

EMOTION REGULATION

**REGULATION OF FEAR,
ANGER AND SADNESS**

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INTRODUCTION

Do you know what part of your life you spent in fear and sadness? Or how much of your life you have spent in anger? What friends did you lose when you got angry? What opportunities either lucky ones or those that you earned with your efforts have you missed due to uncontrollable anger? On the other hand, how many times in your life have you decided not to be afraid or to be angry and sad and to control your emotions? Were you successful? Were you at least partly successful? Or are you finally frustrated with your inability to change? You may still be looking for a change, so keep reading this text.

From childhood, when we first went to school, until the last day we said goodbye to school, the education system, in addition to important material, always piled our brains with a lot of trivial material, but rarely with the methods that help regulate our emotions. In schools, we learned ways to conquer the world through science, but we heard only a handful of ineffective advice to regulate our emotion, fear, and anger. If we had been taught the lesson of emotion regulation in a

scientific way as a child, we would have had more peace of mind throughout our lives.

CHAPTER ONE

The role of emotion in our lives

We experience different feelings or emotions in our lives. Emotions such as love, hate, pleasure, disgust, shame, despair, jealousy, fear, joy, sadness, anger, etc. But among these, the three emotions of fear, anger, sadness, have a fundamental role in our lives. In fact, without these three emotions, we cannot survive.

To understand this, it is better to go back to the time when man lived in the forest. When we were looking for food in the forest. In those days, if we suddenly encountered a bigger animal was coming our way, we felt the danger of being killed and eaten by that bigger animal. Our primitive cerebellum or brain commanded escape, and at the same time blood flowed from our skin to our feet, so that we could escape. When we reached a safe pond in the distance, if we looked at our face in the pond water, we would see that the color had faded, and our face was white with fear. If it were not for this fear, we would be dead. This fear has been with us

ever since. The same fear engulfs us when we are on the street and we see a car speeding towards us. If it were not for this fear, we would never be alive. Fear is the reaction of our emotional system and leads to our survival. This fear prevents us from jumping from great heights. This fear makes us drive cautiously.

Let us go back to the time in the forest, when we ran away for fear of being eaten by a bigger animal. At that time, we ran as fast as our feet could. But once we felt the bigger animal in one step behind us. Our cerebellum (the primitive brain that is shared between us and animals) commanded: Now that escape is not possible, stand up and fight the animal bigger than you! At this point, our cerebellum sends the blood it sent to our feet to escape to our hands and jaws so that we can fight the larger animal with our nails and teeth. The fear that at first forced us to flee at the command of the cerebellum was has now manifested in the form of anger. It is not in vain that we know the root of anger as fear. Whenever we are angry, it is better to ask ourselves, what are we really so afraid of, that we are so angry?

Our primitive brain, or cerebellum, known as the inferior brain, has not yet learned that we are no longer out of the jungle and living a civilised life. As a result, in order to maintain our survival, it constantly frightens and angers us.

Imagine being wounded after a fight with an animal bigger than ourselves, but eventually escaping and taking refuge in a cave. We are in pain for a while inside the cave. Then we find an opportunity for mental rumination of past events. We say to ourselves: I wish I had not gone to that part of the forest. This grief is also commanded by of our brain and has bio-evolutionary roots. Our brain thinks that if it does not chew past events mentally and through sadness do not internalise that bitter experience in our emotions, that event will happen to us again in the future. So emotional grief is the reliving of our bitter life experiences, so that we can feel it deeply and not repeat that mistake again. Therefore, some psychologists consider the roots of depression to be bio-evolutionary and not just a mental illness that affects us.

You see, fear, anger, and sadness are the behaviours of our emotional system to sus-

tain our lives. So, we cannot decide to completely eliminate these emotions. In fact, for the reasons listed, we are born with these emotions and die with them. As a result, if one decides not to be afraid and not to be angry or sad, one will undoubtedly fail.

What good is a web site if it simply “blends in” with everything else out there? The answer is: some of this emotion is acceptable and natural. Although we cannot get rid of our fears, anger, and sadness, we can control these emotions. Imagine installing a siren to prevent a fire in your home. If the sensitivity of this device is correct, the device will start to sound the alarm only when a fire burns too much, or a significant smoke is spread in the space. But if the device is not tuned, it can set off the alarm when someone lights a match. Similarly, your device will set off an alarm in vain when any animal that breathes, passes in front of it. Such are our unregulated emotions. If we are so frightened or angry in the face of harsh words or irony of friendship similar to how we were afraid and angry to see lions, tigers and bears in the forest, it is clear that our emotions are not regulated yet. Due to this disorder of emotions we suffer a lot in our daily lives.

The difference between anxiety and fear

Fear is our brain's natural response to a real threat. But anxiety is the brain's response to a mental threat that is often unrealistic. There is fear in all humans and animals, but anxiety is more specific to humans. We should not and cannot remove fear from ourselves. Because it saves our lives. But we need to reduce anxiety so that we can alleviate the mental and physical damage we inflict on ourselves.

If we are not a little anxious when we have an exam, we will not prepare ourselves for the exam. But if our anxiety becomes too great, we will not pass the test. If an epidemic spreads in our home, neighbourhood, or city, and we are not a little anxious, we do not follow health precautions. But if this anxiety is present in us beyond what is necessary for our motivation to abstain, we will be paralysed from doing anything. High anxiety weakens even our immune system, which has to fight disease. Anxiety, like fear, is part of our human reality. In the case of anxiety as well as fear, the decision to eliminate it completely leads to failure. But it can and should be adjusted in size. Some things in life are

threatening and cause anxiety. Some deny the situations to escape the consequences of fear and anxiety. Until you say, infectious disease has come, be careful, they become anxious. But instead of learning how to avoid the disease, they deny it in order to overcome their anxiety. This group has not learned how to deal with anxiety. There is always a degree of anxiety that keeps us from danger and makes us ready to face it. On the other hand, some people equate anxiety threats with death because of the severity of their anxiety, and instead of being prepared, they become paralysed. There is also a middle ground that is more efficient. Moderates say: A little anxiety helps you maintain yourself, but not so much that it disrupts your life.

Consider the news of a plane crash that happens from time to time in the world. Upon hearing the news of the plane crash, the brain immediately concludes that we should no longer board the plane. In these cases, the base rate technique must convince the brain that the risk of boarding a plane is low. We argue that about two hundred countries in the world, if each had only fifty flights a day, would be ten thousand flights a day on Earth. That means three hundred thousand

flights a month. And if a plane crashes every three months, the risk is estimated at about one in a million. Many countries, on the other hand, have more than a thousand flights a day, and according to statistics, there are more than one million flights on the planet every month. In this case, the risk calculation is one to several million. Unfortunately, the news does not tell us that more than a million planes flew and landed safely last month. But if a plane crashes, everyone in the world hears about it, and with their news, they create anxiety about flying. If we are to deprive ourselves of the facilities of life with any kind of risk of one to several millions, we must no longer leave our homes.

The number of people in the world who die from the wrong medicine given to them by a doctor is more than ten thousand people a year. But do we no longer go to the doctor to treat our illness? Or we argue that, despite the side effects and sometimes dangerous effects of drugs, if people do not go to the doctor, millions of people will not receive the necessary medical treatment. They will die. In many countries, including Iran, dozens of people die or become disabled every day. In

2019, the annual death toll from road accidents in Iran was 24,000. That means about sixty-five people a day. If we just turn this statistic into anxiety, Iranians should no longer use cars.

CHAPTER TWO

Measuring emotions

Duration of emotion

Sometimes people stay angry for long and they harbor life-long grudges. Some have chronic depression and have been living with grief for a long time. Some are always in fear, a variety of fears.

Ali's mother gets angry with family and friends, but soon forgives them. It is enough to sleep one night and get up, they will not talk about what happened in the past and it will be forgotten. But Ali's father is not be able to forgive others any time soon. Months after each annoyance, he still remembers it in detail. Ali asks his father: Father, why don't you, like my mother, forgive others quickly so that you can have more peace? Ali's father replies: If I forgive, I will forget, and that calamity will befall me again. I must not forget the character of the people. Ali's father thinks that people's behaviour is the same as their personality. But Ali's mother says: A human being is fallible. We all do bad things sometimes, but

that does not mean we are bad persons. If we start leaving anyone who does something bad, we will be left with no one around us and we will gradually die alone.

You can see how the way Ali's parents' thinking affects the duration of their anger. If Ali's mother thought that people's behaviour was due to their personality, and if someone did something bad once or several times, it is his nature that is bad and he should be avoided, she would behave like Ali's father.

Another example is Fatima, forty years old. She has two young children. It is very difficult for her to take care of these children. Not because they need to be cleaned and fed, but because of the dangers that may threaten them. Fatemeh is so anxious, that she has to go to a psychiatrist. According to the psychiatrist's instructions, she takes medicine for a while, but her anxiety does not decrease. Eventually she goes to a psychologist. The psychologist asks her: On the one hand, you seem to be taking anti-anxiety medication to get rid of your anxiety, and on the other hand, you are clinging to your anxiety with both hands so that you do not lose it. What do you really think is the rea-

son for this contradictory behaviour? Fatima answers: I am really afraid if I am anxious. If I am not, I will be distracted, and a disaster will befall my children.

You can see that the reason for Fatima's prolonged anxiety goes back to the way she thinks. She continues her anxiety with a wrong assumption. In this case, no medication can reduce her anxiety. There are many people who go to a psychiatrist and psychologist to reduce their depression and anxiety, but on the other hand, they attach their anxiety and depression to an imaginary benefit for the duration of the emotion. In the future, we will see that not only does our way of interpreting events prolong our emotions, but it also increases the speed, intensity, duration, and the quantity of the emotions.

Quantity of emotions

As a child, I was a student at a bookstore run jointly by an elderly father and his young son. The young boy got angry several times a day and even shouted at his father. This level of emotional display was not only related to his anger. Several times a day, he was also sad from the bottom of his heart. When

I thought about his behaviour, I realised that he was afraid of something. In front of him, his father rarely got angry. Once the father said to his son: My son, your anger is tolerable for me once a day, but when it happens too often, I am afraid that I will lose my temper too. Please gather all your annoyances because of me and release it once at sunset. Of course, the advice worked some of the time and the young boy controlled his anger but not always.

Some people around us get angry once or twice a year, in front of a group several times a day. Some people get upset every now and then, instead of some several times a day. Some are always scared, while others are scared only occasionally. The quantity of fears, anger and sadness can also be changed by practicing and thinking. But first you must rate your emotions by observing and measuring their severity. It can be reduced and improved in speed, intensity, duration, quantity, through emotional literacy and emotional regulation. The difference between a healthy person and a sick person is in the quantity of these emotions, not in the presence or absence of these emotions. People with personality disorders also

have difficulty regulating emotions. If they are treated, they will say: I am still excited by fear, anger and sadness, but not as much as before. That is, not the former speed, intensity, duration and quantity.

Emotional capacity

Emotional capacity is the amount of tolerance we have in the face of adversity. The emotional capacity of all of us humans is limited. When we are under pressure, part of our emotional capacity is filled. So, we can no longer withstand even small pressures and lose control. When we are in pain, our emotional capacity decreases. That is, we express our anger faster and more intensely. Emotional capacity remains like an empty glass that, if fully filled, cannot withstand an extra drop and overflows. If we look at our emotional capacity as a limited container, keeping it empty is one way to regulate emotion. Then, when we feel that this capacity is full for a few minutes, we are careful not to add new emotion to us. Most women lose their emotional capacity during menstruation or pregnancy, and if they do not consider their own capacity, they will have problems with themselves and others. Most

men have less emotional capacity when they are under work pressure and get angry faster. We all have low blood sugar when we are hungry, and high levels of cortisol and adrenaline, which are the hormones of fight and escape in our body, because the brain responds to hunger and anger. As a result, when we are very hungry, we lose the capacity to choose right from wrong. Many people eat food or sweets to quell their anger and become obese. The reason for overeating is that when we are stressed, our body does not know whether to resist or run away. If he thinks he has been attacked, he injects glucose into our bloodstream to give us energy. When he sees that we do not need this energy to escape or fight, our pancreas secretes insulin to lower our blood sugar. As insulin rises, our blood sugar drops, causing us to starve again. So when we are stressed or angry, our bodies crave sweet carbohydrates. You see, even in order not to get fat, you have to have an emotional setting.

Emotional literacy

Imagine a child breaking a plate of food. If the mother does not know how to raise the child properly, she will fight or punish him.

But if she is familiar with raising a child, she uses this opportunity to teach him emotional regulation. In this case, she will say to the child: I understand, you broke the plate, because you were angry. Now please tell me how angry you were, a little or a lot? The child answers: I was very angry. In this case, the child learns the name of the emotion he has experienced and also knows the extent of his anger. The mother continues: Baby, the next time you are very angry, tell me sooner. You may no longer need to break the plate to let me know about your anger. Even now, if you like, tell me, why were you so angry? In fact, by asking this kind of question, the mother also guides the child to discover the cause of his anger. That is, it teaches the child emotional literacy.

The fact is that we have not been familiar with the emotion of fear, anger and sadness since childhood. We were not aware of their measurement. We did not know the cause of these emotions. Because our parents and educators did not teach them to us. Or, maybe they themselves were not emotionally literate. Sometimes they experience their emotions without being able to name them, or measure them, or know why they start

and end. As a result, they remain captive to their unregulated emotions for the rest of their lives.

CHAPTER THREE

Ways to deal with emotions

There are different ways to deal with emotions, each with its own advantages and disadvantages, and each is more appropriate for a particular situation. Here are some common types of ways to deal with emotions:

First: Suppression of emotion

You are present in a hall of a thousand people, suddenly one of them rises up and starts criticising you with uncontrollable anger. He does not refrain from telling lies, slanders or insults. Here, if you do not suppress your anger, he will succeed in disrupting your lecture schedule. He has come to target your sobriety and patience, which is necessary for this speech, with unfair attacks.

Another example is when you have a birthday party or a wedding, and one of your relatives or acquaintances starts to make trouble out of jealousy, or past turmoil. Here, too, suppressing emotions is in the best interest of your party.

Another example is when you encounter a dangerous person on the road. If you do not suppress your anger, and you want to stand up to him, you may suffer a fatal injury. As a result, you choose to suppress your emotions as the only possible solution in this situation.

When is emotion suppression helpful?

Where it is not right for children to see our suffering and suffer. Where getting angry upsets everything. Where the suppression of emotion is part of the solution. When a person who usually reacts explosively, is now practicing to control his explosions.

Suppression of emotions is usually a good temporary solution, but if suppression is chosen as a permanent solution, it is problematic.

It is said that a horseman passed by a tree every day, picking and eating apricots from the tree and throwing the kernels on the beggar who was sitting in the shade of the tree. The beggar suppressed his anger and collected the apricot kernels that were thrown on his head in a bag. A year passed in this way. One day the horseman who had come under the tree to eat apricots did not see the beggar in the shade of the tree. He raised

his head to pick apricots, and suddenly saw the beggar on the tree. The beggar struck the rider with a bag full of apricot kernels that he had collected for a year and killed the horseman.

In this story, if the beggar, instead of suppressing his anger, reacted appropriately after every apricot kernel thrown at him, he would not have killed the horseman. Such violence is sometimes rooted in long-term suppression. Many divorces and irreversible separations are rooted in the long-term suppression of one party. If we have been very repressive in some cases, we must be careful of the consequences in the future. And before it's too late, it is best to choose the right way to vent your emotions.

Slowing down anger does not mean suppressing anger and not venting it. We can slow down our anger, but we must vent our anger through other appropriate methods that will be presented in this text, so as not to suppress the anger and prevent the subsequent outburst.

Definition of emotion suppression

When a person tries to hide his feelings, or to prevent experiencing them, he is suppressing the emotion. Example: When we drink to avoid embarrassment in public, we are using suppression. When we bite our lips, so that nothing subconsciously comes out of our mouths, we are using suppression. When we are full of anger and sadness, but we smile, we are using suppression. When we are scared, but we show ourselves brave, we are using suppression.

Negative aspects of emotion suppression

- Suppression of emotion accurately reflects the external appearance of the excited person but does not calm the inside of the excited person.
- Suppression of emotion has a palliative aspect, not a restorative one.
- Continuous suppression affects our nervous system.

Where is suppression bad?

When we are exposed to blatant rape and physical violence, it is good to shout and ex-

press anger, because it is a deterrent.

Family and lack of suppression

Why do some people not suppress their emotions in front of their family? Take the example of a man who is patient in human society, but constantly vents his anger on the family at home. This man feels safe at home. He knows he will not lose his family despite his anger. Or no one can stop his anger. So, he uses his family to vent his anger, which he did not dare to vent in society. His family, who accept this anger, are motivated by family forgiveness, or by maintaining a reputation, or by not being able to deal with him. And that is what keeps that error going. In the future, when the children of such a man grow up and are able to stand up to him, the man will himself suppress his anger because he no longer has the previous sense of security in the unimpeded expression of his anger.

Second: The explosion of emotion

Sometimes there is no choice but to explode emotions, especially anger. Imagine someone who is about to be raped. In this situation, blasting, shouting, informing others,

resisting, or threatening to disgrace him is the best solution. In this regard, parents, especially the mother, are obliged to teach the child the names of the sensitive parts of the child's body, with their real names. The mother should make it clear to the child that each person's buttocks, genitals, breasts, and lips are private and should not be seen or touched by others. The child must learn to inform parents and elders in such cases and not be ashamed or afraid to talk and ask for help.

Another example is when someone tries to kill you, in which case, if there is no escape, an explosion of anger is the only solution.

Another example is the explosion of grief. When you have lost a loved one, perhaps the only way to vent the emotion of this deep sorrow is to cry from the bottom of your heart, and to mourn completely.

Most people when dealing with emotion, choose either suppression or explosion. Sometimes the root of their current explosion is their long-term suppression of their previous emotions.

Third: Explain the emotion

To say that I am now so angry, or sad, or scared, may be the best way to regulate emotion. As soon as a person acknowledges the type of his emotion and its intensity, that is, instead of suppression and explosion, he has chosen the method of explaining emotion, which is the better way. That is, he is emotionally literate. And a person with emotional literacy has gone through the preliminary stages of emotion regulation. Boldly explaining emotions is, in most cases, the best way to deal with emotion.

Reason One: Explaining emotion is self-affirmation, so that before anyone else, we can validate our emotional world and declare it. That is, we do not deny our emotion. Some, in spite of their emotion, do not acknowledge what they are feeling. That is, they deny their emotion. This is a sign of lack of emotional literacy.

Reason Two: Explaining our emotions helps others see and observe the vulnerable world within us, so that we do not sever ties with them for fear of being hurt. Without us explaining our emotions, others do not know about us. This ignorance may make things

worse. If people who live together or work together inform each other what they feel, they will respect each other when they are overcome by emotion. When we express our emotions, we are taking steps to correct our estranged relationships.

Reason Three: Suppression and explosions occur in the absence of explanation of emotions. Explaining emotions is our emotional management so that we do not harm others by suppressing ourselves, and by exploding. In many cases, we explode to express our emotion to the other person. Suffice it to say that I'm very angry now, or that I'm eight out of ten angry now, and there is no reason to shout loudly out of ten to explain how I feel.

Reason Four: Explaining emotions is a two-way street. We learn that others should not take pity on us or hurt us by leaving us but explain their own emotions and solve their problems with us gradually. Explaining emotions sets our interpersonal boundaries. Family, friends, and co-workers who express emotion are never afraid of each other and do not break up. Because every moment, they become aware of the worlds within each other. If everyone expresses their emotions, we

do not have to take our troubled thoughts to bed with us and go through the night worrying that we may have offended someone. Because if they are upset, they themselves have told us during the day.

Reason Five: Explaining emotions empties the garbage can of our souls at every moment and does not allow suffering to smell in us and fill our emotional capacity.

Reason Six: Explaining emotions gives voice to the silent child within us. If our silent child does not speak, our body will soon speak through pain and mental illness.

Reason Seven: Expressing emotions makes us honest with ourselves and others, and we are freed from role-playing. In this case, smiles are no longer lies and our body language and behaviour will not be our first language.

Reason Eight: No one is humiliated by our expression of emotion and lose their self-confidence. On the contrary, our anger may cause many to be humiliated or fearful.

How to express emotions correctly?

Expressing emotion is not judging the personality, traits, hidden intentions and even

the behaviour of others. Talking about the effect of others' behaviour on our feelings of fear, anger and sadness, means telling others how their words and behaviour make us feel, not telling them what their bad character, bad intentions and bad behaviour are. Expressing emotion is not gossiping about others but being honest about the feeling that is created within you. With so many benefits to expressing emotion, why do we not express our emotions more? The answer is: because we have not been trained. Because we did not practice. Because even if we express our emotions, we are attacked by people who are not emotionally literate.

Fourth: Experiencing emotion

The fourth method, which is a little more difficult to understand, but is better done after expressing emotion than suppression and explosion, is to experience emotion on the surface of the body. There are several types of thrill experience, which will be discussed below.

1. To watch

When you experience the thrill of fear, in-

stead of doing something to calm yourself down, you look at the effect that fear has on your body. And you feel the wave of emotion in you. If you go in front of the mirror, you will see your color pale. Your hands and feet may be shaking. Instead of trying to recover, they wallow in their sadness and thus, experience more failure. If you can, measure the vibration of your hand. For example, five out of ten. That is, if the strongest vibration has a score of ten, now your hand is shaking with a score of five. It is as if you are a doctor looking at a patient's symptoms. Minutes later, without you doing anything, your brain begins to calm. The difference between this method and suppression is that you do not control or suppress your emotion, you just watch it. And this watching alleviates it. People who suffer from anxiety attacks (panic attacks) have no choice but to experience emotion in their body. They shiver from the cold, burning a few seconds after the heat. Their hearts beat like a marathon runner, while they are not running but lying on the ground. They feel they are experiencing imminent death. Their condition is so bad that they cannot suppress their emotions. An explosion of emotion is not the answer. Against

whom should they blow up? It is not possible to express emotions here either. There is only one way. Experience these emotions in the body. They can experience how anxious thoughts have led their bodies to show symptoms such as imminent death. And this experience and observation teaches their brains that danger is not a real external threat, but an anxious thought. And from now on, the brain itself gradually discredits these observed anxious thoughts.

Morteza suffered an anxiety attack. His whole body was shaking, and his heart was pounding like a marathon runner. It was getting harder and harder for him to breathe. He thought he was about to die. The psychologist who came to his bedside said: “Do not be afraid, it has never been reported that someone has died of an anxiety attack or developed a disability. The induction of this thought by the psychologist immediately discredited the anxious thought in Morteza’s mind. The thought that he would die now was discredited, and his emotion, fear, and bodily reactions subsided. That is to say, the brain, which was frightened and called the body to flee from within, and raised its heartbeat, and took the blood from its skin and sent it

to escape to its feet, realises that there is no danger and returns to normal. A person with panic attacks does not need to take action. Every action of the brain convinces him that there is a real danger and the anxiety attack intensifies. Suffice it to say that no one has ever died from an anxiety attack or stress. And the signs that your body is showing are due to your anxious thoughts, which are considered by the brain to be a real danger.

When it is not possible to explain and express emotion, and there is no need to explode and suppress it, experiencing emotion in the body allows us to increase our emotional capacity. Just like swimmers' lungs increase in capacity after a lot of training.

2. Scanning and relaxation of body parts

You can scan your body while you are in a state of anxiety. Examine your body from head to toe and see what chills or muscle cramps you have. Then focus on each part of your body that you scan with your mind, tighten that point for five seconds, and then release. In this way, you experience the problem in your body and return to a state of relaxation through the relaxation of body parts.

Suppose you are angry. Sit on the fire of your anger and watch the effect of anger on your body. If you are in front of a mirror, you will see the redness of your face from the intensity of your anger. Rate your red face between one and ten. Your fists clench. Your heart wants to knock them on the table. Rate your fist. Feel the pressure on your teeth and mouth, rate it. Scan your whole body with your mind. Squeeze your body piece by piece from head to toe for five seconds, then release. Now rate the pressure on your fists, teeth and mouth again. If it is still greater than zero, re-scan your body and relieve cramps by tightening and relaxing the muscles in each area.

3. Throw it out

Client : I get very angry when I think of a certain person.**Therapist:** Where is the object of your anger? If this anger were an object, what would it look like?**Client:** Like a ball stuck in my throat.

Therapist: Concentrate and try to get the ball out of your throat.

In this method, the focus is on the target point of the body affected by anxious thoughts.

Instead of scanning your whole body, you focus on the spot that shows the emotional damage.

The difference between emotional literacy and emotional management

Emotional literacy means knowing the type and size of emotion and the cause of it. But emotion management, that is, deciding which of the methods (suppression, explosion, explanation, experience, and discrediting thought) is right now for managing that emotion and implementing it.

CHAPTER FOUR

The role of thought in emotion

There are two types of emotions in humans. Primary emotions and secondary emotions.

Primary emotion

When we feel a snake or a scorpion stinging our feet, we involuntarily pull our feet back. When we feel our hands burning, we withdraw our hands without any thought. The control of primary emotion is with our cerebellum or automatic brain, not with the brain responsible for our voluntary actions.

Secondary emotion

The secondary emotion shows itself after thinking and analysing. Example: Client: He who said this, intended to humiliate me. So, I get sad or angry.

In this case, the emotion is in our control and by changing our mind we can avoid creating those emotions, or if it was created, we can reduce it.

When we are not emotionally literate, even our secondary emotions manifest themselves in the form of conditional and involuntary habits. But with emotional literacy and practice, we manage at least our secondary emotion.

Situation, Thought, Emotion

The best technique for managing the emotions of fear, anger, and sadness is to discredit the thoughts that caused the emotion. In this case, you eliminate the essence of the problem instead of trying to neutralise its consequences.

Usually when we ask someone who is excited by fear or anger and sadness, what is the cause of your emotion? They blame the situation. However, the main culprit is their thoughts. Consider the following examples:

Example 1: Maryam's mother dies. Maryam mourns, but her mother's death does not disturb her. Because she thinks, my mother has lived her life and fortunately she passed away before she became incapacitated, a vegetable totally dependent on others.

Marjan, Maryam's sister, suffers from de-

pression for a year after her mother dies. Because she thinks my mother still had her eyes on the world, and she did not want to die. Why did she die so soon?

Consider the following two situations. Each shows the reason for the emotions of each of the two sisters:

Maryam's condition

Situation: Death of Maryam's mother.

Thought: My mother had lived her life and fortunately she died before she became incapacitated, a vegetable totally dependent on others.

Emotion: I have acceptable level of sadness and I am calm.

Marjan's condition

Situation: Death of Marjan's mother.

Thought: My mother suffered a lot. Her eyes were still on the world. Why did she die so soon?

Emotion: I'm very sad. I cry and grumble. I have been depressed for a year.

In the example of Maryam and Marjan, the situation in which their mother dies is the same. But Mary and Marjan think differently, resulting in different emotions.

Example 2: In a workshop, an employer is harsh on his workers and speaks rudely to them. Some workers are very upset. But some of them do not get upset and do not bring it on themselves at all. Why is this so?

First worker

Situation: The strictness of the employer and his unkindness.

Thought: Why did he treat me like this? I know he intended to insult and humiliate me. I do not want to work here anymore.

Emotion: I'm very sad.

Second worker

Situation: The strictness of the employer and his unkindness.

Thought: What does the poor man suffer first of all with this cruelty and unkindness? Then he loses sight of most of his workers. And it makes workers worse off.

Emotion: I feel sorry for the boss.

In these two examples, the situation is the same for the first and second workers, but their emotions are different, why? Because the two think differently in interpreting the behavior of the boss.

The role of thought

We are born with the emotions of fear and anger and sadness, and these emotions are with us for the rest of our lives, but we have control over them, and without a doubt the most important tool for regulating these emotions is our thoughts. Every thought of ours turns into emotion in a fraction of a second. Without knowing the right way of thinking, we cannot get rid of rebellious feelings and emotions.

What is thought?

In order to know thought, it is better to know its types. Some thoughts are our beliefs. Once we have decided that this idea is the truth and we have believed it. Now, at every turn, this belief manifests itself in our brains and creates our emotions. Sometimes our thoughts are our mental ruminations. Like a

sheep that eats during the day, brings it back in its mouth at night and chews it again. We also bring to mind events that happen to us during the day, every night in bed, or when we are alone.

The role of beliefs in intensifying emotion

Beliefs are part of recognising emotion: For example, I say to myself: If I hate someone, I have to vent my anger to feel better, otherwise I feel bad. These types of beliefs affect emotion management. Whenever we get excited, a kind of belief behind our emotions is active. Discrediting misconceptions has a positive effect on reducing the intensity of our emotions.

Example of misconception:

- If I hate someone, I have to shout out my hatred and empty myself of my emotions so that I feel better. Otherwise my condition will get worse.
- If I do not shout, I will explode.
- If I do not hit the child, he will not be human.
- Proverb: An eye for an eye and a tooth for a tooth

As long as these beliefs are not discredited, the emotions caused by them will not subside.

Discrediting a misconception

I vented my feelings and emptied my emotions; at first, I calmed down for a moment. Then the other person got angry, and he vented his feelings and emptied his emotions on me. So, what was the use?

Mental rumination and intensification of emotion:

Consider the following examples to see the vicious cycle of situation, thought, and emotion that causes mental rumination:

Example 1:

Situation: Someone is saying something inappropriate to me.

Thought: I think I have been insulted.

Emotion: I hate him more.

Thought: I think about that situation again.

Emotion: My hatred intensifies.

Thought: I say to myself: I have to call and

tell him that his work was ugly.

Emotion: After this thought, I hate him more. I have reached the limit of my tolerance level.

Example 2:

Situation: I call and insult. When I hang up, I think again.

Thought: Was my work right? I answer myself: Yes, I did well, I called because I was fine. If I had not said so, I would have been much worse off. Then I say to myself again: I wish I had not said. I only felt good for a moment when I told him. Then I felt bad again.

Emotion: Then I get the emotion of regret.

Contradictory thoughts: He should not have done this. He humiliated me, I will retaliate.

Another Thought: If I retaliate, I will become like him.

Another Thought: So, should I listen whatever he wants to tell me?! He was not right.

Another Thought: What if I answered and it got worse?

Another Thought: Well, if I answer, I can put it aside.

Another Thought: How do others know I was right?

Emotion: Feeling confused.

This model of thinking is called intellectual rumination. After a bad event, you go to bed and you may go through this cycle of thought and emotion a thousand times in the morning and you will not reach any solution, but each of these thoughts will cause emotions in you and pain.

Psychological examination:

You say things to yourself that make your condition worse: he should not have done this. I have to tell him that he was not right ... as soon as you repeat the right thing to yourself, you get angry. If you go to a psychologist, he will advise as follows:

First: Seek to understand your situation, thoughts and emotions.

Second: Seek to understand the details of your **Thought:** (Knowing rumination: thoughts, beliefs).

Third: Seek to stop rumination and change your mind.

If we tell the psychologist only about the situation and what happened, he asks our thoughts and interpretation of what happened: Well, what did you think after that happened? To know what our thoughts were, and if we talk about our thoughts, but not our feelings, he asks: Well, you thought that, what did you feel after that? Shall I say I was upset? He asks: What was your discomfort? Was it anger? Was it sad? Was it fear? When we have identified our feelings, he asks us: When you thought he was wrong, how much did you feel angry from zero to ten? And when you thought about it, how much anger did you get? How did you feel when you called? Did the anger go down, or did it go up? And through these kinds of questions, it teaches us that it only sparked the first spark in our minds, and that the rest of our unhappiness and emotions was due to our thoughts, and that in order to get out of our unhappiness, we had to escape from our dysfunctional thoughts. Change our interpretation of the incident. Or practice not believing our thoughts. Or discredit them with techniques.

Escaping dysfunctional thoughts:

1. Distraction technique :

Situation: Someone is saying something inappropriate to me.

Thought: I think I was insulted.

Emotion: I'm angry with him.

Distraction technique: I distract myself with something else. With something that is pleasing to me.

Emotion: Peace and joy replace sadness and anger.

Make a list of your relaxing and enjoyable distractions.

2. Interpretation change technique:

Situation: Someone is saying something inappropriate to me.

Thought: I think I was insulted.

Emotion: I'm angry with him.

Interpretation change technique: I change my interpretation of what happened : I do not know what his purpose was. So far, I have

forgiven everyone I knew.

Emotion: Feeling relaxed.

3. Disbelief in thought technique:

Situation: Someone is saying something inappropriate to me.

Thought: I think I was insulted.

Emotion: I am angry with him.

Disbelief in Thought: I say to myself: If my thought was right, why do my thoughts change so much? So far, every time I believed my mind, I made myself worse. I say to myself: What? What do you want from me again?!

Emotion: Feeling calm and forgiving.

CHAPTER FIVE

Change

When we become emotionally literate, we recognise our fear, anger, and sadness. We can distinguish between situation, thought, and emotions. We can measure the speed, duration, intensity, and quantity of emotions. We know the methods of dealing with emotions, which are the suppression, explosion, expression, experience, and discrediting of thoughts. We know that our emotions of fear, anger, and sadness are greater than our thoughts, and less than the situations and events around us. We know that if we change our mind from annoying to relaxing, or pleasurable, we will feel better. We know that if we discredit our thoughts, or change our interpretation of events and situations, and stop our mental rumination, our negative emotions will become positive. All of this knowledge is called emotional literacy and is the first step to emotion regulation.

Recognising the process of change

If the right emotion regulation happens, we

will compare the emotional reactions to the past.

First: I do not react immediately but get emotional later. That is, at a lower speed.

Second: I get less emotional. If I used to be angry with an eight out of ten rating, now my anger is about three or four out of ten.

Third: My emotion subsides very quickly. If before my emotion lasted two or three days, now it does not last more than a few minutes or an hour.

Fourth: Decreased quantities. If I used to fight every day, now I fight only once a week or once a month.

Change suitable for each person

- If one has no emotional control and is constantly exploding, one must learn to suppress and control emotion.
- If one does not have emotional management, one must learn emotional literacy. That is, all the ways to deal with emotions.
- If one's beliefs are wrong, one must change the beliefs, or discredit them.

Where do we start to change?

Although intense emotion is the most important sign of emotional disorder, the counsellor never gives advice. Rather, he first recognises and validates the emotions of the client. Despite knowing that these emotions are so wrong, he says: I understand you and I understand why you are angry. But he never says: Your thought is right and the other is to blame. He only says: I understand you, I understand your emotions. I understand the reason for what you are doing. And he does not deny that these emotions really exist. Because the clients are aware of their emotions and what they are suffering from. And if the counsellor does not acknowledge the suffering, the clients will have no reason to continue counselling. But the problem is that the clients usually take the suffering as a proof of the legitimacy of the thought.

Example: If a person thought that someone else had insulted or abused him and now, he is suffering, then the actions of the abuser was intended to cause this suffering. The counsellor recognises the person's suffering but helps to teach her that the thought that someone else has insulted her is the cause

of her suffering, not that her suffering is a reason for the insult to have happened. It may be an insult or an abuse, but the person should consider the reason for that insult to be the bad training of the insulter, or the unhappy state of the offender, and should not suffer from the insult or abuse. That is, the counsellor works on the client's mind, to find out what wrong beliefs and thoughts are associated with the emotions and tries to discredit those thoughts and beliefs in order to disable the emotion engine.

Practice

Close your eyes to an emotional memory so that you can experience it again as much as possible. What was your dress like at that time? Who was around you? How did it feel in your body? Review a memory that evokes the emotion of fear or anger or sadness. We do not ask what that memory was. We ask what happened in your body? Pay attention to everything that goes on in your mind, feelings and body and recreate those exaggerated emotions. If you feel bad about this reminder, try to temporarily improve yourself by paying attention to something else. And keep going.

Answer: What was your biggest emotion: fear, anger, sadness? Or happiness? Our memory is short to preserve fond memories. Except in old age when we refer to good memories. There, too, it usually turns into regret and sadness.

- Did you mix all these feelings of sadness and joy and suffering and joy together?

Can you name your emotions?

What was the diagram of recognising the magnitude of emotions at different moments, before and after each event, and before and after each thought?

We want to know in what situation, what did you think, then what did you get excited about, then what did you do, what happened next in your body?

Can you just explain the memory? Do you know how to express the thoughts and beliefs that became active after each event? Do you know how to describe the emotions of the link to those thoughts and beliefs with four characteristics: speed, intensity, duration and quantity?

Can you explain what happens to your body after an emotional experience? For example, when I thought that the love of my life was leaving me, that my wife was divorcing me, or that I was being laid off, I could not hold my breath. I'm out of breath now.

Counsellor: What was in your heart then?

Client: Feeling anxious. Terrible sorrow.

Counsellor: How was your body and muscles?

Client : Spasm.

Counsellor: **What was going on in your knees?**

Client: Trembling.

Counsellor: What was going on in your head?

Client: My head was light. It was as if nothing was in my head.

Counsellor: Were you aware of these things at the time? Or am I asking you now?

That is, did you have emotional literacy, or did you just experience emotions unknowingly?

Trauma treatment

Example of mourning:

In mourning, every guest enters through the door, making the mourner cry. Newcomers ask the mourner: What happened? Was he good and healthy? Why did he leave us alone and pass away? And the mourner again tells the story of the death of a lost loved one and weeps. In this way, everyone helps to complete the memories of the mourner by remembering more details of that grief, so that he can get rid of that trauma.

Example of rape:

Many who go to a psychologist for trauma rape treatment have a guilty conscience as to why they froze at the time of the rape. Unaware that the creation software has frozen them. In creation, when we are in danger, we may have three reactions: the reaction of fight, the reaction of escape, and the reaction of freezing. Freeze reaction means you do not know how to fight or escape, for example in dealing with a snake. That we may be so shocked that we can neither fight nor escape. In the case of rape, some victims are frozen. By explaining these three states,

the psychologist reduces the torment of the conscience of the abused persons. Then, by asking for details, he helps her to mentally reconstruct the rape many times and reduce the emotional burden with each definition. It is very painful to remember and express this experience at first, but in later stages, the rape victim speaks more indifferently about the rape, which is a sign that the trauma wound is healing. If the victims recall a memory and experience intense anger, sadness and fear, it means that the emotions of that incident have not yet been eradicated and remain in their psyche.

What is the cause of self-harm?

Self-harm, a form of disproportionate distraction, is negative in intensity of emotion.

Example 1:

A child is suffering from toothache. We hold his hand, he cries, we release him, he beats himself and calms down. By doing this, the child wants to distract himself from the toothache by creating another pain.

Example 2:

Borderline personality disorder: The pain in my body and mind does not stop with crying and taking pills. Only when I have a physical pain does that pain stop. When I injure myself, the pain stops, and I calm down. This is the cause of wounds on the body of people with borderline personality disorder.

Characteristics of someone who has emotion regulation

First: Kindness in face and tone.

Second: Values good behaviour and strives to practice it.

Third: Expressing emotion when in danger: I am angry now; I am going out for a few minutes to calm down. If I continue to do this, my mental confusion may increase, I must first calm down for a few minutes. This type of speech and behaviour indicates that the person is emotionally regulated.

Therapist, Client, Treatment

The client talks to the therapist. The therapist simultaneously analyses it and the situation, the thought, the emotions. And draws

a four-dimensional diagram: speed, intensity, duration, quantity, and finds out what kind of emotion the client is on. Is he facing all the emotions? Or does the client struggle with only one emotion? Are the emotions intense, or moderate, or mild? He then teaches emotional literacy to clients as much as possible. Then he asks: Now that you understand what emotions are, understand yourself, your situation, your thoughts and your emotions. Which situation, which thought, and belief affects you, what results in this emotion or this particular behaviour in you? This continues until the client finally learns to reduce his emotions a little.

The affected person know so far: What situations create the emotions? What kind of emotions does he have? What happens to his body with these emotions? What are the thoughts and beliefs behind these emotions? What behaviours do these thoughts lead to? In addition, he knows that experiencing the emotion of fear, sadness, and anger is natural, and he only has to manage their speed, intensity, duration, and quantity.

Eventually he knows that the psychologist is not making him well but teaching him what

lies behind his emotions and sufferings and how they are activated and teaches him techniques to manage those emotions. At this point, emotions are normalised for him, meaning that he knows that it is natural to have fear, anger, and sadness, and that all people have them, but that his or her size is different for each person. Now it is time for him to know the type and size of his emotions more accurately.

Two types of emotional afflictions

First: Clients with extreme emotions. Those whose emotions are like molten lead. Those who beat themselves to calm down. For example, people with borderline personality disorder.

Second: Clients who are intolerant of pain. They do not want to accept the pain of the lifestyle they have chosen. No one can give birth without the pain of childbirth. No one can have children without being forced to stay up at night. No one can become a psychologist without accepting the pain of facing depressed and suicidal people. They must be taught that every choice also has a reward, and choices must be based on both

benefit and the compensation that must be paid with every choice.

In the case of the first group of borderline personalities, the first consultant recognises their suffering. He then teaches them techniques that lower emotions. For mild cases, the relaxation technique is good. For severe cases, the mindfulness technique. That is, it teaches them to be fully present in the present moment and without judgment. The counsellor trains clients to observe the situation without judgment.

Example: Raisin practice.

The consultant hands the raisin to the authorities and says that the object has no name. You are curious to discover it for the first time. Pursue this object as far as you can with the five senses:

Touch: Rub it around your lips.

Smell: Smell it

See: See its grooves and angles.

Taste: Experience it with the tongue of taste.

In mindfulness, the level of self-awareness rises. We learn to experience real daily prob-

lems and there is no time left for mental rumination. With mindfulness, we teach the mind to shift focus. The concentration of the untrained mind is forty-five seconds. People have thousands of thoughts a day.

Exercise:

Focus on the raisins or anything else for three minutes. When you are distracted and reunited (like mind and body), congratulate yourself: then your brain is releasing dopamine, which is a reward hormone.

Technique of looking at emotions and making friends with them: Instead of saying 'he made me angry', acknowledge that anger, fear and sadness are under my skin and I am friends with them. The cause-and-effect relationship that has been developed in the past, tell me that I am angry and know how to accept ownership.

Client: I am upset. I cannot forget the past.

Therapist: Stay upset and tell me what is going on inside you.

Client: My mother died three months ago, but my emotions about her goes up and down.

Therapist: Do you think about her sometimes?

Client: Yes, I think of her body, which is now covered with dirt. Will I get better if I get distracted?

Therapist: Temporarily yes. But in the long run, you have to change your interpretation of this death. When you lose weight, where does the weight you lose go? Think of the dead body in the same light.

Behavioural techniques

In addition to the listed methods for regulating emotion, behavioural methods can also be learned. Like stress management. Problem solving. Negative mood management. Anger management.

One of the exercises that helps in emotion regulation is cognitive behavioural therapy.

Counsellor: You had a list of problems: such as a fight with your spouse, a fight in the queue, a fight with a colleague. For each, we defined your situation, your thoughts, your emotions. There were three things in common in all these situations:

- I have this thought.
- I have this feeling.
- I do that.

You are caught in a triangle of thought, feeling, behaviour.

Do you not think you have to change your mindset to get rid of this triangle?

First Client: Sometimes I do not want my emotions to go down. I want this anger and sadness to be with me to stop me from entering into such a relationship again. Example: I am a mother; I go to a psychologist to reduce my anxiety. But when I get home, I nurture my anxiety so that I am not distracted, and something bad does not happen unexpectedly to my child.

Counsellor: From the three sides of this triangle of thought, feeling and behaviour, you put the rule on the side of the thought, and that is the thought that I should be anxious. Do you not think that your emotions are due to believing in this thought? By asking this question, the counsellor begins to invalidate the client's beliefs.

Second Client: I really wish my emotion was

low, but it is not in my hands.

Counsellor: Would you like to learn if I could teach you a technique to help you get less emotional? He then teaches him relaxation or mindfulness.

Third Client: Give me the right to choose; even if I can reduce my emotion, I do not want to, because... Here the client is talking about reasoning. Cognitive techniques should be used to treat him.

Fourth Client: A man who has been betrayed by his wife, but no longer thinks about his wife's betrayal, is not a self-respecting man anymore. The immoral man who goes bankrupt but does not think about the misery of his family, is looking for excuses to not to do his job, worsening the situation for the family.

Counsellor: In these cases, you are on the side of some logic and reason, that until we discredit them, those thoughts will remain the driver of emotions.

Fifth Client: In twenty-four hours I am not in the same state. I get alternatively upset and happy. My unhappiness is not the cause of that event, it is my thought.

Counsellor: So, do you want me to teach you a technique to reduce your thoughts?

Sixth Client: Honestly, I do not deserve happiness. Because I went bankrupt and made my family miserable. This is an expression of faith that the wrongdoer must be punished. The therapist must invalidate this rule.

Counsellor: What good does it do your family when you are punished? Then your family will have both financial problems and a depressed father. This way, your family goes bankrupt twice.

Usually people define goals for themselves. Then they cannot compromise on those goals. Then they blame themselves for it. Example: I decided to lose five kilos a month. I decided not to get angry anymore. But because these decisions are not based on reality, they are not implemented. Example: A man has to provide for the material needs of his family in any way. This person believes that if he cannot provide for the material needs of his family, he will suffer a guilty conscience.

Genetic emotions

Some people are naturally prepared for one of the emotions.

Some get angry sooner and more than others. Some become sad sooner and more than others; and some become anxious sooner and more than others. In these cases, medication usually help with treatment. Ask yourself which of your emotions do you encounter most?

Treatment method

If someone knows he is upset, but does not know what type and how much, he should work with emotional literacy.

If someone is emotionally literate and says: I know, but I cannot stop my extreme emotions. You have to work with him on emotional regulation.

Last week's problems, not the problems of the distant past

Client: All the problems in my life come from the past. My parents did not raise me well. I cannot cope with my wife and my colleague now. I do not forgive my parents.

Counsellor: I fully understand that you have made and paid for the past and you have suffered from the past. But I want to see how those past stories showed themselves last week.

The counsellor tries to ask more questions. If the client just said: I feel bad, we find that he is not emotionally literate, so we try to teach him emotional literacy slowly. But if he explains the emotions, we are looking for the thoughts and beliefs behind the emotions. And if he explains the emotions and the beliefs, we ask about the behaviour and the body.

Reason for seeing a psychologist

First: The 'Agony Aunt' therapy: pouring out your emotions; seeking comfort.

Second: Asking for approval: For confirmation that he has the right to feel miserable and victimised.

Third: Come to get well: he does not know what the problem is, just come to get help to get better.

Fourth: He knows what the problem is, but he does not know how to get better.

Fifth: He knows what his problem is, he knows how he to get better, he has come to ask for help in the same field.

Three types of emotions

Primary: Example: A snake approaches or bites and I involuntarily pull the leg back.

Secondary: Example: I thought he insulted me, so I got angry.

Instrumental: Example: Someone with a personality disorder who says, “When I show my anger, I get these benefits from my family.” He knows how to get angry, to take advantage of his parents or his wife. Another example: a businessman who is not polite so that no one dares to ask him for a loan.

Emotional regulation of the Gross model

“In order for someone to get emotional, they have to be in a certain situation first,” says Gross. Teach him not to be in that situation. Second, teach him not to pay attention to anything special in that situation. Third, teach him to change his interpretation of that particular thing. Fourth, teach him to show a specific, alternative reaction. Example: Instead

of beating, just insult. Instead of insulting, just criticise. Instead of criticising, just negotiate. Instead of reacting immediately, procrastinate.

Gross critics' point of view:

What does a person who does not have emotional regulation, or has disturbed emotions, and has these emotions continually, do? He avoids the situations which affect his emotions. If he does go, he distances himself. As a result, he is never cured. Instead of hiding, he should directly face the problem and try to solve it step by step. He must learn not to live in a crisis and not to panic. One who avoids does not learn to regulate emotion because he is powerless in the situation. Crisis management must be learned in the context of life.

Relaxation exercise

Close your eyes. Imagine a scene in front of your eyes that is relaxing and enjoyable. For example, the coast between the sea and the forest. Bring this image to life so that it turns from a simple photo into an animated film. Feel the smell and humidity of that space.

Feel the wind blowing on your face. If it is the sound of a bird or the waves of the sea, experience that sound. Take the air deep into your chest and let go of the stress on your body. With every breath, take the peace inside you and take the stress out. Think of a wave of relaxation that starts at the top of your head and gradually goes to your feet. Now this peace reaches your hands and fingers. So that you do not feel any stress on your head, face and hands. This wave of relaxation travels to your chest and abdomen. You are still in the view. This wave of calm travels towards you and goes to your fingertips. With each inhalation and exhalation, your legs become looser. Count from ten to zero. With each number, your calmness deepens, so that with zero, there is no tension in your body:

Ten, nine, eight, seven, six, five, four, the tension is gone: three, two, one, now scan your whole body and make sure nothing is stiff. Slowly open your eyes. Question: How much tension do you have? If ten, it means a lot of tension. And zero means no tension. What is your number from ten to zero? Those whose stress is below three have been able to communicate with this technique. When

we use this technique, we have to explain its logic. We have an emotional capacity that, when filled, fills us. This technique helps us to get rid of stress and increases our emotional capacity.

CHAPTER SIX

Thought change techniques

We know that fear, anger, and grief are caused by extreme thinking. In that case, as long as that thinking does not change in us, that fear, anger and sadness will not disappear. In order to eliminate erroneous thinking, one must move to the realm of logical and rational thinking. Consider the following conversation models:

Therapist: Your friend did not say hello and you are upset. Why do you think he did not answer?

Client: Because he is a very selfish person.

Therapist: How do you know that he is a selfish person?

Client: Because he did not answer hello to me.

Therapist: What other reason could there be besides selfishness?

Client: I do not know, maybe he was tired and did not hear.

In this conversation, the therapist questions the cause of his presumption of depression and anxiety. We must always check the veracity of our statements by gathering contradictory evidence.

Socratic method

Client: I am a worthless and incompetent person.

Therapist: Why do you think this is right?

Client: Well, I think so and I believe it.

Therapist: If I think I am a giraffe, then am I really a giraffe?

With this model of conversation, the therapist, with an example, casts doubt on the client. The role of the therapist is not to treat the issue in a lighthearted manner attempting to replace negative thoughts with positive ones, saying things like: You are very good. You are very intelligent. People love you. The therapist aims to create realistic thinking. He does not deny emotions; instead, he questions the thoughts that created those emotions. In this way, before challenging your thoughts, it teaches you how thoughts evoke emotions.

Counsellor: The sound of your room window can be heard on a dark night. How do you feel if you think the sound is coming from a thief, and how do you feel if you think the wind has broken the window?

Examples of thoughts and their emotional consequences:

Client: I think I will never see the color of happiness again.

Counsellor: In this case, you will feel frustrated.

Client: I think life is not worth living.

Counsellor: In this case, you will feel helpless.

Client: My fiancé broke up with me, I think because I was not an attractive person.

Counsellor: In this case, you will feel frustrated.

Client: I think I will go crazy in the end.

Counsellor: In this case, you will feel fear and confusion.

Client: I think he will take advantage of me.

Counsellor: In this case, you will feel angry and resentful, and you will take a defensive stance.

Client: I think no one will be sympathetic to me.

Counsellor: In this case, you will feel lonely and rejected.

Client: I think I cannot take care of myself.

Counsellor: In this case, you will feel anxious, helpless and dependent.

Client: I have solved this problem before, I think I can solve it again.

Counsellor: In this case, you will feel hopeful.

Client: I think I do not have to be perfect in everything.

Counsellor: In this case, you will feel less comfortable and less stressed.

Client: I think it's time for me to try, I have to reward myself.

Counsellor: In this case, you will feel proud and happy.

The following techniques are ways to avoid taking your mind for granted and getting rid

of its negative sensory effects:

1. Distraction technique

Client: I tell myself not to think about my problems, but I think more about them.

Therapist: If we tell you not to think about the elephant, your mind thinks more about the elephant. Instead, divert your thinking to good things in life. When a thought causes you so much suffering that it prevents you from thinking logically about it, thinking about something else is a good temporary solution. But you should not say to yourself: do not think about this problem. Rather, it should be said: Think of something else.

Note: There are two types of distractions. Intellectual and behavioural. Behavioural distractions can turn into positive or negative habits in the long run like overeating, smoking, and extreme sex to escape suffering, which are negative habits, or exercise and reading books, which are positive habits.

2. Uncertainty tolerance technique

Client: I will not rest until I know the result of something. I am restless until my task is clear.

Therapist: Why do you not tolerate uncertainty? Some problems are solved in time, and lack of tolerance for uncertainty does not accelerate the solution of the problem, and only increases our anxiety. Have you ever practiced how you can increase your uncertainty tolerance?

3. Technique of ‘What is the use of this idea?’

Client: I think it was someone else’s fault that this problem occurred.

Therapist: What is really the use of this idea to solve this problem? And what is the harm of this thought on you?

4. Belief testing technique

Client: Whatever I do, he does not approve of me.

Therapist: Think about what would happen to you if you did not get the approval of others. My father was also against my becoming a psychologist, I respected his opinion, but it had nothing to do with my decision for my life. Now, you can try, maybe this time they will understand and welcome your actions.

5. The technique of confronting thoughts with possible realities

Client: I am not ready for the exam.

Therapist: You have read the exam materials. You have also attended classes regularly. You have also done some homework. So, you are not so unprepared.

Another example:

Client: I will always be alone.

Therapist: We do not know what will happen in the future. You said you also have some close friends. In addition, you have good qualities that are valuable to others. So why do you still think you are alone?

6. The technique of thinking of different situations

Client: I am a failure.

Therapist: If this is true, why does your belief in it change under different circumstances?

Emotion grading technique and belief rate

Therapist: What do you think makes you so upset?

Client: I cannot live without my love.

Therapist: When you think your love is separated from you, how much is your discomfort from zero to ten?

Client: Seven.

Therapist: How much do you believe in this idea from zero to one hundred?

Client: Seventy percent.

Therapist: Last week, in different situations, your belief score was 90%. If this idea is really true, then why does your belief percentage change at different times?

Client: I do not know.

Therapist: How do you feel about the fact that compared to last week, your unhappiness and belief score has reduced from ninety to seventy?

Client: I feel a little better.

Therapist: Why do you sometimes feel bet-

ter? What are you doing when you feel good?

Client: I usually do things I love. Like meeting friends.

Clients whose discomfort has changed from “severely” to “somewhat” may realistically conclude that they have made good progress in their treatment.

7. Prediction and mind reading techniques

Client: If I go to a party, Hussein thinks I am a boring person.

Psychologist: Do you know how to predict? Or can you read minds? Would it not be better for you to go to the party and test your fortune telling and your ability to read the minds of others? We try to read minds because we cannot bear the uncertainty. While we can say I do not know. Or think of other possibilities. Or put our minds to the test.

8. Downward Arrow Technique

Client: I know I will be fired in the end.

Therapist: Suppose you are fired, what happens next?

Client: Well, I will be penniless and unemployed for a while.

Therapist: Suppose you are unemployed for a while and without money, what happens next?

Client: Well, I will be humiliated and upset.

Therapist: Suppose you are humiliated and upset, what happens next?

Assume that if this thought is true, what happens next is called the downward arrow technique, and is a useful solution to the underlying fears of the clients and illuminates the thought and the underlying thought.

9. Technique of comparison with a person in the worst-case scenario

Client: I compare myself with everyone, I feel bad.

Therapist: You probably always compare yourself to people who are better than you in any way. You heard that Saadi did not have shoes, he saw that everyone had shoes, he was upset. Then one day he saw that someone had a shoe, but he did not have legs. The legless man was walking on his hands,

while his shoes were hanging on his shoulders. After that, Saadi was fine. Why do you think so?

Client: Because this time he compared himself to someone in a worse position.

10. The technique, low probability of predicted consequences

Client: If I fail in my job, then I have failed in all aspects of life. If my boss does not like me, then no one likes me. If others do not like me, then I am definitely worthless.

Therapist: How do you know that if the first thing happens, the second thing will follow? What is your logic is that the two are linked to each other?

The second example:

Client: I am afraid of losing my business, then losing my wife and children.

Therapist: How likely is this to happen? And even if it does happen, what is the probability that the predicted consequences will follow?

11. The technique of defining words from sense or reality

Client: I feel I have failed, so I have failed.

Therapist: There are two ways to define words. One out of sense, one out of reality. Now let's define success. Let's see what you have achieved in life based on evidence, not feeling.

12. Technique: Advantages and Disadvantages of Reference Thinking

Client: If I go to a party, I am rejected.

Therapist: What are the advantages and disadvantages of this idea?

Client: The advantage is that if I go and I am rejected, I will not be shocked. Because I am ready with this thought. The disadvantage is that I no longer attempt to kill this thought and consequently isolate myself.

Therapist: Score the pros and cons and the impact on your own life.

Client: The short-term benefits score for such an idea is five - as many as the fingers on one hand. I do not go as a guest and I do

not get upset one night. But the score of the long-term disadvantages of such thinking is ten - the number of years in a decade. Because gradually, I deprive myself of being with others.

13. Techniques for examining evidence of emotional reasoning or evidence in thought

Therapist: Turn a negative thought into a clear sentence.

Client: I am a failed person.

Therapist: Put the positives and negatives of what you have been successful or unsuccessful in your life on the score.

Client: Gives a score but says : True, but my heart testifies to something else.

Therapist: This is what you call emotional reasoning.

Client: Well, I am a failed person, my wife says the same.

Therapist: Is your spouse's argument just emotional, or does she provide you with evidence?

14. Technique in the role of a lawyer

Client: Testifies against himself : I am a non-sense person.

Therapist: But you are also a person with needs and emotions like everyone else. You do not have to accept my defence, as soon as you accept it from another point of view.

15. Techniques for distinguishing behaviour with personality

Client: I lied there. I am a liar.

Therapist: Our behaviour is not the same as our personality. If I fail in a behaviour, it can not be said that I am a failed person. You are being very harsh on yourself. Lying once or several times is not the same as being a liar. We should not equate our behaviour with ourselves.

16. Generalised error technique

Client: He is an aggressive person. I have seen his aggression many times.

Therapist: How many times have you seen him?

Client: forty fifty times.

Therapist: All this forty or fifty times he was aggressive?

Client: No, but at least two or three times I saw him being aggressive.

Therapist: If someone is aggressive two or three times of the forty or fifty times you have seen him, can you label him as being an aggressive person?

17. Technique of changing thinking with readiness in behaviour

Client: I miss the interview everywhere.

Therapist: Come prepare for your interview this time and go.

18. Techniques for identifying underlying assumption

A man who has been abandoned by his wife and is suffering from depression may have the following mental assumptions:

Client: If I am alone, then no one likes me. If I am alone now, then I will always be alone. Single people are always miserable. To be happy, I must get married.

Therapist: Depression, anxiety, anger, are associated with different types of these assumptions and rules, and the occurrence of an event may trigger several such beliefs in the mind.

19. The technique of challenging thinking requires thinking about value judgments about oneself and others.

Client: I must be flawless. I must always be successful. Others must respect me. Indirectly, this means that I am worthless and do not deserve happiness, unless others respect me.

Client: My child should not be less than others. I have to reach a certain position by the age of forty.

Therapist: Where did you learn this? Should this be applicable to everyone? Who ordered you to be flawless? Is there such a person on the planet? And assuming it is impossible, even if you were flawless, who said that everyone should respect you? Who said that you have to reach a certain status by the age of forty?

20. Conditional technique and negative thinking

Client: I will not survive without alcohol. If I surrender to others, then others will love me and thus I will not feel worthless. If I worry constantly about the future, then I will not be surprised by how the events unfold.

Therapist: Does everyone need alcohol to survive? Is it necessary for everyone to surrender in order to be loved? Do everyone always worry about not being surprised? Or are there other ways?

21. Value system review technique

Client: For me, physical attractiveness is valuable. If it is not worth it, for me it is no different than dying.

Therapist: Humans have different values and value systems. Such as love, forgiveness, kindness, curiosity, personal growth, leisure, leisure, religion, career advancement, cultural advancement, physical attractiveness, affirmation. If you had to choose between your values, which would you choose? Identify your values and their hierarchy. If you achieve all of your values, or none at all, is

there still value for you?

22. The technique of the boundary between progress and perfectionism

Client: I got very close to the goal I wanted, but I did not reach the end and I failed.

Therapist: If you measure your distance from zero to 100 with a goal, but you reach 99, you will be sad, because it is perfectionism. But if you measure your distance you have progressed from the zero, you will feel good even if you have advanced one number. Because a little better than before means progress.

23. Problem recurrence technique, an opportunity to learn

Client: I seem to be rooted to the spot. I try to move forward but find myself back in the same original position.

Therapist: Everyone is like that. Two steps forward, one step back. You may think you went back and forth but look at how far you have come since you started.

24. The technique of experimentation, not perfectionism

Client: Both in love and in work, I tried hard, but I did not succeed.

Therapist: Although the result was unsuccessful, it was a successful experiment. The perfectionist gives up with the first failure. Instead of perfectionism, it is better to use experience as a criterion for our activities.

25. Human Rights Charter Psychology Technique

Client: I think I made a lot of mistakes in my life, so I can no longer accept myself.

Therapist: Every human being has the right to make mistakes and the right to learn from his mistakes. Every human being has the right to accept himself. Every human being has the right to be free from anxiety, depression and anger.

26. Negative prediction test technique

Client: I will always be alone. I can no longer concentrate.

Therapist: Let us put these two thoughts

into practice next week. You may perhaps discover that you were not as alone as much as you thought you were. Perhaps you were more focused than you thought you were and were able to concentrate.

27. The technique of remembering successes when they fail

Client: I am a loser. I lost my whole life.

Therapist: Let's take a look at the past. Has there really never been a time when you succeeded? Even if you were not completely satisfied?

28. The prediction technique

Client: I am anxious that something will happen.

Therapist: How many times have you thought bad things would happen in your life, but they did not? Has experience not proven to you that the future, in most cases, is better than you thought?

29. The technique of distinguishing between causal anxiety and troublesome anxiety

Client: Honestly, I'm all worried.

Therapist: Can you give an example?

Client: For example, worry about a flat car tyre on the road.

Therapist: How does this worry affect your behaviour?

Client: As a result, I take extra tires with me on the road.

Therapist: So, this concern of yours is helpful. What else are you worried about?

Client: I'm worried that I might have a stroke while driving.

Therapist: This anxiety keeps you from any movement and keeps you completely anxious. Is it not better that when a concern comes to you, first ask yourself 'what is the benefit of this concern for me and for those around me'?

30. Techniques for specific times and places to worry

Client: I worry from morning till night, and every moment, I worry about something or the other.

Therapist: So, when do you get on with your other tasks? Let us make a plan and set aside an hour for your worries. For example, in the evenings, from six to seven o'clock. And at that moment tell yourself I have no right to do anything but worry. And if you have any worries during the day, tell yourself that the time to worry is only from six to seven o'clock.

31. Pleasant imagination technique

Client: I am constantly reminded of painful memories.

Therapist: In these situations, think of a pleasurable incident in the past. Or of a pleasant incident in the future. Make a list of fun thoughts for yourself.

32. Acceptance technique

Client: I have a thousand problems, I do not know what to do with them.

Therapist: Every problem that you have a solution, follow the solution. The problems which have no solution, let them go. Accept some of the problems that do not cause trouble. We do not have to solve all the problems.

33. The technique of positive evidence and negative evidence

Client: I want to move in this direction, I do not know if I will succeed or not. I have a series of reasons for my success, a series of reasons for my failure.

Therapist: First, just look for evidence that says you will fail. Then just look for evidence that says you will succeed. Then compare them and score.

34. The technique of neglecting the base rates

Client: We wanted to travel with the family. Two days ago, a plane crashed, we were afraid to go by plane, we would crash too. We traveled five thousand kilometres by ship and car. Now we are going to go on a long journey again, but I am still afraid to go by plane.

Therapist: Well, if I think like this, I would be sad like you, I would not want to get out of bed anymore.

Client: So what should I do?

Therapist: Make fun of your thoughts.

Client: How?

Therapist: One way is to say the same things as a speech. Like this: Dear listeners! Look at the headlines. I feel miserable. I failed in my life. I do not think I will have a chance in the future. Read all these words in the tone of the news. Another way is to describe the same words as a joke, or as a ridiculous song.

Client: What is the benefit of doing this?

Therapist: The benefit is that the brain is more influenced by tone than by thought. When you express your thoughts in a serious tone, the brain believes that it is a serious matter and sometimes leads to depression, anger and anxiety. But when you joke, it does not happen that way anymore. It does not matter what you think. The tone of your thought is important.

35. The technique of paying attention to the present

Client: I am very worried. I think that with what has happened, a catastrophe will come to all of us.

Therapist: Understand and accept the anxiety of your mind. But do not react to it at all. Tell yourself, because I am worried, these thoughts come to me. These are more a sense than a reality. Do not believe your own thoughts. Our thoughts are not facts and certainties.

Client: What can I do to get out of this worry ?

Therapist: Pay attention to the moment now. Because now everything is fine. Think about yourself and the feeling you get from it. Look at the ground under your feet. Around. To what you see and hear and touch and smell. Then turn your attention to something else. To the things you have to do. Or what you used to do before you were worried. Give all your attention to what you are doing now.

CHAPTER SEVEN

Inefficient beliefs

Leading psychologists Albert Ellis and Karen Horney have presented a list of dysfunctional beliefs, which are also called erroneous assumptions, that play an important role in our destiny.

These beliefs are more frequent in people with emotional problems and lead to negative emotions and feelings and destroy their inner peace with themselves and the outside world.

To get out of suffering, it is better to discredit these misconceptions and hypotheses with arguments and replace them with logical beliefs.

First wrong belief: You want respect

Everyone around me should love and value me.

Argument: We will always be upset with this belief, because some will not always like us for real reasons, or imaginary ones, or even because of personal taste.

If we desperately need the approval of others to feel valued, we allow ourselves to be dictated to: 'You have to'; 'You must'. The worst belief is that I have to be approved by everyone who is matters to me to feel that I have achieved good things and that I am a valuable person. By placing these needs on our shoulders, we often place ourselves in a state of anxiety, depression and inadequacy.

By repeating the mantra 'Love yourself, do not seek to be loved by others', we can discredit the belief in the need for respect and approval from others. Because we know the reasons for our behaviour and that is enough to know ourselves well and love ourselves. Our behaviours stem from our beliefs, our needs, and our emotions. But others are unaware of our beliefs, needs, and emotions, and cannot make accurate judgments about our behaviour.

Second wrong belief: A lot of effort is needed

In order to be popular, I have to show the utmost merit, competence and intense activity. My value and dignity depends on how well I have been able to perform.

Argument: In this case, we do a lot of work and effort without real necessity, and we spend the energy and resources that should be spent on meeting our real needs or our own growth in the eyes of others.

We should value our own existence, not the approval of others. We are valuable as human beings, and if we are to beg for the approval of others, we must sometimes act against ourselves so that they will approve of us.

By repeating the mantra 'Do not live for the approval others', we can negate the ineffective belief that we have to work hard to gain the approval of others.

Do something that affects your own destiny, something that enhances your value in your own eyes and not just something to gain others' approval.

Third wrong belief: Punishment

Some of my friends, colleagues and acquaintances are evil and bad-tempered and deserve to be punished.

Argument: Human personality is not the same as human behaviour. When we begin

to make decisions about a person's worthlessness based on his or her behaviour, it gradually causes us to devalue all people and to ignore the intrinsic value of individuals with their behavioural error. People's behaviour can be frustrating and upsetting, but we should not equate people's existential traits with their behaviour in a particular situation. If we understand this principle well, we can easily live together and resolve our interpersonal conflicts more easily. We do not need to go out and have fun with them, we just need to focus our time and energy on their strengths and overlook their weaknesses. We should not believe that one weakness can alter the whole personality of a person. There is a strong need for us to treat others fairly, as much as we need people to treat us kindly, considerately, fairly, and politely at all times. If they do not, considering them as being nonsensical, deserving of punishment and unforgivable, is one of the wrong assumptions. In this case, while the thought is apparently forcing you to punish them, it is in reality hurting you. Belief in such a utopia makes us easily angry, resentful, vindictive and depressed. Let us not forget that human beings have many weaknesses and

often cannot treat us as we need them in all situations morally and fairly, and more precisely with emotion regulation.

By repeating the mantra ‘The behaviour of others is not equal to the personality of others’, we can discredit the dysfunctional belief that the behavior of others’ reflect their personality.

Fourth wrong belief: Chance

If life events, daily affairs and things are not as I want them to be, this misfortune will cause me misery and unhappiness, and it will be a disaster.

Argument: While we know, not all life events can be meant for us. Research shows that luck and talent are the key to success in the short term, but in the medium term, perseverance and focus are the key to success. So it is better to invest in perseverance and focus that is in our hands. And accept our position as a fact. According to the Persian poet Hafez-e-Shirazi: ‘Do not complain of everything that does not match with your nature, because you were not present during its creation’.

By repeating the mantra 'Accept whatever you cannot change', we can disprove the misconception that misfortune is misery.

Fifth wrong belief: It is the fault of others.

My misery, unhappiness and dissatisfaction are and will be caused by others and external factors.

Argument: While most of our suffering comes from indecision, or dysfunctional decisions, or from our misinterpretation of events, external factors alone cannot have a major impact.

By repeating the mantra 'I am responsible for my own happiness and well-being' we can discredit the misconception that we are victims of others.

Sixth wrong belief: The danger of extreme avoidance

Dangerous things cause the utmost concern in human beings, and therefore human beings should always try to prevent their occurrence or delay them.

Argument: Even if something seems danger-

ous and frightening, we should not wait for it to happen and should keep our minds busy so that it does not happen in our lives. Although it is wise to plan ahead to avoid dangers, on the other hand, putting yourself in a position to constantly listen to dangers is rarely helpful. Because these feelings usually reduce your ability to cope with real danger.

Sometimes thinking about danger provides the conditions for its creation. For example, the thought that I might not be able to relate to others while attending a gathering makes you anxious to enter the gathering.

Thinking about dying and having a stroke and getting cancer does not cause us to push them back or control them, and it only creates additional discomfort for ourselves. Even if we have cancer, thinking about it not only does not stop the cancer, it makes us worse. If we accept that death is not in our hands and we have no control over it, then we make better use of the rest of our lives.

By repeating the mantra 'The future is better than my anxious thoughts', we can discredit the misconception that the future is dangerous.

Seventh wrong belief: Avoidance

It is easier to avoid life's problems than to face them.

Argument: While in life we have to deal with reality and face our problems and misfortunes and fears; avoiding them does not solve our problems. Avoidance, which is one kind of solution at first, gradually leads to other problems.

By repeating the mantra 'The solution to fear is gradual confrontation', we can fight our fears that send us into isolation.

Eighth wrong belief: Dependence

I have to rely on others and rely on someone stronger than myself to be successful.

Argument: While to be successful, we must discover and trust most of our inner forces, and work with a plan, we can overcome our problems and obstacles step by step.

By repeating the mantra 'With skill and experience, I move forward on the path to success', we discredit our belief that in order to be successful we have to be dependent on the stronger.

Ninth wrong belief: It is the fault of the past

The events of my past life determine all my present behaviour.

Argument: We know that past events have a great impact on our lives, but not completely. We move toward the future with an awareness of our purpose in life, and by summing up what has happened to us in the past, we can start a good life from now on.

By repeating the mantra 'Bury the past', we can weaken the effects of the past through eliminating the negative thoughts that affect our minds. Remembering the past brings regret if it is a good memory, and sadness or hatred if it is a bad memory. It is better to acknowledge our power of our will to do as we should and not to shift the responsibility for our decisions today to what has happened in the past.

Tenth wrong belief: There is only one solution

There is only one complete and correct solution to the problem, and if I cannot reach it, it is terrible and catastrophic.

Argument: When we fall in love, we think that only our beloved is our Saviour. When we think of a job, we think that our happiness depends only on that job. According to Einstein, there is at least one solution to each problem.

By repeating the mantra, 'There are several solutions to each problem', we free our minds to find those solutions.

Eleventh wrong belief: The need to hurry

My wishes must be granted as soon as possible.

Argument: Many people think that in the circumstances in which they live, life should be easier than it is, and that parents or co-workers or governments should give them practically whatever they want, and that they should avoid life's problems and conflicts. They should be safe, and the society should provide them with an easy and carefree way of life as soon as possible. If one has such an expectation, one will suffer torment and anger in daily life and will be easily provoked in social situations.

Haste, or the need to hurry, indicates a lack of tolerance of uncertainty. We have not been educated, or trained, to take responsibility ourselves to achieve our desires instead of depending on others. Meanwhile, we must cope with uncertainty, until the time to fulfil our dreams comes.

By repeating the mantra 'Tolerance of uncertainty', we raise our patience, and discredit the belief in an impossible rush.

Chapter Eight: How to focus more?

Concentration is the solution to emotional regulation. Through concentration, we take control of our minds, and prevent the emotion of spontaneous negative thoughts. Concentration helps prevent a vicious cycle of thought, emotion, physical pain, and dysfunctional behaviour. Here are twelve focusing techniques

1. Be careful of the inputs into our minds

Our five senses are the inputs of our minds. We have to be careful what enters our minds through these inputs. The mind is like an automatic meat grinder that starts grinding something until something enters it.

Example: You are scheduled to study for four hours today. You pick up the book, but before you start the lesson, you want to check the news for a few minutes. Along with the news, a few anxious thoughts come to your mind. After checking the news, you review the texts sent to you by mobile. Reading these texts also brings some other new thoughts to your mind. Finally, when you start studying after ten minutes, new thoughts and anxieties from the news and texts occupy your mind and feelings, you can no longer focus on what you are reading. After half an hour, you realise that you have reached page ten of the textbook, but all your attention has been on the news and the texts you have read. You start reading the textbook again. Half an hour later, you return to page ten of the book, but the lesson material has not yet entered your mind. You get frustrated with yourself and say I'm not focused on studying at all. With this label that you give to yourself, you also kill your motivation to focus in the future.

Question: Do you not think that if you had not checked your news and texts before the lesson started, your mind would have focused directly on your lesson?

The human mind has unlimited capacity in the long run, but it has a limited capacity to absorb and analyse information every day. If you spend this limited daily capacity on what you really need, you will find that you are focused. Suppose your brain is a bowl with a capacity of two glasses of water. After pouring two glasses of liquid other than water into it, it is natural that it no longer has the capacity to accept two new glasses of water.

In other words: ‘Do not draw more water when your glass is already full’!

Concentration is, in the first place, keeping the brain empty to fill in the information you really need.

Another example is the capacity of your stomach. If you fill your entire stomach with junk food, there will be no room for healthy eating. Web browsing, mobile gaming, news reading, brainstorming, fill the limited space of your mind. So, if you need to focus, do the things you need to focus on before the hustle and bustle of the internet. That is, after waking up and when the mind remains like a white page and nothing has been written on its pages yet.

One of the functions of sleep is to categorise the information that enters our mind before sleep. So, after sleep, the pages of our mind are almost white and ready to receive new information. It is up to you to enter that new information on these pages.

2. Do not accept anxious texts

Every day we receive texts from our acquaintances, which cause us anxiety or distraction.

As we receive each text, we ask ourselves, what was the use of reading this text? Did it make me calm and happy and focused, or did it make me anxious, angry and depressed? Ask the same question to the sender of the text. Ask him, what is the benefit to you from reading this text? Tell him that the disadvantage of reading this text was that you became anxious or distracted. Thank him for sending the text and ask him in a friendly way not to send in future such texts that are the cause for your anxiety and distraction.

When you open the text yourself and see the cause of your anxiety and distraction, stop reading it immediately.

You say that I do not have the authority to re-

ceive the texts, and they are sent by others. Postpone reading and replying to them until a specific time is set. Or put your phone on Airplane mode during the hours you need to focus.

3. Philosophy of ‘It is not my business. It is not your business. It is not his business’.

A friend tells you in the middle of her conversation that her cousin is sick or has a problem. Ask yourself right away, of what benefit is this information to me? When you do not have a role in his health and problem solving, why should you be aware of this? You also sometimes give information to your friends and acquaintances that has nothing to do with them. Before informing, ask yourself of what relevance is this news for him.

Calm your inquisitive mind, which wants to be aware of all the knowledge in the world, by querying its importance to you. Tell your mind to be curious only about things that are related to your health, happiness and growth. Everyone on the Internet has a pinch of information about everything, but they do not really know enough about anything.

4. Daily focus

Decide to focus on one thing each day. For example, today if you are studying psychology, tell yourself that today I am only studying psychology. Or I just study. Or just ...

Put a piece of paper next to your hand and draw attention to everything, write it on a piece of paper. For example, when you are studying, suddenly you feel that you have to call someone, write on a piece of paper, I will call someone at a certain time or tomorrow. Focus on one thing at a time and say no to the rest at that time.

5. Close open files in your mind

We think we have thousands of thoughts in our heads. But when we pick up a piece of paper and write down their names, there are usually no more than twenty annoying thoughts that keep running through our heads. It is better to write down a list of everything that goes around in our brain. And put them in the following categories:

- Personal problems I have.
- Concerns for myself.

- Concerns for others.
- My dreams.
- Things I doubt.
- Things I do not know, and I want to know the answer.
- Things I have to do.
- Other things ...

To get rid of these open files, think about each one for just three minutes and see which collection of each of your thoughts fits into the list below:

1. Acceptance list:

For things I cannot do. For this problem will not be solved as long as I live, I accept it this way.

Example: Injustice in the world. My old age problem. The problem of incurable cancer of a member of my family. Personality disorder of a friend or family member and ...

2. Waiting list:

For problems that will be solved in the future. This problem will be solved in time, but

not by me, by time, and I do not know how long it will take. So, I put it on the waiting list without any date.

Example: Coronavirus.

Or I postpone solving this problem for a month, a year, or some time. And until that day I will stop thinking and talking about this problem.

3. To-do list:

I can solve this problem. Things I have to do at a certain time in this field.

4. It is not my business list:

Concerns about others, which my concern has no role in solving.

5. Consultations list :

Many of our doubts should be resolved through consultation.

Example: I do not know if I should take this medicine or that medicine. This doubt should be resolved through consultation with a physician.

6. I do not know list:

Doubts that do not have a solution.

When we remove them from the list of doubts and put them on the list I do not know, the mind stops being curious about them.

Summarise every issue that comes to mind. We will see that we do not have a thousand thoughts in our heads, we have more than thirty thoughts that, because we do not make decisions for them, are constantly spinning in our minds. These are game files that we have closed with a decision and then put them on the appropriate list, and then as our minds get organised, our focus increases. Methods to increase focus include:

1. Enjoy

Our minds are hedonistic, seeking pleasure and avoiding suffering. Doing enjoyable physical activities during the week helps to increase concentration. When we make time for pleasures, the confusion of the mind decreases and helps to increase our concentration. Example: sports, games, works of art ...

2. Division of labor

Dividing tasks that are difficult to focus on into smaller, achievable goals leads to more focus.

3. Reward yourself and secrete dopamine

When we reward ourselves, our brain secretes dopamine. Dopamine causes us to do that again. And recurrence again causes the release of dopamine. If we divide a task, for example, reading a twenty-chapter book into twenty parts. And after reading each chapter, when we reward ourselves, revel in our small success and pat ourselves on the back, we increase dopamine secretion and our concentration goes even higher.

4. Yoga, meditation, Zen

Doing yoga, meditation and Zen are effective in increasing mental concentration.

5. Stop thinking using a hand grip

Perform the technique of stopping the annoying thought, using a rubber band as a hand grip. As soon as the annoying anti-concentration thought comes to our mind, we pull

the band and release it and every time the band hits our hand and causes pain, we say aloud: Stop the thought.

6. Changing situation.

Creating a new situation helps to reduce disturbing thoughts and increase concentration. For example, we always study at the study desk and we are distracted. Now we change the situation and go to the reception desk to study. Changing position prevents the association of thoughts.

7. New activity

Doing new activities greatly energizes and increases concentration. For example, when we travel to a place we have not been before. Example: I have never skied before, and I try it.

Note: Low concentrations take up a lot of time and life, but are of little use. Example: They read a lesson or a book several times but do not understand. With concentration, however, they spend less time reading, but reap larger benefits.

CHAPTER NINE

Summary: Emotion regulation

Question: Can fear, anger and sadness be eliminated? Why or why not?

Answer: No! Because if we are not afraid, we will not run away when we face a real threat. If we do not get angry, we will not be able to defend ourselves when we face a real threat. If we do not grieve over our mistakes in calculating fear and anger, this experience will not be internalised in us and we will repeat it in the future. These three emotions of fear, anger and sadness are created by our cerebellum to maintain our life and health. These three emotions have bio-evolutionary roots. These emotions are similar in humans and animals and are caused by the cerebellum and are involuntary.

Question: What is the difference between fear and anxiety?

Answer: Fear is caused by real danger. Like the fear of a fire that has just happened. Anxiety, on the other hand, is an unnecessary concern about the fire that we think is hap-

pening. Fear is our reaction to a real wild animal attack and our cerebellum commands to escape the real danger, but anxiety is an unreal fear that is the work of the middle or upper part of our brain and is voluntary and we can control anxiety through emotional regulation. While we can discount or eliminate anxiety, we cannot eliminate fear.

Question: What is primary emotion, secondary emotion and instrumental emotion?

Answer: Primary emotion: Fear, anger, and grief are involuntary emotions caused by the cerebellum, in the face of a real threat. It is not in our hands and it is necessary to save our lives.

Secondary Emotion: Anxiety, anger, and depression are caused by our midbrain or upper brain, and we have control over it, depending on what we thought or interpreted after each event. As a result, anxiety, anger, and depression will subside or disappear if we change our thoughts.

Instrumental emotion: Our decision on how to deal with others. This decision is completely voluntary. Like parents who have decided to always be strict, so that their children can be

held responsible for their actions. Or a grocer who has decided to be grumpy with his customers, so that his customers do not dare to ask him for a loan. Or a manager who due to his inability to manage, forces his employees to work by treating them badly and issuing threats. Or the leaders of dictatorial societies who force society to obey them through harsh methods of punishment because of their inability to attract the cooperation of the people. Or someone who pretends to be depressed, to shrug off his duties. In all these cases, emotions are instrumental and have voluntarily been decided and can be changed with another decision.

Question: What is the method of emotion regulation?

Answer: Measuring the speed, intensity, duration and quantity of emotions.

Question: How does this measurement help regulate emotions?

Answer: Awareness of the name of emotions that we have in every moment and measuring it, leads us to emotional self-awareness. Exercising on reducing the speed, duration, intensity and quantity of emotions, reduces

the aftereffects of secondary and instrumental emotions.

Question: Which factor is more important for anger emotion?

Answer: Measuring the speed of anger and working towards reducing it. Because anger is usually explosive, delaying it reduces its intensity and sometimes destroys it.

Question: Which factor is important for severe sadness or depression and how can it be reduced?

Answer: Measuring the severity of grief and alleviating it through medication, sport or physical exercise, more positive communication, getting out of the house even on cloudy days so that sunlight can enter the eye even from behind the cloud. And then change depressive thoughts.

Question: What is the most effective way to reduce anxiety?

Answer: The technique of distraction or discrediting anxious thoughts.

Question: What does emotional capacity mean?

Answer: Each of us has a limited emotional capacity per day. Like ten units. Fatigue, insomnia, illness, menstruation in women, quarrels and fights, family and work conflicts, hearing bad news, falling behind at work, stress, etc. reduce our emotional capacity. Alternatively, rest, deep sleep, and healthy eating, exercise, recreation, laughing and rejoicing, listening to soothing music, or meditation, increase our emotional capacity.

Question: What defense systems are there to deal with emotion (fear, anger, and sadness)?

Answer: Suppression of emotion. An explosion of emotion. Experiencing emotion in the body. Expressing emotion. Distraction or discrediting the thought of emotion.

Question: What are the benefits of an emotion suppression defense system?

Answer: Sometimes, and only in the short term, suppressing emotion is the best way. For example, when parents are angry with each other, but in order not to hurt the children, they suppress their emotions in front of the children. Or in cases where if we do not suppress our emotion, we will suffer a

lot of losses. Like you have a birthday party for your child, and one of the guests wants to disrupt the party. In these cases, if you do not suppress your emotion in the face of his misbehaviour, your ceremony will be disrupted.

Question: When is the suppression of emotion bad?

Answer: In most cases. If suppression is used as a routine method, it leads to psychosomatic illnesses. Diseases that manifest themselves in our body but have a psychological cause. Like many heart attacks, strokes, migraines, gastrointestinal disorders, spasms, rheumatism, back pain and ...

Question: When is the explosion of emotion good?

Answer: When we are raped or assaulted, and our explosion is a kind of defense of our virtue and dignity.

Question: When is an explosion of emotion bad?

Answer: In most cases. If suppression hurts us, explosions hurt both ourselves and others. Those who have committed murder, vi-

olence, and were eventually convicted and punished have usually had an explosive defense system.

Question: What is the experience of emotion and when is the experience of emotion good?

Answer: Emotion stimulation is the focus of emotion symptoms in the body. For example, when we are inflamed with anger, or when we tremble with fear, and our face fades and our voice trembles and our feet become restless to escape. Or when these emotions become so intense that we have a panic attack. That is, while we are asleep, we get a strong heartbeat. We feel that we are burning from the heat or we are freezing from the cold. We are short of breath. In these cases, neither suppression nor explosion responds. And we have no choice but to experience emotion in the body. We can consciously do this experience of emotion in the body and restore calm by scanning and relaxing body parts.

Question: What is the expression of emotion? What are the benefits?

Answer: Expressing emotions is one of the

best ways to regulate emotions. A person who knows how to express his emotions by words or actions has less need to suppress and explode his emotions.

Question: What is the form of expression?

Answer: Expressing is not criticising the other person but expressing the impact of the other person's behaviour on my emotions. For example, a woman says to her husband: When you come too late at night, I get anxious and the later you come, the more anxious I become, and my hands start to shake. Or the husband says to his wife: When you yell at me, I get very sad.

Question: What is the use of expressing emotion?

Answer: First, we recognise our emotions ourselves and instead of denying our emotions, we become aware of them.

Second, we inform others who are unaware of the impact of their behaviour on us of our own inner emotions.

Third, we teach them in practice that they, too, can express their emotions like we do and suffer less, instead of suppressing, ex-

ploding, and experiencing emotion in the body.

Question: Where is it not good to express our emotion?

Answer: In front of the enemy, so that he does not know our weaknesses.

Question: Where is expression of emotion the best defense?

Answer: With family, friends and intimate relationships.

Question: What is emotional literacy?

Answer: Knowledge of the above questions and answers and the ability to practice them in life.

Question: When should emotional literacy be taught?

Answer: From childhood. Example: A child angrily throws and breaks his food container. Instead of punishing the child, the mother says to him: Oh, I understand. You must have been so angry that you broke your plate. Can you tell me what made you so angry?

When the child explains the cause of his anger, the mother asks him: Next time you are

angry, can you tell us that you are angry, so that you do not have to break the food container? You know, when you break the dish, we have to waste money to buy it again. You know that mummy and daddy have to work hard to earn money for all of us.

In this way, the mother not only teaches the child emotional literacy, but also informs him about the suffering of others and teaches him to empathise with others.

Question: What does change of thought mean?

Answer: When our emotion is secondary and created after a thought, if we distract ourselves from that thought, or discredit that thought, that emotion also changes or disappears.

Question: What is distraction? And what is the use?

Answer: A thought has caused us fear, anger or sadness. Like reading the statistics on Corona deaths, we are terrified. We stop reading the news and call a friend and talk to him about something else. Because the mind is now focusing more on another thought, the resulting fear and horror of the Corona virus

will be lost from our senses and bodies.

The most important benefit of distraction is the mental shift from an anxious, or angry, and sad thought to a relaxing, joyful, or enjoyable thought.

Question: How many distraction models do we have?

Answer: Two models: behavioural and intellectual.

Behavioural distraction means that instead of thinking about the upsetting subject, we engage in work. We eat like delicious food. We exercise. We clean the house. We read books. We listen to music. We dance.

Intellectual distraction, that is, we shift our attention from a sad thought to a happy thought.

Behavioural distraction is simpler and more effective. Because the mind that has created a problem with thought can hardly solve the same problem that it has created. It is better to solve mental problems with body and behaviour. We must fill our day with so many good and loving deeds that we do not have the opportunity to think badly.

Question: What are the secondary benefits or advantages of the distraction technique?

Answer: In the long run, distracting behaviours shape our habits. If these behavioural distractions are: exercise, dancing, reading books, we will not only relax in the moment, but in the long run it will lead to our health and relaxation. But if these distractions become habits like eating sweets and overeating, we will become obese in the long run. If we have too much sex, we become addicted to sex. If it is drinking or smoking, we become addicted to alcohol and cigarettes. If it is a nerve drug, we become addicted to pills. As a result, we must pay attention to the behaviour we undertake for distraction so that distraction solutions themselves do not cause us more serious problems.

Question: Apart from distraction from thought, what other way is there to deal with negative thought?

Answer: To discredit the thought, by questioning the thought, or recalling the appropriate mantras such as:

- How real is this idea?
- How logical is this thought and feeling?

- What is the benefit of this idea?
- If I am right, why do my thoughts differ at different times and places? Or why does my belief in these thoughts go up and down in different places and times?
- Why am I in a hurry to know the answer to everything soon? Why do I not tolerate uncertainty? Why do I try to read others' minds because I cannot tolerate uncertainty? Is it not better to say I do not know, or instead of answering, to say that in my mind, there are many possible answers to this question?
- If I had problems with people or places and I avoid them, would I not be socially isolated in the long run?
- Why does my mind compare? Comparison makes me feel bad and jealous. Why, if I want to compare, do I not compare myself with the weaker and inferior?
- What are the advantages and disadvantages of this idea?
- Why do I take my sense as the cause of reality? Is it not better to test my senses in reality?
- Why do I equate people's behaviour with

their personality?

- Is my anxiety due to the fact that I want everything to be perfect?
- What did I learn from this mistake or failure?
- If I went forward and came back a little again, there is no problem. You cannot always just move forward. We usually take two steps forward and one step back.
- Is this my concern, the concern of the protagonist, or the antagonist?
- Worries always come to my mind. I spend an hour a day worrying, like seven to eight o'clock at night.
- What is my list of soothing thoughts?
- What is my list of happy thoughts?
- What is my list of enjoyable thoughts?
- Problems fall into three categories. Some are resolved immediately; action must be taken. Some take time to resolve, you just have to wait. Some will never be resolved; they must be accepted. What is the problem?
- One million planes fly around the world

every month and land safely. Now one of them has fallen, why was I scared? Because I calculated the base rate, the percentage of risk, in my mind a lot.

- The mind cannot be calmed by the thought, I get up and do something with my body, to calm my mind.

Question: How do we discredit misconceptions?

Answer: By reasoning and repeating mantras.

Question: Why is concentration effective for emotion regulation?

Answer: Because concentration reduces the possibility of activating negative spontaneous thoughts, so they do not lead to negative emotions.

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