
<b>MST</b> Tom	<b>MSfe</b> feelings	<b>MSpa</b> passivity	<b>MStp</b> taping
<b>MSor</b> other resident	<b>MSfr</b> fear	<b>MSpr</b> projects	<b>MStk</b> taking
<b>MSof</b> other friend	<b>MSfi</b> fights	<b>MSpu</b> punishment	<b>MSvi</b> violence
<b>MSbc</b> business contact	<b>MSfo</b> forms	<b>MSph</b> philosophy	<b>MSva</b> value
<b>MSorl</b> other/religious	<b>MSfu</b> fun	<b>MSpn</b> pain	<b>MSwa</b> wanting
<b>MSa</b> activity	<b>MSfd</b> food	<b>MSpo</b> power	<b>MSwo</b> work
<b>MSa</b> anger/agression	<b>MSfa</b> fat	<b>MSra</b> rating	<b>MSwm</b> women/men
<b>MSax</b> anxiety	<b>MSfy</b> family	<b>MSre</b> relaxation	<b>MSwr</b> worry
<b>MSap</b> approval	<b>MSga</b> gardening	<b>MSrp</b> response	<b>MSwt</b> writing
<b>MSat</b> attraction	<b>MSgi</b> giving	<b>MSrc</b> recreation	<b>MSwe</b> weight
<b>MSau</b> authority	<b>MSgu</b> guilt	<b>MSrl</b> religion	
<b>MSal</b> alcohol	<b>MSgr</b> groups	<b>MSru</b> rules	<b>GENERAL NEGATIVE</b>
<b>MSag</b> aging	<b>MSgw</b> growth	<b>MSrv</b> receiving	<b>MIND SPACE</b>
<b>MSbf</b> biofeedback	<b>MSha</b> hate	<b>MSrd</b> reading	<b>MSdp</b> dire predictions
<b>MSbl</b> blocking	<b>MSht</b> house things	<b>MSrr</b> repairs	of doom
<b>MSbt</b> boty things	<b>MShe</b> health	<b>MSrs</b> relationship	<b>MSng</b> general negativity
<b>MSbr</b> breathing	<b>MSh</b> history (biography)	<b>MSrj</b> rejection	<b>MSns</b> specific negativity
<b>MSbo</b> books	<b>MSin</b> income	<b>MSrt</b> random thought	<b>MSpr</b> phrase repitition
<b>MSca</b> caring	<b>MSit</b> intelligence	<b>MSs</b> scheduling	<b>MSr</b> rumination
<b>MSch</b> change	<b>MSj</b> jealousy	<b>MSsa</b> sadness	<b>MSsf</b> self flagellation
<b>MSct</b> counseling	<b>MSka</b> karma	<b>MSsp</b> space	(punishment)
techniques	<b>MSla</b> language	<b>MSso</b> space out	<b>MSvf</b> violent fantasy
<b>MSco</b> concepts	<b>MSle</b> learning	<b>MSst</b> study	<b>MSsl</b> song lyrics
<b>MScn</b> control	<b>MSlt</b> lateness	<b>MSsr</b> structuring	<b>MSw</b> worry
<b>MScm</b> competition	<b>MSlg</b> looking good/bad	<b>MSsi</b> sickness	<b>MSid</b> irrelevant distraction

## C. EXAMPLES OF CODES FOR PERCEIVED THREATS (#8 IN THE PROBLEM BOOK)

### ADD THE FOLLOWING TO THE CODES BELOW (FOLLOWING A "P"):

First letter: The threat is to (or feels like it is to):

**m** me, mine  
**o** others  
**w** world, things, ideas, etc.

Second letter: The threat is from (or caused by)

**i** I am myself the cause of the threat  
**p** the threat is coming from people  
**e** the threat is coming from the environment

**ROR** I feel threatened by my response to my own response, i.e. I am afraid of my own rage.

Example: **au/mp** = they threaten my authority

### CODES FOR PERCEIVED THREATS TO/OF THE FOLLOWING:

<b>ab</b>	of abandonment, loss, helplessness, isolation, alienation, depression	<b>gr</b>	to gratification of frustration
<b>au</b>	to authority, autonomy, power to act	<b>im</b>	of impotence: power loss, submission, blocking, energy drain, malfunction
<b>ag</b>	of aggression (one's own or others)	<b>pu</b>	of punishment, pain, loss, death
<b>an</b>	of anxiety, unmanageable or overpowering feelings, insanity	<b>pl</b>	of power loss, to motivation
<b>be</b>	to belief systems, frame of reference stability, predictability of response	<b>ql</b>	to quality of life, well being, happiness
<b>ch</b>	of change, instability, insecurity, unpredictability, anxiety	<b>ra</b>	of rage, running amock
<b>cr</b>	to credibility, status, position, opportunity, relationship	<b>re</b>	to relationship, marriage, social, business, family, or to hope of relationship
<b>cn</b>	to control of self and/or others, domination, freedom	<b>rp</b>	to reputation, public image, status
<b>de</b>	of depression, hopelessness, low energy, immobility	<b>rj</b>	of rejection, betrayal, loss of relationship and of faith in self/others
<b>exb</b>	of exposure as being bad, sadistic, destructive, selfish, exploitive	<b>ro</b>	of rip off, depletion, exploitation
<b>exd</b>	of exposure as doing bad, poor job, make mistakes, fail, spoil things	<b>rl</b>	to role, identity, predictability, stability, self-image
<b>exl</b>	of exposure as looking bad, face loss, unattractive, ridiculous, stupid, clumsy	<b>sa</b>	to safety, of injury, loss, death
<b>ff</b>	to financial function: career, mobility, quality of life, status, long term goals	<b>sc</b>	to self-confidence, motivation, risk taking, self image, well being
<b>fb</b>	to body function: health, physical well being	<b>sh</b>	of self hate, depression, immobility
<b>fe</b>	to emotional function: stability, empathy, quality of life, happiness	<b>sp</b>	to physical survival: death
<b>fi</b>	to intellectual function: problem solving	<b>se</b>	to emotional survival: insanity
<b>fx</b>	to sexual function: attractiveness, sexual opportunity, relationship, power	<b>ss</b>	to sexual survival: celibacy
<b>fa</b>	to functional adequacy: skills, efficiency	<b>so</b>	to social survival: isolation
<b>fs</b>	to social function: social skills	<b>s/f</b>	to/of success or failure (mania/depression)
<b>ma</b>	of mania, uncontrolled energy, unending movement, exhaustion, madness, no stops, no relief, no frame of reference	<b>te</b>	to territory, space, comfort, security, of uprooting, restlessness
		<b>tr</b>	to trust, faith in support, love of the environment, predictability
		<b>tu</b>	of turn off, energy/power loss, loss of motivation, loss of impulse/deadness
		<b>vi</b>	of violence (one's own or others'), death, suicide, or murder; insanity; of sadism (violence becoming pleasurable)
		<b>wi</b>	of withdrawal, space out, non-action, inertia, deterioration of mind, creativity, body, relationship, work, environment, quality of life
		<b>wo</b>	to work, career, economic and professional mobility, opportunity

## C. EXAMPLES OF FIRST RESPONSE CODES (#9 IN THE PROBLEM BOOK)

### AGGRESSIVE RESPONSES: Energy high in preparation for fighting/violence

<b>AT</b>	attack, verbal/physical, holds/feeds anger
<b>CS</b>	compete for specific or general superiority
<b>GR</b>	greedy need to own/consume. Fair = more than others. Feels anxious, ripped off, depleted
<b>IR</b>	irritated, crowded, claustrophobic, pushed
<b>JO</b>	justification, others at fault. Resistant to negative information. Prove others wrong. Fighting, outraged, righteous. Not listening. Can be punitive. If proven wrong can punish self.
<b>NO</b>	big "NO" to everything. Request or invitation feels like an order/demand. Won't give anything that is wanted. Feels stubborn, stuck.
<b>PO</b>	punish others judged bad. Expect same. Teach lessons. Do it to self as easily.
<b>SA</b>	self absorbed. Want = must have. Injure people and things by accident. Unaware.
<b>SD</b>	sadistic. Overpowering, injuring, controlling, commanding, experienced as pleasure/power.

### WITHDRAWN RESPONSES: Energy lowered to avoid fighting/violence and to prepare for flight

<b>AP</b>	aggressively passive, manipulation, withholding and distorting information for gain, guilt trips
<b>BL</b>	blocked, spaced out, frozen, not perceiving, not thinking, often not feeling.
<b>DN</b>	denial. Perceptual distortion, avoidance of any negative reality. Can pass for optimism or positive thinking. Often socially approved.
<b>DE</b>	depressed, low energy, hopeless, sad, loss.
<b>S</b>	justification, self not at fault. Resistant to negative information. Proving self right. Feel unjustly accused. Can be apologetic, indignant, hurt, righteous. If proven wrong, can punish self.
<b>MA</b>	masochistic, punishment, domination, self-pity, righteous wrath, pain experienced as pleasure
<b>PS</b>	punish self, guilt, suffering, self flagellation, put down; can involve others, low energy
<b>RD</b>	random distraction. Little or no control of internal experience or focus of attention.

## D. EXAMPLES OF EMOTION CODES (#11 IN THE PROBLEM BOOK)

add I to prefix: e.g. **bol** = boring

<b>ag</b>	aggressive	<b>dr</b>	drained	<b>ir</b>	irritated	<b>rs</b>	resistant
<b>an</b>	annoyed	<b>du</b>	drugged	<b>je</b>	jealous	<b>ri</b>	righteous
<b>ax</b>	anxious	<b>em</b>	embarrassed	<b>ju</b>	judged	<b>sa</b>	sad
<b>at</b>	attacked	<b>ev</b>	envious	<b>lo</b>	lonely	<b>sd</b>	sadistic
<b>bl</b>	blank	<b>ex</b>	exposed	<b>ls</b>	lost	<b>sh</b>	shocked
<b>bk</b>	blocked	<b>fa</b>	fat	<b>ma</b>	manic	<b>sm</b>	small
<b>bo</b>	bored	<b>fo</b>	foolish	<b>mn</b>	manipulated	<b>so</b>	sorry
<b>br</b>	broken	<b>fr</b>	frightened	<b>ms</b>	masochistic	<b>sp</b>	spaced
<b>bu</b>	bumped out	<b>fs</b>	frustrated	<b>mi</b>	mistreated	<b>st</b>	stubborn
<b>cl</b>	clumsy	<b>fu</b>	furious	<b>mu</b>	misunderstood	<b>sk</b>	stuck
<b>c</b>	condemned	<b>gu</b>	guilty	<b>ng</b>	negative	<b>su</b>	stupid
<b>co</b>	confused	<b>ha</b>	harrassed	<b>nl</b>	neglected	<b>te</b>	tested
<b>cd</b>	controlled	<b>he</b>	helpless	<b>nr</b>	nervous	<b>th</b>	threatened
<b>cz</b>	crazy	<b>ho</b>	hopeless	<b>or</b>	outraged	<b>tr</b>	triumphant
<b>cr</b>	crowded	<b>hu</b>	humiliated	<b>ov</b>	overpowered	<b>to</b>	turned off
<b>cu</b>	crushed	<b>in</b>	inadequate	<b>pa</b>	panicked	<b>ug</b>	ugly
<b>de</b>	defeated	<b>id</b>	indignant	<b>pn</b>	paranoid	<b>uc</b>	uncomfortable
<b>df</b>	defensive	<b>ic</b>	insecure	<b>pr</b>	pressured	<b>ue</b>	uneasy
<b>dp</b>	depressed	<b>ig</b>	insignificant	<b>pd</b>	put-down	<b>vi</b>	violent
<b>di</b>	disapproved	<b>iu</b>	insulted	<b>rj</b>	rejected	<b>vs</b>	viscious
<b>dc</b>	discouraged	<b>iv</b>	invisible	<b>re</b>	repelled	<b>wi</b>	withdrawn
<b>dg</b>	disgusted	<b>is</b>	isolated	<b>rn</b>	resentful		

## E. EXAMPLES OF BODY EXPERIENCE CODES (#12 IN THE PROBLEM BOOK)

Combine Parts of the Body with Body Sensory Experience

PARTS OF THE BODY				BODY SENSORY EXPERIENCE			
<b>an</b>	ankles	<b>ri</b>	ribs	<b>ac</b>	ache	<b>hb</b>	habits, body manipulations
<b>ar</b>	arms	<b>sc</b>	scalp	<b>bt</b>	bad taste	<b>hd</b>	drugs
<b>bl</b>	back, low	<b>sh</b>	shit	<b>bd</b>	bleed	<b>he</b>	eating
<b>bm</b>	middle	<b>sl</b>	shoulders	<b>bl</b>	blocked	<b>hl</b>	liquor
<b>bu</b>	upper	<b>sk</b>	skin	<b>bs</b>	blush	<b>hs</b>	smoking
<b>ba</b>	balls	<b>sp</b>	solar plexus	<b>br</b>	burn	<b>hi</b>	high
<b>bd</b>	blood	<b>sn</b>	spine	<b>bu</b>	burst	<b>hr</b>	horny
<b>bw</b>	body-wide	<b>st</b>	spit	<b>ch</b>	chill	<b>ho</b>	hot
<b>bn</b>	bones	<b>sm</b>	stomach	<b>ck</b>	choke	<b>hu</b>	hunched
<b>bo</b>	bowel	<b>te</b>	teeth	<b>cn</b>	churn	<b>hy</b>	hungry
<b>bs</b>	breast	<b>tm</b>	temples	<b>co</b>	cold	<b>it</b>	itch
<b>bt</b>	buttocks	<b>th</b>	throat	<b>cl</b>	collapse	<b>ir</b>	irritated
<b>ca</b>	calves	<b>to</b>	toes	<b>cr</b>	cracked	<b>ju</b>	jumpy
<b>ch</b>	cheeks	<b>tn</b>	tongue	<b>cu</b>	crushed	<b>li</b>	light
<b>cl</b>	clitoris			<b>da</b>	damp	<b>ns</b>	nausea
<b>en</b>	energy			<b>de</b>	dead	<b>pa</b>	pain
<b>ey</b>	eyes			<b>dd</b>	destroyed	<b>pr</b>	pressure
<b>fa</b>	face			<b>di</b>	dizzy	<b>pk</b>	prickly
<b>fe</b>	feet			<b>dr</b>	drained	<b>sk</b>	shake
<b>fi</b>	fingers			<b>du</b>	drugged	<b>sh</b>	sharp
<b>fl</b>	fluids			<b>dy</b>	dry	<b>sr</b>	shrink
<b>fo</b>	forehead			<b>em</b>	empty	<b>sl</b>	sleep
<b>ge</b>	genitals			<b>fa</b>	fat	<b>sw</b>	slow
<b>gr</b>	groin			<b>fe</b>	feeble	<b>so</b>	sore
<b>ha</b>	hands			<b>fv</b>	fever	<b>sp</b>	spasm
<b>he</b>	head			<b>fl</b>	flinch	<b>st</b>	stinky
<b>ha</b>	heart			<b>fu</b>	flutter	<b>sw</b>	sweaty
<b>hi</b>	hips			<b>fl</b>	full	<b>ta</b>	taut
<b>in</b>	intestine			<b>ga</b>	gassy	<b>te</b>	tense
<b>ja</b>	jaws			<b>gr</b>	greasy	<b>th</b>	thirsty
<b>jo</b>	joints			<b>gu</b>	grungy	<b>ti</b>	tics
<b>le</b>	legs					<b>tg</b>	tight
<b>li</b>	lips					<b>tr</b>	tired
<b>mo</b>	mouth					<b>to</b>	torn
<b>ne</b>	neck					<b>tm</b>	tremble
<b>ni</b>	nipples					<b>vi</b>	violent
<b>pe</b>	pelvis					<b>we</b>	wet
<b>pn</b>	penis						