

Meaning Centered



Cognitive Behavioral & Counseling

Living a No Excuse Life

By

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Introduction - Beliefs Using Lies and Liabilities:

Meaning-Centered Cognitive Behavioral Therapy

Rationality and spirituality are two concepts that have often been seen as separate and even conflicting. However, upon closer examination, it becomes clear that these two aspects of human experience are not mutually exclusive, but rather intricately connected. At first glance, rationality may seem to be grounded in logic and reason, while spirituality is often associated with emotions, beliefs, and experiences beyond the scope of rational understanding. However, this simplistic view fails to acknowledge the complexity of human nature and the interplay between reason and emotion.

Renowned philosopher Robert C. Solomon argues that spirituality has always been about knowledge and that reason and spirituality go hand in hand. He suggests that the passionate life, the spiritual life, is not irrational, nor is it contrary to reason. Instead, he posits that our passions and emotions provide us with reasons, and that a passionate life may be the rational way to live.

Solomon further contends that rationality is not independent of emotions and passions, but rather subject to judgment. He challenges the notion that emotions should be judged solely by reason, asserting that it is reason itself that should be evaluated. In his perspective, reason and rationality are contingent on our human nature and particular cultural contexts.

Drawing parallels with music, Solomon emphasizes that reason alone cannot provide the harmony of the soul, just as beautiful music cannot be reduced to mere sensuous feelings. Instead, he suggests that the harmony of reason and passion, like the chords, rhythm, and melody of music, creates a richer and more meaningful experience.

Rationality, according to Solomon, is not solely about criticism and argumentation but also encompasses the appreciation of complexity and the search for meaning in disorder and confusion. This aligns with the role of emotions in giving meaning to our experiences, provoking problem-solving, and helping us engage with the world.

Essentially, the relationship between rationality and spirituality lies in the recognition that they are not opposing forces, but rather complementary aspects of human existence. Rationality, with its logical framework, is enriched and guided by the passions and emotions that spirituality encompasses. By acknowledging the interplay between reason and emotion, you can attain a more holistic understanding of ourselves and the world around us.

In conclusion, rationality and spirituality are intricately related, and their interplay is vital for a fulfilling and meaningful life. By embracing both reason and passion, you can navigate the complexities of existence, finding harmony and purpose in the synthesis of these seemingly disparate aspects of our humanity.

The "Dictionary of Beliefs Using Lies and Liabilities" examines how independent thinking impacts your apperception of life. Therefore, the lies and limitations you

place on yourself, and others often determine how you define yourself, others, and the world. When you focus on adversities and liabilities, your chances of inventing excuses and rationalizations increase because you falsely identify yourself (I am good if I pay my bills, or I am wrong for not paying my bills). You also use extreme evaluations to motivate yourself to do better. For instance, you tell yourself, "I must pay my bills, or people will see me as a loser, and that would be horrible, or I don't care what people think of me!

The "Beliefs Using Lies and Liabilities" is made up of over 300 cognitive distortions, defensive beliefs, excuses, thoughts related to feelings and mood. which are designed to develop emotional control and strength or, as Windy Dryden, Ph.D. calls it, "emotional muscle."

In Cognitive Behavior Therapy, people often have difficulty coming up with disputations about their thinking, so they often blame themselves for not knowing the "right" answer. The goal of this dictionary is to provide a means to develop cognitive fluency in developing some disputations in the context of each situation the person experiences stress or unhealthy negative emotions. In the role of therapist, you want to encourage your clients to focus on persuasiveness in examining their irrational beliefs and rational alternatives.

I want to teach a broad range of empirical, logical, and pragmatic disputations. I want you to refrain from using formulaic forms of dispute. I want your clients to see this dictionary as going to the gym, and you can view self-disputing as physical working out. I want to encourage you to think of disputing workouts (Windy Dryden, Ph.D.). The purpose of this worksheet is to build up "emotional muscle" (Ed Garcia).

This dictionary addresses the several reasons "Why do you lie to yourself and why do you rely on your liabilities? Many of you would readily admit you lie to others. In this book, I claim that when you lie to yourself and others, you don't experience authentic positive interpersonal states of mind, such as trust, love, and respect. This lack of positive interpersonal states of mind leads to not refuting your irrational beliefs, cognitive distortions, and urges. These distortions can lead to clinical depression, anxiety, unhealthy anger, shame, and guilt.

The second claim is that lying to others gives up a false sense that you can avoid interpersonal and personal responsibilities, but subconsciously you know this will mitigate conflicts. You use your perceived defects, poor memory, etc., to generate excuses for yourself and others. When you have created these elaborate excuses, you rely on your weakness, limitations, and other liabilities, which you perceive as genuine and unchangeable.

We all have beliefs in which we lie to ourselves and others to protect our self-esteem and ward off anxiety. To ward off stress, our thinking is filled with ideas that make excuses, extreme evaluation of dread, an inability to tolerate frustrations, and degrading our worth. We use our past mistakes and weakness to avoid our responsibilities, reducing our feelings of freedom. Freedom to expand our opportunities and talents to expand our sense of uniqueness. We will take a journey and explore how our excuses, cognitive distortions, and irrational thinking prevent us from increasing our distinctiveness. We will learn we can discover meaning in experiencing our responsibilities creatively and develop a genuine sense of freedom.

I once worked with a young woman; she was thirty-three years old and had deep anxiety because her life was disorganized, she was impatient with loved ones, and she always felt immature. Since she lived in Kansas City and was named Dotty, short for Dorothy, when she went out of town, Dotty hated it when people would reference how she enjoyed Munchkin land and if she still had Toto. Their questions would infuriate and bother her so much; she had the following enlightening dream. Her dream was so vivid that she wrote the following story.

In the quaint town of Kansas, a young girl named Dorothy lived. She had always been known for her vibrant personality and unique way of looking at the world. Dorothy dreamed of adventure and longed to explore the world beyond her small town. However, as Dorothy grew older, she found herself becoming increasingly irresponsible. Dorothy often neglected her chores and responsibilities, instead choosing to daydream and escape into a fantasy world. Her once vibrant spirit began to fade as she lost herself in this cycle of irresponsibility.

One sunny afternoon, as Dorothy wandered through a wildflowers field, she stumbled upon a peculiar-looking scarecrow. The scarecrow seemed stuck in one spot, unable to move or explore the world around him. Dorothy felt a pang of sympathy for the scarecrow, realizing that she, too, had become trapped in her irresponsibility.

As Dorothy continued her journey, she encountered a rusty old tin man longing for a heart. He had spent his days longing for love and connection but had never taken the initiative to open himself up to others. Dorothy saw herself reflected in the tin man's longing, realizing that her irresponsibility had prevented her from forming deep and meaningful relationships.

Finally, Dorothy came across a cowardly lion terrified of his own shadow. He had allowed fear to consume him, preventing him from embracing his true strength and courage. Dorothy couldn't help but see her fear of taking responsibility in the lion's eyes.

After making up this story about her dream and in this moment of self-reflection, Dorothy realized she had lost herself in her irresponsibility. She had neglected her chores, relationships, and personal growth. In doing so, Dorothy failed to expand her uniqueness and embrace her potential.

Determined to change her ways, Dorothy promised to take responsibility for her actions and make the most of her talents and opportunities. She would no longer allow herself to be lost in her irresponsibility.

As Dorothy embarked on her journey back home, she discovered that true freedom and uniqueness come from embracing responsibility and using it as a catalyst for personal growth. She realized that she could expand her horizons and truly shine by taking ownership of her actions and making responsible choices.

From that day forward, Dorothy became a beacon of responsibility and uniqueness in her community. She enthusiastically embraced her chores, nurtured her relationships with love and care, and pursued her dreams with determination and passion. In doing so, she discovered a sense of freedom and fulfillment that she had never experienced before.

Dorothy's story reminds us all that irresponsibility can be a trap that hinders our growth and stifles our uniqueness. By taking ownership of our actions and embracing responsibility, we can expand our horizons, discover our true potential, and live a life filled with meaning and purpose. From that day on, she always introduced herself as Dorothy, and when asked about the Wizard Oz, she said that she thoroughly enjoyed the adventure.

Dorothy had always been a curious soul, searching for answers beyond the realm of the physical world. She had explored various philosophies, religions, and belief systems, hoping to find a deeper understanding of life and existence. But it wasn't until she stumbled upon the concept of rational thinking that she truly began to grasp the profound connection between reason and spirituality. It all started one rainy afternoon when Dorothy found herself engrossed in a book about the power of the human mind. The author argued that rational thinking was not just a tool for logical thinking, but a gateway to a higher level of consciousness. Intrigued, Dorothy delved deeper into the subject, devouring books, attending lectures, and engaging in thought-provoking discussions.

As she immersed herself in the world of rational thinking, Dorothy began to notice a shift in her perception of reality. She realized that rational thinking was not just about analyzing facts and making logical deductions; it was about embracing the essence of truth and

seeking harmony with the universe. It was a spiritual journey that required her to question her own beliefs, challenge societal norms, and confront her deepest fears.

Dorothy discovered that rational thinking was not limited to the confines of science and reason. It extended far beyond the boundaries of the physical world and tapped into the realm of the metaphysical. It allowed her to explore the mysteries of existence, to contemplate the meaning of life, and to connect with something greater than herself.

Through her newfound understanding of rational thinking, Dorothy experienced a profound sense of awe and wonder. She felt a deep connection with the universe, as if she had tapped into a wellspring of cosmic knowledge. She realized that rational thinking was not just a mental exercise, but a spiritual awakening that opened her eyes to the beauty and complexity of the world.

With each passing day, Dorothy's spirituality and rational thinking intertwined, guiding her on a path of self-discovery and personal growth. She embraced the principles of critical thinking, intellectual honesty, and open-mindedness, allowing her to transcend the limitations of her own biases and prejudices.

Dorothy's journey towards spiritual rational thinking was not without its challenges. She encountered skepticism, criticism, and even ridicule from those who dismissed her newfound beliefs as mere intellectual arrogance. But she remained steadfast in her conviction, knowing that her experiences had transformed her in ways that were beyond the comprehension of others.

As Dorothy reflected on her journey, she realized that rational thinking had become a spiritual experience because it had opened her eyes to the interconnectedness of all things. It had taught her to approach life with curiosity, compassion, and humility. It had given her the tools to navigate the complexities of existence and to find meaning in a seemingly chaotic world.

In the end, Dorothy understood that rational thinking was not just a solitary pursuit; it was a shared endeavor that required the collective wisdom and insights of humanity. She realized that by embracing rational thinking as a spiritual experience, she could contribute to the betterment of society, inspire others to question their own beliefs, and foster a deeper understanding of the world we inhabit.

And so, Dorothy continued on her journey, forever grateful for the profound connection she had discovered between rational thinking and spirituality. She knew that she had found her path, and she would walk it with courage, curiosity, and an unwavering commitment to truth.

Dorothy had always been a logical and rational person. She prided herself on her ability to think critically, analyze information, and make decisions based on sound reasoning. For her, spirituality was something that belonged to the realm of emotions and beliefs, separate from the realm of reason and logic. But little did she know that her perspective was about to be challenged in a profound way. One day, Dorothy stumbled upon a book by a renowned philosopher named Robert C. Solomon. Intrigued by the title, "The Harmony of Reason and Passion," (2002) she decided to give it a read. As Dorothy delved into the pages, she found herself captivated by Solomon's arguments about the connection between rational thinking and spirituality.

Solomon proposed that rational thinking and spirituality were not opposing forces, but rather intertwined aspects of human experience. He argued that reason alone could not provide the full richness and meaning of life, just as beautiful music could not be reduced to mere sensory pleasure. Instead, he posited that the harmony of reason and passion, like the chords, rhythm, and melody of music, created a more profound and fulfilling experience.

Dorothy was intrigued by this idea. She had always viewed emotions as something that clouded judgment and hindered rational thinking. But Solomon challenged this notion, suggesting that emotions were not irrational, but rather provided us with reasons. He argued that our passions and emotions helped us engage with the world, provoke problem-solving, and give meaning to our experiences.

As Dorothy continued reading, she realized that her previous understanding of rational thinking had been limited. She had thought of rational thinking as solely about criticism and argumentation, but Solomon showed her that it encompassed a deeper appreciation of complexity and the search for meaning in disorder and confusion. Rationality, she realized, was not independent of emotions and passions but was subject to judgment itself.

This newfound perspective shook Dorothy's beliefs to the core. She had always seen spirituality as something separate from reason, but now she understood that it was a part of the same tapestry. Rationality, she realized, was not just about cold logic, but about embracing the full spectrum of human experience.

Dorothy began to see the world in a different light. She allowed herself to explore her emotions and beliefs, realizing that they were not obstacles to rational thinking but integral to it. She found that by acknowledging the interplay between reason and emotion, she could attain a deeper understanding of herself and the world around her.

In this journey, Dorothy discovered that rational thinking was not just an intellectual exercise, but a spiritual experience. It was about finding harmony within herself, embracing her passions and emotions, and seeking meaning in the complexity of existence.

From that day forward, Dorothy approached life with a newfound sense of wonder and curiosity. She no longer saw rational thinking and spirituality as opposing forces, but as complementary aspects of her humanity. And in this synthesis, she found a deeper fulfillment and a more meaningful existence.

Dorothy had always been a curious and introspective person. She was constantly seeking answers to life's big questions, and she had a deep desire to understand the nature of reality and her place in it. One day, while perusing a dusty old bookstore, she stumbled upon a book titled "The Spiritual Journey of Rationality."

Intrigued by the title, Dorothy picked up the book and began to read. As she delved into its pages, she discovered a profound idea - that rational thinking itself could be a spiritual experience. This notion challenged everything she had previously believed about spirituality and rational thinking.

This dictionary and corresponding worksheets and handout explains that rational thinking was not just about logic and reason, but also about self-reflection and self-awareness. It argued that by examining our thoughts, beliefs, and biases, we could uncover a deeper truth about ourselves and the world around us.

Dorothy was captivated by this idea of her spirituality was rational. She had always been a critical thinker, but she had never considered the spiritual implications of her rational thinking. She had always thought of spirituality as something separate from her intellectual pursuits, but now she realized that they were deeply intertwined.

As she continued to read, Dorothy came across stories of individuals who had experienced profound spiritual awakenings through the practice of rational thinking. These individuals had questioned their long-held beliefs, challenged their assumptions, and ultimately found a sense of peace and clarity.

Dorothy began to reflect on her own journey. She realized that she had often relied on excuses and rationalizations to avoid facing uncomfortable truths. She had used her limitations and weaknesses as crutches, instead of embracing them as opportunities for growth.

Inspired by the book, Dorothy made a commitment to embark on her own spiritual journey through rational thinking. She started to question her beliefs and examine her thought patterns more closely. She sought out new perspectives and engaged in thoughtful discussions with others.

As she delved deeper into her exploration, Dorothy began to experience a profound sense of connection and purpose. She felt more aligned with her true self and more attuned to the world around her. She discovered that by embracing rational thinking as a spiritual practice, she could cultivate a deeper understanding of herself and the universe.

Dorothy's newfound understanding of rational thinking as a spiritual experience transformed her life. She no longer saw rational thinking as cold and detached, but as a pathway to greater self-awareness and personal growth. She embraced the challenges and uncertainties that came with questioning her beliefs, knowing that they were essential for her spiritual evolution.

From that day forward, Dorothy approached every aspect of her life with a newfound sense of curiosity and open-mindedness. She continued to seek truth and wisdom through rational thinking, knowing that it was not just an intellectual pursuit, but a deeply spiritual one.

And so, Dorothy's journey of discovering how rational thinking was a spiritual experience became a guiding light in her life. She realized that the pursuit of truth and self-understanding was a lifelong endeavor, and she was grateful for the wisdom she had gained along the way.

Dorothy had always been a seeker, searching for answers to life's biggest questions. She had explored various spiritual practices and philosophies, hoping to find a deeper understanding of herself and the world around her. However, it wasn't until she stumbled upon the concept of rational thinking that everything truly started to fall into place. One day, Dorothy came across a book called "Rational

Living" by Ellis and Harper. Intrigued by the title, she decided to give it a read. As she delved into its pages, she discovered a whole new perspective on life. The book explained how rational thinking could lead to a more fulfilling and meaningful existence.

At first, Dorothy was skeptical. How could something as logical and rational as thinking be considered a spiritual experience? But as she continued reading, she realized that rational thinking went beyond mere logic. It was about aligning her thoughts and actions with her true values and beliefs.

Dorothy began to see how her irrational thoughts and beliefs had been holding her back. She had always been prone to making excuses and justifying her responsibilities, which only led to negative emotions like depression, anger, and anxiety. But now, armed with the knowledge of rational thinking, Dorothy could challenge these negative habits of thinking and replace them with more positive and productive ones.

The more Dorothy practiced rational thinking, the more she noticed a shift in her mindset. She became more aware of her own defensive behaviors and distorted inferences. She realized that Dorothy had been underreacting or overreacting to certain situations, distorting reality and making problem-solving difficult.

But with the help of the book and her newfound understanding of rational thinking, Dorothy was able to refute these distorted inferences and take responsibility for her thoughts, feelings, and behaviors. She no longer felt the need to overextend her responsibilities to try and control other people's thoughts and feelings. Instead, she focused on taking responsibility for herself and her own actions.

As Dorothy continued on her journey of rational thinking and her emotional life, she found that it brought her a sense of peace and clarity. It was no longer just about logical thinking, but about aligning her mind, body, and spirit. The spirituality of thinking rationally became her guide, helping her navigate through life's challenges with a newfound sense of purpose and authenticity.

In the end, Dorothy discovered that rational thinking was not just a cognitive process, but a spiritual experience. It allowed her to connect with her true self, to live in alignment with her values, and to find a deeper meaning in everything she did. And as she continued on her path of self-discovery, she knew that rational thinking would always be there to guide Dorothy's towards a more fulfilling and enlightened existence.

Dorothy had always been a curious and introspective person. She had a deep desire to understand the world around her and her place in it. As she embarked on her journey of self-discovery, she stumbled upon the concept of rational thinking as a spiritual experience.

It all started with a book she came across at a local bookstore. Titled "The Path to Rationality: Unveiling the Spiritual Dimension," the book promised to explore the connection between rational thinking and spirituality. Intrigued, Dorothy decided to give it a read.

As she delved into the pages, Dorothy found herself captivated by the author's perspective. The book argued that rational thinking was not just a logical and analytical process, but a deeply spiritual one as well. It claimed that by engaging in rational thinking, individuals could tap into a higher level of consciousness and connect with something greater than themselves.

This idea captivated Dorothy, as she had always believed that spirituality was something separate from rational thinking. She had associated spirituality with faith, intuition, and emotions, while rational thinking seemed to be rooted in logic and reason. But this book challenged her preconceived notions and opened her mind to a new way of thinking.

Dorothy began to reflect on her experiences and noticed how moments of clarity and insight often came when she approached problems with a rational mindset. It was during these moments that she felt a deep sense of connection to the world around her, as if she was tapping into a universal truth.

Dorothy started practicing mindfulness, paying attention to her thoughts and feelings without judgment. Through this practice, she began to see how her irrational beliefs and cognitive distortions were holding her back from experiencing true spiritual growth. By challenging these beliefs and replacing them with rational and constructive thoughts, she felt a sense of liberation and inner peace.

But it wasn't just in her personal life that Dorothy discovered the spiritual aspect of rational thinking. She also noticed how it affected her relationships with others. By approaching conflicts and disagreements with a rational mindset, she was able to communicate more effectively and find common ground. This led to deeper connections and a greater sense of harmony in her interactions with others.

Dorothy's journey of discovering the spiritual dimension of rational thinking was transformative. It allowed her to see that spirituality and rational thinking were not mutually exclusive, but rather two sides of the same coin. By embracing rational thinking as a spiritual experience, she found a deeper understanding of herself and the world around her.

From that point on, Dorothy continued to explore the intersection of rational thinking and spirituality. She sought out like-minded individuals and engaged in discussions and debates that challenged her thinking. She realized that this was not just a personal journey, but a lifelong pursuit of knowledge and growth.

And so, Dorothy's path of self-discovery continued, guided by the newfound understanding that rational thinking was not just a tool for problem-solving, but a gateway to spiritual enlightenment. With each step she took, she embraced the power of rational thinking and its ability to bring clarity, connection, and meaning to her life.

A

Page	Cognitive Distortions, Defense Mechanisms, and Excuses
1	(A) About-ism (Venting myth): When talking to someone, I <i>have to</i> keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak “about the problem enough,” the issue will be resolved.
2	(A) Abreacting (Toxic: Venting Myth): I <i>have to</i> re-experience the pain so my negative emotion will disappear. Abreaction is when I believe I have to discharge and verbalize my repressed emotional information. I think I will feel better or gain insight into my emotional life when I discharge my emotions. When I abreact in a toxic way, I overplay my toxic negative emotion (anger, anxiety, depression, guilt, etc.) by strongly expressing that feeling inappropriately. I will re-experience “the” trauma to feel better. I think I will feel better, stop having that feeling, or forget about that trauma if I strongly express negative emotions. I see my toxic negative feelings controlling me, so I have to let them out whenever I feel this way.
3	(A) Absence of Choices for Others: I <i>have to</i> give people one choice because I believe they will make the wrong choice. I think, “who cares that I’m giving people one choice – they don’t deserve anything!” It is not a big deal option. What if they don’t like it? Their negative feelings have no impact on me.
4	(A) Achievement Addiction-Obsession: I <i>have to</i> be successful. “I will do anything to achieve something.” I persistently and compulsively seek achievement that I know is harmful and interferes with my relationships. I believe compulsively that I have to be better than others.
5	(A) Achievement Obsession-Addiction: Esteem Issues - I <i>have to</i> win. I am inferring that I need to win so I can feel good about myself. I will do <i>anything</i> to achieve something, so people will admire me. I can only feel fantastic about myself if I am performing. If I fail, I am a total loser.
6	(A) Acting Out: When I experience a conflict, I <i>have to</i> do unpleasant things to express my feeling, but that topic still bothers me. I can’t stand to talk about my negative emotions, and I do unpleasant things to express my negative feelings. I use extreme behaviors to express my thoughts and feelings because I believe I can’t express myself assertively. I don’t feel safe talking about specific topics because those topics still bother me. I am active, but I am passive about my anxiety. I think I am exercising my power but feel helpless and vulnerable. My desires get set on “automatic pilot,” and I do not know why I do what I do.
7	(A) Addiction Excuse: I <i>have to</i> give people excuses because I believe I can’t curb my addictions, so why try to change? I am saying, “I would have succeeded if I didn’t have this addiction.” I blame my addiction(s) for my actions. I have to explain my behavior by blaming my addiction. I have used my addiction as an excuse to be irresponsible.
8	(A) All or Nothing Thinking (Negative Dichotomous Thinking: I <i>have to</i> have things my way. It is my way, or it is no way! I go from one extreme to another extreme. I am assuming I can divide people or events into two parts where these are sharply distinguished or opposed. For example, I have to be the best by consistently winning, or I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can’t have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I’ll be happy for the rest of my life.
9	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way or the highway! From one extreme to another, I cycle through a range of emotions. People or events can be divided into two distinct or opposing categories if I divide them into two distinct or opposing categories. For example, I have to be the winner by consistently winning. Otherwise, I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can’t have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I’ll be happy for the rest of my life.
10	(A) Toxic Altruistic Thinking: I <i>have to</i> be seen as selfless, and I am compulsively devoted to the welfare of others. I will even do unethical or irresponsible behavior to “help the other person out.” In an extreme case, Hitler believed he was helping the world by killing gypsies, Jewish people, and people I considered inferior.
11	(A) Always and Never Thinking: The word “always” implies, invariably, forever, and perpetually happening. The term “never” suggests not ever, at no time, not in any degree, or not under any condition. For instance, I <i>have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, “I’ll never be happy, so why try? I must always perform well, and <i>since</i> things never work, I’ll never get my way. I think, “Things never work out for me” (self-pity). “You’re always picking on me,” or “You never do what I want to do.”

12	(A) Anger Obsession: I obsess about the people I'm angry at. <i>I have to</i> show my anger in toxic ways, so people will respect me and not see me as weak. I compulsively use unhealthy anger to antagonize others. I have to "scream, yell, curse," etc., so people will do what I believe they must do. I have this persistent compulsion to be angry that I know is harmful and interferes with my relationships. I like feeling angry and bitter, and I find it rewarding to get angry. I can't change the intensity of my anger, or I want to continue this toxic anger.
13	(A) Toxic Anger: Rigid-Trait Anger: When I don't get my way, I have to show my anger in toxic ways, so people will respect me and not see me as weak. I have this persistent compulsion to be angry that I know is harmful, interfering with my relationships. I believe I can't change the intensity of my anger, or I think I want to continue to do this toxic anger.
14	(A) Toxic Anger - Acting Out (Feeling Hurt - Fairness issues): When I experience a conflict, I have to do nasty things to express my feeling, but that complicated topic still bothers me. I can't stand to talk about my negative emotions, and I don't feel safe talking about issues because those issues still bother me. I don't want to have a particular feeling, but it is all that I feel.
15	(A) Toxic Anger – Aggressive - Violence: When I don't get my way, or someone offends me or disrespects me, I believe I have to be violent. I have to hit and attack people physically because I find being aggressive is exciting. I enjoy hurting people, and it feels good to hit something or someone (David Burns, M.D.). For instance, I think I can beat up this six-foot-five-inch person who weighs two-hundred and fifty pounds because he has twice the muscle mass as me! I've seen violence firsthand, and I believe it is okay to be violent to get my way.
16	(A) Anniversary Date: I have to feel bad because I can't control things that have happened to me. <i>I have to get upset</i> when an anniversary of an adverse event occurs. I believe that a particular date is causing me to suffer. I think the yearly date of an event will cause me to have a "toxic negative feeling." I tell myself, "I feel depressed because it has been one year since my divorce, the death of a friend, etc..."
17	(A) Apathy - I Don't Care: <i>I have to</i> be indifferent. I don't have to care, so I am free of any responsibilities or consequences. I act without feeling or emotion (impassiveness; insensitive; immature). I can show a lack of interest or concern, indifference, coldness, and lack of sympathy because I don't want to think about that situation. I frequently say, "I don't care!" I cover up my true feelings by being passive. Passively refusing is a form of aggression.
18	(A) Apathy – Other People's Apathy: I don't care about them because they don't care about me. I frequently say, " <i>I don't care because they don't care.</i> " When others act indifferently, I believe, "No one cares whether I finish this task or not, so I may just as well keep putting it off." I may think, "If no one else cares about my task, why should I care about this task." I believe the task is not that important to them, so why should I bust my neck and get the job done." I think, "this task is not essential to the people who want me to complete this task, why should I work so hard on something people don't care about.
19	(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, "I'm already suffering, so please withhold further punishment." I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.
20	(A) Approval Seeking When people dislike me or disagree with me, I think I <i>have to</i> have the approval of others. I know it is harmful and interferes with my relationships, but I believe I have to do it. people will disapprove me because I am divorced/ lost my job, etc. People will disapprove of me, and I will be rejected; I can give up now – why to try – I never win!
21	(A) Arbitrary Inference I don't have to have evidence or facts to support my conclusions. I make up my mind before I know all the facts. I make a specific conclusion in the absence of proof. For instance, "My boss asks me to work overtime because she wants to irritate me." My boss could be in a bad mood, mad at her children, or be mad at me."
22	(A) Attribution (False Attribution): I attribute a person's feelings to me that they really do not have. For instance, Harry could think, "John-Joan is madly in love with me because of all my wonderful attributions." In reality, John-Joan doesn't even like Harry. Attribution is the process by which I infer others' motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I'm talented!) for my successes and external attributions (It was his fault, not mine!) for my failures.
23	(A) Autocratic Behavior: I believe that people must respect me, admire me, obey me, etc., because of my status. I have to act bossy, and I have to act like a person (as a monarch) ruling with unlimited authority. I believe (1) "People must respect" me because of whom I am and not because of my actions. (2) If I'm the boss, I can punish people. If I'm the boss (or in charge), I believe people must obey and treat me with the utmost respect. Note: (Autocrat: a person (as a monarch) ruling with unlimited authority; one who has undisputed influence or power)
24	(A) Avoiding: I must refrain from or try to escape my responsibilities. I believe it is easier to avoid facing my feelings, thoughts, or responsibilities than to deal directly with them. I am being non-assertive. I think if I avoid certain people and certain situations, I won't have to feel bad. I avoid procrastinating. I hope there will be no negative consequences, and I believe I will feel better as time passes.
25	(A) Awfulizing: I have to avoid certain situations and feel anxious because I believe I am in an awful situation when I'm in a very bad situation. When I see an event as "awful," I think this is the worst thing that could ever happen. I believe that nothing could be worse; the event in question is 100% bad, no good could come from this adverse event, and this event cannot be transcended or surmounted.
26	(A) Awkwardness Excuse: It is too awkward to do, so I won't do it. I don't have to be responsible because I would feel awkward in this situation. I believe it is too awkward, uncomfortable, embarrassing, and difficult to change my thinking or behavior. I have to avoid problems that are not easy to manage or deal with daily. I lack a sense of poise or grace. I believe I am too dumb, stupid, not well educated, not that well-read, not that well trained, etc., to get the things I want.
27	(A) Axiomatic Thinking: I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don't need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, "An eye for an eye." Therefore, I believe, "You screwed me, so I'll screw you." I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an

	axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)
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B

28	(B) Bad Thoughts Motivation: I worry about acting on my cynical, immoral, mindless, or unpleasant thoughts. I have to allow my negative and unpleasant thoughts to make me do something immoral. A bad idea makes me feel like a bad person. For example, I want a new car, so I envy my neighbor’s new car. So, I am a bad person because I have feelings of envy, and I am converting my neighbor’s car. Only bad people have bad thoughts. Bad thoughts- a bad person often happens around sexual thoughts.
29	(B) Toxic “Being Real” I <i>have to</i> be genuine and authentic, so it is okay to hurt another person’s feelings. Therefore, I’ll say anything because I just am myself. I believe if I tell someone how I think I am <i>sincere</i> , it will hurt the other person’s mood. I could also assume that if I am “real,” the other person will be “real” with me.
30	(B) Being Right (Passive Form): I <i>have to</i> be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am “RIGHT,” I can do anything I please, and I have to do what I want.
31	(B) Bending the Rules Excuse: I <i>don’t have to</i> follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don’t break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, “I’m only bending this rule – it is not like I’m breaking any rule written in stone.” The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
32	(B) Best Bet Excuse: I don’t have to think of the negative consequences because I’m no better off, so I don’t have to care. I make predictions about the future. I am making a bet, which implies a gambling metaphor, and I think I am minimizing the consequences. This excuse consists of making two bets. The first bet is that I tell myself, “If I get away with it, I will be better off. The second bet is “if it does not work out (or I get caught), I am no worse than I am now.” This idea is unhelpful, but it is my best bet.
33	(B) Bias: I <i>have to</i> go with my first thought, my instincts, my first impulse, etc. I have to make judgments based on prejudices and preconceived ideas. I make decisions on insufficient information and half-truths, and I only see half of the facts. My decisions are unreasonable and non-empirical.
34	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is “fabulous,” or this is “horrible!” I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, “It is all bad and horrible, so I won’t do anything. It is all great and fabulous, so I will do everything.” One variable move “it” to the “black category,” or one variable moves it to the “white category.” Since it’s bad, it is all bad. Since I think it is good, I’ll be delighted. If I don’t do it, it is because “It was all bad!” One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
35	(B) Blaming My Biology: Because I am not in a situation I want to be in, I <i>have to</i> blame my DNA, my genetic makeup, my disposition, etc. I find fault with my DNA to avoid my responsibilities. I place responsibility for my actions on DNA and justify my toxic negative emotion because my depression or anxiety is caused by my biology or chemical imbalance. I believe I can’t change or control myself because there is some biological reason that is out of my control. I am telling myself, “I can’t control my brain chemistry (biology), so I can’t control my behavior.”
36	(B) Blaming My Childhood: I must get in touch with my childhood experiences to be happy. (Externalizing-Blaming): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I think I <i>have to</i> stop experiencing that particular feeling. I think I <i>have to</i> get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my resentment today. I <i>have to</i> blame my past experiences, and I don’t make a big deal about the stress in my life because my abilities and skills will always get me out of trouble.
37	(B) Blaming My Personal History: I <i>have to</i> blame my current behavior on my past. I think, “It was awful the way I was treated.”
38	(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): I <i>have to</i> be responsible for everything, so people shouldn’t get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, “I don’t have to try because I can’t do anything right.” I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.
39	(B) Blaming Others: I <i>have to</i> blame others. Since it is not my fault, I don’t have any responsibilities and don’t have to care about what others say. I place responsibility for my actions on others. I compulsively avoid my responsibilities and blame others for my feelings and activities. I focus on the other person as the source of my negative emotions, and I refuse to take responsibility for improving or changing my life. Examples of emotional blaming – You piss me off. My teacher is a lousy teacher, so I’m miserable.
40	(B) Blind Acceptance: I <i>have to</i> accept everyone so I won’t have negative feelings. I accept what people say as fact. When faced with a difficult choice, I’ll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about “if” the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don’t, I just over-focus on the good times.
41	(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, I <i>have to</i> seek revenge on others. I’ll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, “I’ll never see you again (I’m leaving), so I can yell, scream, disrespect you, put you down, or do anything I want.” Since I’m leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I’m leaving.
42	Butterfly, The – Obsession - Addiction: I <i>obsess about my “fragileness, frailness, emotional instability. I have to drink or use drugs because I’m fragile as a butterfly. I have to</i> be comfortable all the time and never experience frustration because I see myself as weak, and I think I am delicate as a butterfly. I honestly believe that abusing love, drugs, alcohol, etc., will make me feel better. I <i>have to</i> convince myself, “I can’t cope with life without it.” I can’t cope, so I am not responsible for my actions.

C

43	(C) “Cart before the Horse” Excuse: When I think about what to do or decide, <i>I have to</i> take the effortless way out, even when taking the easy way is not a good idea. I am telling myself that certain conditions have to be met before I undertake what I promised or agreed to do. I have to have things in the reverse order. For instance, I want to feel confident before doing a task. I want people to give me all the independence. I demand more responsibilities before they trust me. I think I have to have certainty of success before carrying out the task. I have to feel perfectly comfortable entering a fear-provoking situation. I don't have to do anything unless you meet my conditions and/or I feel delighted, satisfied, and relaxed before taking on the task.
44	(C) Carte Blanche Excuse: <i>I have to</i> get myself in trouble because I think I can do anything I want. I believe the consequences don't apply to me. When I use Cart Blanche Thinking, I believe I need “absolute freedom” to do as I wish. I justify my behavior because I think I can do anything I want – I want it, and I want it NOW!
45	(C) Catastrophizing (Catastrophic Thinking): <i>I have to</i> blow things out of proportion, and I have to get upset quickly and have problems with anxiety and anger. When I use catastrophic thinking, I blow things out of proportion because I believe that this particular event is the worst thing that will ever happen to me. I believe that what has happened will be absolutely awful and unbearable that I won't be able to stand it (Robert L. Leahy). Example 1: People who have treated me poorly are horrible! When I fail, when others mistreat me, and/or when things are not easy, I can control what I don't like, which feels horrible. It is horribly wrong for me to feel discomfort. Example 2: “Those people will never play me again.” I don't want them to happen, so they should not occur.
46	(C) Certainty (Avoiding risks): When I face a new situation, I have to be free from all doubt. I hesitate before I do anything. I think “I need” “absolute certainty” before trying or doing anything. I have to demand certainty to get certainty.
47	(C) Closure: <i>I have to</i> have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don't take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before, I risk my esteem and pride. I never to get my past mistakes behind me. I believe I can't do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
48	(C) Cognitive Deconstruction Bias (Overfocusing on My Thoughts): <i>I have to</i> know precisely what is going on, so I won't do a damn thing! Cognitive Deconstruction Bias is often used in dealing with demands I place on myself. <i>I have to avoid thinking</i> about distressful thoughts rather than being aware of my thoughts and disputing them. I have to over-focus on the “here and now” and focus on concrete sensations rather than abstract thoughts. I have to focus on the concrete to escape emotional distress or troublesome thoughts.
49	(C) Comparing Unjustly (1st stage of Paul Welton's malice slide.): <i>I have to</i> rate my total “self” by how well I am doing in comparison to others. I have to compare myself to others. I have to focus on others' successes and discount my own accomplishments. I have to determine whether an event is unrealistic by focusing on and comparing my actions to another person's standards. “He is more successful than I am, so I am inferior, less, inadequate, or worthless.” (Welton)
50	(C) Comparing, Toxic (negative) (Misattribution): <i>I have to</i> avoid rating my behavior because I am so busy evaluating the other person. I must believe, “I'm not as bad as that person because the other is so much worse than me.” Misattribution: An example of misattribution is when I attribute my physiological arousal to a situation, which I believe accounts for my emotions, behaviors, or motives.
51	(C) Compartmentalizing, Toxic: When faced with a demanding situation, <i>I have to</i> separate my world into isolated compartments or categories. I have two ideas, attitudes, or behaviors that conflict with each other, but I don't see the contradiction in my thoughts or the inconsistencies in my beliefs, behaviors, etc. For instance, people say I am not being hypocritical, but I don't see it when I act insincere. I believe in the Golden Rule (love others as you love yourself), but I also think in “Looking out for number one.”
52	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than other people do, <i>I have to</i> use using compensation. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my flaws. [] When overcompensating, I have to do well in one area to set up a smoke screen to escape another (perceived) danger zone. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. [] For instance, I can be angry and release my tension by going bowling. I substitute a simple performance for the strenuous effort required to directly resolve my “callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved rather than throwing stones at my neighbor. “I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
53	(C) Confirmation Bias: <i>I have to</i> refuse to look at the information that contradicts my beliefs. I have to seek out confirmations for my beliefs and search for information that disconfirms thoughts I don't like. I must protect my sense of esteem by finding validation for my actions, even if I am inaccurate. I have to find reasons and look for evidence that confirms my dearly held beliefs. I have to find flaws in the beliefs I don't believe in. I have to find excellent reasons to justify my choice. I have to gather evidence that confirms my preexisting beliefs, and I dismiss contradictory evidence. This bias creates a “closed loop.” When I use a closed loop to see others and myself, it confirms my belief, and this bias shapes how I see others and myself. When I force myself to look at disconfirming evidence, I will find a way to criticize, distort, or dismiss it to maintain or even strengthen my existing beliefs.
54	(C) Control, External (Toxic External Control): When I feel I am not in control of a situation, <i>I have to</i> blame my feelings on outside events. I have to think that external forces control my life, such as fate or luck, so I don't have to take responsibility for the situation because it was out of my control. I tell myself, “I just had a streak of bad luck.” Frequently this mistaken belief leads to feelings of helplessness, and I feel trapped (stuck).
55	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than others, I have to use using compensation. When overcompensating, I have to do well in one area to set up a smokescreen to run away from another (perceived) dangerous area. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. For instance, I can be in an angry mood, so I believe I release my tension by going bowling. I substitute a simple performance for the arduous effort required to directly resolve my “callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved. Throwing stones at my neighbor. “I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
56	(C) Counter-transferring: <i>I have to</i> treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me “as if” they were the other person I had problems with. I tell myself, “Since that person acted poorly in this situation, I have to treat them like that person treated me.” In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person “A” is acting like another person (person B), I am using “transference.” I have negative feelings about person B, so I treat him as if he was person “A.” I believe person “A” has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.

57	C) Cyclical Definition When expressing my point of view, I have to be evasive because I am unsure of what I am saying. I don't <i>have to</i> answer when people ask me a question. <i>I have to be evasive</i> by repeating myself without answering their question. When I tell people what I mean by "bad" (state my standards), I could say, "It is bad because it is bad; thinking is what you think." I define a concept by repeating the exact words. I have not thought about what I was thinking, but I don't have to think about such matters. When I use this belief, I assume that because I define something as "bad," I can underestimate the situation's impact. I can overestimate my ability to cope with this adverse situation.
D	
58	(D) Dead-End Excuse: When I am confronted with a situation, I believe I can't do anything about, I react by thinking, " <i>I have to</i> take on the role of a loser, so I don't have to keep my agreements and obligations." I tell myself, "Why-do-anything? I don't have the energy to do anything. Whatever I do will be meaningless." I have boxed myself into a corner, and there is no way out. I have to avoid following through because I pessimistically believe I can't do anything to help myself (self-fulfilling prophecies).
59	(D) Defective Excuse: (I am defective, so I'm off the hook): When I make a mistake, <i>I have to</i> see myself as inadequate, flawed, faulty, and imperfect so people don't expect too much from me. I forget excuse – I say, " <i>I forgot.</i> " I tend to give up easily. I have to justify my lack of action because I am angry and can't stand this frustration. I underplay the situation because I am defective, and people shouldn't demand anything from me.
60	(D) Defective (I have defective abilities, so I can't do it.): When others ask me to complete a task that is demanded, <i>I have to</i> present myself to others as being defective because I have poor cognitive skills. I need a better memory. I say, " <i>I forgot.</i> " I tend to give up easily. <i>I have to</i> justify my lack of action because I am somehow defective. I tell people I forgot because I have a bad memory, am easily distracted, have attention problems, live in a chaotic environment, and have emotional issues.
61	(D) Definitional Thinking: When I am expressing myself, I use one vague concept to define another vague idea. When I use definitional thinking, I have to go round and round defining words with other words. For example, if asked what a feeling is, you say it is an emotion? You answer it is a feeling, and say a sense is a sensation accompanied by the belief that it is real. How do you know an idea is true? In another instance, if asked what love is, you answer that it is caring. What is caring? You say, "showing concern." He asked what his concern was, and so on.
62	(D) Deflecting: Global Rating of Others (Defensive Mechanism): When my self-esteem is threatened, <i>I have to</i> blame people for my feelings and behaviors. I have to change the course of events by attacking another person. As a result, I have to think, "Look at what you made me do!" In order to avoid getting negative attention or criticism, I have to direct people's attention elsewhere.
63	(D) De-idealizing (Defensive Mechanism): When I am dealing with people, who are superior to me, <i>I have to</i> put people on a pedestal, and then I wait for them to fall off it. In my search for perfection, <i>I have to</i> idealize others. When they fail, I have to feel hatred and rage at the people who seemed to promise much and then could not deliver.
64	(D) Denial (Denying) Defensiveness: Denial is a refusal to admit the truth or reality. When people criticize me, <i>I have to</i> declare these feelings and opinions are wrong, or I refuse to accept or acknowledge others' thoughts and feelings. <i>I have to</i> refuse to think about something by convincing myself it didn't happen or will not occur. <i>I have to</i> present myself to others as being defective because I have flawed cognitive skills. I have a horrible memory. I tell myself, "This situation is not so bad." <i>I have to</i> refuse to acknowledge what has happened, what is going on, or what might happen.
65	(D) Defensiveness: When dealing with a painful conflict, I have to refuse to admit the truth or reality. I tell others, "I accept my negative feelings, but I'm not irrational." When I deny my self-defeating thinking, I avoid telling myself, "Yes, I feel worthless and depressed, but I don't know why" Yes, I feel empty and sad, but I don't know why" and stop asking me about my feelings and thoughts. (Albert Ellis).
66	(D) Denying: Neglecting to Acknowledge Irrationality (version 1): When dealing with a painful conflict, <i>I must</i> refuse to admit the truth or reality. I tell others, "I accept my negative feelings, but I'm not irrational." When I deny my self-defeating thinking, I avoid it by telling myself, "Yes, I feel worthless and depressed, but I don't know why." (Albert Ellis, Ph.D.)
67	(D) Denying: Neglecting to Acknowledge Irrationality (version 2): When I have to defend myself, I believe <i>I have to</i> refuse to admit the truth or reality. I can't explain or understand my behavior, and I don't have to admit to my unrealistic, illogical, and dysfunctional thinking. I have to avoid facing the truth by telling myself, "Yes, I feel worthless and depressed, but I don't know why."
68	(D) Denying that irrational beliefs are truly irrational: When people confront me about my thinking, <i>I have to</i> avoid them pointing out how foolish my thought appears. I don't want irrational beliefs to impact my emotional life, so I must not have this rigid belief. I avoid this situation by telling myself, "Yes, I certainly believe that I must achieve a (good relationship, good grades, and great jobs) to be worthwhile and happy, but that is a reasonable belief. I am telling myself that I cannot be helpful or happy without such a job/relationship/success. I am inferring that I need and must have a particular condition because others have it, or it is a natural part of the human condition to be happy. (Albert Ellis, Ph.D.)
69	(D) Denying irrational beliefs have toxic results (1): I have hundreds of irrational beliefs, and nothing dreadful has happened all those times, so why be concerned <i>I have to</i> avoid situations by telling myself I have to <i>achieve</i> a healthy, steady relationship to be a worthwhile and adequate person. I believe my belief proves I am crazy, but I can get away with it and even benefit from having it."
70	(D) Denying that irrational beliefs lead to toxic results (2): When confronted with an uncomfortable situation, <i>I have to</i> refuse to admit the truth or reality. My ideas and thoughts have nothing to do with the intensity of my feelings. I avoid confronting reality by telling myself, "Yes, the belief 'I absolutely must achieve a good steady relationship to be a worthwhile and adequate person' is irrational - but I can still hold on to it and not be very anxious, angry, and depressed." (Albert Ellis, Ph.D.)
71	(D) Dependency Thinking: When I have to do things independently, <i>I have to</i> have others help me. I can't do complicated things on my own. I see myself as being <i>needy</i> . I think "I NEED" absolute approval and unlimited love of others from authority figures to run my life. I NEED mature people to help me and care for me. The therapist has to tell me what problems to focus on. I have to have magical solutions to fix my problems. One of the key features of being irrational is a feeling of dependency on others and the outside world.
72	(D) Deskilled (Self-Deskilling): When I am confronted with a new situation or task, <i>I have to</i> be excellent at each and every step of the task before I will risk a new behavior or task. I remove myself from the task, or I can't make a judgment because I can't do some sophisticated skill needed to complete the task.
73	(D) Detached (from others): When people don't act as I demand they should, <i>I have to</i> distance myself from others. I demand that if I "never get seriously involved in anything - I will never be unhappy! I have to maintain a detached perspective. This is a "Yes, But" defense or "I don't care." It just wouldn't do any good anyway."

74	(D) Detracting: When people criticize me, I <i>have to</i> reduce the quality of something or someone by speaking ill of the object or person. I say ill of others and will attempt to take away that person's value to feel better about myself. I firmly believe that I can't deal with their appraisal, so I detract and reduce the quality of something or someone by taking something away from a thing or person I don't like.
75	(D) Devaluing (others): When people go against my wishes, I <i>must</i> put others down. I have to devalue, degrade, depreciate, etc., others, so it is okay to put others down. I don't have to be concerned because the other person or activity has no value, so it is okay to put people down. I need to degrade people, depreciate events, and denigrate others. I lessen the value of events or people and believe that others' action has no value.
76	(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I'll think such thoughts like "What's wrong with you!" I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, "If I can label the behaviors and make a diagnosis, I'll find out what is wrong with him or her or me, and my life will be wonderful."
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If I fail, I'll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If they fail, they're stupid. I divide people into two parts where these are sharply distinguished or opposed.
79	(D) Dictatorial Thinking: I have to be in charge, and people must admire me for feeling good about myself. I must act bossy and think I have to get my way, and people must obey my rigid rules. When I use this belief, I assume, "I can lose my temper, get mad, or do anything I want," so people won't mistreat me.
80	(D) Dire Need Excuse: I have to turn a want into a dire need, so I am motivated to get what I want. Sensing urges as a warning of disaster, and I think the desire is a " <u>dire need</u> ." When I perceive a "want" as a "need," I turn a joint event into a "life or death" situation. I turn a "desire" which is realistic and sensible into a situation overflowing with desperation and despair. When I demand that others and the world should act in a certain way, I may develop feelings of hopelessness, and I could surrender to my feelings of despair. When I lose hope, I also decrease my sense of confidence. [] When I view a "desire" as a "dire need," I see this perceived "need" as being more valuable than my other desires and needs (valuation effect; Kurt Lewin). Other unrelated desires become secondary to this perceived "dire need." My other desires become less valuable (devaluation effect). Therefore, I disregard other important desires and pleasures in my life. [] I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I must perform well and /or win the approval of essential people, or else I need to be more competent. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
81	(D) Disagreement Phobia (Obsessing about one particular disagreement.): I obsess about a disagreement I have had or might have. I have to limit my goals and keep my sights low, so I will never be disappointed or hurt. I feel panicky when people disagree with me. I believe terrible things will happen if people disagree with me. This is similar to a "conflict phobia," in which I freak out at any hint of an interpersonal conflict. I can attack or withdraw in a phobia because disagreements will lead to disastrous conflicts. When people disagree with me, it is the worst thing that could ever happen to me. I am protecting my self-esteem if I avoid this disagreement. (David Burns)
82	(D) Disappointment Obsession -Phobia: I must be pessimistic about feeling safe. I feel panicky if I think I am going to be let down. I believe if I keep my goals very limited and keep my sights low, I will "never" be disappointed. Being pessimistic is a safer way to go through life.
83	(D) Dis-attribution: I blame my failures on others, so I don't feel incompetent. I refuse to try new things. I am biased toward attributing my failure to a lack of ability, so I lower my self-esteem. I avoid unwanted attribution (I'm incompetent) by refusing to try. I will "save face" and not feel embarrassed if I don't try new things.
84	(D) Discomfort Anxiety I worry about what people think and say about me. I can't stand such discomfort. <i>I feel nervous when I do things that are difficult and uncomfortable.</i> I am worried about what others are saying about me. I think, "I just feel good all the time." I tell myself; I cannot tolerate such anxiety because it is too much to bear, and I can't live this way!
85	(D) Disconfirming Others' Beliefs: I don't have to listen to others say. I have to reject evidence or arguments that might contradict my beliefs because I believe that information is irrelevant to me now. I think I don't have to listen to what others are saying because I believe what they are saying is irrelevant. I think that I don't have to listen to that person, and I will disregard any consequences of my actions, which will make that person an enemy or a stranger.
86	(D) Discounting the Negative (Cognitive Distortions): I think exclusively about my successes and overlook my failures or the negative consequences. For instance, I tell people their concerns or criticisms are not valid, believe their opinions or concerns don't count and view their beliefs as having no validating.
87	(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, "My accomplishments or skills don't count or matter." Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they "don't count." For instance, I might think, "People only say that to be nice." I claim that the positive things I or others do are trivial.
88	(D) Displacing: (Venting Myth): I have to compromise too much by changing the subject that is more acceptable or less threatening, so I don't feel so bad. I don't express an emotion I have for a particular person, but I will tell others my feeling. <i>I hit or break things</i> rather than hit people. When I use displacement, my emotional expression is not congruent with my thoughts, and I shift to another initially less intense idea linked to the first one in content. I am redirecting my thoughts and feelings from one person or object to another person or things. I take it out upon another person or thing, thereby not solving the original problem. Displacing anger is very common. I compromise too much by changing the subject that is more acceptable or less threatening. I believe that if I think about something else or attack a weaker person, I won't feel so bad. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening.
89	(D) Disregarding Bias refers to ignoring or not taking into consideration any preconceived notions, prejudices, or preferences during decision-making or judging something. It ensures fairness and objectivity. This can be applied in various situations such as data analysis, research, hiring process, etc. where unbiased outcomes are of utmost importance.

90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.
91	(D) Disregarding Negative #1: I don't have to pay attention to adverse events and my related feelings. I treat negative consequences as unworthy of regard or notice, and it is a promising idea to ignore bad and evil things. I believe in "a just world" and that adversities happen to others because they are "bad." "If I am decent, sensible, and capable, misfortunes won't happen.
92	(D) Disregarding Negative #2: I must underplay my negative emotions and what is happening. I have to underplay a toxic negative emotion because there are some "good elements or benefits" to that feeling; I disregard the adverse and detrimental elements of the emotion or behavior. For instance, I may believe, "People get out of my way and stop nagging me because I get good and angry!"
93	(D) Distrustful: I don't have to try, and/or I don't have to care about anything because I don't trust anyone. I shouldn't trust or have confidence in others because they will take advantage of me. I don't expect much from others because they <u>cannot</u> be trusted.
94	(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others' welfare.

E

95	(E) Either-Or" Thinking: Either they hate me or love me, so I don't have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, "If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she's the most wonderful person I have ever met) or by devaluing her (she's the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I'll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
96	(E) Effort Excuse: Even if I failed, people shouldn't expect too much of me because I have given my best effort. If I exaggerate my effort, people will let me off the hook if I fail. I think demanding work and effort are all it takes to get ahead. I think, "If I work hard, I must succeed." I believe, "I worked harder than others, so I must win and get what I want."
97	(E) Emotional Fatigue Excuse (Selective Fatigue): I don't have to keep up with my responsibilities if I'm too tired, too depressed, too anxious, etc. I have to make excuses myself by telling people, "I'm too tired to do that specific activity. If I believe I am too tired, too depressed, too fearful, too scared, etc., people should expect too much from me. I can avoid my responsibilities or disregard others' concerns because I am tired. This is not passive-aggressive behavior, but it is very close to it. I feel tired in the emotional fatigue excuse, but it is selective tiredness. For instance, Fred may be too tired to clean his room, but when his friends call to go skateboarding – he jumps out of bed full of energy. Other excuses could be I didn't do it because I was too tired. I can't think because I just woke up.
98	(E) (Toxic) Emotional Reasoning: (anger) I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, "I didn't feel like it!" I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don't feel like it, I can avoid my responsibilities.
99	(E) Emotional Reasoning (Toxic) is when I decide or rate an action based on how I feel and not on the facts of the situation. I base my thinking on what I am feeling. In this situation, I base my decision on how something feels or does not feel. When I don't feel like doing what I promised I would do, I convince myself that I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it.
100	(E) Emotional Reasoning: (devaluing type) I feel like a loser, so I must certainly be one. I feel hopeless, so I must be hopeless. (David Burns' Feeling Good; 1999)
101	(E) Emotional Reasoning: (justification type): I am feeling pissed off, and this proves you are unfair and inconsiderate. This proves you are a "total loser." A popular justification is "She shouldn't yell at me because she should be a nice boss."
102	(E) Emotional Reasoning: (positive): Everything will turn out great because it feels that way. I can get away with anything because it feels right. I just know that tonight will be my big night – I'm going to hit the jackpot. If I win the lottery, I won't have to work at anything for the rest of my life. (David Burns' Feeling Good; 1999)
103	(E) End-Means Distortion: I justifies the "means" disregard the means (the method) because I feel the ends (the goal) will be reached easily and they'll be reached by inept means (Raymond Cattell). I am ready to argue that my goals (ends) will be easily achieved by incapable means. I can do anything I want if I can invent a convincing rationale for doing it.
104	(E) Entitlement Excuse: People <i>have to</i> support me and give me what I need because I desire it! I have a natural right to something. I have a double standard. I can be harsh, critical, and punitive toward others, and others must be tolerant of me. They must be supportive of me. I am overly serious, and I am overplaying my importance.
105	(E) Exclusion (Extreme-Absolute Excluding): I <i>have to</i> focus on the positive and exclude the negative. I have to leave particular pieces of information. Everything is going great – oh - by the way- I was fired today. I don't think of other explanations for my behavior. I focus only on the positive, and I exclude the negative. I only look at some of the information. I can forget about the damage I did last week because I am doing better now. I acknowledge one thing, usually a positive event, and then ignore the remaining facts. I set aside past losses and then tell myself, "I did well last week." In dealing with others, I say to myself, "What have you done for me!"
106	(E) Exhibitionism: I <i>have to</i> exaggerate to attract attention. People will get off my back if they notice how much pain I am experiencing. I think, "Pay attention to me; I am in pain." I believe if people approve of me and give me the attention I "need," then I will feel better about myself, but this only leads to me being overly suspicious of others. I think I must show people what "I have."
107	(E) Experiential Thinking: I must act on my deep feelings. I must act on my emotions, and I have to act on my feelings. This is a form of emotional reasoning. When I have a powerful thought, a strong conviction, or an intense emotion (mystical feeling that I am one with the universe), it constitutes a more profound, more important, and factual idea than a rational thought or feeling.

F

108	(F) False Generalization: "I don't have to change because that's the way I am" is a false generalization because we constantly change. "That's how I am, so you better get used to it!" I tell myself, "I am my behavior, so I don't have to change because that's the 'way' I am." I believe I can avoid my responsibilities and don't have to change or improve because "that's just the way I am, and you might as well get used to it or get out of my life." The statement, "That's the way I am," may also reflect a feeling of helplessness.
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109	(F) Fairy Godmother Excuse: I don't have to try because somebody is looking out for me. I tell myself I don't have to try because "everything will turn out for the best."
110	(F) Faith Excuse (Toxic Faith): I make a judgment beforehand, prematurely, and/or with little evidence. I cannot defend my irrational belief, but I believe my unhelpful beliefs are true because I "have to have faith" in that belief. I think something will happen without proof, and I have converted "faith" into a "prejudice." I defend my belief by saying, "It is a matter of faith." "I know it is true because I have faith it is true."
111	(F) Fanaticism Excuse: I have a fanatic, extreme, extreme, obsessive outlook. I don't have to listen to different opinions or ideas because my ideas are right and just. Various ideas are horrible, and I don't have to listen to anyone who has a different view from my group or me.
112	(F) Fatalistic (defeatist): I have to expect the worse and be resigned to defeat. I tell myself, "Why try? Nothing will work out because people screw things up." I have to have the attitude of accepting adversities that must happen to me. I rigidly believe in expecting the worse and must be resigned to defeat.
113	(F) Fatalistic view of life (Depression): I have to believe I'm helpless because events are fixed in advance. I hold the "doctrine" that events are fixed in advance so that human beings are powerless to change them.
114	(F) Filtering and Judging Others: I only have to look at one aspect of the situation and exclude everything else. I look at only one part of a situation to the exclusion of everything else. The holiday was a disaster because I had a horrible argument with others. I feel anxious all the time, so I have to act aggressively.
115	(F) Filtering and Judging Myself: I only have to see one part of myself and exclude everything else. I look at only one part of a situation to the exclusion of everything else. I don't have to try again because I failed previously.
116	(F) Filtering Out the Negative: I have to think exclusively about my successes and overlook my failures. This may make me feel temporarily happy and superior to others, but I set myself up for disappointment in the future. (David Burns' Feeling Good; 1999)
117	(F) Filtering Out the Positive: I must dwell on the negative. I think exclusively about my shortcomings and all the errors I made. I ignore my positive qualities and accomplishments.
118	(F) Filtering and focusing on the negative: I have to focus on the negative. I have to obsess and awfulize on one negative detail, so the entire situation becomes negative. I filter an event through a screen of negativity. I think it is okay to avoid my responsibilities because I have to dwell on this "error." I could think, "If it wasn't for all these horrible problems, I could get this, that, and the other things are done."
119	(F) Florence Nightingales Thinking: I have to sacrifice myself for others' health and safety. I believe if I don't forfeit my happiness for others and put their concerns ahead of my own, I am selfish and don't deserve to be happy or to live.
120	(F) Forgiveness Thinking (conditional forgiveness): I have to forgive you, so you'll stop being mad at me, and I'll forgive you. <i>I believe "pardonning others" will prevent them from doing other bad behaviors.</i> I think I have to be generous always, or people won't cooperate. I believe, "If I forgive you, you will stop being mad at me." I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a "forgiving person," and I believe this is the only thing I can do.
121	(F) Fortune Telling (negative): I have to make predictions that things will always turn out badly or things will turn out for the worse. When things look hopeless, I can stop trying.
122	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, "I'll have one more." (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
123	(F) Fox, the (Obsession-Addiction): I obsess about how I have to be smarter than others. When dealing with addiction, I believe I <i>have to</i> outthink everyone to prove I'm smarter than them. I think, "I'm clever like a fox." I think I can control my addictions and toxic habits anytime I wish through willpower. I think I have the will over those behaviors. I guess I <i>have to</i> do it on my own without help. I feel I can do anything about my situation; it takes willpower.
124	(F) Frustration Intolerance – Low Frustration Tolerance: I believe I cannot tolerate frustration. I have to convince myself that I don't have to do it since I can't stand it. I can't bear it; It's intolerable.
125	(F) Frustration Intolerance - I Can't Stand It: I can't tolerate frustration. I have convinced myself - since I can't stand it, I don't have to do it. I explain my actions by simply telling myself, "I can't..."
126	(F) Fun Justification: I have to have fun so I can disregard the consequences because I'm having fun. I underplay the implications and costs because having a toxic negative emotion is sometimes fun. For instance, I believe "sometimes anger can be fun." I know "once in a while, arguing gets my adrenaline going, and an argument becomes the highlight of my day."

G

127	(G) Get In Touch With (Repressed Thoughts): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I <i>have to</i> stop experiencing that particular feeling. I must get in touch with my past hostilities toward my parents and the intense rage I felt as a child, so I can work through my hostility today. I am blaming my experiences.
128	(G) Global Rating of Others Excuse: I believe I <i>have to</i> judge people harshly so I can avoid my responsibilities because they act so poorly. I <i>must</i> be judgmental. Further, I think that if I don't judge others harshly, people will take advantage of me. I judge others for being 100% bad for their mistakes, and think of them as 100% useless for doing what they want to do and not doing what I want them to do. I tell myself I can avoid my responsibilities because others make mistakes.
129	(G) Global Rating of Self Excuse: I <i>have to</i> judge myself harshly to improve my life. When I globally rate myself based on a single aspect, I am making broad judgments based on little evidence. I believe I <i>have to</i> be judgmental, and if I don't judge myself harshly, I will lack the necessary motivation to improve my current situation. I <i>have to</i> make broad judgments based on little evidence.
130	(G) Global Rating of the World Excuse: I have to be judgmental about the condition I face. I am over-focusing on what I don't have rather than what I do have or want I really want. I have to judge the world harshly, so I have an excuse not to keep up with my responsibilities. This demandingness shows I am not weak, or it proves I am weak. I have to judge my life as horrible to get motivated, which only motivates me to avoid certain situations. I have to judge the world as 100% bad for not being the way I demand it to be. I am placing conditions on the world of my own doing. I have to rate the world negatively, so I have toxic negative feelings. I have to manipulate others with my emotions, so the world is not overwhelming. Since the world is bad and evil, I <i>have to</i> avoid my responsibilities. I believe I am making my life better when I have this thought.

131	(G) Global Rating Using Self-Accusation: <i>I have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc. (G) Global Rating Using Self-Accusation: <i>I have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc.
132	(G) Global Rating Using Self-Contempt Excuse: <i>I have to</i> belittle myself and make disparaging remarks about myself, so I can be irresponsible. Because I lack appreciation and self-respect, my effort is limited. I make broad judgments based on remarkably little evidence.
133	(G) Global Rating by Feeling Entitled: <i>I have to</i> judge others harshly. I tell myself, “I have more uniqueness than most people. I am “very” special.” Because I think I am “more than special” to others, I am entitled to get what I demand.
134	(G) Global Rating Using Self-Destructive Behaviors Excuse (Addictions-Obsessions): <i>I have to</i> judge myself harshly. I am overindulgent, abuse substances, only think about work and making money, act recklessly, make suicide attempts, and have quit numerous jobs, etc., because an outside substance controls me. I fail because I can’t control my self-defeating behaviors.
135	(G) Global Rating Self-Punishment: I believe I don’t deserve anything, and I have to judge myself harshly. I feel I am “not good enough.” If I punish myself severely, I feel better about myself and will be good enough.
136	(G) Global Rating: Anguish Excuse: <i>I have to</i> anguish over decisions and/or exaggerate my (physical) pain to show people I have suffered. I invite physical abuse by starting fights that I am sure to lose. I make broad judgments based on little evidence, so I can judge and punish myself harshly.
137	(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, “I always do everything wrong, and others always do everything right.” In this instance, I am not looking for exceptions and do not remember when I did the right thing.
138	(G) Good Person Excuse –I’m a good person “excuse.” I have to blame others. I think, “I can’t be wrong because I’m a good person and the others are bad (because they are causing me all these problems).” Using the past tense is important in this excuse. When I justify my actions, I believe I was doing the “right thing” and another person was doing the “wrong thing, so you must be wrong, evil, the fool.” In this inference, I ignore some information and over-focus on other details. This increases my commitment to my wrong decision, and I become more adamant about not admitting my mistake.
139	(G) Gossiping: I have to put others down using gossip. “Did you hear what that “stupid person” did? Gossiping is revealing personal facts about others. Gossiping can be a form of “Scapegoat-ing,” assigning blame to others. The other person is usually the object of toxic and irrational hostility.
140	(G) Grandiosity: I have to make absurd exaggerations about myself. I have to compensate for my negative traits. Grandiosity is overcompensating by seeing that I have better traits than others. (I believe you behaved inadequately, so I’m better than you).
141	(G) Guilt: have to feel bad about doing “bad things.” I have committed an offense, and/or I feel bad about hurting another person’s feelings. I feel I am culpable, and I am a bad person because I did a bad deed.” I don’t want to tell people about my mistakes, so I keep them to myself. I become overly suspicious because I’m afraid people will find out what I did wrong. I think that I have harmed someone, and I am putting myself down for doing this harm. I have done something bad, sinful, or disgusting; therefore, I am evil, 100% bad, and undesirable because I misbehaved. (Paul A. Hauck)
142	(G) Guilt Proneness: I have to feel extremely bad about my injurious behavior. I have to globally rate myself so I feel apprehensive and insecure, and I am overcome by my moods, but I don’t know why I think this way. I have a general sense of unworthiness and inadequacy, along with sudden swings of depressive moods. I sense no connection between my thoughts and feelings. Feeling guilty about wrongdoing helps prevent me from breaking my moral code.
143	(G) Guru Thinking: I have to take important people’s advice to heart. I have to be a follower. I believe this person is right about everything, and I cannot challenge their ideas. I assume they must be right if I respect and admire their views. I accept their ideas unconditionally and uncritically.

H

144	(H) Hard Luck Excuse: <i>I have to</i> explain away my destructive behaviors by blaming “bad luck.” I firmly believe my life is too complicated and must not be this way.
145	(H) Hedonism Excuse: <i>I have to</i> endorse the idea that pleasure or happiness is the sole or chief good in life. I do “it” because it “feels good.” After a particular activity, I feel better, so I have to eat, drink, seek revenge, etc. I only do things that are fun and easy.
146	(H) Helplessness: Because I feel helpless, I have to have others’ assistance. I think (belief) I can’t do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others’ evaluations. I feel helpless (powerless, feeble, vulnerable; depression Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I’ll fail again.
147	(H) Hindsight-Bias Excuse: I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, “I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that....” If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
148	(H) Hopelessness—I never get anything right. – Depression: When I’m feeling down, I believe I can’t win, but I almost got it right. I do things repeatedly, but I never get them right. I think I will <i>never</i> be good at anything, so I’ll never be successful.” I believe I am incapable of redemption or improvement. <i>I have to</i> see my life as hopeless because I “never do anything right.”
149	(H) Hopelessness –have to wait Until... Depression: When I think about my current situation, I believe I <i>have to</i> experience pain and suffering before the right things in my life will happen. I don’t get to the good until I’ve spent some time suffering needlessly. I can’t get what I want until I perform a set of tasks. My actions are not susceptible to remedy, and I believe I am incapable of redemption or improvement. I have compelling cause for my hopelessness because I have an utter loss of hope. There is no chance for me to have any expectations of confidence so I can avoid my responsibilities because I am a complete wreck.
150	(H) Hopeless Concluding – Depression: When I experience a lack of success, I believe I don’t <i>have to</i> act on my current goals because my future looks bleak. I contemplate that my problems could <i>never</i> be solved. I think, “I could never feel truly happy or fulfilled.” I

	believe, "I can't do it because it is utterly hopeless!" I reiterate the pessimistic conclusion, "Because I've thought this way for so long, it is utterly useless to think I can't change."
151	(H) Hopelessness- Evaluative – Depression: When I have no expectation of succeeding, and there is no susceptible to remedy or cure, I believe I am incapable of redemption or improvement. Why should I bother to try? I've tried repeatedly, but nothing works, so why get my hopes up? I'll just end up feeling frustrated and disappointed again. If nothing ever works for me, it's not my fault.
152	(H) Hopelessness – Pessimistic Anticipation – Depression: When I experience an adverse event, I believe I <i>have to</i> see things negatively today, so I am not disappointed tomorrow. I know I can get what I want now, which I believe is good, but it will all turn lousy tomorrow. I think I will never be good at anything or be successful. I'm thinking, "There is nothing I can do because I am just an unlucky person," so why do anything. I don't have to keep my responsibilities because I will have bad luck tomorrow. I believe that good luck follows lousy luck.
153	(H) Hopelessness – Global Rating - I never get what I want. When things are not going my way, I believe I have to think I can't improve my life. I guess I will never be good at anything or be successful. I think that my actions are not susceptible to remedy. Everybody is depressed – people are always taking pills for depression. When I use a self-serving distortion, I underestimate my responsibilities; I forget or distort past events.
154	(H) Hoping for the Negative, I <i>have to</i> assume the worse. I believe others react negatively to me when there is no definite evidence or proof; they dislike me. If I assume the worse, so I'll never be disappointed.
155	(H) Hurt (feeling hurt) Others have to care about me. They have let me down, and I think I am undeserving of such treatment. I believe that the other person does not care about me. I see myself as being alone, not cared for, and misunderstood.
156	(H) Hydraulic view of emotions I have to yell and scream to release my anger. If I don't scream/ yell/ get angry/ blow off steam, "it" will build up, and I will explode. This "build-up" will harm my health. I can't be accountable because I have to let "off steam." I believe I can't cope with my emotions.

I

157	(I) Idealization: (Idealizing-Defense Mechanism): I <i>have to</i> put people on a pedestal. Putting exceptional value and power into an idea or a person will make me feel happier, more secure, or more confident. My emotional life gets out of hand when I believe that a person or an idea is omnipotent, omniscient, and omni-benevolent. I attach a great degree of my happiness to another. I think I have to be imperfect, so if I identify with something or someone perfect, I will feel better. I believe my love is perfect, my guru is infallible, my school is the best, my tastes are unassailable, my government is incapable of error, etc. This is a form of superstitious thinking (If this magic occurs, I'll be happy with my entire life.)
158	(I) Identification – Defense Mechanism: I <i>have to</i> imitate people because I am unsure of my identity. Since I identify with a stronger, smarter, or better-looking group of people, I believe I am not weak as I feel. "Identification" is when I compensate for my weaknesses by closely aligning myself with someone who has strength, courage, and other positive characteristics. I identify with outstanding individuals and unrealistically believe that I have the same kinds of abilities or talents that they have.
159	(I) "If Only" Excuse: I <i>have to</i> give another person an excuse by placing demands on myself. If only I acted better, showed more emotions, fewer emotions, etc. I believe that I must avoid adversity, or I could have to pull it off. I started thinking, "If only" I was kinder, smarter, attractive, richer, taller, caring, luckier, a person helping me, etc. I wish to "undo" the past. The more I imagine ways I should have averted this tragedy (undoing the circumstances), I wouldn't feel the distress I feel now. I don't have to face my immediate stresses if I ruminate about my past misfortunes. I am lamenting and saying, "If only I did this, if only I did that, what if I didn't do the other thing...."
160	(I) Ignorance is Bliss: I don't have to be realistic because "ignorance is bliss. I tell myself, "I don't want to look at my negative feelings or thinking." I avoid my feelings by thinking, "I feel worthless and depressed when I think about how irrational I am, or my therapist points out how my thinking intensifies my negative feelings. I acknowledge my feelings of worthlessness, but I do not recognize that they stem from my demand that I succeed, be comfortable, etc..."
161	(I) Innocence, Toxic Absolutistic I don't have to look at the negative side of life, and I have to play the role of the innocent person because I am free from guilt or sin primarily through my lack of knowledge of evil. In absolutistic innocence, I believe that the world must not have evil in it and that it has to work the way I want it to work – kindly and lovely. This type of thinking has a reasonable chance of leading to toxic anger and rage because the world rarely adheres to my rigid demands.
162	(I) Intellectualizing, I <i>have to</i> talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, "intellectualization" separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I'm in my own world. I feel anxious, or I keep thinking about the reason I do things.
163	(I) Introjecting (Introjection-Irrational-Toxic Modeling): I <i>have to</i> feel weak and decide based on others' wishes or from other sources without considering my thoughts and feelings. <i>All my failings are my fault – 100%.</i> Introjecting may involve punitive themes, such as self-criticism and self-hostility. Introjecting is a self-defeating way of handling feelings of insecurity, utilizing feeling weak, depressed, and shy. I feel angry with another person but don't show my anger or other negative feelings toward others. Instead, I criticize myself and beat myself up. I think I am bad for having bad feelings. I am afraid to show how I feel, so I had better find fault with "[name] _____" to stop feeling ashamed about my mistakes.
164	(I) Introjected Identification (irrational modeling): I <i>see others</i> feeling poorly, so I have to feel bad. To deal with grief, loss, death of a loved one, separation, and/or rejection, I believe I have the pain I see others have. I think people will be sympathetic toward me when I experience that very same pain they have. I identify with people who have been mean to me, so to master my fear and pain, I take on the qualities of the person in pain. I feel "like" a helpless victim," and I hope people will help me. I have difficulty differentiating my thoughts and feelings. I don't see my feelings coming from the outside world or from others.
165	(I) Introspecting: I have to stare at my thoughts and obsess about what I am thinking when I am introspecting. Introspection is the detailed examination of my feelings, thoughts, and motives. Introspection does not work because the process may confirm my self-justification beliefs. For instance, I cannot be corrupted, and I believe that my dislike (hatred) of certain people is not irrational but reasoned and legitimate. My mind could tell me, "I'd rather get things done instead of overthinking the situation because I am overthinking it."

166	(I) Irresponsible: I <i>have to</i> blame others and avoid my duties and responsibilities because others act irresponsibly. I lack self-direction. I may think: "I am not answerable to higher authority or value;" I don't have to be cooperative, or I don't have to explain my behavior or even understand my behavior." I believe that these unspoken feelings and thoughts make me vulnerable, so I have to have someone to blame.
167	(I) Isolating Thoughts from Feelings: I <i>don't have to</i> see the connection between my thoughts and feelings, so I don't have to feel. I have to tell others, "I don't have any feelings about... I have no emotional response to this tragedy." I only have to express my rational and reasonable concerns. I don't have to talk about how my feelings influence my thoughts. I don't have to think about how my thoughts influence my sense. I rigidly believe that my feelings have <i>nothing</i> to do with my problem. My rigid thinking shows people I am solid and sensible, and talking about my feelings shows others that I am weak and vulnerable.
168	(I) Isolating Myself: When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as "bad." If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don't experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to "cut off my nose to spite my face." I can name the emotion but can't "feel it."

J

169	(J) Jumping to False Conclusions: I <i>have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something "true" without having direct evidence. Since X, Y and Z are not happening, I don't have to do A, B, or C. Jumping to false conclusions could be seen in the thought, "Since this happened, I don't have to keep my responsibilities."
170	(J) "Just Enough" Thinking: When I have made a mistake, I believe I <i>have to</i> beg people to give me one more chance. They <i>have to</i> disregard my lengthy line of failures, and I <i>have to</i> repeat a self-defeating behavior by stating the justification of "just enough." I believe that if I have one more chance, it will somehow work this time. I have failed, which I must not do, because others have treated me poorly and/or conditions are too severe.
171	(J) it is "Just the Way I am – Bad Habit-Addiction: I tell people, "I can't do anything about my behavior, so deal with it!" I believe my self-defeating behaviors are a natural part of my personality, and there is nothing I can do about it. I don't have to be more special than others. I feel hopeless. I believe it is "Just a Bad Habit." The major thrust of this excuse is that I stop trying because I think I can't do anything about my behavior. It is an addiction, a habit, an inherited tendency, an uncontrollable inclination, a natural impulse, a disorder, or some fixed trait of my nature.
172	(J) Justifying (Justification: When I explain my actions to others or I am unsure of myself, I <i>have to</i> prove my actions are right or reasonable. I tell myself because I think differently from my ex, friends, parents, past therapists, etc., I don't have to try anything they say, or I don't have to listen to what they have to say.

K

173	(K) Kangaroo Thinking: I <i>have to</i> go from one problem to another. I can't help it because I am distracted easily. I move from problem to problem and have immense difficulty just talking about one specific issue I can solve. For instance, I tell myself, "How can I focus on my anger and resentment about my boss when my relationship with my spouse is falling apart?" "I have no money, I need a new car, and you wouldn't believe what happened yesterday..."
174	(K) Kangaroo Court: conducting a Kangaroo court: I <i>have to</i> punish others when they do something wrong. I feel angry or resentful because I can disregard standard legal procedures and due process. I have to judge people, sentence them, and punish them, usually with anger, because that person has broken my personal-subjective rigid rules. I can get angry and avoid my responsibilities because of their regretful behavior.

L

175	(L) Labeling, Positive: If I do something well and consider myself outstanding, I must be in a permanent state of perfection and worth. I must do certain actions perfectly, or else label myself negatively.
176	(L) Labeling Myself (negatively): I have to give myself a negative identifying word or phrase (label). I only notice my mistakes and shortcomings, label myself as a "fool, stupid, worthless, a loser, a jerk, a pussy," etc. This form of categorical reasoning is an over-generalization.
177	(L) Toxic Labeling of Another Person (negatively): When people don't act in the way they should, I believe I <i>have to</i> categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a "fool, stupid, worthless, a loser, a jerk, pussy," etc.
178	(L) Lamb, the -addiction – obsession, toxic feelings of helplessness: I obsess how I'm always feeling helpless. I have to function as helpless as a lamb when dealing with my addiction. I often blame others for my unhealthy habits and addictions. I can't help myself because others didn't (don't) do enough for me. I am not responsible for my unhealthy habits (drug abuse, addictions, overeating, etc.). Other people put me in such a situation, and they made me do it, so they are to blame. I could think, "My parents did not bring me upright, so I'm addicted."
179	(L) Learn a Lesson (I'll teach them a lesson) I have to mean to another person so he will learn a lesson and stop misbehaving. If I punish a person, hit another person, or metaphorically slap 'em in the head, that person will learn a lesson and not do that undesirable behavior again. I think that by yelling or cursing (getting angry) at a person, that person will take me seriously.
180	(L) Linear Thinking Bias: The inclination to think in straight lines or assume that relationships are simple and direct, overlooking complexity and nonlinear dynamics.
181	(L) Loss Aversion relates to the idea that losses are felt more intensely than equivalent gains, leading people to avoid risks.
182	(L) Love Obsession-Addiction: I have to obsess over the possibility of being rejected. I think I need love compulsively, which places me in harmful situations. Ongoing compulsive use of seeking perfect love that I know is harmful and interferes with my relationships. Love is like a drug; I need to be happy, and I still believe I can't get enough love. When I feel rejected, I think something is wrong with me, so I will do anything to win love.

183	(L) I need Love Excuse – So others appear perfect: <i>I have to</i> worship (deify) others so they will love me back. I view the individual over and above his or her admirable traits and ignore his or her negative characteristics. When I deify a person, I use love as an over-generalization, which is irrational (I have to love everything about them.) It becomes self-destructive when I insist that my beloved must love me or when I defend my beloved and fail to acknowledge his or her wrongful acts. If they are not perfectly loving and kind, I don't have to keep my responsibilities.
184	(L) Low Frustration Tolerance: When dealing with a frustrating situation, I believe I can't tolerate such frustration. I have to convince myself - since I can't stand it, I don't have to do it. I can't bear it; it is intolerable. Because others will not stop being unkind and unreasonable, I can't stand their unreasonableness and unkindness. I know I will never be able to have pleasure or joy in my life if others continue to abuse me emotionally.

M

185	(M) Magical Thinking (demanding): <i>I have magic power</i> (supernatural qualities) to get things I want. I have to worry about not getting what I want because worrying has magical powers. My thinking has supernatural qualities. When I use magical thinking, I believe I can achieve simply by "wishing." For instance, I could tell myself, "I shouldn't have to work hard to get what I want. It should be there for the taking." I am using <u>non-scientific causal reasoning</u> . I think <u>my thoughts can influence events</u> , or <u>my words can bring about change</u> .
186	(M) Magnifying: <i>I have to</i> make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by <u>exaggerating and blaming the situation for my feelings</u> .
187	(M) Martyr (Self-Pity, Playing Victim Role): Self-Pity is when I pity myself, which leads to self-indulgent and dwelling on my sorrows or misfortunes. Playing the martyr by ignoring my wants and suffer voluntarily. I believe if I always do the "right and noble" thing, others will reward me, even if that is doing the correct thing involves ignoring my own wants and desires.
188	(M) Means-End Distortion: <i>I have to</i> ignore the details. I am ready to argue that doubtfully effective means to a goal are effective. I must ignore the necessary steps, usually the smaller steps and details, and focus only on the "BIG picture." I believe, "Don't worry, I'll get there... Don't sweat the small stuff." I think that doubtful and dubious means will reach my desired goal. I convince myself that the process does not matter and that I just have to reach my goal.
189	(M) Mind Reading (Negative) <i>I have to</i> react negatively to what I think is running through another person's mind without evidence.
190	(M) Mind Reading (Positive): <i>I have to</i> jump to positive conclusions to be happy and feel good about myself. For instance, I believe, "Everybody <i>has to</i> love me!" I tell myself that others like me when they are actually upset with me. I am making assumptions about how others are thinking and feeling.
191	(M) Minimizing (Positive qualities and negative qualities) <i>I have to</i> treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the crucial elements of my actions, the other person, or the situation.
192	(M) Misattribution - Excuse to give up or give in: When I face a conflict, <i>I have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, "You're trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me."
193	(M) Mislabeling: When facing a demanding situation, <i>I have to</i> use loaded words to get my point across. To unfavorably label someone or a problem, I describe an event with inaccurate and emotionally charged words. For instance, I call that person "a total asshole because I disagree with that person."
194	(M) Moralistic Perfectionism: Moralistic is expressive of a narrow moral attitude. Toxic perfection is a disposition to regard anything short of perfection as unacceptable or immoral. <i>I have to be</i> moral in every circumstance I face throughout life. I believe "To be happy, I must be moral." When I am overly righteous and demanding, it will help me go to a better place after I'm dead. I'm only allowing myself by putting myself down. <i>I must</i> give people excuses, avoid getting into trouble and facing severe punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.).
195	(M) Motive: <i>I have to</i> disregard another person's ideas, concerns, or opinions because I believe I have to expose the other person's motivation. For instance, I think, "You're not motivated to help yourself, so you can't help me – you only care about the money."
196	(M) Motivational (ism) (being lazy): <i>I only have to</i> do things if I am motivated. I underplayed my responsibilities and agreements because I needed more motivation to do what I promised. When procrastinating, I tell myself, "I've worked at this task for such a long time that I have lost all desire to do it." I could have an idea, "If I don't have the desire to do a task, I don't have to finish that task."

N

197	(N) Naïve Realism: <i>I have to</i> make complex issues simplistic. If I have a fair and reasonable opinion, people ought to agree - this is only common sense! I tell myself that my views must be reasonable, or I would not hold them. I can disregard their feelings, thoughts, and wishes because they must think like me.
198	(N) Never Getting What I Want" Thinking: I feel downhearted when I don't get my way. I tell myself, "I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, "why try" I never get what I want and need.
199	(N) Negative, focusing on the negative (Global Rating): <i>I have to</i> be negative. Life will never work out for me. I expect the worse. I can avoid my responsibilities because I tell myself, "why to try" I'm always going to fail – anyway!
200	(N) Non-Thinking: <i>I have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because "I don't know." I believe I don't know the reasons I do what I do. I think, "I'm not the boss – what do I know!" (I'm in a subordinate role, so I don't have any responsibilities.) I put too much faith in others' advice. These are examples of "know-nothingness. Another example of "Non-Thinking" is "I can help it –that's just how I am."

O

201	(O) Obsessing Excuse - I can't do X because I'm obsessing about Y: <i>I must</i> preoccupy myself with irrelevant thoughts. I am replaying a recent abusive-hurtful incident word for word. I am analyzing and re-analyzing. I am trying to figure out what happened and what it might have been. I am trying to make sense of it all. I can avoid my responsibilities because I have to think about this difficult event over and over, and if I don't think about them – this will happen again, and my life will be worse than ever!
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202	(O) Only the Extreme: <i>I have to</i> focus on the Extreme. I underplay the real issue or ignore the healthy and rational reasons to do or not to do behavior because I believe only "extreme" forms of feelings or behaviors can cause my actions.
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203	(O) Ostrich (Drug and Alcohol Abuse Metaphor): I <i>must</i> ignore my problems. I believe everything will be okay if I “bury my head in the sand” and refuse to accept particular unpleasant facts about my life. I think that if I ignore the problem, (1) I won’t feel so bad, (2) the problem will be resolved on its own, (3) nobody will expect much of me if I plead ignorance, and (4) I can play the victim (poor me) when everything comes crashing down on me. This is a form of denial.
204	(O): Outlet, I <i>have to</i> vent my feelings. In the 1600s, they believed that “bloodletting” was a good way of letting evil spirits out. Unfortunately, I have replaced bloodletting with emotional venting. I think I have to do one behavior to eliminate another. For instance, I think to <u>get rid of my toxic rage,</u> I have to <u>punch a pillow</u> and “ <u>blow off some steam</u> ” to <u>reduce my anger.</u>
205	(O) Over-focusing on the judgment of others: I <i>have to</i> over-focus on others. I am over-concentrating on others’ judgments of “good or bad” and/or “superior or inferior,” which are arbitrary standards. Since they judge me as bad, I will misbehave and avoid all my responsibilities. This is another form of dichotomous thinking.
206	(O) Over-focusing on the judgments: I make about myself (Judgmental): Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot in order to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing?” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I’m “overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.
207	(O) Over-Focusing on Others: It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others’ experiences. I believe I don’t have to listen to them or understand them. I don’t have to keep my agreements with them because “they have not been through what I have been through.” I don’t have to keep my responsibilities with another person because they haven’t been there or are mad if I experienced what they have experienced.
208	(O) Over-Generalizing - Negative Overgeneralizing #1: I <i>have to</i> see a single adverse event as a never-ending list of defeats. I am drawing a general conclusion based on one incident. For instance, I conclude that I will fail the test because I didn’t do well last time. I take one isolated incident and apply it across the board. The word “sometimes” becomes “always”; “seldom” becomes “never,” and the word “some” becomes “all,” and “temporary” becomes “forever.” I believe because I have been defeated in the past, or it has not worked in the past, I don’t have to try. This is a temporal exaggeration.
209	(O) Over-Generalizing: Negative Overgeneralizing #2: I <i>have to</i> see a single adverse event as a never-ending list of defeats. With each new behavior added to the list, I am comparing how pathetic my life is and how awful my life will continue to be.
210	(O) Over-generalizing - Positive Overgeneralizing I <i>have to</i> experience success. I tell myself, “It will always happen (success), so I must be a winner.”
211	(O) Over Justification Effect: (Over Justifying-explain myself to others): I <i>have to</i> show people I was right in what I did. I believe my behavior is caused by a compelling extrinsic reward – I have to prove something about myself to others. I justify my actions because outside pressures control my feelings and behaviors. When I think this way, I am weakening my motivation. I believe I do something because of the praise or reward I will get. When people start rewarding me for things I like, I start disliking that activity because I “feel” controlled by others. When I am paid to help someone, I feel less altruistic. When I justify my behavior, I feel cognitive dissonance. To reduce my dissonance (tension-discomfort), I think I have to do something to change this feeling. I don’t focus on the connection between my thoughts and feelings. Not making this connection undermines my self-perception as a helpful and responsible person. I believe, “you can’t control me by rewarding me, so stop helping me and controlling me.” I over-justify people’s actions and reward (praise) as a form of control.
212	(O) Over Thinking - “Obsessive Maybe” Thinking: I <i>have to</i> think about one thing too much, so over analysis leads to paralysis. I believe I can’t decide because I am still thinking about it. I believe I have to be absolutely sure before I decide.... but maybe there is something I overlooked. I didn’t get all the facts straight. They have changed their mind; maybe they don’t like me; maybe they have lied to me. I fail again....” I can avoid acting or being responsible because I am still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything.
213	(O) Overwhelmed (Anxious form): I <i>have to</i> tell people I’m too busy, so they don’t expect too much from me. I see assignments as being just too much work. I convince myself, “I’m drowning in commitments, and I’ll never get anything done.”
214	(O) Overwhelmed (anger form): People <i>must not</i> be demanding when I’m busy. I see assignments as being just too much work. I convince myself, “I’m drowning in commitments and don’t have time to do more.”

P

215	(P) Passively Resisting: I <i>have to</i> act nicely, but I genuinely feel angry. I don’t show my hostility because I cannot show my genuine anger. This is a way of justifying my procrastination (feeling lazy-cognitive dissonance). If I don’t want to do a task, I can hesitate and put off doing this task.
216	(P) Pathological-seizing I <i>have to</i> blame my problems on someone else or something else. Because I gave another person a diagnosis or I have given myself a diagnosis, “I’m drunk, so I can’t control my behavior; I have an attention deficit, so I didn’t hear what you said! I justify my unethical behaviors. I believe I can avoid my responsibility because I think the others are (or I am) mentally ill, irresponsible, lacks self-control, depressed, a nervous wreck, or the person is a criminal (I’m a criminal); they (I) can avoid their (my) responsibilities or justify their (my) unethical acts because they have (or I have) these problems. Putting yourself in a box.
217	(P) Perfectionism - Appearance Perfectionism: I <i>have to</i> have the perfect face, figure, etc., to be desirable. If I am overweight, I look ugly to everyone. Perfectionism: (1) I tend to have expectations about myself, others, and unrealistically high life. When anything falls short of my expectations, I am ashamed of myself or critical. (2) I tend to be over-concerned with minor flaws and mistakes in myself or my accomplishments. In focusing on what’s wrong, I discount and ignore what’s right.
218	(P) Perfectionism - Toxic Behavioral Perfectionism: I have to behave perfectly to be perfect. If I am perfect, people will like me more.
219	(P) Perfectionism - Toxic Compulsive Perfectionism: I <i>have to</i> be perfectly organized before doing anything. “My office (home, garage, etc.) must always be immaculate.” If I am not outstanding, I can’t enjoy anything in life.
220	(P) Perfectionism - Toxic Desire Perfectionism: I <i>have to</i> have wholesome and clean thoughts, or I’ll never act ethically or be normal. My desires have to be perfect. “My desires are imperfect, and so I’m imperfect.” If I have sexy thoughts, I must be prevented. I have to have clean thoughts, or I’ll never act ethically, normally, or appropriately.

221	(P) Perfectionism: Empathy: <i>I have to be</i> “understanding” of others. Perfect people think of others before they think of themselves. I think, “I must be understanding so people will love me and approve of me. I have to listen to everything everyone says to me. I have to show compassion and act overly agreeable.
222	(P) Perfectionism-Toxic Emotional Control: <i>I have to be</i> happy all the time. I regard anything short of emotional perfection as unacceptable. I believe I must always have to be satisfied, confident, and in control. I think I should always be in control, and I have to be optimistic in everything I do. I have combined doing well with feeling well.
223	(P) Perfectionism - Emotional Rigidity: <i>I have to</i> control my negative feelings. “I can only be perfect if I feel worthwhile, and people think I am worthwhile.” If I don’t control my negative emotions, I’ll never be happy, and/or I’ll never be normal.
224	(P) Perfectionism – I must never Feel Scared -Fear Perfectionism: <i>I have to be</i> viewed by others as fearless. “Fear shows others I’m weak and inferior, so if I never show my fear, people will see me as perfect.” If I am afraid, that shows others that I am weak and vulnerable.
225	(P) Perfectionism - High Standard Perfectionism: <i>I have to be</i> successful and have ambitious standards. “Perfect people don’t fail.” I believe I absolutely must reach my ambitious standards. If I don’t achieve those exceedingly high standards, it proves I’m a total failure, and I over-focus on my failures.
226	(P) Perfectionism - Identity Perfectionism: <i>I have to</i> identify with my actions and performance. “I am my perfection.” I think that if I fail, people will never accept me, and people will only accept me if I meet all the conditions placed on me.
227	(P) Perfectionism and Feelings of Irritability: <i>I have to</i> regard anything short of perfection as unacceptable, so I feel irritable. One or a minor flaw ruins my entire effort. I don’t have to take anything seriously if it is not perfect.
228	(P) Perfec30tionism - Love Perfectionism: <i>I have to be</i> preoccupied with people’s shortcomings.” If I find the perfect mate (Mister Right or Mrs. Right), I will be happy in every aspect of my life. Therefore, I go around highlighting people's flaws and shortcomings.
229	(P) Perfectionism - Maximum Effort: <i>I have to</i> act perfectly when confronted with a critical and arduous task. “I will not be able to do this successfully.” I believe putting in maximum effort, I can be perfect. I see mistakes as proving that I cannot do things perfectly, so I am inadequate. (Michael E. Bernard, Ph.D.)
230	(P) Perfectionism - Minimum Effort: <i>I have to</i> identify with my actions and performance. I think, "I will not be able to do this perfectly. "I didn't try, so it does not matter." I also might think, "Why bother doing things if I cannot do them perfectly."
231	(P) Perfectionism - Moralistic Perfectionism: <i>I have to be</i> moral in every circumstance I face. I believe “To be happy, I must be absolutely moral.” If I make a mistake, I think I’ve done something “morally wrong.” “If I am immoral, I’m 100% rotten and absolutely have no worth.”
232	(P) Perfectionism: Moralistic Perfectionism from Others: People <i>must be</i> moral under all circumstances. If others act immorally or make a mistake, those people are 100% depraved and desire my anger and punishment.
233	(P) Perfectionism - Normal Perfectionism: <i>I have to</i> conform to be seen as usual. I have to be seen as “normal.” I think, “To be accepted by others, I must conform and be seen as normal.” People just like me, so I have to be average and typical.” To have a feeling of belonging and to receive affection from others, I must conform to their wishes, and I have to put my wants and desires to the side.
234	(P) Perfectionism - Over-Achieving Perfectionism: “I have to achieve all the time, and people always think well of me when I achieve.” I feel inferior to others who achieve more than I do.
235	(P) Perfectionism-Perceived: <i>I have to</i> regard anything short of perfection as unacceptable. I believe others have to love and accept me perfectly. I think I cannot be loved or have others accept me if I have flaws and vulnerabilities. I must do everything perfectly, so people will love me and accept me. When people don’t love me unconditionally, I justify my unacceptable behaviors because they don’t accept me. I believe if I can’t achieve perfection in love and absolute acceptance, I can’t do anything. (David Burns, M.D.)
236	(P) Perfectionism - Performance Perfectionism – Awfulizing: I think it is terrible to make a mistake. If I want to be worthwhile, I must succeed at everything.
237	(P) Perfectionism - Quality Perfectionism: <i>I must get</i> the highest quality I think I need to feel worthwhile about myself and others. I have to be better than better. “If I get less, others will get more.” I must be better than everyone, or I’ll get less love and more stress and heartache.
238	(P) Perfectionism -Relationship Perfectionism: <i>I have to</i> have a perfect relationship, which shows I am perfect. People who care for each should never fight or argue. I think, “If people love each other, they will never fight or feel angry at each other. I must never see or experience anger if I want to share perfect love.
239	(P) Perfectionism - Sexual Perfectionism: <i>I have to be</i> worthwhile in bed and sexually to be a worthwhile person. “I must always have a full erection, a total orgasm.” My mate will always love me and see me as wonderful if I am perfect in bed. I must always perform perfectly. Any sign of sexual rejection is an unmistakable sign of personal sacrifice.
240	(P) Perfectionism - A lack of perfection results in Social Withdrawal: <i>I have to</i> regard anything short of perfection as unacceptable, so I withdraw socially if I think I’m going to fail. I don’t have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can’t live up to them.
241	(P) Perfectionism - Truthful Perfectionism: <i>I have to</i> tell the truth all the time, regardless of the consequences. I have to be perfectly truthful because perfect people are honest, caring, kind, and never lie under any circumstance. If I tell the truth all the time, people will be friendly to me and approve of me. I must always be seen in a worthwhile light.
242	(P) Perfectionism - Winning Perfection: <i>I have to</i> win all the time. I think losing converts me into an absolute loser. If I lose, I’ll be miserable forever.
243	(P) Personal History Blaming: <i>I have to</i> blame my current behavior in my past. I think, “It was awful the way I was treated.”
244	(P) Personalizing (negative) <i>I have to</i> take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person’s negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn’t trust me. The bus driver didn’t wait for me, so he didn’t like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.
245	(P) Personalizing (positive): <i>I must</i> attribute another person’s positive behavior to one of my positive traits. For instance, if a person is smiling at me, I think, “She is smiling at me because she has a crush on me. I’m one worthwhile-looking dude!”

246	(P) Pessimistic Thinking: <i>I have to</i> believe I'm going to lose. I say, "I wish I could... (But nothing works)." I believe I "can't win or take control," so I tell myself, "Why to try - I will gain nothing." I justify my lack of effort because I have no hope, I can't control the situation, or I feel I will "never" win. When I am pessimistic, I am inclined to emphasize adverse aspects and/or negative possibilities and expect the worst possible outcome. This issue or topic I am facing has high importance, but I am not confident.
247	(P) Pig, the (Alcohol Abuse): <i>I have to</i> feel worthwhile (comfortable; free of negative feelings) all the time. I feel valuable when I use illegal drugs to be loved, to achieve, etc., even if it is self-defeating. I still like it (using illicit drugs or overeating). I am more creative when I use (make that toxic habit).
248	(P) Polarizing: <i>I must</i> put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won't do anything. I feel horrible, so I don't have to do anything. I refuse to see or deny a middle ground.
249	(P) Positive Thinking: <i>I have to</i> say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I'll get my way if I think positively. I tell myself, "think positively, and everything will be all right." I am inferring I can ignore things that have worsened or my responsibilities by saying, "It will all work out – don't worry - no big deal..." I have to use positive thinking to be happy, and if I use negative thoughts, I'll never be happy – and that would be awful.
250	(P) Predicting (negative) 1: <i>I have to</i> predict that things will turn out badly. I believe that "If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, "why try? It is all going to turn out badly anyway.
251	(P) Predicting negative (2): <i>I must</i> make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don't have to do it because it "ain't" going to work anyway! I could think, "I can't trust Joe, so I don't have to trust him." I keep thinking about a particular thought; I can't trust the world.
252	(P) Predicting (positive): <i>I have to</i> predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.
253	(P) Pressuring: <i>I have to</i> put pressure on others. People will change to suit me if I pressure them enough.
254	(P) Procrastinating (Rationalization): <i>I have to</i> make excuses and procrastinate. I would have done much better if only I had taken the time to prepare. I'll feel more energized after I rest, ride my bike, be ready if I watch TV for a while, check my e-mail first, etc. Therefore, I do what I need to do later. I am fooling myself into thinking I'll begin the task later. However, as soon as I realize that I do not intend to do it later, I am angry with myself for rationalizing my delay tactics.
255	(P) Projecting-Inadequacies I blame others because it is their fault, and it is not my problem – it's theirs!" Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can't admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.
256	(P) Projective Identification: <i>I have to</i> focus on the feelings of others rather than my own feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions.
257	(P) Provocation (Provoking Anger): <i>I have to</i> provoke others to anger. I don't address directly what is bothering me. I get others mad at me so I can blame them for my negative feelings. I don't have to focus on my thinking or my feelings. I am active rather than passive.
258	(P) Put Out a Fire Excuse: <i>I have to</i> invent an excuse to punish others. I have to "put out" a fire (their bad behavior) to make things right. I believe it is my responsibility to correct you, so I must punish you. I have to take control. When I punish you, I take the attitude, "This will hurt me more than you," but I still have to punish you." I think, "You have to learn a lesson, and you are putting added pressure on me because I have to go about correcting you." I believe "if people acted correctly, I would not have to punish them, but since they did not– I must correct them, cure them, coerce them, condemn them, etc."

Q

259	(Q) Questioning My Worth Negatively: I have to question my worth because I have failed. This self-rating usually leads to anxiety and depression. I don't have to give my best shot because I am deficient.
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R

260	(R) Rationalizing: <i>I have to</i> protect my self-esteem. I have to make excuses, such as "I didn't want it anyway." I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry and uncomfortable.
261	(R) Rationalizing the Rationalization (excuse): <i>I have to</i> have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, "I wouldn't avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, "How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?"
262	(R) Reaction Formation (Defense mechanism): <i>I have to</i> refuse to acknowledge my negative feelings and judgmental thoughts. I hate what they do (even though I do the same thing as them). Reaction Formation refers to refusing to acknowledge negative feelings, such as worry, insecurity, feeling down, or anger. I do not want to face this feeling, and I unconsciously express the complete opposite feeling. Albert Ellis saw reaction formation as expressing the reverse of what I feel – such as love when I hate the other person, and I act like I love him/her. For instance, if I am angry with John, I talk about how much I like John and want to help him. If I'm secretly in love with Mary, I tell everyone how much I despise Mary.
263	(R) Reductionist Thinking: I have to blame adversities or feelings on one thing. For instance, I could say to another person – "It is all your fault my life is miserable," or "It is the economy that causes all my problems!" In this form of Thinking, I am reducing all my problems to "one determining factor."

264	(R) Reflective (overly Reflective) (excessive self-reflection) (Blaming): I <i>have to</i> blame myself, and I have to take things out on myself. I justify my outward expression of my toxic negative emotions by telling myself, “I shouldn’t be feeling this way.” Since I don’t like feeling this way, I will “reflect” and take my feelings on myself. I think this reflects my entire personhood. I underplay my inappropriate anger, depression, anxiety, etc., because I believe the toxic negative emotions are “doing it” to me. I think if I don’t let it out, it will then turn inward and devour myself.
265	(R) Refusal (a form of denial) : I <i>have to</i> put things off and express an unwillingness to accept the consequences. I tell myself, “I would have succeeded if I could do this first, do that later, wait for Joe to get done, etc.” I put things off because I believe “Things would work out for the better if I do “X” first, if I do “Z” later, and if I have to wait for “A, B, and C” to finish – I’ll never get things done!
266	(R) Regression – Regressing : I <i>must</i> act childishly in times of stress. I feel childlike or act childish, so people won’t expect much from me, and I’ll have a handy excuse when I fail. I don’t develop but move backward to a previous state of maturity.
267	(R) Regret, Toxic : (I may express regret but feel toxic guilt which is considered a form of blaming. When I have made a mistake, I have to obsess about what I have lost or constantly moan about my horrible situation. “I could have done better if I tried.” “I could have done better if I tried.” Life never works out right for me. Things would be better if I didn’t say this or did that, so any feeling of regret gets me off the hook.
268	(R) Rejecting Contradictory Evidence : I <i>must ignore information pieces</i> . I quickly reject evidence that might contradict my irrational beliefs. For instance, I believe “I am unlovable.” I have difficulty disconfirming or refuting because “I am unlovable.”
269	(R) Relief through Escape – Addiction-Obsession : I obsess about excuses to avoid taking responsibility for my actions. I falsely believe that it is okay to think there is no problem escaping from distress – everyone does it. When I experience negative emotions, I have to seek relief from these awful feelings. I must not have these negative feelings.
270	(R) Relief Effort Excuse – Addiction-Obsession . I obsess about my lack of will power and how I can’t control my unhealthy habits. When dealing with my bad habit, I believe I <i>have to</i> control my cravings. I think I can’t control the cravings in my heart, so I might as well give up the fight. I am conceding defeat even before I have made any effort to resist. When I over-focus on alcohol, food, drugs, sex, etc. (drinking, eating, drugging, sexing, buying, etc.), I believe I only have one of the few viable options available. I rationalize and find that it is no big deal; I can’t control my actions and giving up is an excellent way of solving this problem.
271	(R) Relief, Instant – Addiction- Obsession : I obsess about how much stress I face. When I’m in a stressful or frustrating situation, I have to unwind and relax to feel comfortable and feel good. Without the benefit of doing something relaxing, I think, “Rather than engaging in a wide variety of possibly enjoyable and relaxing activities; I choose the quick route induced through alcohol, eating, drugs, sex, arguing, etc.” Avoiding my responsibilities may often be temporary, such as being on vacation, but it is rarely continually rewarding. It is no big deal to avoid specific responsibilities because I need to unwind – doesn’t everybody!
272	(R) Relief using Shyness : Addiction-Obsession – I obsess about feeling uncomfortable in social situations. When dealing with an addiction, I believe I need a drink or abuse a substance because I am shy and I have to unwind socially. I need to use food or substances to deal with my uncomfortable sensation. I feel nervous or awkward in social settings, and I need a social lubricant to feel more at ease and decrease the awkwardness and inhibitions I feel around others. I think I have to improve my self-image. Being shy isn’t that bad. In fact, I think being shy shows others I am humble. It shows others that I am not self-centered, which is an awful trait.
273	(R) Relief through Romance – Obsess fantasy and love affairs. When I’m experiencing stress or frustration and dealing with an addiction, I <i>have to</i> be in love with another person to feel good. I need to feel young again because when I was young, “love was incredible.” I could think, “I need to feel like a teenager again – I often indulge in adolescent fantasies.” When bored or unhappy with my life, I yearn for excitement, romance, the joy of flirtation, and the thrill of being in love. I believe my need for excitement requires a drug like alcohol to sustain it and make it more vivid and real. I tell myself, “to hell with it.” I have lost all incentive for pursuing any worthwhile goals, so I don’t have any motivation to do anything. Everyone wants to be young. Our mass media often shows how youth is better than wisdom, and the only way we can be successful is to be young. Can I feel good about myself as I grow old?
274	(R) Repressing (Repression): I have to forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don’t express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don’t tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
275	(R) Resisting : I <i>must</i> feel hostile or do contrary actions because I resist your requests or suggestions. Resistance involves justifying my actions because I believe “People can’t tell me what to do.” Resistance is denying and refusing to face unpleasant facts about myself, even when others bring them to my attention. I don’t want to hear what others are telling me.
276	(R) Respectfulness – Unhelpful Form 1: Respect Myth: “The Golden Rule: ” People have to respect me, but I’ll only respect you if you respect me first. I believe respect is the right thing to do because people should give me respect first. Do others as you want them to do you. Since people have to respect me, it is logical that “If they want respect, they have to be respectful to me first.” I believe I have to give you respect because you have to respect me. In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. Getting care from others shows I am not weak, and people can’t take advantage of me. I can protect my pride by making sure people respect me first. I only get respect by giving respect because I have to be respectful. The golden rule is a code of ethical conduct referring to Matthew 7:12 and Luke 6:31: which states, “Do onto others as you would have them do to you.” In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I stop respecting him.
277	(R) Respectfulness – Unhelpful - Form 2: How Others Act Myth: “To get respect, you have to give me respect.” Being respectful to another person is the right thing to do because I want to be respected - so he or she should respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I’ll stop admiring him.

278	(R) Respectfulness - Unhelpful Form 3: Hidden Contract Myth: <i>I have to</i> be respectful because “ <i>if I am respectful to them, they won’t be critical of me.</i> ” I see respect as hidden contracts I make with others. If I am respectful and obedient to another person, that person will be kind and considerate. I see “respect” as compliance with a higher authority, so people won’t hurt or cheat me. Therefore, the reverse is also true if people obey me and do what I say, they have to respect me!
279	(R) Respectfulness – Unhelpful Form 4: Status Myth - <i>I have to</i> do wonderful things so people will respect me. People will respect me if I win in sports, do great in school, and achieve popularity and success. I believe having status, and a good reputation with my peers will make them respect me. Therefore, the reverse is also true. If I am not successful or popular, people will never respect me, which would be awful.
280	(R) Responsible Thinking that is Irrational <i>I have to</i> complain about others. I tell myself, “because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!
281	(R) Retrograde Falsification: In this defensive maneuver, <i>I have to</i> blame my current behavior on the past. An example of retrograde falsification is when I believe my mother never loved me “enough” or didn’t love me in the “right way.” I saw her as a shallow person and a phony, so now I am miserable. When I have a feeling related to her, I tell myself, “She never loved me.” I am demanding she had to adhere to my wishes immediately when I want her to act in a particular way.
282	(R) my “ Right: ” <i>I have to</i> get my way, and I believe I can do anything I want – because it is my “right.” This immature (childlike) position often justifies my unethical behavior or disrespectful behavior. I believe that I have “certain rights,” but I use my notion of “rights” to express my anger and feelings of betrayal.
283	(R) my “ Rights” Violation #1: I get upset when people violate my “rights.” I think, “I don’t have to respect another person, so I don’t have to listen to another person because that person “took my rights away.” I globally rate another person negatively and depreciate that person because I feel that the person violated my sense of entitlement.
284	(R) “ Rights” Violation Thinking #2: In a threatening way, I think or say, “ <i>I have to</i> get angry because you violate my “rights.” I think, “I don’t have to respect another person or listen to another person because that person “took my rights away.” I globally rate another person because I feel the person violated some entitled right I think I have.

S

285	(S) Sacrificing (Sacrifice): <i>I have to</i> offer something for the sake of something else, such as my dignity, to see what I honestly want. I have to sacrifice something to will feel better. I think my actions are based on others’ welfare. I think, “I only did it for you.” I must be kind, and I have to have a positive input in everything that happens.
286	(S) Secondary Disturbance Conclusion (meta-problem): <i>I must</i> feel guilty or ashamed about feeling unhappy. I tell myself, “Because I think irrationally and bring on my feelings of worthlessness, this proves how horribly inadequate and worthless I am.”
287	(S) Seesaw: Emotional Ups and Downs: <i>I have to</i> put others down to feel right about myself. I believe, “If you hate me, I must justify my hatred for you. If you put me down, I must put you down – that’s reasonable.” I can only feel good about myself to put you down.
288	(S) Selective Abstraction: <i>I have to</i> focus on one negative comment and overlook several positive comments. I am focusing on a detail I take out of context. I am ignoring other aspects of the situation. I arrive at erroneous conclusions. I ignore the salient features of the situation. For instance, “My boss didn’t pay me a compliment, but she gave my co-worker a big pat on the back, which proves that my boss cares more about him than she cares about me.
289	(S) Self-As-Target Effect: <i>I have to</i> be suspicious of others. I assume, wrongly, that external events refer to me. I think people are talking about me, looking at me, or not liking me, so I don’t have to keep my responsibilities. I believe people have treated me negatively, and I have unpleasant thoughts about myself, and their negative facial expressions are directed at me.
290	(S) Self-Centered Excuse: <i>I have to</i> think only about myself. I have to feel apathetic. Since others have mistreated me, I don’t care about anything else. I have to do things my way. I can do anything I want because people have been mistreated.
291	(S) Self-Defeating Conclusion: <i>I have to</i> give up easily. I tell myself, “Because I am inadequate, pretty worthless, or undeserving, what’s the use of my trying to succeed or to enjoy myself anyway?”
292	(S) Self-Downing (Ego Deflation; Anger at oneself): <i>I have to</i> say hurtful and disagreeable things about myself to get sympathy.
293	(S) Self-Esteem 1 (Ego Inflation leading to anger: <i>I have to</i> rate the whole person as “good” rather than rating only some of his or her traits as okay.
294	(S) Self-Esteem 2: Ego Inflation leading to depression: <i>I have to</i> rate my whole personhood as virtuous rather than rating only some of my traits as okay.
295	(S) Shame: I feel a painful emotion caused by consciousness of guilt, shortcoming, or impropriety. I am facing a condition of humiliating disgrace or disrepute. (Shame, embarrassment, humiliation, and indignities.). Others look down at me.
296	(S) Shoulding (negative): Directed at the World: <i>I have to</i> think that the world never gives me what I truly need. For instance, if I’m late, I think, “That train shouldn’t be late when I’m in such a hurry.” I am demanding that the World never knows what I need or the World never gives me what I want.
297	(S) Shoulding (Positive) - Directed Toward Others: People <i>always have to</i> treat me positively, constructively, kindly, etc. For instance, I think, “You’ve got no right to say that You shouldn’t feel that way.” I am removing the other person’s sense of emotional choice. I think others should be this way.
298	(S) Shoulding (positive) - Directed At Myself: <i>I have to</i> do what I want, and it is okay to overindulge just this once. I had a distressing day, and I want a drink/eat something extra now! Since I’ve worked so hard, I deserve a drink – something extra to eat.
299	(S) Shoulding (positive) - Directed At the World: Things and people <i>have to</i> be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.

300	(S) Snake-Oil Bias: <i>I have to</i> have one reason, one cause – one solution, or one perfect cure to everything. I tell myself that one thing, one technique, one approach, etc., will fix everything and make my life perfect. The snake oil salesperson proclaimed that if you bought this oil, you would be cured of everything. For instance, if I was married, had a better job, and had a more affable teacher, “I would be perfectly happy all the time.” I could tell myself, “If my therapist hypnotized me, I would stop smoking, and my life would be perfect.” For instance, magical Thinking is thinking, “If I fail at one thing, I can give up. If I give up, everything will be okay.”
301	(S) So, What” Thinking: <i>I have to act</i> indifferently. I tell myself, “So what? It won’t make any difference.” I have to act as if I don’t care and give the impression that I will NEVER care!
302	(S) Someday Thinking Bias: Today, <i>I have to</i> avoid my responsibilities, and eventually, I’ll be responsible. I tell myself, “I’m going to keep my irresponsible behavior until it works “someday.” I procrastinate. I tell myself, “someday” my self-defeating behavior will work to my advantage. I have to make such a statement as “someday” I will trick the rest of the people.
303	(S) Specialness: <i>I have to</i> see myself as more than a unique individual. I see that others have limits, get old, and die, but those realities don’t apply to me. I am convinced of my invulnerability. I see myself as somehow separate and different from the rest of the human race, so I think “I should not have to contend with the same problems and miseries that the rest of the human race does.
304	(S) Splitting: <i>I have to</i> play one person off another person. I have a low level of awareness that I am trying to get two people to fight with each other, so they don’t pick on me. I globally rate one person as being “all good,” and I rate the others I have to deal with as being “all stupid, uncaring, and completely stupid.” I believe “I must be rescued from the “bad” person and nurtured” by the “good” person. I want the “good” person to confront the “evil” person, punish that person, and set limits on the “evil” person.
305	(S) Spotlight Effect: <i>I have to</i> feel like people are always judging me. I think that I can’t interact appropriately with others, and my appearance is less than others’ appearance (they are smarter than me, act better than me, and they’re better looking than me)
306	(S) Solipsism: <i>I have to</i> take the position of extreme egocentrism. I tell myself, “Nobody knows how I feel; no one understands me, so I don’t have to try or take any responsibilities in this situation. I can disregard others’ concerns because “I can only have knowledge of my own experiences, so nobody knows how I feel.” Solipsism theory holds that I can know nothing but its own modifications. This leads to extreme egocentrism. (see Self-esteem; ego inflation). This form of egocentric thinking justifies my sense of detachment and isolation.
307	(S) Submissive –Passive: <i>I have to</i> follow others but don’t want to do what is expected of me. “If I am passive, I believe that people won’t ask much of me, and they won’t ask me questions I can’t answer.” I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.
308	(S) Superiority Bias (Thinking): <i>I must</i> put others down to feel good. I must be strong, powerful, witty, clever, and/or engaging. I must impress people by being robust and/or sophisticated (cool-hip-tough-distant). I believe, “I have to be on top to keep people from hurting me, cheating me, putting me down, or taking advantage of me.” “I’ll do anything to stay on top – I don’t care whom I hurt or who I have to step over!”
309	(S) Superstitious Thinking: <i>I have to</i> make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
310	(S) Suppressing: <i>I have to</i> be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don’t like what I feel or think, so I use my “willpower” to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don’t have control over my life. When I use suppression, I tell myself that I can’t do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will “just forget” this adverse event, this thought, those behaviors, or feelings.

T

311	(T) Taking Over Thinking: <i>I have to</i> be in control of everything, and I take over because nobody is doing it correctly. If I control everything, my life will be better. I think, “I have to be in charge because I believe that the person in charge is incompetent.” “When I use “Taking-Over Thinking,” I usually overextend my responsibilities. Feelings of contempt are common in this type of Thinking.
312	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being “good” because I act reasonably, and I describe myself as bad because I misbehave. When I say, “a rose is a rose,” it does not tell me what a “rose is.” When I define myself as “bad,” I am setting out the criteria of what is bad and what is good. I cannot prove “I am 100% bad.”
313	(T) Teleological Thinking: <i>I have to</i> have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; “fate” made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am “self-evolving,” but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.
314	(T) Theological Conclusion: <i>I have to</i> tell people how they are wrong. I believe, “I have absolute faith in what I believe, so it must be true.” I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don’t believe what I think. “I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the “higher power” must damn and punish people who are “wrong.” Conditions and others that don’t give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
315	(T) Therapizing: <i>I have to</i> act as a therapist when I’m not one. I tell others what they “need.” The other person needs therapy. I can avoid my responsibilities or justify my unethical acts because of someone else’s problems.
316	(T) “Thought of it” -ism: Things must be done my way. I demand that things be done as I wish. I believe the idea is right or must be done because “I thought of it.” I believe that because this thought came to my mind, it must be right! I believe it, so it must be true. I think it is a promising idea, so it must be good. There is an absence of healthy critical thinking.
317	(T) Throwing the Baby Out with the Bath Water: <i>I must</i> tell people they are wrong. I reject the entire idea because I don’t like one aspect of that idea. I see one thing I don’t like, so I throw everything else away.
318	(T) “wait for Till,” Thinking <i>I have to</i> put things off. I have to procrastinate. I tell myself, “I will wait TILL the last minute to complete a task.” I could also say, “I can wait TILL I know how to do the task perfectly.” The task is easier to do when I am under pressure. “So, I will postpone it until the pressure builds up. For instance, I could tell myself, “I’ll wait until I know how before I do it, for I do a job properly.” This distortion justifies my excuse to put “things off.” I could also tell myself, “If I don’t spend too much time on this task, I will save myself a great deal of work and effort, so I can avoid procrastination (feeling lazy) TILL I have enough time.”

319	(T) Tit for Tat Thinking (negative and positive): I have to retaliate in kind. I avoid my responsibilities because I can get back at others who have wronged me (revenge). I believe "two wrongs make me right." For instance, I could tell myself, "Because you (the other person) misbehaved, I'll do this. Since you acted poorly, I have to do this." I can have a Positive Tit for Tat in which a positive feeling begets a positive feeling, which is false because how the other person responds to my senses is their choice. Positive Tit for Tat says, "When I feel positive, others will feel good. So, when I am happy, others must feel happy." In a <i>Negative Tit for Tat</i> , I have a negative feeling that begets a negative sense, which is often true in many social situations. If I yell at you because I am angry, most likely, you will scream back at me.
320	(T) "Too Big" Thinking: I have to be successful in everything I do, but my effort has to be limited. If I take on critical responsibilities, I will fail. I don't try because I have an intense fear of failure. I want to be independent, assertive, and self-reliant, but I feel too "afraid" and am full of self-doubt to take on such "awesome responsibilities."
321	(T) Too Busy Excuse: I have to give people excuses. I didn't do it because I was too busy. I tell people I didn't do what I promised because "I'm too busy." I am saying, "I didn't want to do it, or I won't do it," "I can't stand doing it," and "I don't want to do it." I believe "I can get off the hook by convincing everyone, "I'm just too busy to do things that will improve my life." I think, "What do they expect from me; I am overwhelmed and critical. How dare they expect so much from such a busy and important person? Don't they know my "busyness" is more important than their "busyness?"
322	(T) "Too Difficult" Excuse: I have to give people an excuse. I didn't do it because it was too hard, so I gave up. I think the task is beyond my skills or what I could try now. I encountered some problems while doing this task and could not deal with their situation.
323	(T) "it is Too Late Excuse " I have to give up because I'm not making any progress. I'm facing insurmountable obstacles between my goals and the means of reaching my goals, so I can give up. I can give up because it is too late for me to succeed or be happy. I can give up because it is too hard; I'm failing, or I'll never get what I want. I am comparing myself to others.
324	(T) Too Ready to Withdraw: I must avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
325	(T) Transference Effect: I have to disregard individual differences. I am mad at someone because he or she acts like my father/mother. I will inappropriately transfer my feelings about people in my past life to those I associate with today. I tell myself that I can do something or can't do something because of how I "feel" toward another person. Transference is unconsciously feeling toward a person's attitudes that are not based on reality but on that person having some trait in common with individuals, especially my parents, to whom I may have previously had attachments. When I use transference, I confuse people who affected me seriously in my past life with those with whom I have interests today and assume that the present individuals will act the same way as the past ones did.
326	(T) Turning Against Oneself Thinking: I don't have to express myself, and I don't tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can't direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can't utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.

U

327	(U) Unconscious Motivation: I have to avoid solving problems because something unconscious happens to me or others. I tell people their unconscious motivation controls their current actions, so they can't control their current feelings and behaviors. Therefore, it is okay for me to judge them harshly. I state that another person has an unresolved or unconscious motivation to dislike me.
328	(U) Undoing (Defense Mechanism): I have to do irrelevant behaviors to undo my bad feelings from the past. I don't show remorse to the person I have wronged, so I try to make it up in other ways, such as giving to charities and doing good deeds for people who have similar characteristics to the people I wronged. In this form of magical thinking and superstitious thinking, I believe that if I act a certain way, my feelings of guilt and/or shame will magically disappear. When I am not aware that I am showing remorse or making amends for doing something wrong to another person, I am trying to undo the damage magically. I believe my hostile feelings are dangerous, or my hurt feelings will become overwhelming. I think I must be in control and fix the world's wrongs (absolute authority). I deal with rejection or negative emotions by over-extending my responsibilities.
329	(U) "Under" Thinking: I have to avoid certain situations, so I don't have to think about my difficulties and problems. I believe that thinking about a problem is not helpful and thinking about methods to solve problems only makes things worse. Thinking about how I can solve problems is too unnatural, too ponderous, or too time-consuming. I tell myself, "I think about things and then get on with it. I don't get hung up about studying every small detail or every little feeling I have." Since thinking about methods to solve my problems is too time-consuming, I don't have to do it, regardless of the outcome.
330	(U) Un-Fairness Excuse: "I don't have to keep my responsibilities because you have mistreated me." I make an excuse. I judge people's actions by the rules that I have concocted about what is fair and what is not fair. Everyone has different ideas about fairness, so I am bound to feel hurt.
331	(U) Unrealistic Conclusion (Index #1): When something goes wrong, I have to conclude that I'll never be happy. Whatever the situation, my conclusions are unrealistic. If I can't find a fantastic job, I'll be poor for my entire life, so I have to give up easily or put minimal effort into what I am doing. I believe that failing at this task means "I will always fail, so why to try." I am making an excuse to give up, which negates others and me. I think that I can give up if I convince myself I am a failure and will continue to be a failure.
332	(U) Unrealistic Thinking (Poor Problem Solving – Index #1): I have to be in my own little world. My thinking is unrealistic because I worry about things I have no control over. I believe that things should never change, people should always do what I wish, and things should work perfectly because I want them to work out. I fear that I will hurt myself when I know I'm not going to hurt myself. I do things that are not age-appropriate or not appropriate for my social situation, and then I worry about it. I apply the same rigid rules that are unrealistic. I disregard the situation because I rationalize that "if it worked in one situation, it would work in all situations."
333	(U) Unreasonable Thinking – Intolerant (Index #4): I don't have to think about the reasonableness of my thinking. My thinking doesn't have to be reasonable. I don't have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, "If they mistreat me, I can mistreat them – I'm only being honest." I can suspend my rational judgment and attack the person's feelings and behaviors to get what I tell myself I "absolutely need this."
334	(U) Unreceptive Thinking: If others misbehave, I don't have to listen. When I rate people, I have to use a single-static-globally rating. "I judge them as stupid" for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, "You can't order

	me around!" I think others can't tell me what to do. I don't want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.
335	(U) Unreliable Thinking (Index #2): I don't have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don't have to keep my promises or agreements because another person has mistreated me.
336	(U) Unresponsive Behaviors (Index #1): I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals.

V

337	(V) I am acting "as if" the idea is <i>still Valid</i> : I have to make decisions today based on choices I made in the past. This is when I think the past is still controlling my present behavior.
338	(V) Victimization (masochism): I have to feel dominated, and I only find pleasure in being abused or overlooked. I enjoy my suffering or the attention I get when I talk about my suffering. I feel hurt, angry, anxious, depressed, or resentful.
339	(V) Violence: I have to be violent. I have to hit and attack people physically because I find being aggressive exciting. I enjoy hurting people. It feels good to hit something or someone. (D. Burns) I think I can beat up this six-foot-five-inch person who weighs two hundred and fifty pounds because he has twice my muscle mass!

W

340	(W) What if – What if – What If Questioning: I have to keep obsessing and asking myself a series of unanswerable questions. I keep asking a series of questions about what if something happens, and I am still trying to be satisfied with the answers. I keep bringing up complaints that need solutions. I start thinking, "What if this happens, and what if that happened; what if another person said this, and if they said that, what would happen if..." An example of "What Thinking" could be, " if I never find anyone to love me?" What if everyone finds me too old, poor, boring, fat, and intelligent? What if my friends ask me questions, I can't answer? What if the judge takes my ex's side? What if I meet someone and can't think of anything to say? What if others become abusive, unfair, and unreasonable? What if I run out of money? What if I ... What if they... What if others ... In a situation in which I feel tense and believe I am unable to relax, I feel angry and worried?
341	(W) What If Thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, "What if this happens and if that happened - what if he said this and if she said that, what would happen if..." Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.
342	(W) Worrying - Worry Thinking: I have to keep on getting nagging attention to one of my particular concerns. I experience mental distress or agitation resulting from concern, usually for something impending or anticipated. Worrying will prepare me for adversities that might happen. I must be vigilant, so I'm not caught off guard.
343	(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.

XYZ

344	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don't have to take action to solve that problem. I was never in this stressful situation before; no one in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I'll be punished socially and theologically for being in such a situation. I tell myself, "I am worthless and a bad person for being different."
345	(Y) Yellow Dog-Yellow Belly (Unhelpful Metaphor): I have to put myself down by calling myself a harmful or degrading name. I use this racially derogatory term to depreciate myself when I feel weak and scared. This feeling of weakness increases feelings of inadequacy and helplessness. I falsely believe I can't do anything about my situation.
346	(Y) "Yes-But" Excuse: When I am dealing with an emotional reaction, I believe I don't <i>have to</i> recognize the connection between my thoughts and feelings. I have to deny the relationship between my unhelpful beliefs and self-defeating thinking with my feelings of depression and/or anxiety. I have to avoid recognizing my thoughts and feelings by telling myself, "Yes, I feel worthless." I also believe that I must have what I demand (an excellent relationship, an outstanding job, an easy life). Still, my feelings are independent and not connected with my beliefs."
347	(Y) Yes But Thinking: I <i>have to</i> lie to people passively. Overtly, I agree with you, but covertly, I hate what you are saying. I initially agree with another to avoid disapproval, but I do not agree with the person or listen to this person. I am saying, "Yes, I agree with you, but you don't know what you are talking about, and I don't have to listen to what you are saying." I don't have to be responsible because I don't like what you are saying to me. [] I must perform well and /or win the approval of influential people, or else I need to be more competent. I want to do well, and I like people's support and dislike their disapproval, but I don't have to act non-assertively when disagreeing.
348	(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be "closed-minded." Examples of "Zealot Thinking" include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.

Assuming:

Page	Assume: When you assume something is true, a fact or statement (as a proposition, axiom, postulate, or notion) you take for granted. Thinking is to form or have in mind an intention. To think implies the entrance of an idea into your mind with or without deliberate consideration or reflection.
10	(A) Toxic Altruistic Thinking : I <i>have to</i> be seen as selfless, and I am compulsively devoted to the welfare of others. I will even do unethical or irresponsible behavior to “help the other person out.” In an extreme case, Hitler believed he was helping the world by killing gypsies, Jewish people, and people I considered inferior.
11	(A) Always and Never Thinking : The word “always” implies, invariably, forever, and perpetually happening. The term “never” suggests not ever, at no time, not in any degree, or not under any condition. For instance, I <i>have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, “I’ll never be happy, so why try? I must always perform well, and <i>since</i> things never work, I’ll never get my way. I think, “Things never work out for me” (self-pity). “You’re always picking on me,” or “You never do what I want to do.”
21	(A) Arbitrary Inference I don’t have to have evidence or facts to support my conclusions. I make up my mind before I know all the facts. I make a specific conclusion in the absence of proof. For instance, “My boss asks me to work overtime because she wants to irritate me.” My boss could be in a bad mood, mad at her children, or be mad at me.”
22	(A) Attribution (False Attribution) : I attribute a person’s feelings to me that they really do not have. For instance, Harry could think, “John-Joan is madly in love with me because of all my wonderful attributions.” In reality, John-Joan doesn’t even like Harry. Attribution is the process by which I infer others’ motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I’m talented!) for my successes and external attributions (It was his fault, not mine!) for my failures.
27	(A) Axiomatic Thinking : I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don’t need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, “An eye for an eye.” Therefore, I believe, “You screwed me, so I’ll screw you.” I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)
40	(B) Blind Acceptance : I <i>have to</i> accept everyone so I won’t have negative feelings. I accept what people say as fact. When faced with a difficult choice, I’ll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about “if” the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don’t, I just over-focus on the good times.
46	(C) Certainty (Avoiding risks): When I face a new situation, I have to be free from all doubt. I hesitate before I do anything. I think “I need” “absolute certainty” before trying or doing anything. I have to demand certainty to get certainty.
47	(C) Closure : I <i>have to</i> have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don’t take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before, I risk my esteem and pride. I never to get my past mistakes behind me. I believe I can’t do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
53	(C) Confirmation Bias : I <i>have to</i> refuse to look at the information that contradicts my beliefs. I have to seek out confirmations for my beliefs and search for information that disconfirms thoughts I don’t like. I must protect my sense of esteem by finding validation for my actions, even if I am inaccurate. I have to find reasons and look for evidence that confirms my dearly held beliefs. I have to find flaws in the beliefs I don’t believe in. I have to find excellent reasons to justify my choice. I have to gather evidence that confirms my preexisting beliefs, and I dismiss contradictory evidence. This bias creates a “closed loop.” When I use a closed loop to see others and myself, it confirms my belief, and this bias shapes how I see others and myself. When I force myself to look at disconfirming evidence, I will find a way to criticize, distort, or dismiss it to maintain or even strengthen my existing beliefs.
57	(C) Cyclical Definition When expressing my point of view, I have to be evasive because I am unsure of what I am saying. I don’t <i>have to</i> answer when people ask me a question. I <i>have to be evasive</i> by repeating myself without answering their question. When I tell people what I mean by “bad” (state my standards), I could say, “It is bad because it is bad; thinking is what you think.” I define a concept by repeating the exact words. I have not thought about what I was thinking, but I don’t have to think about such matters. When I use this belief, I assume that because I define something as “bad,” I can underestimate the situation’s impact. I can overestimate my ability to cope with this adverse situation.
61	(D) Definitional Thinking : When I am expressing myself, I use one vague concept to define another vague idea. When I use definitional thinking, I have to go round and round defining words with other words. For example, if asked what a feeling is, you say it is an emotion? You answer it is a feeling, and say a sense is a sensation accompanied by the belief that it is real. How do you know an idea is true? In another instance, if asked what love is, you answer that it is caring. What is caring? You say, “showing concern.” He asked what his concern was, and so on.
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If I fail, I’ll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others : I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If they fail, they’re stupid. I divide people into two parts where these are sharply distinguished or opposed.

79	(D) Dictatorial Thinking: I have to be in charge, and people must admire me for feeling good about myself. I must act bossy and think I have to get my way, and people must obey my rigid rules. When I use this belief, I assume, “I can lose my temper, get mad, or do anything I want,” so people won’t mistreat me.
83	(D) Dis-attribution: I blame my failures on others, so I don’t feel incompetent. I refuse to try new things. I am biased toward attributing my failure to a lack of ability, so I lower my self-esteem. I avoid unwanted attribution (I’m incompetent) by refusing to try. I will “save face” and not feel embarrassed if I don’t try new things.
90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, “The world wouldn’t end if I put this task off, so it doesn’t matter if I delay it.” For instance, I must get enraged so people will listen to me.
94	(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others’ welfare.

E	
95	(E) Either-Or” Thinking: Either they hate me or love me, so I don’t have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, “If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she’s the most wonderful person I have ever met) or by devaluing her (she’s the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I’ll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
107	(E) Experiential Thinking: I must act on my deep feelings. I must act on my emotions, and I have to act on my feelings. This is a form of emotional reasoning. When I have a powerful thought, a strong conviction, or an intense emotion (mystical feeling that I am one with the universe), it constitutes a more profound, more important, and factual idea than a rational thought or feeling.
120	(F) Forgiveness Thinking (conditional forgiveness): I have to forgive you, so you’ll stop being mad at me, and I’ll forgive you. <i>I believe “pardoning others” will prevent them from doing other bad behaviors.</i> I think I have to be generous always, or people won’t cooperate. I believe, “If I forgive you, you will stop being mad at me.” I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a “forgiving person,” and I believe this is the only thing I can do.
137	(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, “I always do everything wrong, and others always do everything right.” In this instance, I am not looking for exceptions and do not remember when I did the right thing.
147	(H) Hindsight-Bias Excuse: I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, “I should have known better. I should have anticipated... I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that...” If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
170	(J) “Just Enough” Thinking: When I have made a mistake, I believe I <i>have to</i> beg people to give me one more chance. <i>They have to</i> disregard my lengthy line of failures, and I <i>have to</i> repeat a self-defeating behavior by stating the justification of “just enough.” I believe that if I have one more chance, it will somehow work this time. I have failed, which I must not do, because others have treated me poorly and/or conditions are too severe.
185	(M) Magical Thinking (demanding): I <i>have magic power</i> (supernatural qualities) to get things I want. I have to worry about not getting what I want because worrying has magical powers. My thinking has supernatural qualities. When I use magical thinking, I believe I can achieve simply by “wishing.” For instance, I could tell myself, “I shouldn’t have to work hard to get what I want. It should be there for the taking.” I am using non-scientific causal reasoning. I think my thoughts can influence events, or my words can bring about change.
192	(M) Misattribution - Excuse to give up or give in: When I face a conflict, I <i>have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, “You’re trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me.
198	(N) Never Getting What I Want” Thinking: I feel downhearted when I don’t get my way. I tell myself, “I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, “why try” I never get what I want and need.
200	(N) Non-Thinking: I <i>have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because “I don’t know.” I believe I don’t know the reasons I do what I do. I think, “I’m not the boss – what do I know!” (I’m in a subordinate role, so I don’t have any responsibilities.) I put too much faith in others’ advice. These are examples of “know-nothingness. Another example of “Non-Thinking” is “I can help it –that’s just how I am.”
212	(O) Over Thinking - “Obsessive Maybe” Thinking: I <i>have to</i> think about one thing too much, so over analysis leads to paralysis. I believe I can’t decide because I am still thinking about it. I believe I have to be absolutely sure before I decide.... but maybe there is something I overlooked. I didn’t get all the facts straight. They have changed their mind; maybe they don’t like me; maybe they have lied to me. I fail again....” I can avoid acting or being responsible because I am still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything.
248	(P) Polarizing: I <i>must</i> put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won’t do anything. I feel horrible, so I don’t have to do anything. I refuse to see or deny a middle ground.
249	(P) Positive Thinking: I <i>have to</i> say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I’ll get my way if I think positively. I tell myself, “think positively, and everything will be all right.” I am inferring I can ignore things that have worsened or my responsibilities by saying, “It will all work out – don’t worry - no big deal....” I have to use positive thinking to be happy, and if I use negative thoughts, I’ll never be happy – and that would be awful.

263	(R) Reductionist Thinking: I have to blame adversities or feelings on one thing. For instance, I could say to another person – “It is all your fault my life is miserable,” or “It is the economy that causes all my problems!” In this form of Thinking, I am reducing all my problems to “one determining factor.”
280	(R) Responsible Thinking that is Irrational I <i>have to</i> complain about others. I tell myself, “because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!
284	(R) “Rights” Violation Thinking #2: In a threatening way, I think or say, “I <i>have to</i> get angry because you violate my “rights.” I think, “I don’t have to respect another person or listen to another person because that person “took my rights away.” I globally rate another person because I feel the person violated some entitled right I think I have.
300	(S) Snake-Oil Bias: I <i>have to</i> have one reason, one cause – one solution, or one perfect cure to everything. I tell myself that one thing, one technique, one approach, etc., will fix everything and make my life perfect. The snake oil salesperson proclaimed that if you bought this oil, you would be cured of everything. For instance, if I was married, had a better job, and had a more affable teacher, “I would be perfectly happy all the time.” I could tell myself, “If my therapist hypnotized me, I would stop smoking, and my life would be perfect.” For instance, magical Thinking is thinking, “If I fail at one thing, I can give up. If I give up, everything will be okay.”
301	(S) So, What” Thinking: I <i>have to act</i> indifferently. I tell myself, “So what? It won’t make any difference.” I have to act as if I don’t care and give the impression that I will NEVER care!
302	(S) Someday Thinking Bias: Today, I <i>have to</i> avoid my responsibilities, and eventually, I’ll be responsible. I tell myself, “I’m going to keep my irresponsible behavior until it works “someday.” I procrastinate. I tell myself, “someday” my self-defeating behavior will work to my advantage. I have to make such a statement as “someday” I will trick the rest of the people.
308	(S) Superiority Bias (Thinking): I <i>must</i> put others down to feel good. I must be strong, powerful, witty, clever, and/or engaging. I must impress people by being robust and/or sophisticated (cool-hip-tough-distant). I believe, “I have to be on top to keep people from hurting me, cheating me, putting me down, or taking advantage of me.” “I’ll do anything to stay on top – I don’t care whom I hurt or who I have to step over!”
309	(S) Superstitious Thinking: I <i>have to</i> make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
311	(T) Taking Over Thinking: I <i>have to</i> be in control of everything, and I take over because nobody is doing it correctly. If I control everything, my life will be better. I think, ""I have to be in charge because I believe that the person in charge is incompetent." " When I use ""Taking-Over Thinking,"" I usually overextend my responsibilities. Feelings of contempt are common in this type of Thinking.
312	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being “good” because I act reasonably, and I describe myself as bad because I misbehave. When I say, “a rose is a rose,” it does not tell me what a “rose is.” When I define myself as “bad,” I am setting out the criteria of what is bad and what is good. I cannot prove “I am 100% bad.”

313	(T) Teleological Thinking: I <i>have to</i> have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; " fate " made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am "self-evolving," but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.
318	(T) "wait for Till, " Thinking I <i>have to</i> put things off. I have to procrastinate. I tell myself, "I will wait TILL the last minute to complete a task." I could also say, "I can wait TILL I know how to do the task perfectly." The task is easier to do when I am under pressure. "So, I will postpone it until the pressure builds up. For instance, I could tell myself, "I'll wait until I know how before I do it, for I do a job properly." This distortion justifies my excuse to put "things off." I could also tell myself, "If I don't spend too much time on this task, I will save myself a great deal of work and effort, so I can avoid procrastination (feeling lazy) TILL I have enough time."
319	(T) Tit for Tat Thinking (negative and positive): I <i>have to</i> retaliate in kind. I avoid my responsibilities because I can get back at others who have wronged me (revenge). I believe "two wrongs make me right." For instance, I could tell myself, "Because you (the other person) misbehaved, I'll do this. Since you acted poorly, I have to do this." I can have a Positive Tit for Tat in which a positive feeling begets a positive feeling, which is false because how the other person responds to my senses is their choice. Positive Tit for Tat says, "When I feel positive, others will feel good. So, when I am happy, others must feel happy." In a <i>Negative Tit for Tat</i> , I have a negative feeling that begets a negative sense, which is often true in many social situations. If I yell at you because I am angry, most likely, you will scream back at me.
320	(T) " Too Big " Thinking: I <i>have to</i> be successful in everything I do, but my effort has to be limited. If I take on critical responsibilities, I will fail. I don't try because I have an intense fear of failure. I want to be independent, assertive, and self-reliant, but I feel too "afraid" and am full of self-doubt to take on such "awesome responsibilities."
326	(T) Turning Against Oneself Thinking: I don't <i>have to</i> express myself, and I don't tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can't direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can't utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.
329	(U) " Under " Thinking: I have to avoid certain situations, so I don't have to think about my difficulties and problems. I believe that thinking about a problem is not helpful and thinking about methods to solve problems only makes things worse. Thinking about how I can solve problems is too unnatural, too ponderous, or too time-consuming. I tell myself, "I think about things and then get on with it. I don't get hung up about studying every small detail or every little feeling I have." Since thinking about methods to solve my problems is too time-consuming, I don't have to do it, regardless of the outcome.
333	(U) Unreasonable Thinking – Intolerant (Index #4): I don't have to think about the reasonableness of my thinking. My thinking doesn't have to be reasonable. I don't have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, "If they mistreat me, I can mistreat them – I'm only being honest." I can suspend my rational judgment and attack the person's feelings and behaviors to get what I tell myself I "absolutely need this."
334	(U) Unreceptive Thinking: If others misbehave, I don't have to listen. When I rate people, I have to use a single-static-globally rating. "I judge them as stupid" for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, "You can't order me around!" I think others can't tell me what to do. I don't want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.
335	(U) Unreliable Thinking (Index #2): I don't have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don't have to keep my promises or agreements because another person has mistreated me.
341	(W) What If Thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, "What if this happens and if that happened - what if he said this and if she said that, what would happen if. . . ." Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.
344	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don't have to take action to solve that problem. I was never in this stressful situation before; no one in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I'll be punished socially and theologically for being in such a situation. I tell myself, "I am worthless and a bad person for being different."
347	(Y) Yes But Thinking: I <i>have to</i> lie to people passively. Overtly, I agree with you, but covertly, I hate what you are saying. I initially agree with another to avoid disapproval, but I do not agree with the person or listen to this person. I am saying, "Yes, I agree with you, but you don't know what you are talking about, and I don't have to listen to what you are saying." I don't have to be responsible because I don't like what you are saying to me. [] I must perform well and /or win the approval of influential people, or else I need to be more competent. I want to do well, and I like people's support and dislike their disapproval, but I don't have to act non-assertively when disagreeing.
348	(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be "closed-minded." Examples of "Zealot Thinking" include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.

Behaviors:

Page	Behaviors
1	(A) About-ism (Venting myth): When talking to someone, I <i>have to</i> keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak "about the problem enough," the issue will be resolved.
19	(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, "I'm already suffering, so please withhold further punishment." I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.

23	(A) Autocratic Behavior: I believe that people must respect me, admire me, obey me, etc., because of my status. I have to act bossy, and I have to act like a person (as a monarch) ruling with unlimited authority. I believe (1) "People must respect" me because of whom I am and not because of my actions. (2) If I'm the boss, I can punish people. If I'm the boss (or in charge), I believe people must obey and treat me with the utmost respect. Note: (Autocrat: a person (as a monarch) ruling with unlimited authority; one who has undisputed influence or power)
24	(A) Avoiding: I must refrain from or try to escape my responsibilities. I believe it is easier to avoid facing my feelings, thoughts, or responsibilities than to deal directly with them. I am being non-assertive. I think if I avoid certain people and certain situations, I won't have to feel bad. I avoid procrastinating. I hope there will be no negative consequences, and I believe I will feel better as time passes.
29	(B) Toxic "Being Real" I have to be genuine and authentic, so it is okay to hurt another person's feelings. Therefore, I'll say anything because I just am myself. I believe if I tell someone how I think I am <i>sincere</i> , it will hurt the other person's mood. I could also assume that if I am "real," the other person will be "real" with me.
30	(B) Being Right (Passive Form): I have to be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am "RIGHT," I can do anything I please, and I have to do what I want.
31	(B) Bending the Rules Excuse: I don't have to follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don't break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, "I'm only bending this rule – it is not like I'm breaking any rule written in stone." The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
36	(B) Blaming My Childhood: I must get in touch with my childhood experiences to be happy. (Externalizing-Blaming): By believing I have to get in touch with some repressed-unconscious feeling to feel better, I think I have to stop experiencing that particular feeling. I think I have to get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my resentment today. I have to blame my past experiences, and I don't make a big deal about the stress in my life because my abilities and skills will always get me out of trouble.
37	(B) Blaming My Personal History: I have to blame my current behavior on my past. I think, "It was awful the way I was treated."
38	(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): I have to be responsible for everything, so people shouldn't get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, "I don't have to try because I can't do anything right." I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.
39	(B) Blaming Others: I have to blame others. Since it is not my fault, I don't have any responsibilities and don't have to care about what others say. I place responsibility for my actions on others. I compulsively avoid my responsibilities and blame others for my feelings and activities. I focus on the other person as the source of my negative emotions, and I refuse to take responsibility for improving or changing my life. Examples of emotional blaming – You piss me off. My teacher is a lousy teacher, so I'm miserable.
40	(B) Blind Acceptance: I have to accept everyone so I won't have negative feelings. I accept what people say as fact. When faced with a difficult choice, I'll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about "if" the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don't, I just over-focus on the good times.
41	(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, I have to seek revenge on others. I'll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, "I'll never see you again (I'm leaving), so I can yell, scream, disrespect you, put you down, or do anything I want." Since I'm leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I'm leaving.
56	(C) Counter-transferring: I have to treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me "as if" they were the other person I had problems with. I tell myself, "Since that person acted poorly in this situation, I have to treat them like that person treated me." In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person "A" is acting like another person (person B), I am using "transference." I have negative feelings about person B, so I treat him as if he was person "A." I believe person "A" has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.
74	(D) Detracting: When people criticize me, I have to reduce the quality of something or someone by speaking ill of the object or person. I say ill of others and will attempt to take away that person's value to feel better about myself. I firmly believe that I can't deal with their appraisal, so I detract and reduce the quality of something or someone by taking something away from a thing or person I don't like.
75	(D) Devaluing (others): When people go against my wishes, I must put others down. I have to devalue, degrade, depreciate, etc., others, so it is okay to put others down. I don't have to be concerned because the other person or activity has no value, so it is okay to put people down. I need to degrade people, depreciate events, and denigrate others. I lessen the value of events or people and believe that others' action has no value.
76	(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I'll think such thoughts like "What's wrong with you!" I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, "If I can label the behaviors and make a diagnosis, I'll find out what is wrong with him or her or me, and my life will be wonderful."
90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.

106	(E) Exhibitionism: <i>I have to exaggerate to attract attention. People will get off my back if they notice how much pain I am experiencing. I think, “Pay attention to me; I am in pain.” I believe if people approve of me and give me the attention I “need,” then I will feel better about myself, but this only leads to me being overly suspicious of others. I think I must show people what “I have.”</i>
139	(G) Gossiping: <i>I have to put others down using gossip. “Did you hear what that “stupid person” did? Gossiping is revealing personal facts about others. Gossiping can be a form of “Scapegoat-ing,” assigning blame to others. The other person is usually the object of toxic and irrational hostility.</i>
166	(I) Irresponsible: <i>I have to blame others and avoid my duties and responsibilities because others act irresponsibly. I lack self-direction. I may think: “I am not answerable to higher authority or value;” I don’t have to be cooperative, or I don’t have to explain my behavior or even understand my behavior.” I believe that these unspoken feelings and thoughts make me vulnerable, so I have to have someone to blame.</i>
167	(I) Isolating Thoughts from Feelings: <i>I don’t have to see the connection between my thoughts and feelings, so I don’t have to feel. I have to tell others, “I don’t have any feelings about... I have no emotional response to this tragedy.” I only have to express my rational and reasonable concerns. I don’t have to talk about how my feelings influence my thoughts. I don’t have to think about how my thoughts influence my sense. I rigidly believe that my feelings have <i>nothing</i> to do with my problem. My rigid thinking shows people I am solid and sensible, and talking about my feelings shows others that I am weak and vulnerable.</i>
168	(I) Isolating Myself: <i>When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as “bad.” If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don’t experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to “cut off my nose to spite my face.” I can name the emotion but can’t “feel it.”</i>
174	(K) Kangaroo Court: <i>conducting a Kangaroo court: I have to punish others when they do something wrong. I feel angry or resentful because I can disregard standard legal procedures and due process. I have to judge people, sentence them, and punish them, usually with anger, because that person has broken my personal-subjective rigid rules. I can get angry and avoid my responsibilities because of their regretful behavior.</i>
195	(M) Motive: <i>I have to disregard another person’s ideas, concerns, or opinions because I believe I have to expose the other person’s motivation. For instance, I think, “You’re not motivated to help yourself, so you can’t help me – you only care about the money.”</i>
196	(M) Motivational (ism) (being lazy): <i>I only have to do things if I am motivated. I underplayed my responsibilities and agreements because I needed more motivation to do what I promised. When procrastinating, I tell myself, “I’ve worked at this task for such a long time that I have lost all desire to do it.” I could have an idea, “If I don’t have the desire to do a task, I don’t have to finish that task.”</i>
204	(O): Outlet, <i>I have to vent my feelings. In the 1600s, they believed that “bloodletting” was a good way of letting evil spirits out. Unfortunately, I have replaced bloodletting with emotional venting. I think I have to do one behavior to eliminate another. For instance, I think to get rid of my toxic rage, I have to punch a pillow and “blow off some steam” to reduce my anger.</i>
205	(O) Over-focusing on the judgment of others: <i>I have to over-focus on others. I am over-concentrating on others’ judgments of “good or bad” and/or “superior or inferior,” which are arbitrary standards. Since they judge me as bad, I will misbehave and avoid all my responsibilities. This is another form of dichotomous thinking.</i>
206	(O) Over-focusing on the judgments: I make about myself (Judgmental): <i>Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot in order to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I “overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.</i>
207	(O) Over-Focusing on Others: <i>It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others’ experiences. I believe I don’t have to listen to them or understand them. I don’t have to keep my agreements with them because “they have not been through what I have been through.” I don’t have to keep my responsibilities with another person because they haven’t been there or are mad if I experienced what they have experienced.</i>
250	(P) Predicting (negative) 1: <i>I have to predict that things will turn out badly. I believe that “If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, “why try? It is all going to turn out badly anyway.”</i>
251	(P) Predicting (negative) (2): <i>I must make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don’t have to do it because it “ain’t” going to work anyway! I could think, “I can’t trust Joe, so I don’t have to trust him.” I keep thinking about a particular thought; I can’t trust the world.</i>
252	(P) Predicting (positive): <i>I have to predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.</i>
253	(P) Pressuring: <i>I have to put pressure on others. People will change to suit me if I pressure them enough.</i>
254	(P) Procrastinating (Rationalization): <i>I have to make excuses and procrastinate. I would have done much better if only I had taken the time to prepare. I’ll feel more energized after I rest, ride my bike, be ready if I watch TV for a while, check my e-mail first, etc. Therefore, I do what I need to do later. I am fooling myself into thinking I’ll begin the task later. However, as soon as I realize that I do not intend to do it later, I am angry with myself for rationalizing my delay tactics.</i>
264	(R) Reflective (overly Reflective) (excessive self-reflection) (Blaming): <i>I have to blame myself, and I have to take things out on myself. I justify my outward expression of my toxic negative emotions by telling myself, “I shouldn’t be feeling this way.” Since I don’t like feeling this way, I will “reflect” and take my feelings on myself. I think this reflects my entire personhood. I underplay my inappropriate anger, depression, anxiety, etc., because I believe the toxic negative emotions are “doing it” to me. I think if I don’t let it out, it will then turn inward and devour myself.</i>
276	(R) Respectfulness – Unhelpful Form 1: <i>Respect Myth: “The Golden Rule:” People have to respect me, but I’ll only respect you if you respect me first. I believe respect is the right thing to do because people should give me respect first. Do others as you want them to do you. Since people have to respect me, it is logical that “If they want respect, they have to be respectful to me first.” I believe I have to</i>

	give you respect because you have to respect me. In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. Getting care from others shows I am not weak, and people can't take advantage of me. I can protect my pride by making sure people respect me first. I only get respect by giving respect because I have to be respectful. The golden rule is a code of ethical conduct referring to Matthew 7:12 and Luke 6:31: which states, "Do unto others as you would have them do to you." In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical "If Harry wants respect, he has to be respectful to me." I'll respect Harry as long as he respects me. When he stops respecting me, I stop respecting him.
277	(R) Respectfulness – Unhelpful - Form 2: <i>How Others Act Myth:</i> "To get respect, you have to give me respect." Being respectful to another person is the right thing to do because I want to be respected - so he or she should respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical "If Harry wants respect, he has to be respectful to me." I'll respect Harry as long as he respects me. When he stops respecting me, I'll stop admiring him.
278	(R) Respectfulness - Unhelpful Form 3: <i>Hidden Contract Myth:</i> I have to be respectful because "if I am respectful to them, they won't be critical of me." I see respect as hidden contracts I make with others. If I am respectful and obedient to another person, that person will be kind and considerate. I see "respect" as compliance with a higher authority, so people won't hurt or cheat me. Therefore, the reverse is also true if people obey me and do what I say, they have to respect me!
279	(R) Respectfulness – Unhelpful Form 4: <i>Status Myth - I have to</i> do wonderful things so people will respect me. People will respect me if I win in sports, do great in school, and achieve popularity and success. I believe having status, and a good reputation with my peers will make them respect me. Therefore, the reverse is also true. If I am not successful or popular, people will never respect me, which would be awful.
287	(S) Seesaw: Emotional Ups and Downs: I have to put others down to feel right about myself. I believe, "If you hate me, I must justify my hatred for you. If you put me down, I must put you down – that's reasonable." I can only feel good about myself to put you down.
307	(S) Submissive –Passive: I have to follow others but don't want to do what is expected of me. "If I am passive, I believe that people won't ask much of me, and they won't ask me questions I can't answer." I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.
314	(T) Theological Conclusion: I have to tell people how they are wrong. I believe, "I have absolute faith in what I believe, so it must be true." I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don't believe what I think. "I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the "higher power" must damn and punish people who are "wrong." Conditions and others that don't give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
315	(T) Therapizing: I have to act as a therapist when I'm not one. I tell others what they "need." The other person needs therapy. I can avoid my responsibilities or justify my unethical acts because of someone else's problems.
324	(T) Too Ready to Withdraw: I must avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
325	(T) Transference Effect: I have to disregard individual differences. I am mad at someone because he or she acts like my father/mother. I will inappropriately transfer my feelings about people in my past life to those I associate with today. I tell myself that I can do something or can't do something because of how I "feel" toward another person. Transference is unconsciously feeling toward a person's attitudes that are not based on reality but on that person having some trait in common with individuals, especially my parents, to whom I may have previously had attachments. When I use transference, I confuse people who affected me seriously in my past life with those with whom I have interests today and assume that the present individuals will act the same way as the past ones did.
336	(U) Unresponsive Behaviors (Index #1): I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals.
343	(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.

Cognitive Distortions

Meaning-Centered Cognitive Therapy (MCCT)

Collin had always been a curious and introspective person. From a young age, he found himself pondering the deeper questions about life, purpose, and existence. As he grew older, this curiosity only intensified, leading him on a path of self-discovery and spiritual exploration. One day, Collin stumbled upon the concept of spiritual-rational thinking. It was a term he had never heard before, but something about it intrigued him. He delved into research, reading books and articles, attending workshops and seminars, all in an effort to understand this new way of thinking.

At first, Collin found it challenging to grasp the concept. It seemed abstract and elusive, like trying to catch a fleeting thought. But he was determined to unravel its mysteries. He began meditating regularly, clearing his mind and allowing space for new ideas to emerge.

Through his meditation practice, Collin started to notice a shift in his thinking. He became more aware of his automatic thoughts - those quick, unconscious judgments that would pop into his mind. He realized that these thoughts were often negative and limiting, holding him back from fully experiencing life.

With this newfound awareness, Collin began to challenge his automatic thoughts. He questioned their validity, examining the evidence and considering alternative perspectives. He realized that many of his thoughts were based on assumptions and beliefs that were not grounded in reality.

As Collin continued to explore spiritual-rational thinking, he also started to pay attention to his attributions - the explanations he gave for events and situations in his life. He noticed that he tended to attribute negative outcomes to personal flaws or external factors beyond his control. This realization allowed him to take a more balanced and rational approach, considering multiple factors and taking responsibility for his own actions.

Over time, Collin's spiritual-rational thinking became a natural part of his daily life. It influenced his decision-making, his interactions with others, and even his perception of himself. He no longer felt trapped by negative thinking patterns, but instead, felt empowered to create his own reality.

Collin's journey of developing spiritual-rational thinking was not always easy. It required dedication, self-reflection, and a willingness to let go of old beliefs. But the rewards were immeasurable. He experienced a newfound sense of peace, clarity, and connection to something greater than himself.

As Collin continues to grow and evolve, he remains grateful for the transformative power of spiritual-rational thinking. It has become a guiding force in his life, leading him towards a deeper understanding of himself and the world around him. And he knows that this journey is just the beginning, as there is always more to learn and discover on the path of spiritual and philosophical growth. Oh.

Collin's journey towards developing his spiritual-rational thinking began with a deep longing for meaning and purpose in his life. He had always been a curious and introspective person, constantly questioning the nature of existence and seeking answers beyond the realm of the physical world.

One day, Collin stumbled upon a book on Cognitive therapy and felt an immediate connection to its principles. Intrigued, he delved into its pages, eager to explore the depths of his own consciousness and discover a greater understanding of himself and the world around him.

Collins saw that Meaning-Centered Cognitive Therapy (MCCT) emphasized the importance of intentionality in shaping our lives. Collin realized that every choice he made had a ripple effect, causing changes in various aspects of his life. He started to pay closer attention to these changes, recognizing that they presented opportunities for growth and self-improvement.

With newfound awareness, Collin began to question his own beliefs, challenging misinformation, misperceptions, and mistaken notions that had clouded his thinking in the past. He embraced critical thinking as a tool to unravel the layers of his own mind, examining the implications, inferences, and assumptions he had made throughout his life.

But MCCT went beyond just critical thinking; it delved into the realm of spirituality. Collin had always felt a deep connection to something greater than himself, a longing for transcendence and a sense of purpose. The therapy encouraged him to explore his spirituality, to tap into his sense of hope, integrity, and the integration of his emotions, thoughts, and behaviors.

Collin embarked on a journey of self-discovery, immersing himself in meditation, prayer, and contemplation. He sought solace in nature, finding peace and inspiration in its beauty. As he delved deeper into his spirituality, he found that it intertwined seamlessly with his rational thinking, creating a harmonious balance within him.

Through MCCT, Collin developed a spiritual-rational thinking that allowed him to navigate life's challenges with a newfound clarity and purpose. He no longer felt lost or adrift, but rather anchored in his beliefs and values. He embraced the interconnectedness of his thoughts, emotions, and actions, recognizing that they all played a vital role in shaping his reality.

Collin's spiritual-rational thinking became a guiding force in his life, helping him make choices that aligned with his deepest values and aspirations. He found a sense of fulfillment and contentment that he had longed for, knowing that he was living a life infused with meaning and purpose.

As Collin continued to grow and evolve, he shared his journey with others, inspiring them to explore their own spirituality and embrace critical thinking as a means to uncover their true selves. His story became a testament to the transformative power of spiritual-rational thinking, a reminder that true understanding and fulfillment lie at the intersection of the mind, heart, and soul.

As Collin delved into his spiritual journey, he encountered various teachings and philosophies that challenged his conventional ways of thinking. He began to question the beliefs and assumptions that had been ingrained in him since childhood. Collin realized that he needed to develop a new framework of thinking that would allow him to explore the spiritual realm with an open mind and rational approach.

Collin's journey led him to study various spiritual traditions, philosophy, and psychology. He delved into ancient texts, attended lectures and workshops, and engaged in deep introspection. Through his studies, Collin started to develop a unique blend of spiritual and rational thinking.

Collin understood that spirituality and rationality were not mutually exclusive, but rather two sides of the same coin. He believed that true understanding could only be achieved by integrating both aspects of human consciousness. Collin saw rational thinking as a tool to critically analyze and interpret spiritual experiences, while spirituality provided him with a broader perspective and deeper meaning.

To develop his spiritual-rational thinking, Collin practiced mindfulness and meditation. He learned to observe his thoughts and emotions without judgment, allowing him to gain insight into the patterns of his mind. Collin also engaged in deep contemplation, questioning his beliefs and seeking logical explanations for his spiritual experiences.

Through this process, Collin began to recognize and challenge his own cognitive distortions. He realized that his thinking was often influenced by all-or-nothing patterns, where he would either idealize or dismiss certain ideas or experiences. Collin learned to embrace the gray areas and nuances, understanding that truth is rarely absolute but rather exists on a spectrum.

Collin also noticed that he had a tendency to overgeneralize, drawing broad conclusions based on limited evidence. He learned to be more discerning and open-minded, considering multiple perspectives and gathering more information before forming judgments.

Another cognitive distortion that Collin had to overcome was mind reading. Collin often assumed he knew what others were thinking, projecting his own fears and insecurities onto them. Collin learned the importance of clear communication and seeking clarification rather than making assumptions.

Catastrophizing was another cognitive distortion that Collin had to address. He tended to blow things out of proportion and imagine worst-case scenarios. Through mindfulness and rational analysis, Collin learned to challenge his catastrophic thinking and focus on more realistic and balanced perspectives.

Collin also recognized the power of labeling and how it limited his understanding of himself and others. He realized that attaching global, negative labels based on specific behaviors or mistakes was unfair and unhelpful. Collin embraced the idea of growth and change, understanding that people are not defined by their past actions.

Lastly, Collin had to confront emotional reasoning. He understood that his emotions were valuable sources of information but should not be the sole basis for his judgments and decisions. Collin learned to integrate his emotions with rational thought, allowing him to make more informed choices.

As Collin continued on his spiritual-rational journey, he found a newfound sense of clarity and peace. He no longer felt confined by rigid belief systems or limited by cognitive distortions. Collin's spiritual-rational thinking allowed him to explore the depths of his consciousness while maintaining a grounded and logical approach.

Collin's journey was not without challenges, but through perseverance and self-reflection, he was able to develop a balanced and integrated way of thinking. His spiritual-rational thinking became a guiding light, helping him navigate the complexities of life with wisdom and understanding.

Collin's journey towards developing his spiritual-rational thinking was a gradual and transformative process. It all began when he found himself at a crossroads in his life, feeling lost and disconnected from his true purpose. He had always been a logical and analytical person, relying solely on his rational thinking to navigate through life's challenges. However, Collin started to notice that his purely rational approach was leaving him unfulfilled. He began to question the meaning of his existence and yearned for a deeper connection to something greater than himself. This longing led him to explore various spiritual practices and philosophies.

Collin delved into the teachings of ancient wisdom traditions, reading books, attending workshops, and engaging in deep introspection. He discovered that spirituality was not just about blind faith, but rather a way of seeking truth and understanding through personal experience and inner reflection. As Collin delved deeper into his spiritual exploration, he encountered moments of profound insight and clarity. He started to realize that there was a deeper intelligence and interconnectedness at play in the universe. This realization challenged his previous notions of the world being solely governed by rationality and logic.

Collin began to integrate his newfound spiritual understanding with his rational thinking. He realized that the two were not mutually exclusive, but rather complementary aspects of his being. He learned to trust his intuition and inner guidance, while still applying critical thinking and logical analysis to make informed decisions.

Through this integration, Collin developed a more holistic perspective on life. He recognized that there was a greater purpose to his existence and that his actions had consequences beyond the material realm. He started to view challenges and setbacks as opportunities for growth and learning, rather than as failures.

Collin's spiritual-rational thinking allowed him to approach life with a sense of curiosity, openness, and healthy compassion. He no longer saw the world in black and white, but rather embraced the shades of gray and the complexities of human experience. He cultivated a deeper sense of gratitude and connectedness to the world around him.

This transformation in Collin's thinking not only impacted his personal life but also his relationships and interactions with others. He became more empathetic and understanding, recognizing that everyone was on their own unique journey. He approached conflicts with a willingness to listen and understand different perspectives, rather than jumping to conclusions or making assumptions.

Collin's journey towards developing his spiritual-rational thinking was not without its challenges. He faced moments of doubt and uncertainty along the way. However, his commitment to personal growth and his willingness to embrace the unknown propelled him forward.

In the end, Collin's spiritual-rational thinking became a guiding force in his life. It allowed him to navigate through the complexities of existence with a sense of purpose and meaning. He learned to trust in the unfolding of life's journey, knowing that there was a deeper wisdom guiding him every step of the way.

Page	Cognitive Distortions
8	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way, or it is no way! I go from one extreme to another extreme. I am assuming I can divide people or events into two parts where these are sharply distinguished or opposed. For example, I have to be the best by consistently winning, or I am the worst, and I might as well lose at everything." I can only be happy if I win all the time. I am assuming that "if I can't have everything, I will probably never get anything I want." I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
9	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way or the highway! From one extreme to another, I cycle through a range of emotions. People or events can be divided into two distinct or opposing categories if I divide them into two distinct or opposing categories. For example, I have to be the winner by consistently winning. Otherwise, I am the worst, and I might as well lose at everything." I can only be happy if I win all the time. I am assuming that "if I can't have everything, I will probably never get anything I want." I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
34	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is "fabulous," or this is "horrible!" I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, "It is all bad and horrible, so I won't do anything. It is all great and fabulous, so I will do everything." One variable move "it" to the "black category," or one variable moves it to the "white category." Since it's bad, it is all bad. Since I think it is good, I'll be delighted. If I don't do it, it is because "It was all bad!" One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If I fail, I'll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If they fail, they're stupid. I divide people into two parts where these are sharply distinguished or opposed.
86	(D) Discounting the Negative (Cognitive Distortions): I think exclusively about my successes and overlook my failures or the negative consequences. For instance, I tell people their concerns or criticisms are not valid, believe their opinions or concerns don't count and view their beliefs as having no validating.
95	(E) Either-Or" Thinking: Either they hate me or love me, so I don't have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, "If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she's the most wonderful person I have ever met) or by devaluing her (she's the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I'll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
87	(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, "My accomplishments or skills don't count or matter." Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they "don't count." For instance, I might think, "People only say that to be nice." I claim that the positive things I or others do are trivial.
98	(E) (Toxic) Emotional Reasoning: (anger) I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, "I didn't feel like it!" I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don't feel like it, I can avoid my responsibilities.
99	(E) Emotional Reasoning (Toxic) is when I decide or rate an action based on how I feel and not on the facts of the situation. I base my thinking on what I am feeling. In this situation, I base my decision on how something feels or does not feel. When I don't feel like doing what I promised I would do, I convince myself that I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it.
100	(E) Emotional Reasoning: (devaluing type) I feel like a loser, so I must certainly be one. I feel hopeless, so I must be hopeless. (David Burns' Feeling Good; 1999)
101	(E) Emotional Reasoning: (justification type): I am feeling pissed off, and this proves you are unfair and inconsiderate. This proves you are a "total loser." A popular justification is "She shouldn't yell at me because she should be a nice boss." (David Burns' Feeling Good; 1999)
102	(E) Emotional Reasoning: (positive): Everything will turn out great because it feels that way. I can get away with anything because it feels right. I just know that tonight will be my big night – I'm going to hit the jackpot. If I win the lottery, I won't have to work at anything for the rest of my life. (David Burns' Feeling Good; 1999)
114	(F) Filtering and Judging Others: I only have to look at one aspect of the situation and exclude everything else. I look at only one part of a situation to the exclusion of everything else. The holiday was a disaster because I had a horrible argument with others. I feel anxious all the time, so I have to act aggressively.
115	(F) Filtering and Judging Myself: I only have to see one part of myself and exclude everything else. I look at only one part of a situation to the exclusion of everything else. I don't have to try again because I failed previously.
116	(F) Filtering Out the Negative: I have to think exclusively about my successes and overlook my failures. This may make me feel temporarily happy and superior to others, but I set myself up for disappointment in the future. (David Burns' Feeling Good; 1999)
117	(F) Filtering Out the Positive: I must dwell on the negative. I think exclusively about my shortcomings and all the errors I made. I ignore my positive qualities and accomplishments.
118	(F) Filtering and focusing on the negative: I have to focus on the negative. I have to obsess and awfulize on one negative detail, so the entire situation becomes negative. I filter an event through a screen of negativity. I think it is okay to avoid my responsibilities

	because I have to dwell on this “error.” I could think, “If it wasn’t for all these horrible problems, I could get this, that, and the other things are done.”
121	(F) Fortune Telling (negative): I have to make predictions that things will always turn out badly or things will turn out for the worse. <u>When things look hopeless, I can stop trying.</u>
122	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, “I’ll have one more.” (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
169	(J) Jumping to False Conclusions: I <i>have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something “true” without having direct evidence. Since X, Y and Z are not happening, I don’t have to do A, B, or C. Jumping to false conclusions could be seen in the thought, “Since this happened, I don’t have to keep my responsibilities.”
175	(L) Labeling, Positive: If I do something well and consider myself outstanding, I must be in a permanent state of perfection and worth. I must do certain actions perfectly, or else label myself negatively.
176	(L) Labeling Myself (negatively): I have to give myself a negative identifying word or phrase (label). I only notice my mistakes and shortcomings, label myself as a “fool, stupid, worthless, a loser, a jerk, a pussy,” etc. This form of categorical reasoning is an over-generalization.
177	(L) Toxic Labeling of Another Person (negatively): When people don’t act in the way they should, I believe I <i>have to</i> categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a “fool, stupid, worthless, a loser, a jerk, pussy,” etc.
186	(M) Magnifying: I <i>have to</i> make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by exaggerating and blaming the situation for my feelings.
189	(M) Mind Reading (Negative) I <i>have to</i> react negatively to what I think is running through another person’s mind without evidence. I
190	(M) Mind Reading (Positive): I <i>have to</i> jump to positive conclusions to be happy and feel good about myself. For instance, I believe, “Everybody <i>has to</i> love me!” I tell myself that others like me when they are actually upset with me. I am making assumptions about how others are thinking and feeling.
191	(M) Minimizing (Positive qualities and negative qualities) I <i>have to</i> treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the crucial elements of my actions, the other person, or the situation.
217	(P) Perfectionism - Appearance Perfectionism: I <i>have to</i> have the perfect face, figure, etc., to be desirable. If I am overweight, I look ugly to everyone. Perfectionism: (1) I tend to have expectations about myself, others, and unrealistically high life. When anything falls short of my expectations, I am ashamed of myself or critical. (2) I tend to be over-concerned with minor flaws and mistakes in myself or my accomplishments. In focusing on what's wrong, I discount and ignore what's right.
218	(P) Perfectionism - Toxic Behavioral Perfectionism: I have to behave perfectly to be perfect. If I am perfect, people will like me more.
219	(P) Perfectionism - Toxic Compulsive Perfectionism: I <i>have to</i> be perfectly organized before doing anything. “My office (home, garage, etc.) must always be immaculate.” If I am not outstanding, I can’t enjoy anything in life.
220	(P) Perfectionism - Toxic Desire Perfectionism: I <i>have to</i> have wholesome and clean thoughts, or I’ll never act ethically or be normal. My desires have to be perfect. “My desires are imperfect, and so I’m imperfect.” If I have sexy thoughts, I must be prevented. I have to have clean thoughts, or I’ll never act ethically, normally, or appropriately.
221	(P) Perfectionism: Empathy: I <i>have to</i> be “understanding” of others. Perfect people think of others before they think of themselves. I think, “I must be understanding so people will love me and approve of me. I have to listen to everything everyone says to me. I have to show compassion and act overly agreeable.
222	(P) Perfectionism-Toxic Emotional Control: I <i>have to</i> be happy all the time. I regard anything short of emotional perfection as unacceptable. I believe I must always have to be satisfied, confident, and in control. I think I should always be in control, and I have to be optimistic in everything I do. I have combined doing well with feeling well.
223	(P) Perfectionism - Emotional Rigidity: I <i>have to</i> control my negative feelings. “I can only be perfect if I feel worthwhile, and people think I am worthwhile.” If I don’t control my negative emotions, I’ll never be happy, and/or I’ll never be normal.
224	(P) Perfectionism – I must never Feel Scared -Fear Perfectionism: I <i>have to</i> be viewed by others as fearless. “Fear shows others I’m weak and inferior, so if I never show my fear, people will see me as perfect.” If I am afraid, that shows others that I am weak and vulnerable.
225	(P) Perfectionism - High Standard Perfectionism: I <i>have to</i> be successful and have ambitious standards. “Perfect people don’t fail.” I believe I absolutely must reach my ambitious standards. If I don’t achieve those exceedingly high standards, it proves I’m a total failure, and I over-focus on my failures.
226	(P) Perfectionism - Identity Perfectionism: I <i>have to</i> identify with my actions and performance. “I am my perfection.” I think that if I fail, people will never accept me, and people will only accept me if I meet all the conditions placed on me.
227	(P) Perfectionism and Feelings of Irritability: I <i>have to</i> regard anything short of perfection as unacceptable, so I feel irritable. One or a minor flaw ruins my entire effort. I don’t have to take anything seriously if it is not perfect.
228	(P) Perfectionism - Love Perfectionism: I <i>have to</i> be preoccupied with people’s shortcomings.” If I find the perfect mate (Mister Right or Mrs. Right), I will be happy in every aspect of my life. Therefore, I go around highlighting people's flaws and shortcomings.
229	(P) Perfectionism - Maximum Effort: I <i>have to</i> act perfectly when confronted with a critical and arduous task. “I will not be able to do this successfully.” I believe putting in maximum effort, I can be perfect. I see mistakes as proving that I cannot do things perfectly, so I am inadequate. (Michael E. Bernard, Ph.D.)
230	(P) Perfectionism - Minimum Effort: I <i>have to</i> identify with my actions and performance. I think, "I will not be able to do this perfectly. "I didn't try, so it does not matter." I also might think, "Why bother doing things if I cannot do them perfectly."
231	(P) Perfectionism - Moralistic Perfectionism: I <i>have to</i> be moral in every circumstance I face. I believe “To be happy, I must be absolutely moral.” If I make a mistake, I think I’ve done something “morally wrong.” “If I am immoral, I’m 100% rotten and absolutely have no worth.”
232	(P) Perfectionism - Moralistic Perfectionism from Others: People <i>must</i> be moral under all circumstances. If others act immorally or make a mistake, those people are 100% depraved and desire my anger and punishment.

233	(P) Perfectionism - Normal Perfectionism: <i>I have to conform to be seen as usual. I have to be seen as “normal.” I think, “To be accepted by others, I must conform and be seen as normal.” People just like me, so I have to be average and typical.” To have a feeling of belonging and to receive affection from others, I must conform to their wishes, and I have to put my wants and desires to the side.</i>
234	(P) Perfectionism - Over-Achieving Perfectionism: “I have to achieve all the time, and people always think well of me when I achieve.” I feel inferior to others who achieve more than I do.
235	(P) Perfectionism-Perceived: <i>I have to regard anything short of perfection as unacceptable. I believe others have to love and accept me perfectly. I think I cannot be loved or have others accept me if I have flaws and vulnerabilities. I must do everything perfectly, so people will love me and accept me. When people don’t love me unconditionally, I justify my unacceptable behaviors because they don’t accept me. I believe if I can’t achieve perfection in love and absolute acceptance, I can’t do anything. (David Burns, M.D.)</i>
236	(P) Perfectionism - Performance Perfectionism – Awfulizing: I think it is terrible to make a mistake. If I want to be worthwhile, I must succeed at everything.
237	(P) Perfectionism - Quality Perfectionism: <i>I must get the highest quality I think I need to feel worthwhile about myself and others. I have to be better than better. “If I get less, others will get more.” I must be better than everyone, or I’ll get less love and more stress and heartache.</i>
238	(P) Perfectionism -Relationship Perfectionism: <i>I have to have a perfect relationship, which shows I am perfect. People who care for each should never fight or argue. I think, “If people love each other, they will never fight or feel angry at each other. I must never see or experience anger if I want to share perfect love.</i>
239	(P) Perfectionism - Sexual Perfectionism: <i>I have to be worthwhile in bed and sexually to be a worthwhile person. “I must always have a full erection, a total orgasm.” My mate will always love me and see me as wonderful if I am perfect in bed. I must always perform perfectly. Any sign of sexual rejection is an unmistakable sign of personal sacrifice.</i>
240	(P) Perfectionism - A lack of perfection results in Social Withdrawal: <i>I have to regard anything short of perfection as unacceptable, so I withdraw socially if I think I’m going to fail. I don’t have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can’t live up to them.</i>
241	(P) Perfectionism - Truthful Perfectionism: <i>I have to tell the truth all the time, regardless of the consequences. I have to be perfectly truthful because perfect people are honest, caring, kind, and never lie under any circumstance. If I tell the truth all the time, people will be friendly to me and approve of me. I must always be seen in a worthwhile light.</i>
242	(P) Perfectionism - Winning Perfection: <i>I have to win all the time. I think losing converts me into an absolute loser. If I lose, I’ll be miserable forever.</i>
244	(P) Personalizing (negative) <i>I have to take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person’s negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn’t trust me. The bus driver didn’t wait for me, so he didn’t like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.</i>
245	(P) Personalizing (positive): <i>I must attribute another person’s positive behavior to one of my positive traits. For instance, if a person is smiling at me, I think, “She is smiling at me because she has a crush on me. I’m one worthwhile-looking dude!”</i>
250	(P) Predicting (negative) 1: <i>I have to predict that things will turn out badly. I believe that “If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, “why try? It is all going to turn out badly anyway.</i>
251	(P) Predicting (negative) (2): <i>I must make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don’t have to do it because it “ain’t” going to work anyway! I could think, “I can’t trust Joe, so I don’t have to trust him.” I keep thinking about a particular thought; I can’t trust the world.</i>
252	(P) Predicting (positive): <i>I have to predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.</i>
296	(S) Shoulding (negative): Directed at the World: <i>I have to think that the World never gives me what I truly need. For instance, if I’m late, I think, “That train shouldn’t be late when I’m in such a hurry.” I am demanding that the World never knows what I need or the World never gives me what I want.</i>
297	(S) Shoulding (Positive) - Directed Toward Others: <i>People always have to treat me positively, constructively, kindly, etc. For instance, I think, “You’ve got no right to say that You shouldn’t feel that way.” I am removing the other person’s sense of emotional choice. I think others should be this way.</i>
298	(S) Shoulding (positive) - Directed At Myself: <i>I have to do what I want, and it is okay to overindulge just this once. I had a distressing day, and I want a drink/eat something extra now! Since I’ve worked so hard, I deserve a drink – something extra to eat.</i>
299	(S) Shoulding (positive) - Directed At the World: <i>Things and people have to be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.</i>

Defensiveness

Danny reported that he was known for his defensiveness. He wouldn't tell people what he really wanted, and he felt others were always criticizing him. Whenever someone tried to confront him or point out a flaw, he would immediately put up his guard, ready to protect himself from any potential harm. He had built a fortress around his emotions, refusing to let anyone in. This defensiveness, however, was paradoxical. On the one hand, Danny yearned for connection and understanding. He longed for someone to see and accept him for who he was. Yet, whenever someone tried to get close, he would push them away with his defensive tactics.

In therapy, this paradox became even more apparent. The therapist would gently encourage Danny to explore his feelings, to delve into the depths of his emotions. But instead of embracing this opportunity for self-reflection, Danny would become anxious and defensive. He would deflect, avoiding any real confrontation with his true feelings.

The therapist would try to break through Danny's defenses, asking him to experience his emotions physically. "How do you experience that anger physically in your body?" they would ask. But Danny would struggle to answer, his defensiveness preventing him from truly connecting with his emotions.

It was clear that Danny's defensiveness was a coping mechanism, a way for him to protect himself from potential pain or rejection. But in doing so, he was also preventing himself from experiencing true growth and healing. By constantly putting up walls, he was denying himself the opportunity to truly understand and process his emotions.

The therapist recognized this paradox and tried to intervene, urging Danny to face his feelings instead of resorting to defense mechanisms. They would point out the signs of anxiety or other affect dysregulation strategies, encouraging Danny to look beneath them and explore the underlying emotions.

Sometimes, Danny would catch glimpses of his true feelings - anger, sadness, fear. But they would quickly be masked by his defenses once again. It was as if he was afraid of what he might discover if he let his guard down completely.

The paradox of Danny's defensiveness was a constant struggle in his therapy sessions. The therapist would continue to gently guide him, hoping that one day he would be able to embrace his emotions without fear. Could he truly begin to heal, find the connection, and understand what he desperately sought?

Danny was curious about how different psychologists viewed defense mechanisms, so he decided to do some research. He came across the works of three renowned psychologists: Paul Tillich, Viktor Frankl, and Carl Rogers. Intrigued, he delved deeper into their perspectives on defense mechanisms.

First, Danny discovered that Paul Tillich, a German-American theologian and philosopher, believed that defense mechanisms were a way for individuals to protect themselves from anxiety and existential dread. According to Tillich, defense mechanisms were not necessarily negative, as they could provide temporary relief from overwhelming emotions. However, he cautioned that relying too heavily on these mechanisms could lead to a loss of authenticity and a disconnection from one's true self.

Next, Danny explored Viktor Frankl's viewpoint. Frankl, an Austrian psychiatrist, and Holocaust survivor emphasized the importance of finding meaning in life. He believed that defense mechanisms were a natural response to challenging circumstances and served as a way to cope with suffering. However, Frankl emphasized that true meaning and fulfillment could only be achieved by facing adversity head-on and striving for personal growth. He encouraged individuals to move beyond their defense mechanisms and embrace their responsibility to create a meaningful existence.

Lastly, Danny delved into Carl Rogers' perspective. Rogers, an American psychologist, and founder of person-centered therapy believed that defense mechanisms were a result of incongruence between an individual's self-concept and their experiences. He argued that when individuals faced situations that threatened their self-image, they would employ defense mechanisms to protect their sense of self. However, Rogers believed that these mechanisms hindered personal growth and self-actualization. He emphasized the importance of creating a supportive and empathetic environment to help individuals shed their defense mechanisms and develop a more authentic self.

As Danny continued his research, he realized that while Tillich, Frankl, and Rogers had different perspectives on defense mechanisms, they all agreed that relying too heavily on these mechanisms could hinder personal growth and authenticity. Instead, they encouraged individuals to face their fears, find meaning in their experiences, and create a more genuine self. Danny found their perspectives enlightening and began to reflect on his defense mechanisms, wondering how he could overcome them and embrace a more authentic way of being.

List of Defenses

Page 6	(A) Acting Out: When I experience a conflict, I <i>have to</i> do unpleasant things to express my feelings, but that topic still bothers me. I can't stand to talk about my negative emotions, and I do unpleasant things to express my negative feelings. I use extreme behaviors to express my thoughts and feelings because I believe I can't express myself assertively. I don't feel safe talking about specific topics because those topics still bother me. I am active, but I am passive about my anxiety. I think I am exercising my power but feel helpless and vulnerable. My desires get set on "automatic pilot," and I do not know why I do what I do.
51	(C) Compartmentalizing, Toxic: When faced with a demanding situation, I <i>have to</i> separate my world into isolated compartments or categories. I have two ideas, attitudes, or behaviors that conflict with each other, but I don't see the contradiction in my thoughts or the inconsistencies in my beliefs, behaviors, etc. For instance, people say I am not being hypocritical, but I don't see it when I act insincere. I believe in the Golden Rule (love others as you love yourself), but I also think in "Looking out for number one."
52	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than other people do, I <i>have to</i> use compensation. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my flaws. [] When overcompensating, I have to do well in one area to set up a smoke screen to escape another (perceived) danger zone. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. [] For instance, I can be angry and release my tension by going bowling. I substitute a simple performance for the strenuous effort required to directly resolve my "callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved rather than throwing stones at my neighbor. "I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
63	(D) De-idealizing (Defensive Mechanism): When I am dealing with people, who are superior to me, I <i>have to</i> put people on a pedestal, and then I wait for them to fall off it. In my search for perfection, I <i>have to</i> idealize others. When they fail, I have to feel hatred and rage at the people who seemed to promise much and then could not deliver.
64	(D) Denial (Denying) Defensiveness: Denial is a refusal to admit the truth or reality. When people criticize me, I <i>have to</i> declare these feelings and opinions are wrong, or I refuse to accept or acknowledge others' thoughts and feelings. I <i>have to</i> refuse to think about something by convincing myself it didn't happen or will not occur. I <i>have to</i> present myself to others as being defective because I have flawed cognitive skills. I have a horrible memory. I tell myself, "This situation is not so bad." I <i>have to</i> refuse to acknowledge what has happened, what is going on, or what might happen.
65	(D) Defensiveness: When dealing with a painful conflict, I have to refuse to admit the truth or reality. I tell others, "I accept my negative feelings, but I'm not irrational." When I deny my self-defeating thinking, I avoid telling myself, "Yes, I feel worthless and depressed, but I don't know why" Yes, I feel empty and sad, but I don't know why" and stop asking me about my feelings and thoughts. (Albert Ellis).
88	(D) Displacing: (Venting Myth): I have to compromise too much by changing the subject that is more acceptable or less threatening, so I don't feel so bad. I don't express an emotion I have for a particular person, but I will tell others my feeling. <i>I hit or break things</i> rather than hit people. When I use displacement, my emotional expression is not congruent with my thoughts, and I shift to another initially less intense idea linked to the first one in content. I am redirecting my thoughts and feelings from one person or object to another person or things. I take it out upon another person or thing, thereby not solving the original problem. Displacing anger is very common. I compromise too much by changing the subject that is more acceptable or less threatening. I believe that if I think about something else or attack a weaker person, I won't feel so bad. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening.
	Externalizing (see projection)
162	(I) Intellectualizing, I <i>have to</i> talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, "intellectualization" separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I'm in my own world. I feel anxious, or I keep thinking about the reason I do things.
163	(I) Introjecting (Introjection-Irrational-Toxic Modeling): I <i>have to</i> feel weak and decide based on others' wishes or from other sources without considering my thoughts and feelings. <i>All my failings are my fault – 100%</i> . Introjecting may involve punitive themes, such as self-criticism and self-hostility. Introjecting is a self-defeating way of handling feelings of insecurity, utilizing feeling weak, depressed, and shy. I feel angry with another person but don't show my anger or other negative feelings toward others. Instead, I criticize myself and beat myself up. I think I am bad for having bad feelings. I am afraid to show how I feel, so I had better find fault with "[name]" to stop feeling ashamed about my mistakes.
164	(I) Introjected Identification (irrational modeling): I <i>see others</i> feeling poorly, so I have to feel bad. To deal with grief, loss, death of a loved one, separation, and/or rejection, I believe I have the pain I see others have. I think people will be sympathetic toward me when I experience that very same pain they have. I identify with people who have been mean to me, so to master my fear and pain, I take on the qualities of the person in pain. I feel "like" a helpless victim," and I hope people will help me. I have difficulty differentiating my thoughts and feelings. I don't see my feelings coming from the outside world or from others.
255	(P) Projecting-Inadequacies I blame others because it is their fault, and it is not my problem – it's theirs!" Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can't admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.

256	(P) Projective Identification: <i>I have to</i> focus on the feelings of others rather than my own feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions.
260	(R) Rationalizing: <i>I have to</i> protect my self-esteem. I have to make excuses, such as "I didn't want it anyway." I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry and uncomfortable.
261	(R) Rationalizing the Rationalization (excuse): <i>I have to</i> have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, "I wouldn't avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, "How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?"
262	(R) Reaction Formation (Defense mechanism): <i>I have to</i> refuse to acknowledge my negative feelings and judgmental thoughts. I hate what they do (even though I do the same thing as them). Reaction Formation refers to refusing to acknowledge negative feelings, such as worry, insecurity, feeling down, or anger. I do not want to face this feeling, and I unconsciously express the complete opposite feeling. Albert Ellis saw reaction formation as expressing the reverse of what I feel – such as love when I hate the other person, and I act like I love him/her. For instance, if I am angry with John, I talk about how much I like John and want to help him. If I'm secretly in love with Mary, I tell everyone how much I despise Mary.
274	(R) Repressing (Repression): I have to forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don't express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don't tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
275	(R) Resisting: <i>I must</i> feel hostile or do contrary actions because I resist your requests or suggestions. Resistance involves justifying my actions because I believe "People can't tell me what to do." Resistance is denying and refusing to face unpleasant facts about myself, even when others bring them to my attention. I don't want to hear what others are telling me.
304	(S) Splitting: <i>I have to</i> play one person off another person. I have a low level of awareness that I am trying to get two people to fight with each other, so they don't pick on me. I globally rate one person as being "all good," and I rate the others I have to deal with as being "all stupid, uncaring, and completely stupid." I believe "I must be rescued from the "bad" person and nurtured" by the "good" person. I want the "good" person to confront the "evil" person, punish that person, and set limits on the "evil" person.
310	(S) Suppressing: <i>I have to</i> be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don't like what I feel or think, so I use my "willpower" to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don't have control over my life. When I use suppression, I tell myself that I can't do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will "just forget" this adverse event, this thought, those behaviors, or feelings.
328	(U) Undoing (Defense Mechanism): I have to do irrelevant behaviors to undo my bad feelings from the past. I don't show remorse to the person I have wronged, so I try to make it up in other ways, such as giving to charities and doing good deeds for people who have similar characteristics to the people I wronged. In this form of magical thinking and superstitious thinking, I believe that if I act a certain way, my feelings of guilt and/or shame will magically disappear. When I am not aware that I am showing remorse or making amends for doing something wrong to another person, I am trying to undo the damage magically. I believe my hostile feelings are dangerous, or my hurt feelings will become overwhelming. I think I must be in control and fix the world's wrongs (absolute authority). I deal with rejection or negative emotions by over-extending my responsibilities.

Excuses

Excuses Excuse is a rationalization to justify your actions in which you offered as justification or as grounds for being not liable.

Peter had always been a curious soul, constantly seeking answers to life's biggest questions. He had explored various philosophies and spiritual teachings, hoping to find a deeper understanding of the world and his place in it. One day, as he delved into the works of Paul Tillich, he stumbled upon his views on rational thinking as a spiritual experience.

Intrigued, Peter began to dig deeper into Tillich's philosophy. Peter discovered that he believed rational thinking went beyond mere logic and reason; it was a doorway to the spiritual realm. According to Tillich, rational thinking allowed humans to transcend their limited perspectives and connect with something greater than themselves.

As Peter pondered this idea, he realized that he had often approached rational thinking as a purely intellectual exercise. He had seen it as a tool for problem-solving and decision-making, but he had never considered it as a means of spiritual growth.

Eager to explore this new perspective, Peter embarked on a journey of self-discovery. He started by examining his own thought processes and beliefs. He questioned his assumptions and biases, seeking to uncover the deeper truths that lay beneath the surface.

With each new revelation, Peter felt a sense of liberation. The more he embraced rational thinking as a spiritual experience, the more connected he felt to the world around him. He began to see patterns and connections that he had never noticed before. He realized that rational thinking was not just about finding answers; it was about asking the right questions and being open to the mysteries of existence.

Peter also discovered that rational thinking was not a solitary endeavor. He found that engaging in thoughtful discussions and debates with others expanded his understanding and deepened his spiritual experiences. Through these interactions, he learned to appreciate different perspectives and to challenge his own beliefs.

As Peter continued on his spiritual journey, he began to see the beauty in rational thinking. It was not a cold and detached process, as he had once believed. Instead, it was a way to engage with the world and to connect with others on a deeper level. Rationality became a pathway to empathy, compassion, and a greater sense of purpose.

In the end, Peter's exploration of Tillich's philosophy had a profound impact on his life. He realized that rational thinking was not separate from spirituality; it was an integral part of it. By embracing rational thinking as a spiritual experience, he had opened himself up to a world of possibilities and had found a deeper connection to the divine.

Excuse is a rationalization to justify your actions in which you offered as justification or as grounds for being not liable.	
7	(A) Addiction Excuse: <i>I have to</i> give people excuses because I believe I can't curb my addictions, so why try to change? I am saying, "I would have succeeded if I didn't have this addiction." I blame my addiction(s) for my actions. I have to explain my behavior by blaming my addiction. I have used my addiction as an excuse to be irresponsible.
31	(B) Bending the Rules Excuse: <i>I don't have to</i> follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don't break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, "I'm only bending this rule – it is not like I'm breaking any rule written in stone." The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
32	(B) Best Bet Excuse: I don't have to think of the negative consequences because I'm no better off, so I don't have to care. I make predictions about the future. I am making a bet, which implies a gambling metaphor, and I think I am minimizing the consequences. This excuse consists of making two bets. The first bet is that I tell myself, "If I get away with it, I will be better off. The second bet is "if it does not work out (or I get caught), I am no worse than I am now." This idea is unhelpful, but it is my best bet.
41	(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, <i>I have to</i> seek revenge on others. I'll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, "I'll never see you again (I'm leaving), so I can yell, scream, disrespect you, put you down, or do anything I want." Since I'm leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I'm leaving.
43	C) "Cart before the Horse" Excuse: When I think about what to do or decide, <i>I have to</i> take the effortless way out, even when taking the easy way is not a good idea. I am telling myself that certain conditions have to be met before I undertake what I promised or agreed to do. I have to have things in the reverse order. For instance, I want to feel confident before doing a task. I want people to give me all the independence. I demand more responsibilities before they trust me. I think I have to have certainty of success before carrying out the task. I have to feel perfectly comfortable entering a fear-provoking situation. I don't have to do anything unless you meet my conditions and/or I feel delighted, satisfied, and relaxed before taking on the task.
44	(C) Carte Blanche Excuse: <i>I have to</i> get myself in trouble because I think I can do anything I want. I believe the consequences don't apply to me. When I use Carte Blanche Thinking, I believe I need "absolute freedom" to do as I wish. I justify my behavior because I think I can do anything I want – I want it, and I want it NOW!
58	(D) Dead-End Excuse: When I am confronted with a situation, I believe I can't do anything about, I react by thinking, " <i>I have to</i> take on the role of a loser, so I don't have to keep my agreements and obligations." I tell myself, "Why-do-anything? I don't have the energy to do anything. Whatever I do will be meaningless." I have boxed myself into a corner, and there is no way out. I have to avoid following through because I pessimistically believe I can't do anything to help myself (self-fulfilling prophecies).
80	(D) Dire Need Excuse: I have to turn a want into a dire need, so I am motivated to get what I want. Sensing urges as a warning of disaster, and I think the desire is a " <u>dire need</u> ." When I perceive a "want" as a "need," I turn a joint event into a "life or death" situation. I turn a "desire" which is realistic and sensible into a situation overflowing with desperation and despair. When I demand that others and the world should act in a certain way, I may develop feelings of hopelessness, and I could surrender to my feelings of despair. When I lose hope, I also decrease my sense of confidence. [] When I view a "desire" as a "dire need," I see this perceived "need" as being more valuable than my other desires and needs (valuation effect; Kurt Lewin). Other unrelated desires become secondary to this perceived "dire need." My other desires become less valuable (devaluation effect). Therefore, I disregard other

	important desires and pleasures in my life. [] I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I must perform well and /or win the approval of essential people, or else I need to be more competent. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
96	(E) Effort Excuse: Even if I failed, people shouldn't expect too much of me because I have given my best effort. If I exaggerate my effort, people will let me off the hook if I fail. I think demanding work and effort are all it takes to get ahead. I think, "If I work hard, I must succeed." I believe, "I worked harder than others, so I must win and get what I want."
97	(E) Emotional Fatigue Excuse (Selective Fatigue): I don't have to keep up with my responsibilities if I'm too tired, too depressed, too anxious, etc. I have to make excuses myself by telling people, "I'm too tired to do that specific activity. If I believe I am too tired, too depressed, too fearful, too scared, etc., people should expect too much from me. I can avoid my responsibilities or disregard others' concerns because I am tired. This is not passive-aggressive behavior, but it is very close to it. I feel tired in the emotional fatigue excuse, but it is selective tiredness. For instance, Fred may be too tired to clean his room, but when his friends call to go skateboarding – he jumps out of bed full of energy. Other excuses could be I didn't do it because I was too tired. I can't think because I just woke up.
110	(F) Faith Excuse (Toxic Faith): I make a judgment beforehand, prematurely, and/or with little evidence. I cannot defend my irrational belief, but I believe my unhelpful beliefs are true because I "have to have faith" in that belief. I think something will happen without proof, and I have converted "faith" into a "prejudice." I defend my belief by saying, "It is a matter of faith." "I know it is true because I have faith it is true."
111	(F) Fanaticism Excuse: I have a fanatic, extreme, extreme, obsessive outlook. I don't have to listen to different opinions or ideas because my ideas are right and just. Various ideas are horrible, and I don't have to listen to anyone who has a different view from my group or me.
128	(G) Global Rating of Others Excuse: I believe I <i>have to</i> judge people harshly so I can avoid my responsibilities because they act so poorly. I <i>must</i> be judgmental. Further, I think that if I don't judge others harshly, people will take advantage of me. I judge others for being 100% bad for their mistakes, and think of them as 100% useless for doing what they want to do and not doing what I want them to do. I tell myself I can avoid my responsibilities because others make mistakes.
129	(G) Global Rating of Self Excuse: I <i>have to</i> judge myself harshly to improve my life. When I globally rate myself based on a single aspect, I am making broad judgments based on little evidence. I believe I <i>have to</i> be judgmental, and if I don't judge myself harshly, I will lack the necessary motivation to improve my current situation. I <i>have to</i> make broad judgments based on little evidence.
132	(G) Global Rating Using Self-Contempt Excuse: I <i>have to</i> belittle myself and make disparaging remarks about myself, so I can be irresponsible. Because I lack appreciation and self-respect, my effort is limited. I make broad judgments based on remarkably little evidence.
138	(G) Good Person Excuse –I'm a good person "excuse." I have to blame others. I think, "I can't be wrong because I'm a good person and the others are bad (because they are causing me all these problems)." Using the past tense is important in this excuse. When I justify my actions, I believe I was doing the "right thing" and another person was doing the "wrong thing, so you must be wrong, evil, the fool." In this inference, I ignore some information and over-focus on other details. This increases my commitment to my wrong decision, and I become more adamant about not admitting my mistake.
144	(H) Hard Luck Excuse: I <i>have to</i> explain away my destructive behaviors by blaming "bad luck." I firmly believe my life is too complicated and must not be this way.
145	(H) Hedonism Excuse: I <i>have to</i> endorse the idea that pleasure or happiness is the sole or chief good in life. I do "it" because it "feels good." After a particular activity, I feel better, so I have to eat, drink, seek revenge, etc. I only do things that are fun and easy.
181	(L) Love Need Excuse – So others appear perfect: I <i>have to</i> worship (deify) others so they will love me back. I view the individual over and above his or her admirable traits and ignore his or her negative characteristics. When I deify a person, I use love as an over-generalization, which is irrational (I have to love everything about them.) It becomes self-destructive when I insist that my beloved must love me or when I defend my beloved and fail to acknowledge his or her wrongful acts. If they are not perfectly loving and kind, I don't have to keep my responsibilities.
201	(O) Obsessing Excuse - I can't do X because I'm obsessing about Y: I <i>must</i> preoccupy myself with irrelevant thoughts. I am replaying a recent abusive-hurtful incident word for word. I am analyzing and re-analyzing. I am trying to figure out what happened and what it might have been. I am trying to make sense of it all. I can avoid my responsibilities because I have to think about this difficult event over and over, and if I don't think about them – this will happen again, and my life will be worse than ever!
258	(P) Put Out a Fire Excuse: I <i>have to</i> invent an excuse to punish others. I have to "put out" a fire (their bad behavior) to make things right. I believe it is my responsibility to correct you, so I must punish you. I have to take control. When I punish you, I take the attitude, "This will hurt me more than you," but I still have to punish you." I think, "You have to learn a lesson, and you are putting added pressure on me because I have to go about correcting you." I believe "if people acted correctly, I would not have to punish them, but since they did not– I must correct them, cure them, coercive them, condemn them, etc."
290	(S) Self-Centered Excuse: I <i>have to</i> think only about myself. I have to feel apathetic. Since others have mistreated me, I don't care about anything else. I have to do things my way. I can do anything I want because people have been mistreated.
321	(T) Too Busy Excuse: I <i>have to</i> give people excuses. I didn't do it because I was too busy. I tell people I didn't do what I promised because "I'm too busy." I am saying, "I didn't want to do it, or I won't do it," "I can't stand doing it," and "I don't want to do it." I believe "I can get off the hook by convincing everyone, "I'm just too busy to do things that will improve my life." I think, "What do they expect from me; I am overwhelmed and critical. How dare they expect so much from such a busy and important person? Don't they know my "busyness" is more important than their "busyness?"
322	(T) "Too Difficult" Excuse: I have to give people an excuse. I didn't do it because it was too hard, so I gave up. I think the task is beyond my skills or what I could try now. I encountered some problems while doing this task and could not deal with their situation.
323	(T) "it is Too Late Excuse" I <i>have to</i> give up because I'm not making any progress. I'm facing insurmountable obstacles between my goals and the means of reaching my goals, so I can give up. I can give up because it is too late for me to succeed or be happy. I can give up because it is too hard; I'm failing, or I'll never get what I want. I am comparing myself to others.
330	(U) Un-Fairness Excuse: "I don't have to keep my responsibilities because you have mistreated me." I make an excuse. I judge people's actions by the rules that I have concocted about what is fair and what is not fair. Everyone has different ideas about fairness, so I am bound to feel hurt.

346	(Y) “Yes-But” Excuse: When I am dealing with an emotional reaction, I believe I don't <i>have to</i> recognize the connection between my thoughts and feelings. I have to deny the relationship between my unhelpful beliefs and self-defeating thinking with my feelings of depression and/or anxiety. I have to avoid recognizing my thoughts and feelings by telling myself, “Yes, I feel worthless.” I also believe that I must have what I demand (an excellent relationship, an outstanding job, an easy life). Still, my feelings are independent and not connected with my beliefs.”
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Feelings and Moods: Impatient-Impulsive Mood, Insecure-Dependent Mood, Introverted-Cautious Mood, and Irritable-Anxious Mood

Impatient-Impulsive Mood underestimates the situation and overestimates abilities to deal with any situation.

- | | | |
|---|--|--|
| <input type="checkbox"/> Stubborn-headstrong-dominant | <input type="checkbox"/> Angry-contemptuous- | <input type="checkbox"/> Excitable-egotistical |
| <input type="checkbox"/> Hostile, aggressive-impulsive- | <input type="checkbox"/> Callous, | <input type="checkbox"/> Cynical pessimism |
| <input type="checkbox"/> Friendly-overly socially bold | <input type="checkbox"/> Emotionally sensitive (of yourself) | <input type="checkbox"/> Amoral |
| <input type="checkbox"/> Anxious-impatient | <input type="checkbox"/> Anxious-nervous symptoms, seen | <input type="checkbox"/> Socially impulsive |
| <input type="checkbox"/> Attention problems | <input type="checkbox"/> Easily distractible | <input type="checkbox"/> Immature-unrestrained |
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Impatient-Impulsive Mood underestimates the situation and overestimates abilities to deal with any situation.

Donny, a complex individual, possesses a range of characteristics that contribute to his overall demeanor of anger, impatience, and impulsiveness. Throughout his life, he has displayed adaptability and a calm demeanor in high-pressure situations, but these traits can quickly give way to sudden outbursts of aggression. Donny often exhibits a callous disregard for the feelings and well-being of others, seemingly oblivious to the warning signs of potential harm.

From a young age, Donny presented himself as socially bold, exuding self-confidence and a willingness to engage with others. He effortlessly forms connections with individuals of all genders, seemingly uninhibited in his social interactions. Emotionally, he appears to have a thick skin, capable of enduring significant emotional strain without succumbing to exhaustion. He thrives on challenges and risks, seeking out excitement in his life.

This ambivalence within Donny may stem from conflicting expectations imposed by demanding parents and his own quest for self-realization. He often conforms to societal norms but harbors deep resentment towards this conformity. While he possesses a strong sense of self-assurance, he lacks discipline and struggles to channel his need for excitement into productive pursuits.

During his childhood, Donny was perceived by his peers as lazy and disorganized. He gravitated towards friendships that his parents disapproved of, perhaps seeking validation and rebellion simultaneously. He displayed a precociousness in matters of sexuality, indicating a tendency towards impulsivity from an early age. As an adult, Donny exhibits sociopathic tendencies, displaying a lack of empathy and a disregard for the rights and well-being of others.

In his younger years, Donny's behavior was marked by a conduct disorder, as he struggled with socialization and failed to respond appropriately to punishment or threats. He views himself as a risk-taker and thrill-seeker, actively seeking out challenging experiences that can either lead to creation or destruction. He acknowledges a need for jobs that provide higher levels of mental or physical arousal, often gravitating towards outdoor survival experiences.

Overall, Donny's anger, impatience, and impulsiveness are deeply ingrained within his personality. Understanding the underlying factors that contribute to these traits is crucial in guiding him towards healthier outlets for his need for excitement, ultimately leading to personal growth and fulfillment.

Donny, oh Donny, he is a force to be reckoned with. Anger courses through his veins, fueling his impatience and impulsiveness. There is no time for calmness or tranquility in his world, for he is always on edge, ready to explode at the slightest provocation.

His impatience is palpable, like a ticking time bomb waiting to detonate. He cannot stand delays or obstacles in his path. His personality development seems to have been stunted, leaving him with a sense of urgency that cannot be quelled. He demands immediate results, unable to tolerate any form of delay. This impatience spills over into his interactions with others, making him a difficult companion to keep up with.

Donny's impulsive nature is a force of its own. He acts first and thinks later, driven by his restless energy. He is easily distracted, his attention constantly shifting from one thing to another. It is as if he is always seeking the next thrill, unable to focus on any one task for long. This impulsiveness often leads him to make hasty decisions, without considering the consequences.

His anger, oh his anger, it simmers just beneath the surface, waiting for an opportunity to erupt. He is easily provoked, quick to react emotionally when restrained or punished. Jealousy festers within him, adding fuel to the fire of his rage. It's as if he feels entitled to important positions and becomes hurt and furious when denied them.

Donny's behavior may stem from childhood insecurities or even brain damage. Though he may be likable and affectionate in quieter moments, he can quickly become a nuisance in restrictive situations. His demanding nature and impulsive actions can disrupt the flow of any group or task at hand.

He is a complex individual, driven by his anger, impatience, and impulsiveness. It is as if he is constantly on the edge of a precipice, ready to jump into action without a second thought. Donny's journey through life is a tumultuous one, leaving a trail of chaos in his wake.

Donny was a man who seemed to carry anger within him like a smoldering fire. It didn't take much to ignite his temper, and when something went wrong, he would explode in a fit of rage. His impatience was palpable, as he couldn't stand waiting for anything or anyone. Time seemed to crawl for him, and he would tap his foot incessantly or pace back and forth, unable to contain his frustration.

Donny's impulsive nature only added fuel to the fire. He never took the time to think things through or consider the consequences of his actions. Instead, he would act on his immediate emotions, often regretting his hasty decisions later on. It was as if he had an insatiable need for instant gratification, unable to control his impulses.

In group settings, Donny's impatience and impulsiveness became even more apparent. He would become easily agitated, feeling scatterbrained and restless. He had a tendency to interrupt others, unable to wait for his turn to speak. His impatience often led to conflicts, as he would remember events or discussions differently from others, causing disagreements and heated arguments.

Donny's impulsive nature also made it difficult for him to focus on tasks. He would get easily distracted, especially in noisy environments. Whether it was the television blaring, music playing, or people chattering, he found it impossible to concentrate. This lack of focus frustrated him, and he would often make a fuss about the smallest disruptions.

Furthermore, Donny's impatience and impulsiveness affected his relationships. He would feel hurt and angry when he was left out of activities or events, believing that he should always be included. This sense of entitlement fueled his anger, making him lash out at those around him. Additionally, when working on projects or tasks, his impulsive tendencies would lead him to break things or waste materials accidentally, causing him to become furious with himself.

In conclusion, Donny's anger, impatience, and impulsiveness were deeply ingrained in his personality. They colored his interactions with others, often leading to conflicts and misunderstandings. His inability to control his emotions and impulses hindered his ability to maintain healthy relationships and navigate through life's challenges with grace and composure.

Donny was a man who seemed to always be on edge. His anger simmered just beneath the surface, ready to erupt at the slightest provocation. Impatient by nature, he couldn't stand waiting for anything or anyone. Time was of the essence to him, and any delay felt like a personal affront.

His impulsive nature only added fuel to the fire. Donny had a tendency to act without thinking, making snap decisions that often led to regret. He didn't take the time to consider the consequences of his actions, instead opting for immediate gratification. This impulsiveness often got him into trouble, but he never seemed to learn from his mistakes.

Donny's anger manifested in explosive outbursts. He had a short fuse, and it didn't take much to set him off. He would yell, scream, and sometimes even resort to physical violence. His impatience only exacerbated this anger, as he couldn't tolerate any perceived slights or delays.

His impatience and impulsiveness were closely intertwined. When he wanted something, he wanted it now, and he would go to great lengths to get it. Waiting was not an option for him, and he would often make rash decisions in order to satisfy his immediate desires.

Unfortunately, Donny's anger, impatience, and impulsiveness took a toll on his relationships. Friends and loved ones grew weary of his outbursts and unpredictable behavior. They felt like they were walking on eggshells around him, never knowing what might set him off next.

Donny's anger, impatience, and impulsiveness were like a vicious cycle, feeding off each other and perpetuating his negative behavior. It was a constant battle for him to control his emotions and think before he acted, but he seemed trapped in this destructive pattern.

In the end, Donny's anger, impatience, and impulsiveness were his own worst enemies. They hindered his personal growth, strained his relationships, and prevented him from finding true happiness. It was only through self-reflection and a willingness to change that he could hope to break free from the chains of his own destructive traits.

Donny was a man who always seemed to be on edge. His anger simmered just beneath the surface, ready to erupt at any moment. He had a short fuse and a quick temper, making him easily provoked by even the smallest of inconveniences. Impatience was his constant companion, as waiting for anything seemed to be an unbearable task for him. Donny's impulsive nature was evident in his actions. He rarely took the time to think things through before acting, often making snap decisions without considering the consequences. This impulsivity led him to act on his anger without hesitation, fueling his impatience and making him even more prone to outbursts.

It seemed as though Donny's anger, impatience, and impulsiveness were intertwined, feeding off each other in a never-ending cycle. When something didn't go his way, his anger flared up, causing him to become even more impatient. And in his impatience, he would act impulsively, without considering the potential repercussions.

This volatile combination made it difficult for those around Donny to predict his reactions. One moment, he could be calm and collected, but in the blink of an eye, his anger would explode, leaving everyone in his path feeling the brunt of his frustration. His impatience only added to the chaos, as he couldn't stand waiting for others to catch up to his pace.

Donny's anger, impatience, and impulsiveness were not only detrimental to his own well-being but also to his relationships. Friends and family often found themselves walking on eggshells around him, afraid to say or do anything that might set him off. His impulsive actions caused rifts in his personal and professional life, as he would act without considering the long-term consequences.

It was clear that Donny's anger, impatience, and impulsiveness were deeply ingrained in his personality. They were traits that he struggled to control, and they often led him down a path of regret. But despite the negative impact they had on his life, he seemed unable or unwilling to break free from their grip.

In the end, Donny's anger, impatience, and impulsiveness defined him. They were the lenses through which he viewed the world and interacted with others. And until he could find a way to manage and overcome these traits, they would continue to shape his experiences and relationships.

Emotions: Affect

1. I have to re-experience the pain, so the feeling will go away. (Abreaction, Toxic)
2. It is okay to get angry because it feels good to get angry (Anger Addition)
3. If I tell myself, "I don't care," I am free of any responsibilities or consequences. (Apathy)
4. You piss me off, you're worthless, and I don't care, so I don't have to care. (Detracting)
5. Just do it! Don't worry about how it will get done; just worry about the outcome - so I am not responsible (End Means)
6. I justify my actions because I am better than them, so I don't have to put any effort into this situation. (Grandiosity)
7. I justify my angry feelings and related behaviors to teach them a lesson. I can over-extend my responsibility because the other person misbehaves. (Learn a Lesson)
8. I can avoid my responsibilities because someone else made me mad or did me wrong. (Tit-for-Tat)
9. You're like everyone else – you treat me just like my father. (Transference Effect)

Behaviors:

- 1) When others are better than more – they are just lucky, so I'm not responsible for my flaws and failings. (Comparing Unjustly)
- 2) I want to accept everyone, so I won't feel bad or have any form of negative feeling (Blind Acceptance)
- 3) I'm only trying to help you, so don't be mad at me. (Altruistic)
- 4) I'll never see you again, so I can do anything I want. (Burning Bridge)
- 5) I am vague, and I don't want to explain my thinking. I believe I can avoid my responsibilities. (Cyclical Definition)
- 6) It feels good, or it is fun, so it is okay to disregard the consequences and rules (Fun Justification)
- 7) I believe that if I have one more chance, somehow it is going to work this time, so I can continue to be irresponsible (Just Enough)
- 8) I believe other people have the same reasonable opinion as I do. I can disregard their feelings and their thoughts and wishes. (Naïve Realism)
- 9) I believe I can't control myself, or I don't have an emotional choice because I have to let it out. If I can't "let it out," I am not responsible for what happens. (Outlet)
- 10) I am demanding people to adhere to my wishes immediately; it is not – I can act irresponsibly. (Retrograde Falsification: My childhood has caused all my problems as an adult.)
- 11) If you hate me, I am justified in hating you – therefore, I am not responsible for my feelings. (Seesaw Thinking)
- 12) Since I have been mistreated by others, I don't care about anything else. (Self-Centered Thinking)
- 13) I mistreat others because they deserve it (Self-righteousness)

Cognition - Thinking:

1. I'm only trying to help you, so don't be mad at me. (Altruistic)
2. I can disregard consequences because I'm no better off either way, so I don't have to care. (Best Bet)
3. I am right, so you are wrong. Since I am right, I can treat you any way I like. (Confirmation Bias)
4. It has to be perfect, or I don't want anything, so I'll keep my expectations low. (All or Nothing Thinking)
5. If my perfect lover/boss/friend acts imperfect, I can put them down – so I don't have to feel so let down. (Devaluing)
6. If I think it doesn't matter, what is the harm in not doing it? (Disregard the Consequences)
7. I must get angry and enraged, so people will listen to me. (Disregarding the Negative)
8. I think I can forget about the damage I did last week because I am doing better now. (Exclusion)
9. That's the 'way' I am, so I don't have to change. (False Generalization)
10. I have a good reason to be (depressed, angry, and anxious), so it's okay to be irresponsible. (Justification)
11. I believe that I don't have to take on any more responsibilities because I have so many things "I have to do." (Kangaroo Thinking – I hop around from topic to the next – like a kangaroo)
12. I don't have to try because I can't be bothered about my past mistakes. (Shame Questioning)
13. One thing will make my life perfect; I can give up if that fails. (Snake-Oil Thinking)
14. So what? It won't make any difference – I don't have to care, and I can disregard the consequences (So-What)
15. I have to be strong and/or powerful to prove to others I'm better than them (Superiority Thinking)
16. If I am in control, then my life will be better, and I'll be happy more often (Taking Over Thinking)
17. Because I thought of it, we have to do it (Thought of IT-ism)
18. Thinking about solving problems and taking responsibility only makes things worse. (Under Thinking)
19. I enjoy hurting others, so it is okay to hurt others (Violence)
20. I avoid certain realities and think wishing it so will make it so. (Wishful Thinking)

Defensiveness-Lack of Confidence (Lack of Gratitude and social learning to expand your possibilities.

1. I don't see the problems or contradictions in my behaviors, so I don't have to accept any feedback from others. (Compartmentalizing)
2. I am better than you (in a specific skill), and I'll overfocus in that one area, so I don't have to be responsible for my mistakes in other areas of my life. (Compensating)
3. You made a mistake, so I am not responsible for what happened afterward. (Deflection)
4. I believe it is your fault, so it must be your fault – Now, it is okay to condemn you. (Externalizing)
5. I have no emotional response to this tragedy, so I only express my rational and reasonable concerns. (Isolating Thoughts and Feelings)
6. I don't feel safe talking about a specific topic, but that topic still bothers me. (Acting Out-Enactment)
7. I don't have total freedom, so I am not responsible (Carte Blanche)
8. When I don't get what I need, I am not responsible for anything else. (Certainty)

9. I am defective (I lack specific abilities and have a bad memory), so I am not responsible for my mistakes. (Defective)
10. I am vague and don't want to explain my thinking, so I can avoid my responsibilities. (Definition/ Cyclical)
11. I don't have to listen if the information is irrelevant to me. If I don't think it is true, then it is false. It is okay to confirm and disconfirm information I don't like. I don't agree with anything that contradicts my beliefs, so I don't have to listen to you (Disconfirming)
12. I can undo my past mistakes; if only I was more competent, more prosperous, prettier, etc., it is not my fault. (If Only)
13. I can avoid my responsibilities and promises if they are too complex or too complicated because things should be easy (if I want to enjoy life. (Magical Thinking)
14. I lost my motivation (interest, I don't care anymore), so I don't have to keep my responsibilities. (Motivational ism)
15. I focus on the feelings of others rather than my own feelings, so I can avoid feelings and my responsibilities. (Projective Identification)
16. I get others mad at me so I can blame them for my negative feelings, so I don't have to focus on my thinking. (Provoking)
17. People can't tell me what to do, so I must be responsible. (Resisting)
18. If I do everything right now, I'll undo all the dreadful things I've done in the past. (Undoing)

Insecure-Dependent Mindset (OU) Overestimate adverse events and underestimate one's abilities.

- | | | |
|--|---|--|
| <input type="checkbox"/> Friendly-too easygoing | <input type="checkbox"/> Emotionally dependent | <input type="checkbox"/> Goes along-gives in-prone to affect |
| <input type="checkbox"/> Anxious-self-doubting | <input type="checkbox"/> Anxious about self | <input type="checkbox"/> Socially dependent-desires |
| <input type="checkbox"/> Feels frustrated | <input type="checkbox"/> Dreads feelings of anger | <input type="checkbox"/> Hypochondriacal-theatrical. |
| <input type="checkbox"/> Careless-clinging-dependent | <input type="checkbox"/> Fussy-fidgety-forgetful-fanciful | <input type="checkbox"/> Immature-low frustration tolerance |

Big Mike's mood could be described as a mixture of insecurity and dependency. He constantly feels the need to be submissive, placating, and conventional in order to feel better about himself. He believes that he has to rely on others to get anything done, underestimating his own abilities to cope with adverse situations.

In his unintegrated insecure state, Big Mike becomes overly trustful and easygoing. He seeks help and sympathy from others, often becoming sensitive and dependent. He may even experience occasional hysterical swings of giving up, as he feels overwhelmed by his insecurities. Despite his peace-loving nature and tendency to daydream, he is constantly seeking reassurance from those around him.

When faced with threats or challenges, Big Mike's natural response is fear rather than anger. He is afraid of feeling angry and believes that by doing more and acting incompetent, he can avoid others' high expectations. He tends to overestimate the negative outcomes of events and underestimates his own ability to cope with them.

As a result of his insecure mood, Big Mike often sees loss and failure in his future. He withdraws from his interests and rewards, engaging in submissive behavior in the hopes of receiving reassuring comments from others. He feels helpless but remains hopeful that someone will come along and provide the reassurance he craves.

Deep down, Big Mike struggles with self-doubt, believing that he is not good at anything and constantly questioning his abilities. He relies heavily on others for emotional support and approval, fearing rejection and being overly agreeable. He finds it difficult to initiate actions and feels uncomfortable when alone. This dependence on others is a constant source of emotional turmoil for him.

In his passive-aggressive moments, Big Mike may exhibit behaviors that reflect his underlying insecurities and dependency. He may act out in subtle ways, expressing his frustrations indirectly rather than confronting them head-on.

Overall, Big Mike's mood is characterized by a deep sense of insecurity and a strong need for validation from others. He constantly doubts himself and relies on the reassurance and support of those around him to feel better about himself.

Big Mike sat alone at the corner table of the dimly lit bar, his broad shoulders hunched forward as he nursed his whiskey. The flickering candle on the table cast dancing shadows across his weathered face, highlighting the lines etched deep into his brow. His eyes, usually filled with a fiery intensity, now seemed distant and troubled.

It had been a long day for Big Mike. The weight of the world seemed to rest heavily on his shoulders, and the weariness in his movements betrayed a soul burdened by unseen troubles. His normally booming laugh was replaced by a solemn silence, broken only by the occasional sigh that escaped his lips.

As he stared into the amber liquid in his glass, his mind wandered to the events that had led him to this moment. The recent loss of a dear friend had left a gaping hole in his heart, and the pain of that absence was etched on his face. The weight of grief hung heavy in the air, casting a somber shadow over his once vibrant spirit.

But it wasn't just sadness that lingered in Big Mike's mood. There was a flicker of anger, a simmering rage that threatened to consume him. His clenched fists and the tightness in his jaw betrayed the turmoil within. It was as if a storm raged beneath his calm exterior, ready to unleash its fury at any moment.

Yet, amidst the darkness and despair, there was a glimmer of hope. Big Mike's eyes, though clouded with sorrow, still held a spark of determination. It was a reminder that even in the face of adversity, he refused to be broken. Deep down, he knew that he had the strength to weather any storm, to rise above the challenges that life had thrown his way.

As the night wore on, Big Mike's mood remained a complex blend of emotions. He was a man on the edge, teetering between despair and resilience. The weight of his past and the uncertainty of his future hung heavy in the air, creating a palpable tension that seemed to envelop the room.

But amidst the turmoil, there was a glimmer of hope, a quiet resolve that refused to be extinguished. Big Mike's mood may have been dark and brooding, but deep within him, a fire burned bright, ready to ignite his spirit once more.

Affect-Emotions:

16	(A) Anniversary Date: I have to feel bad because I can't control things that have happened to me. <i>I have to get upset</i> when an anniversary of an adverse event occurs. I believe that a particular date is causing me to suffer. I think the yearly date of an event will cause me to have a "toxic negative feeling." I tell myself, "I feel depressed because it has been one year since my divorce, the death of a friend, etc..."
127	(G) Get In Touch With (Repressed Thoughts): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I <i>have to</i> stop experiencing that particular feeling. I must get in touch with my past hostilities toward my parents and the intense rage I felt as a child, so I can <u>work through my hostility today</u> . I am <u>blaming my experiences</u> .
146	(H) Helplessness: Because I feel helpless, I have to have others' assistance. I think (belief) I can't do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others' evaluations. I feel helpless (powerless, feeble, vulnerable; depression Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I'll fail again.
246	(P) Pessimistic Thinking: I <i>have to</i> believe I'm going to lose. I say, "I wish I could... (But nothing works)." I believe I "can't win or take control," so I tell myself, "Why to try - I will gain nothing." I justify my lack of effort because I have no hope, I can't control the situation, or I feel I will "never" win. When I am pessimistic, I am inclined to emphasize adverse aspects and/or negative possibilities and expect the worst possible outcome. This issue or topic I am facing has high importance, but I am not confident.
267	R) Regret, Toxic: (I may express regret but feel toxic guilt which is considered a form of blaming. When I have made a mistake, I have to obsess about what I have lost or constantly moan about my horrible situation. "I could have done better if I tried." "I could have done better if I tried." Life never works out right for me. Things would be better if I didn't say this or did that, so any feeling of regret gets me off the hook.

Behavior:

19	(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, "I'm already suffering, so please withhold further punishment." I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.
71	(D) Dependency Thinking: When I have to do things independently, I <i>have to</i> have others help me. I can't do complicated things on my own. I see myself as being <i>needy</i> . I think "I NEED" absolute approval and unlimited love of others from authority figures to run my life. I NEED mature people to help me and care for me. The therapist has to tell me what problems to focus on. I have to have magical solutions to fix my problems. One of the key features of being irrational is a feeling of dependency on others and the outside world.
81	(D) Disagreement Phobia (Obsessing about one particular disagreement.): I obsess about a disagreement I have had or might have. I have to limit my goals and keep my sights low, so I will never be disappointed or hurt. I feel panicky when people disagree with me. I believe terrible things will happen if people disagree with me. This is similar to a "conflict phobia," in which I freak out at any hint of an interpersonal conflict. I can attack or withdraw in a phobia because disagreements will lead to disastrous conflicts. When people disagree with me, it is the worst thing that could ever happen to me. I am protecting my self-esteem if I avoid this disagreement. (David Burns)
94	(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others' welfare.
120	(F) Forgiveness Thinking (conditional forgiveness): I have to forgive you, so you'll stop being mad at me, and I'll forgive you. <i>I believe "pardoning others" will prevent them from doing other bad behaviors</i> . I think I have to be generous always, or people won't cooperate. I believe, "If I forgive you, you will stop being mad at me." I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a "forgiving person," and I believe this is the only thing I can do.
139	(G) Gossiping: I have to put others down using gossip. "Did you hear what that "stupid person" did? Gossiping is revealing personal facts about others. Gossiping can be a form of "Scapegoat-ing," assigning blame to others. The other person is usually the object of toxic and irrational hostility.

141	(G) Guilt: have to feel bad about doing “bad things.” I have committed an offense, and/or I feel bad about hurting another person’s feelings. I feel I am culpable, and I am a bad person because I did a bad deed.” I don’t want to tell people about my mistakes, so I keep them to myself. I become overly suspicious because I’m afraid people will find out what I did wrong. I think that I have harmed someone, and I am putting myself down for doing this harm. I have done something bad, sinful, or disgusting; therefore, I am evil, 100% bad, and undesirable because I misbehaved. (Paul A. Hauck)
143	(G) Guru Thinking: I have to take important people’s advice to heart. I have to be a follower. I believe this person is right about everything, and I cannot challenge their ideas. I assume they must be right if I respect and admire their views. I accept their ideas unconditionally and uncritically.
168	(I) Isolating Myself: When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as “bad.” If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don’t experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to “cut off my nose to spite my face.” I can name the emotion but can’t “feel it.”
187	(M) Martyr (Self-Pity, Playing Victim Role): Self-Pity is when I pity myself, which leads to self-indulgent and dwelling on my sorrows or misfortunes. Playing the martyr by ignoring my wants and suffer voluntarily. I believe if I always do the “right and noble” thing, others will reward me, even if that is doing the correct thing involves ignoring my own wants and desires.
206	(O) Over-focusing on the judgments: I make about myself (Judgmental): Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot in order to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I “overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.
207	(O) Over-Focusing on Others: It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others’ experiences. I believe I don’t have to listen to them or understand them. I don’t have to keep my agreements with them because “they have not been through what I have been through.” I don’t have to keep my responsibilities with another person because they haven’t been there or are mad if I experienced what they have experienced.
211	(O) Over Justification Effect: (Over Justifying-explain myself to others): I <i>have to</i> show people I was right in what I did. I believe my behavior is caused by a compelling extrinsic reward – I have to prove something about myself to others. I justify my actions because outside pressures control my feelings and behaviors. When I think this way, I am weakening my motivation. I believe I do something because of the praise or reward I will get. When people start rewarding me for things I like, I start disliking that activity because I “feel” controlled by others. When I am paid to help someone, I feel less altruistic. When I justify my behavior, I feel cognitive dissonance. To reduce my dissonance (tension-discomfort), I think I have to do something to change this feeling. I don’t focus on the connection between my thoughts and feelings. Not making this connection undermines my self-perception as a helpful and responsible person. I believe, “you can’t control me by rewarding me, so stop helping me and controlling me.” I over-justify people’s actions and reward (praise) as a form of control.
286	(S) Secondary Disturbance Conclusion (meta-problem): I <i>must</i> feel guilty or ashamed about feeling unhappy. I tell myself, “Because I think irrationally and bring on my feelings of worthlessness, this proves how horribly inadequate and worthless I am.”
306	(S) Solipsism: I <i>have to</i> take the position of extreme egocentrism. I tell myself, “Nobody knows how I feel; no one understands me, so I don’t have to try or take any responsibilities in this situation. I can disregard others’ concerns because “I can only have knowledge of my own experiences, so nobody knows how I feel.” Solipsism theory holds that I can know nothing but its own modifications. This leads to extreme egocentrism. (see Self-esteem; ego inflation). This form of egocentric thinking justifies my sense of detachment and isolation.
309	(S) Superstitious Thinking: I <i>have to</i> make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
322	(T) “Too Difficult” Excuse: I have to give people an excuse. I didn’t do it because it was too hard, so I gave up. I think the task is beyond my skills or what I could try now. I encountered some problems while doing this task and could not deal with their situation.
323	(T) “it is Too Late Excuse” I <i>have to</i> give up because I’m not making any progress. I’m facing insurmountable obstacles between my goals and the means of reaching my goals, so I can give up. I can give up because it is too late for me to succeed or be happy. I can give up because it is too hard; I’m failing, or I’ll never get what I want. I am comparing myself to others.
324	(T) Too Ready to Withdraw: I <i>must</i> avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
326	(T) Turning Against Oneself Thinking: I don’t <i>have to</i> express myself, and I don’t tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can’t direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can’t utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.
332	(U) Unrealistic Thinking (Poor Problem Solving – Index #1): I have to be in my own little world. My thinking is unrealistic because I worry about things I have no control over. I believe that things should never change, people should always do what I wish, and things should work perfectly because I want them to work out. I fear that I will hurt myself when I know I’m not going to hurt myself. I do things that are not age-appropriate or not appropriate for my social situation, and then I worry about it. I apply the same rigid rules that are unrealistic. I disregard the situation because I rationalize that “if it worked in one situation, it would work in all situations.”
337	(V) I am acting “as if” the idea is <i>still Valid:</i> I have to make decisions today based on choices I made in the past. This is when I think the past is still controlling my present behavior.
344	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don’t have to take action to solve that problem. I was never in this stressful situation before; no one

	in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I'll be punished socially and theologically for being in such a situation. I tell myself, "I am worthless and a bad person for being different."
345	(Y) Yellow Dog-Yellow Belly (Unhelpful Metaphor): I have to put myself down by calling myself a harmful or degrading name. I use this racially derogatory term to depreciate myself when I feel weak and scared. This feeling of weakness increases feelings of inadequacy and helplessness. I falsely believe I can't do anything about my situation.

If I respect a person for his/her ideas, that person must be right. (Gullibility)

If I feel sorry for myself, the people will feel sorry for me - so I don't have to be so responsible. (Self-Pity)

Cognition:

11	(A) Always and Never Thinking: The word "always" implies, invariably, forever, and perpetually happening. The term "never" suggests not ever, at no time, not in any degree, or not under any condition. For instance, <i>I have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, "I'll never be happy, so why try? I must always perform well, and <i>since</i> things never work, I'll never get my way. I think, "Things never work out for me" (self-pity). "You're always picking on me," or "You never do what I want to do."
20	(A) Approval Seeking When people dislike me or disagree with me, I think <i>I have to</i> have the approval of others. I know it is harmful and interferes with my relationships, but I believe I have to do it. people will disapprove me because I am divorced/ lost my job, etc. People will disapprove of me, and I will be rejected; I can give up now – why to try – I never win!
22	(A) Attribution (False Attribution): I attribute a person's feelings to me that they really do not have. For instance, Harry could think, "John-Joan is madly in love with me because of all my wonderful attributions." In reality, John-Joan doesn't even like Harry. Attribution is the process by which I infer others' motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I'm talented!) for my successes and external attributions (It was his fault, not mine!) for my failures.
38	(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): <i>I have to</i> be responsible for everything, so people shouldn't get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, "I don't have to try because I can't do anything right." I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.
48	(C) Cognitive Deconstruction Bias (Overfocusing on My Thoughts): <i>I have to</i> know precisely what is going on, so I won't do a damn thing! Cognitive Deconstruction Bias is often used in dealing with demands I place on myself. <i>I have to avoid thinking</i> about distressful thoughts rather than being aware of my thoughts and disputing them. I have to over-focus on the "here and now" and focus on concrete sensations rather than abstract thoughts. I have to focus on the concrete to escape emotional distress or troublesome thoughts.
54	(C) Control, External (Toxic External Control): When I feel I am not in control of a situation, <i>I have to</i> blame my feelings on outside events. I have to think that external forces control my life, such as fate or luck, so I don't have to take responsibility for the situation because it was out of my control. I tell myself, "I just had a streak of bad luck." Frequently this mistaken belief leads to feelings of helplessness, and I feel trapped (stuck).
58	(D) Dead-End Excuse: When I am confronted with a situation, I believe I can't do anything about, I react by thinking, " <i>I have to</i> take on the role of a loser, so I don't have to keep my agreements and obligations." I tell myself, "Why-do-anything? I don't have the energy to do anything. Whatever I do will be meaningless." I have boxed myself into a corner, and there is no way out. I have to avoid following through because I pessimistically believe I can't do anything to help myself (self-fulfilling prophecies).
87	(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, "My accomplishments or skills don't count or matter." Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they "don't count." For instance, I might think, "People only say that to be nice." I claim that the positive things I or others do are trivial.
90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.
91	(D) Disregarding Negative #1: I don't have to pay attention to adverse events and my related feelings. I treat negative consequences as unworthy of regard or notice, and it is a promising idea to ignore bad and evil things. I believe in "a just world" and that adversities happen to others because they are "bad." "If I am decent, sensible, and capable, misfortunes won't happen.
92	(D) Disregarding Negative #2: I must underplay my negative emotions and what is happening. I have to underplay a toxic negative emotion because there are some "good elements or benefits" to that feeling; I disregard the adverse and detrimental elements of the emotion or behavior. For instance, I may believe, "People get out of my way and stop nagging me because I get good and angry!"
98	(E) (Toxic) Emotional Reasoning: (anger) I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, "I didn't feel like it!" I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don't feel like it, I can avoid my responsibilities.
122	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, "I'll have one more." (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
131	(G) Global Rating Using Self-Accusation: <i>I have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc. (G) Global Rating Using Self-Accusation: <i>I have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc.

132	(G) Global Rating Using Self-Contempt Excuse: <i>I have to</i> belittle myself and make disparaging remarks about myself, so I can be irresponsible. Because I lack appreciation and self-respect, my effort is limited. I make broad judgments based on remarkably little evidence.
133	(G) Global Rating by Feeling Entitled: <i>I have to</i> judge others harshly. I tell myself, "I have more uniqueness than most people. I am "very" special." Because I think I am "more than special" to others, I am entitled to get what I demand.
134	(G) Global Rating Using Self-Destructive Behaviors Excuse (Addictions-Obsessions): <i>I have to</i> judge myself harshly. I am overindulgent, abuse substances, only think about work and making money, act recklessly, make suicide attempts, and have quit numerous jobs, etc., because an outside substance controls me. I fail because I can't control my self-defeating behaviors.
150	(H) Hopeless Concluding – Depression: When I experience a lack of success, I believe I don't <i>have to</i> act on my current goals because my future looks bleak. I contemplate that my problems could <i>never</i> be solved. I think, "I could never feel truly happy or fulfilled." I believe, "I can't do it because it is utterly hopeless!" I reiterate the pessimistic conclusion, "Because I've thought this way for so long, it is utterly useless to think I can't change."
169	(J) Jumping to False Conclusions: <i>I have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something "true" without having direct evidence. Since X, Y and Z are not happening, I don't have to do A, B, or C. Jumping to false conclusions could be seen in the thought, "Since this happened, I don't have to keep my responsibilities."
180	(L) Love Obsession-Addiction: I have to obsess over the possibility of being rejected. I think I need love compulsively, which places me in harmful situations. Ongoing compulsive use of seeking perfect love that I know is harmful and interferes with my relationships. Love is like a drug; I need to be happy, and I still believe I can't get enough love. When I feel rejected, I think something is wrong with me, so I will do anything to win love.
198	(N) Never Getting What I Want" Thinking: I feel downhearted when I don't get my way. I tell myself, "I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, "why try" I never get what I want and need.

Defenses:

26	(A) Awkwardness Excuse: It is too awkward to do, so I won't do it. I don't have to be responsible because I would feel awkward in this situation. I believe it is too awkward, uncomfortable, embarrassing, and difficult to change my thinking or behavior. I have to avoid problems that are not easy to manage or deal with daily. I lack a sense of poise or grace. I believe I am too dumb, stupid, not well educated, not that well-read, not that well trained, etc., to get the things I want.
35	(B) Blaming My Biology: Because I am not in a situation I want to be in, <i>I have to</i> blame my DNA, my genetic makeup, my disposition, etc. I find fault with my DNA to avoid my responsibilities. I place responsibility for my actions on DNA and justify my toxic negative emotion because my depression or anxiety is caused by my biology or chemical imbalance. I believe I can't change or control myself because there is some biological reason that is out of my control. I am telling myself, "I can't control my brain chemistry (biology), so I can't control my behavior."
37	(B) Blaming My Personal History: <i>I have to</i> blame my current behavior on my past. I think, "It was awful the way I was treated."
67	(D) Denying: Neglecting to Acknowledge Irrationality (version 2): When I have to defend myself, I believe <i>I have to</i> refuse to admit the truth or reality. I can't explain or understand my behavior, and I don't have to admit to my unrealistic, illogical, and dysfunctional thinking. I have to avoid facing the truth by telling myself, "Yes, I feel worthless and depressed, but I don't know why."
69	(D) Denying irrational beliefs have toxic results (1): I have hundreds of irrational beliefs, and nothing dreadful has happened all those times, so why be concerned <i>I have to</i> avoid situations by telling myself I have to <i>achieve</i> a healthy, steady relationship to be a worthwhile and adequate person. I believe my belief proves I am crazy, but I can get away with it and even benefit from having it."
70	(D) Denying that irrational beliefs lead to toxic results (2): When confronted with an uncomfortable situation, <i>I have to</i> refuse to admit the truth or reality. My ideas and thoughts have nothing to do with the intensity of my feelings. I avoid confronting reality by telling myself, "Yes, the belief 'I absolutely must achieve a good steady relationship to be a worthwhile and adequate person' is irrational - but I can still hold on to it and not be very anxious, angry, and depressed." (Albert Ellis, Ph.D.)
171	(J) it is " Just the Way I am – Bad Habit-Addiction: I tell people, "I can't do anything about my behavior, so deal with it!" I believe my self-defeating behaviors are a natural part of my personality, and there is nothing I can do about it. I don't have to be more special than others. I feel hopeless. I believe it is "Just a Bad Habit." The major thrust of this excuse is that I stop trying because I think I can't do anything about my behavior. It is an addiction, a habit, an inherited tendency, an uncontrollable inclination, a natural impulse, a disorder, or some fixed trait of my nature.
200	(N) Non-Thinking: <i>I have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because "I don't know." I believe I don't know the reasons I do what I do. I think, "I'm not the boss – what do I know!" (I'm in a subordinate role, so I don't have any responsibilities.) I put too much faith in others' advice. These are examples of "know-nothingness. Another example of "Non-Thinking" is "I can help it –that's just how I am."
255	(P) Projecting-Inadequacies I blame others because it is their fault, and it is not my problem – it's theirs!" Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can't admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.
256	(P) Projective Identification: <i>I have to</i> focus on the feelings of others rather than my own feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions.
259	(Q) Questioning My Worth Negatively: I have to question my worth because I have failed. This self-rating usually leads to anxiety and depression. I don't have to give my best shot because I am deficient.

260	(R) Rationalizing: <i>I have to</i> protect my self-esteem. I have to make excuses, such as “I didn’t want it anyway.” I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry and uncomfortable.
261	(R) Rationalizing the Rationalization (excuse): <i>I have to</i> have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, “I wouldn’t avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, “How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?”
266	(R) Regression – Regressing: <i>I must</i> act childishly in times of stress. I feel childlike or act childish, so people won’t expect much from me, and I’ll have a handy excuse when I fail. I don’t develop but move backward to a previous state of maturity.
274	(R) Repressing (Repression): <i>I have to</i> forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don’t express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don’t tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
304	(S) Splitting: <i>I have to</i> play one person off another person. I have a low level of awareness that I am trying to get two people to fight with each other, so they don’t pick on me. I globally rate one person as being “all good,” and I rate the others I have to deal with as being “all stupid, uncaring, and completely stupid.” I believe “I must be rescued from the “bad” person and nurtured” by the “good” person. I want the “good” person to confront the “evil” person, punish that person, and set limits on the “evil” person.
305	(S) Spotlight Effect: <i>I have to</i> feel like people are always judging me. I think that I can’t interact appropriately with others, and my appearance is less than others’ appearance (they are smarter than me, act better than me, and they’re better looking than me)
346	(Y) “Yes-But” Excuse: When I am dealing with an emotional reaction, I believe I don’t <i>have to</i> recognize the connection between my thoughts and feelings. I have to deny the relationship between my unhelpful beliefs and self-defeating thinking with my feelings of depression and/or anxiety. I have to avoid recognizing my thoughts and feelings by telling myself, “Yes, I feel worthless.” I also believe that I must have what I demand (an excellent relationship, an outstanding job, an easy life). Still, my feelings are independent and not connected with my beliefs.”

If I do something else that is acceptable, then I’ll feel better about myself (Sublimating)

Introverted-Cautious- mindset **underestimate impact of situation and underestimate ability to deal with situation.**

- | | | |
|---|---|---|
| <input type="checkbox"/> Cold-Stiff-flat affect | <input type="checkbox"/> Calculating | <input type="checkbox"/> Resigned, skeptical, |
| <input type="checkbox"/> Unfriendly-alooof | <input type="checkbox"/> Emotionally cautious | <input type="checkbox"/> Evaluates coldly. |
| <input type="checkbox"/> Anxious-cautious | <input type="checkbox"/> Anxious- feels inept | <input type="checkbox"/> Overreacts, prone to sulk. |
| <input type="checkbox"/> Withdrawn-shy-shrewd, | <input type="checkbox"/> Anger-cool-detached | <input type="checkbox"/> Threat sensitive- quick to see danger. |
| <input type="checkbox"/> Cuts corners | <input type="checkbox"/> Restricted interests | <input type="checkbox"/> Mature-insecure about ambitions |

Kai, a cautious and introverted individual, often finds himself feeling detached from others and rejecting their company. Social situations tend to bring him frustration, leading him to isolate himself from the world around him. In such situations, he can come across as aloof and critical, keeping his distance from others.

Kai excels in tasks that require minimal interpersonal contact, preferring to work alone. His preference for solitude stems from his discomfort in social settings. He has even experienced the consequences of his cautious and introverted nature, as his employer once fired him due to his skeptical and critical tendencies.

When faced with challenges or feelings of depression, Kai turns to the orderly and impersonal world of science and logic. He seeks solace in a rigid and structured manner, believing that this approach will help him cope with his emotions. However, this emotional rigidity also leads him to believe that he has been unfairly punished, as he struggles to understand why others may be angry with him.

Expressing his feelings directly proves to be a difficult task for Kai. He finds it challenging to comprehend people's emotions and struggles to communicate his own. He sees himself as a sober and taciturn individual, restraining his behavior and carefully considering his actions.

Kai's cautious nature makes him prone to being easily upset by unexpected events or rapidly changing situations. Rather than discussing his emotional conflicts with others, he internalizes them, unwilling to share his struggles with those around him. This tendency to keep his emotions bottled up can lead to feelings of fatigue, which he interprets as a sign of failure.

In his own words, Kai admits to feeling useless and rarely complains about his job or the pain he experiences. He tries to forget his troubles, finding it challenging to express his emotions directly. Unfortunately, he has come to view emotional expression as a source of punishment and betrayal, further reinforcing his rigid approach to dealing with his feelings.

Kai's cautious and introverted nature leaves him with only a few warm attachments to important individuals in his life. He does not find social situations rewarding and dislikes engaging in small talk. Instead, he finds comfort in his own world, relying on science, logic, and deep ideation to navigate through life's challenges.

Overall, Kai's cautious and introverted personality shapes his behavior and interactions with others. While it may provide him with a sense of security and order, it also isolates him from the rewards of emotional expression and connection with those around him.

Kai was always a cautious and introverted individual. He approached life with a sense of trepidation, always afraid of making mistakes and wary of the unknown. His natural inclination was to be reserved, keeping his thoughts and emotions to himself. Kai saw himself as a sober and taciturn person, someone who preferred a restrained and deliberate behavior. He was not one to engage in spontaneous actions or take risks without careful consideration. This cautiousness extended to his perception of unexpected events or rapidly changing situations, which tended to unsettle him greatly.

However, Kai's introverted nature often led others to misunderstand him. They mistook his caution for aloofness or distance, not realizing that he simply thought cautiously and took life seriously. He struggled to communicate this to others, often feeling misunderstood and isolated.

Internalizing conflicts was a common trait for Kai. He preferred to keep his struggles to himself, unwilling to discuss them openly. This tendency only added to his sense of isolation, as he carried the weight of his problems alone.

One of Kai's challenges was interpreting his fatigue as a sign of failure. He pushed himself relentlessly, always striving for perfection. When exhaustion set in, he saw it as a personal shortcoming rather than a natural consequence of hard work. This mindset only further drained him, both physically and mentally.

Despite these challenges, Kai possessed remarkable qualities. He had a meditative and introspective nature, always reflecting on his actions and seeking self-improvement. He was scrupulously correct in his endeavors, never cutting corners or compromising his principles. Kai also had an extraordinary tolerance for monotonous work, persevering through tasks that others might find tedious.

Understanding Kai's cautious and introverted nature required patience and empathy. It meant recognizing that his reserved behavior stemmed from a deep-rooted fear of making mistakes and a genuine desire to approach life with care. With understanding and support, Kai could find ways to navigate the world in a way that honored his true self.

Kai was always known for his cautious and introverted nature. He had a certain independence about him, preferring to make his own decisions and go his own way. Social activities were not his cup of tea; he saw them as a waste of time and would often withdraw from them when he felt stressed. It was clear that Kai valued his privacy greatly, placing a high importance on freedom of choice and rejecting any form of help or self-disclosure. He didn't seek the agreement or support of others in making decisions, and he certainly wasn't influenced by public opinion. He was a self-sufficient individual who believed in his own capabilities.

Throughout the interview, it became evident that Kai was a loner in many ways. He was comfortable in his own company and didn't rely on others for emotional support. This independence also extended to his physical health, as there was a high incidence of heart disease in individuals like him.

Kai's cautious and introverted nature painted a picture of someone who was careful and reserved in their interactions with others. He wasn't one to readily open up or seek companionship, instead preferring to keep to himself. This could explain why he appeared reclusive and withdrawn at times.

In conclusion, Kai's cautious and introverted personality made him a socially independent individual. He valued his privacy, freedom of choice, and self-sufficiency. While some may see him as a loner, he saw himself as decisive and resourceful. He didn't require the agreement or support of others, and he was not easily influenced by public opinion.

Kai was always known for his cautious and introverted nature. He approached life with a sense of emotional caution, having a low tolerance for fear and arousal. It seemed that he was always on guard, avoiding situations that made him uncomfortable or uncertain. In social settings, Kai was often shy and reserved. He preferred to keep to himself, finding solace in his own thoughts and activities. He was the type of person who would rather spend his free time reading or indulging in his stamp collection, rather than engaging in group activities.

Being in a group or surrounded by strangers made Kai uneasy and self-conscious. He would often withdraw, feeling a sense of unease in the presence of others. It was as if he clung to certainty and predictability, seeking comfort in the familiar.

Developmentally, Kai had developed a mistrustful and negative view of the world. He believed that people were unreasonable and couldn't be trusted to look after their own good. This skepticism and wariness towards others made it difficult for him to fully open up and connect with people.

Even when faced with a group discussion, Kai would often take a lone stand, preferring to observe rather than actively participate. He felt upset when jokes were played on him, further reinforcing his lack of trust in others.

Deep down, Kai longed for a kinder and more considerate world. He often found himself daydreaming about what he would do if he were the only person left on earth or stranded on a deserted island. These thoughts provided him with a sense of comfort and control, a way to escape the complexities of social interactions.

Overall, Kai's cautious and introverted nature shaped his interactions and experiences. While he may have struggled with trust and socializing, he found solace in his own world, seeking certainty and predictability in an uncertain world.

Defensiveness: underestimate impact of situation and underestimate ability to deal with situation.

page	
47	(C) Closure: <i>I have to</i> have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don't take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before, I risk my esteem and pride. I seem never to get my past mistakes behind me. I believe I can't do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
56	(C) Counter-transferring: <i>I have to</i> treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me "as if" they were the other person I had problems with. I tell myself, "Since that person acted poorly in this situation, I have to treat them like that person treated me." In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person "A" is acting like another person (person B), I am using "transference." I have negative feelings about person B, so I treat him as if he was person "A." I believe person "A" has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.
158	(I) Identification – Defense Mechanism: <i>I have to</i> imitate people because I am unsure of my identity. Since I identify with a stronger, smarter, or better-looking group of people, I believe I am not weak as I feel. "Identification" is when I compensate for my weaknesses by closely aligning myself with someone who has strength, courage, and other positive characteristics. I identify with outstanding individuals and unrealistically believe that I have the same kinds of abilities or talents that they have.
162	(I) Intellectualizing, <i>I have to</i> talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, "intellectualization" separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I'm in my own world. I feel anxious, or I keep thinking about the reason I do things.
188	(M) Means-End Distortion: <i>I have to</i> ignore the details. I am ready to argue that doubtfully effective means to a goal are effective. I must ignore the necessary steps, usually the smaller steps and details, and focus only on the "BIG picture." I believe, "Don't worry, I'll get there... Don't sweat the small stuff." I think that doubtful and dubious means will reach my desired goal. I convince myself that the process does not matter and that I just have to reach my goal.
223	(P) Perfectionism - Emotional Rigidity: <i>I have to</i> control my negative feelings. "I can only be perfect if I feel worthwhile, and people think I am worthwhile." If I don't control my negative emotions, I'll never be happy, and/or I'll never be normal.
310	(S) Suppressing: <i>I have to</i> be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don't like what I feel or think, so I use my "willpower" to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don't have control over my life. When I use suppression, I tell myself that I can't do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will "just forget" this adverse event, this thought, those behaviors, or feelings.
317	(T) Throwing the Baby Out with the Bath Water: <i>I must</i> tell people they are wrong. I reject the entire idea because I don't like one aspect of that idea. I see one thing I don't like, so I throw everything else away.

Behavior: underestimate impact of situation and underestimate ability to deal with situation.

Page	
18	(A) Apathy – Other People's Apathy: I don't care about them because they don't care about me. I frequently say, " <i>I don't care because they don't care.</i> " When others act indifferently, I believe, "No one cares whether I finish this task or not, so I may just as well keep

	putting it off.” I may think, “If no one else cares about my task, why should I care about this task.” I believe the task is not that important to them, so why should I bust my neck and get the job done.” I think, “this task is not essential to the people who want me to complete this task, why should I work so hard on something people don’t care about.
31	(B) Bending the Rules Excuse: <i>I don’t have</i> to follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don’t break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, “I’m only bending this rule – it is not like I’m breaking any rule written in stone.” The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
82	(D) Disappointment Obsession -Phobia: I must be pessimistic about feeling safe. I feel panicky if I think I am going to be let down. I believe if I keep my goals very limited and keep my sights low, I will "never" be disappointed. Being pessimistic is a safer way to go through life.
109	(F) Fairy Godmother Excuse: I don’t have to try because somebody is looking out for me. I tell myself I don’t have to try because “everything will turn out for the best.”
195	(M) Motive: <i>I have to</i> disregard another person’s ideas, concerns, or opinions because I believe I have to expose the other person’s motivation. For instance, I think, “You’re not motivated to help yourself, so you can’t help me – you only care about the money.”
202	(O) Only the Extreme: <i>I have to</i> focus on the Extreme. I underplay the real issue or ignore the healthy and rational reasons to do or not to do behavior because I believe only "extreme" forms of feelings or behaviors can cause my actions.
203	(O) Ostrich (Drug and Alcohol Abuse Metaphor): <i>I must</i> ignore my problems. I believe everything will be okay if I “bury my head in the sand” and refuse to accept particular unpleasant facts about my life. I think that if I ignore the problem, (1) I won’t feel so bad, (2) the problem will be resolved on its own, (3) nobody will expect much of me if I plead ignorance, and (4) I can play the victim (poor me) when everything comes crashing down on me. This is a form of denial.
215	(P) Passively Resisting: <i>I have to</i> act nicely, but I genuinely feel angry. I don’t show my hostility because I cannot show my genuine anger. This is a way of justifying my procrastination (feeling lazy-cognitive dissonance). If I don’t want to do a task, I can hesitate and put off doing this task.
302	(S) Someday Thinking Bias: Today, <i>I have to</i> avoid my responsibilities, and eventually, I’ll be responsible. I tell myself, “I’m going to keep my irresponsible behavior until it works “someday.” I procrastinate. I tell myself, “someday” my self-defeating behavior will work to my advantage. I have to make such a statement as “someday” I will trick the rest of the people.
307	(S) Submissive –Passive: <i>I have to</i> follow others but don’t want to do what is expected of me. “If I am passive, I believe that people won’t ask much of me, and they won’t ask me questions I can’t answer.” I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.

Feeling:

Page	Introverted-Overly Cautious Mood – underestimate impact of the situation and underestimate my ability to deal with situation.
73	(D) Detached (from others): When people don’t act as I demand they should, <i>I have to</i> distance myself from others. I demand that if I “never get seriously involved in anything - I will never be unhappy! I have to maintain a detached perspective. This is a “Yes, But” defense or “I don’t care.” It just wouldn’t do any good anyway.”
213	(O) Overwhelmed (Anxious form): <i>I have to</i> tell people I’m too busy, so they don’t expect too much from me. I see assignments as being just too much work. I convince myself, “I’m drowning in commitments, and I’ll never get anything done.”
266	(R) Regression – Regressing: <i>I must</i> act childishly in times of stress. I feel childlike or act childish, so people won’t expect much from me, and I’ll have a handy excuse when I fail. I don’t develop but move backward to a previous state of maturity.
291	(S) Self-Defeating Conclusion: <i>I have to</i> give up easily. I tell myself, “Because I am inadequate, pretty worthless, or undeserving, what’s the use of my trying to succeed or to enjoy myself anyway?”
317	(T) Throwing the Baby Out with the Bath Water: <i>I must</i> tell people they are wrong. I reject the entire idea because I don’t like one aspect of that idea. I see one thing I don’t like, so I throw everything else away.

Thinking: underestimating the impact of situation and underestimating my ability to deal with situation.

Page	Introverted-Overly Cautious Mood – underestimate impact of the situation and underestimate my ability to deal with situation (UU).
288	(S) Selective Abstraction: <i>I have to</i> focus on one negative comment and overlook several positive comments. I am focusing on a detail I take out of context. I am ignoring other aspects of the situation. I arrive at erroneous conclusions. I ignore the salient features of the situation. For instance, “My boss didn’t pay me a compliment, but she gave my co-worker a big pat on the back, which proves that my boss cares more about him than she cares about me.
27	(A) Axiomatic Thinking: I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don’t need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, “An eye for an eye.” Therefore, I believe, “You screwed me, so I’ll screw you.” I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)
30	(B) Being Right (Passive Form): <i>I have to</i> be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am “RIGHT,” I can do anything I please, and I have to do what I want.

50	(C) Comparing, Toxic (negative) (Misattribution): I <i>have to</i> avoid rating my behavior because I am so busy evaluating the other person. I must believe, "I'm not as bad as that person because the other is so much worse than me." Misattribution: An example of misattribution is when I attribute my physiological arousal to a situation, which I believe accounts for my emotions, behaviors, or motives.
72	(D) Deskilled (Self-Deskilling): When I am confronted with a new situation or task, I <i>have to</i> be excellent at each and every step of the task before I will risk a new behavior or task. I remove myself from the task, or I can't make a judgment because I can't do some sophisticated skill needed to complete the task.
110	(F) Faith Excuse (Toxic Faith): I make a judgment beforehand, prematurely, and/or with little evidence. I cannot defend my irrational belief, but I believe my unhelpful beliefs are true because I "have to have faith" in that belief. I think something will happen without proof, and I have converted "faith" into a "prejudice." I defend my belief by saying, "It is a matter of faith." "I know it is true because I have faith it is true."
165	(I) Introspecting: I have to stare at my thoughts and obsess about what I am thinking when I am introspecting. Introspection is the detailed examination of my feelings, thoughts, and motives. Introspection does not work because the process may confirm my self-justification beliefs. For instance, I cannot be corrupted, and I believe that my dislike (hatred) of certain people is not irrational but reasoned and legitimate. My mind could tell me, "I'd rather get things done instead of overthinking the situation because I am overthinking it."
191	(M) Minimizing (Positive qualities and negative qualities) I <i>have to</i> treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the crucial elements of my actions, the other person, or the situation.
240	(P) Perfectionism - A lack of perfection results in Social Withdrawal: I <i>have to</i> regard anything short of perfection as unacceptable, so I withdraw socially if I think I'm going to fail. I don't have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can't live up to them.
249	(P) Positive Thinking: I <i>have to</i> say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I'll get my way if I think positively. I tell myself, "think positively, and everything will be all right." I am inferring I can ignore things that have worsened or my responsibilities by saying, "It will all work out – don't worry - no big deal...." I have to use positive thinking to be happy, and if I use negative thoughts, I'll never be happy – and that would be awful.
147	(H) Hindsight-Based Excuse (Retrospect): I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, "I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn't have gotten so angry and driven them away. I should have known they were going to do that...." If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
312	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being "good" because I act reasonably, and I describe myself as bad because I misbehave. When I say, "a rose is a rose," it does not tell me what a "rose is." When I define myself as "bad," I am setting out the criteria of what is bad and what is good. I cannot prove "I am 100% bad."
313	(T) Teleological Thinking: I <i>have to</i> have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; "fate" made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am "self-evolving," but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.
332	(U) Unrealistic Thinking (Poor Problem Solving – Index #1): I have to be in my own little world. My thinking is unrealistic because I worry about things, I have no control over. I believe that things should never change, people should always do what I wish, and things should work perfectly because I want them to work out. I fear that I will hurt myself when I know I'm not going to hurt myself. I do things that are not age-appropriate or not appropriate for my social situation, and then I worry about it. I apply the same rigid rules that are unrealistic. I disregard the situation because I rationalize that "if it worked in one situation, it would work in all situations."
348	(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be "closed-minded." Examples of "Zealot Thinking" include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.

Irritable-Anxious Mindset overestimate the impact of adverse events and overestimate the impact of one's feelings.

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|---|---|---|
| <input type="checkbox"/> Irritable-impatient- disgruntle- | <input type="checkbox"/> Critical | <input type="checkbox"/> Gives up easily but is driven. |
| <input type="checkbox"/> Unfriendly-suspicious | <input type="checkbox"/> Mistrustful | <input type="checkbox"/> Dwells on frustration |
| <input type="checkbox"/> Anxious-Serious | <input type="checkbox"/> Anxious about the future | <input type="checkbox"/> Overwrought, worrying. |
| <input type="checkbox"/> Tense and emotionally unstable | <input type="checkbox"/> Angry-resentful | <input type="checkbox"/> Susceptibility to announces/ shame |
| <input type="checkbox"/> Defensive | <input type="checkbox"/> Full of cares | <input type="checkbox"/> Immature-insecure |

Bill was a 35-year-old man who seemed to carry the weight of the world on his shoulders. His emotional problems had become a constant companion, affecting every aspect of his life. It was clear that he was struggling with a low sense of self-worth and a deep-seated insecurity. During our interview, Bill opened up about his feelings of worthlessness and loneliness. He admitted that he often sought validation and support from others, relying on them to fill the void he felt inside. It was evident that he had a fragile emotional state, easily discouraged by even the smallest setbacks.

One of the most concerning aspects of Bill's emotional problems was his susceptibility to ego threats and embarrassing situations. He seemed to take things personally, becoming easily annoyed and defensive when he felt his ego was being challenged. This made it difficult for him to navigate social situations, as he constantly feared being judged or humiliated.

Bill's anxiety was palpable. He carried a constant sense of worry and tension, which affected his ability to concentrate and enjoy life. He had a tendency to brood over his problems, often spiraling into a cycle of negative thoughts that further fueled his feelings of inferiority and inadequacy.

It was clear that Bill needed support and guidance to overcome his emotional challenges. Encouraging him to be more objective and setting realistic goals would be crucial in building his self-confidence. Taking it one day at a time and harnessing his strong sense of obligation could help him make progress towards his personal goals.

However, it was important to recognize that Bill's emotional problems were deeply rooted and may have been influenced by inherited factors. Changing his feelings of emotional insecurity would require a long-term commitment to therapy and self-reflection. Bill's emotional problems were complex and deeply ingrained. It was evident that they had taken a toll on his daily life, leaving him feeling overwhelmed and trapped. With the right support and guidance, there was hope that Bill could find a path towards emotional healing and a brighter future.

As with Bill, Helen wrestled with irritable moods. Helen was a woman burdened by a multitude of emotional problems. It seemed as though she carried the weight of the world on her shoulders, her every step weighed down by the turmoil within her heart.

One of Helen's most prominent emotional struggles was anxiety. She constantly found herself consumed by worry and fear, her mind racing with what-ifs and worst-case scenarios. Simple tasks became daunting challenges, as her anxiety convinced her that even the smallest misstep could result in disaster. It was as if a dark cloud hung over her, casting a shadow on every aspect of her life.

Depression also plagued Helen, casting a gloomy haze over her days. She often felt a deep sadness that seemed to seep into her bones, leaving her feeling empty and numb. The simplest joys in life became distant memories, as she struggled to find any sense of happiness or purpose. It was as if she were trapped in a perpetual state of darkness, longing for a glimmer of light to guide her out.

Helen's self-esteem was another emotional battle she fought. She constantly doubted herself and her abilities, feeling unworthy and inadequate. She compared herself to others, always finding herself lacking. This constant self-criticism eroded her confidence and made it difficult for her to believe in her own worth. It was as if she wore a mask of self-doubt, hiding her true potential from the world.

Loneliness was a constant companion for Helen, as she struggled to connect with others on a deep level. She longed for meaningful relationships, but her emotional struggles made it difficult for her to let others in. She felt isolated, as if she were standing on the outside looking in, unable to bridge the gap between herself and those around her. It was as if she were trapped in a glass box, yearning for someone to break through the barriers she had built.

These emotional problems weighed heavily on Helen, impacting every aspect of her life. They created a constant internal battle, leaving her feeling exhausted and defeated. But despite the darkness that surrounded her, Helen held on to a glimmer of hope. She knew that with time, support, and a willingness to face her demons, she could begin to heal and find a way to navigate the emotional storm within her. And so, she embarked on a journey of self-discovery and healing, determined to find peace amidst the chaos.

Harrold's problem stem from a deep-rooted frustration that plagued him in various situations. It was evident to those around him that he carried a constant air of tension and nervousness. Social gatherings, in particular, seemed to trigger a sense of unease within him. This unease was reflected in his reported sense on being on edge. that Harrold consistently recorded. These scores were typically associated with individuals who were irritable and on edge. Even the most trivial matters had the power to easily annoy him, further exacerbating his already frayed nerves.

Restlessness was a constant companion for Harrold. He often found himself overwrought and unable to find peace within himself. Impatience and excitability were common traits, causing him to react impulsively and lose his temper without much provocation.

Fatigue did little to alleviate Harrold's restlessness. Even when tired, he remained restless and felt an immense pressure weighing on his shoulders. It seemed as though he was constantly on edge, ready to be thrown off balance by any slight disturbance.

The feelings of frustration and dissatisfaction were never far from Harrold's mind. He was easily moved to alarm or anger, finding it difficult to maintain a sense of calm and composure. It became clear that his high Q4 score was indicative of transient situational disturbances that he struggled to overcome. Harrold's problem was multi-faceted, intertwining various emotional and psychological challenges. It was evident that he needed support and guidance to navigate through the turbulence that seemed to constantly surround him.

Harrold's problems seemed to follow him wherever he went. It was as if bad luck had taken up permanent residence in his life, constantly testing his patience and resolve. First and foremost, Harrold was plagued by financial troubles. No matter how hard he worked or how carefully he budgeted, it seemed that his expenses always exceeded his income. From unexpected car repairs to medical bills, there was always something to drain his bank account. This constant struggle to make ends meet left him feeling overwhelmed and trapped in a never-ending cycle of debt.

On top of his financial woes, Harrold also faced a series of personal setbacks. His relationships were always tumultuous, with constant arguments and misunderstandings. It seemed that no matter how much effort he put into building connections with others, they would crumble before his eyes. This left him feeling lonely and isolated, unable to find the love and support he so desperately craved.

Health problems were yet another burden that Harrold had to bear. From chronic migraines to recurring bouts of illness, his physical well-being was constantly under attack. These ailments not only caused him physical pain but also hindered his ability to work and enjoy life to the fullest. It was a constant battle to stay healthy and find the energy to keep going.

Perhaps the most frustrating aspect of Harrold's problems was the feeling of powerlessness that accompanied them. No matter how hard he tried to overcome these obstacles, it seemed that they were always one step ahead, ready to knock him down again. This constant struggle wore him down, leaving him feeling defeated and hopeless.

Despite all of these challenges, Harrold remained resilient. He refused to let his problems define him or dictate his future. He sought solace in the small victories, finding joy in the little moments that brought him happiness. He knew that life would always throw curveballs his way, but he was determined to keep pushing forward, knowing that better days were ahead.

Harrold's problems may have been numerous and overwhelming, but they did not define him. He was a fighter, a survivor, and he would continue to face whatever challenges came his way with strength and determination.

Affect-Emotions:

Page:	Irritable-Anxious Mood: overestimate adverse events and overestimate the impact of my feelings (OO)
76	(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I'll think such thoughts like "What's wrong with you!" I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, "If I can label the behaviors and make a diagnosis, I'll find out what is wrong with him or her or me, and my life will be wonderful."
145	(H) Hedonism Excuse: <i>I have to</i> endorse the idea that pleasure or happiness is the sole or chief good in life. I do "it" because it "feels good." After a particular activity, I feel better, so I have to eat, drink, seek revenge, etc. I only do things that are fun and easy.
93	(D) Distrustful: I don't have to try, and/or I don't have to care about anything because I don't trust anyone. I shouldn't trust or have confidence in others because they will take advantage of me. I don't expect much from others because they cannot be trusted.
152	(H) Hopelessness – Pessimistic Anticipation – Depression: When I experience an adverse event, I believe <i>I have to</i> see things negatively today so I am not disappointed tomorrow. I know I can get what I want now, which I believe is good, but it will all turn lousy tomorrow. I think I will never be good at anything or be successful. I'm thinking, "There is nothing I can do because I am just an unlucky person," so why do anything. I don't have to keep my responsibilities because I will have bad luck tomorrow. I believe that good luck follows lousy luck.
265	(R) Refusal (a form of denial): <i>I have to</i> put things off and express an unwillingness to accept the consequences. I tell myself, "I would have succeeded if I could do this first, do that later, wait for Joe to get done, etc." I put things off because I believe "Things would work out for the better if I do "X" first, if I do "Z" later, and if I have to wait for "A, B, and C" to finish – I'll never get things done!
269	(R) Relief through Escape – Addiction-Obsession: I obsess about excuses to avoid taking responsibility for my actions. I falsely believe that it is okay to think there is no problem escaping from distress – everyone does it. When I experience negative emotions, I have to seek relief from these awful feelings. I must not have these negative feelings.
270	(R) Relief Effort Excuse – Addiction-Obsession. I obsess about my lack of will power and how I can't control my unhealthy habits. When dealing with my bad habit, I believe <i>I have to</i> control my cravings. I think I can't control the cravings in my heart, so I might as well give up the fight. I am conceding defeat even before I have made any effort to resist. When I over-focus on alcohol, food, drugs, sex, etc. (drinking, eating, drugging, sexing, buying, etc.), I believe I only have one of the few viable options available. I rationalize and find that it is no big deal; I can't control my actions and giving up is an excellent way of solving this problem.

271	(R) Relief, Instant – Addiction- Obsession: I obsess about how much stress I face. When I’m in a stressful or frustrating situation, I have to unwind and relax to feel comfortable and feel good. Without the benefit of doing something relaxing, I think, “Rather than engaging in a wide variety of possibly enjoyable and relaxing activities; I choose the quick route induced through alcohol, eating, drugs, sex, arguing, etc.” Avoiding my responsibilities may often be temporary, such as being on vacation, but it is rarely continually rewarding. It is no big deal to avoid specific responsibilities because I need to unwind – doesn’t everybody!
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Cognitions:

Page	Irritable-Anxious Mood: overestimate adverse events and overestimate the impact of my feelings (OO)
4	(A) Achievement Addiction-Obsession: I <i>have to</i> be successful. “I will do anything to achieve something.” I persistently and compulsively seek achievement that I know is harmful and interferes with my relationships. I believe compulsively that I have to be better than others.
5	(A) Achievement Obsession-Addiction: Esteem Issues - I <i>have to</i> win. I am inferring that I need to win so I can feel good about myself. I will do <i>anything</i> to achieve something, so people will admire me. I can only feel fantastic about myself if I am performing. If I fail, I am a total loser.
25	(A) Awfulizing: I have to avoid certain situations and feel anxious because I believe I am in an awful situation when I’m in a very bad situation. When I see an event as “awful,” I think this is the worst thing that could ever happen. I believe that nothing could be worse; the event in question is 100% bad, no good could come from this adverse event, and this event cannot be transcended or surmounted.
29	(B) Toxic “Being Real” I <i>have to</i> be genuine and authentic, so it is okay to hurt another person’s feelings. Therefore, I’ll say anything because I just am myself. I believe if I tell someone how I think I am <i>sincere</i> , it will hurt the other person’s mood. I could also assume that if I am “real,” the other person will be “real” with me.
34	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is “fabulous,” or this is “horrible!” I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, “It is all bad and horrible, so I won’t do anything. It is all great and fabulous, so I will do everything.” One variable move “it” to the “black category,” or one variable moves it to the “white category.” Since it’s bad, it is all bad. Since I think it is good, I’ll be delighted. If I don’t do it, it is because “It was all bad!” One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
95	(E) Either-Or” Thinking: Either they hate me or love me, so I don’t have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, “If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she’s the most wonderful person I have ever met) or by devaluing her (she’s the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I’ll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
248	(P) Polarizing: I <i>must</i> put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won’t do anything. I feel horrible, so I don’t have to do anything. I refuse to see or deny a middle ground.
43	C) “Cart before the Horse” Excuse: When I think about what to do or decide, I <i>have to</i> take the effortless way out, even when taking the easy way is not a good idea. I am telling myself that certain conditions have to be met before I undertake what I promised or agreed to do. I have to have things in the reverse order. For instance, I want to feel confident before doing a task. I want people to give me all the independence. I demand more responsibilities before they trust me. I think I have to have certainty of success before carrying out the task. I have to feel perfectly comfortable entering a fear-provoking situation. I don’t have to do anything unless you meet my conditions and/or I feel delighted, satisfied, and relaxed before taking on the task.
45	(C) Catastrophizing (Catastrophic Thinking): I <i>have to</i> blow things out of proportion, and I have to get upset quickly and have problems with anxiety and anger. When I use catastrophic thinking, I blow things out of proportion because I believe that this particular event is the worst thing that will ever happen to me. I believe that what has happened will be absolutely awful and unbearable that I won’t be able to stand it (Robert L. Leahy). Example 1: People who have treated me poorly are horrible! When I fail, when others mistreat me, and/or when things are not easy, I can control what I don’t like, which feels horrible. It is horribly wrong for me to feel discomfort. Example 2: “Those people will never play me again.” I don’t want them to happen, so they should not occur.
49	(C) Comparing Unjustly (1st stage of Paul Welton’s malice slide.): I <i>have to</i> rate my total “self” by how well I am doing in comparison to others. I have to compare myself to others. I have to focus on others’ successes and discount my own accomplishments. I have to determine whether an event is unrealistic by focusing on and comparing my actions to another person’s standards. “He is more successful than I am, so I am inferior, less, inadequate, or worthless.” (Welton)
50	(C) Comparing, Toxic (negative) (Misattribution): I <i>have to</i> avoid rating my behavior because I am so busy evaluating the other person. I must believe, “I’m not as bad as that person because the other is so much worse than me.” Misattribution: An example of misattribution is when I attribute my physiological arousal to a situation, which I believe accounts for my emotions, behaviors, or motives.
128	(G) Global Rating of Others Excuse: I believe I <i>have to</i> judge people harshly so I can avoid my responsibilities because they act so poorly. I <i>must</i> be judgmental. Further, I think that if I don’t judge others harshly, people will take advantage of me. I judge others for being 100% bad for their mistakes and think of them as 100% useless for doing what they want to do and not doing what I want them to do. I tell myself I can avoid my responsibilities because others make mistakes.
137	(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, “I always do everything wrong, and others always do everything right.” In this instance, I am not looking for exceptions and do not remember when I did the right thing.
147	(H) Hindsight-Bias Excuse: I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, “I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that....” If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
154	(H) Hoping for the Negative, I <i>have to</i> assume the worse. I believe others react negatively to me when there is no definite evidence or proof; they dislike me. If I assume the worse, so I’ll never be disappointed.

169	(J) Jumping to False Conclusions: I <i>have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something “true” without having direct evidence. Since X, Y and Z are not happening, I don’t have to do A, B, or C. Jumping to false conclusions could be seen in the thought, “Since this happened, I don’t have to keep my responsibilities.”
177	(L) Toxic Labeling of Another Person (negatively): When people don’t act in the way they should, I believe I <i>have to</i> categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a “fool, stupid, worthless, a loser, a jerk, pussy,” etc.
186	(M) Magnifying: I <i>have to</i> make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by exaggerating and blaming the situation for my feelings.
189	(M) Mind Reading (Negative) I <i>have to</i> react negatively to what I think is running through another person’s mind without evidence. I refuse to search for evidence that may contradict my belief. I do not check out the facts, and I conclude that someone treats me poorly because they think mistakenly of me. I am using “worm-eating” Thinking – I think to myself, “Nobody likes me, everybody hates me, I’m going in to eat worms, big ones, juicy ones, “oh boy,” do I love worms.” I think that others are thinking badly of me in negative mind reading. I am not paranoid, but I am jumping to negative conclusions.
192	(M) Misattribution - Excuse to give up or give in: When I face a conflict, I <i>have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, “You’re trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me.
193	(M) Mislabeled: When facing a demanding situation, I <i>have to</i> use loaded words to get my point across. To unfavorably label someone or a problem, I describe an event with inaccurate and emotionally charged words. For instance, I call that person “a total asshole because I disagree with that person.”
199	(N) Negative, focusing on the negative (Global Rating): I <i>have to</i> be negative. Life will never work out for me. I expect the worse. I can avoid my responsibilities because I tell myself, “why to try” I’m always going to fail – anyway!
208	(O) Over-Generalizing - Negative Overgeneralizing #1: I <i>have to</i> see a single adverse event as a never-ending list of defeats. I am drawing a general conclusion based on one incident. For instance, I conclude that I will fail the test because I didn’t do well last time. I take one isolated incident and apply it across the board. The word “sometimes” becomes “always”; “seldom” becomes “never,” and the word “some” becomes “all,” and “temporary” becomes “forever.” I believe because I have been defeated in the past, or it has not worked in the past, I don’t have to try. This is a temporal exaggeration.
209	(O) Over-Generalizing: Negative Overgeneralizing #2: I <i>have to</i> see a single adverse event as a never-ending list of defeats. With each new behavior added to the list, I am comparing how pathetic my life is and how awful my life will continue to be.
244	(P) Personalizing (negative) I <i>have to</i> take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person’s negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn’t trust me. The bus driver didn’t wait for me, so he didn’t like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.
251	(P) Predicting <i>negative</i> (2): I <i>must</i> make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don’t have to do it because it “ain’t” going to work anyway! I could think, “I can’t trust Joe, so I don’t have to trust him.” I keep thinking about a particular thought; I can’t trust the world.
280	(R) Responsible Thinking that is Irrational I <i>have to</i> complain about others. I tell myself, “because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!
299	(S) Shoulding (<i>positive</i>) - Directed At the World: Things and people <i>have to</i> be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.
314	(T) Theological Conclusion: I <i>have to</i> tell people how they are wrong. I believe, “I have absolute faith in what I believe, so it must be true.” I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don’t believe what I think. “I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the “higher power” must damn and punish people who are “wrong.” Conditions and others that don’t give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
333	(U) Unreasonable Thinking – Intolerant (Index #4): I don’t have to think about the reasonableness of my thinking. My thinking doesn’t have to be reasonable. I don’t have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, “If they mistreat me, I can mistreat them – I’m only being honest.” I can suspend my rational judgment and attack the person’s feelings and behaviors to get what I tell myself I “absolutely need this.”
334	(U) Unreceptive Thinking: If others misbehave, I don’t have to listen. When I rate people, I have to use a single-static-globally rating. “I judge them as stupid” for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, “You can’t order me around!” I think others can’t tell me what to do. I don’t want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.
335	(U) Unreliable Thinking (Index #2): I don’t have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don’t have to keep my promises or agreements because another person has mistreated me.
340	(W) What if – What if – What If Questioning: I have to keep obsessing and asking myself a series of unanswerable questions. I keep asking a series of questions about what if something happens, and I am still trying to be satisfied with the answers. I keep bringing up complaints that need solutions. I start thinking, “What if this happens, and what if that happened; what if another person said this, and if they said that, what would happen if....” An example of “What Thinking” could be, “if I never find anyone to love me?” What if everyone finds me too old, poor, boring, fat, and intelligent? What if my friends ask me questions, I can’t answer? What if the judge takes my ex’s side? What if I meet someone and can’t think of anything to say? What if others become abusive, unfair, and unreasonable? What if I run out of money? What if I ... What if they... What if others ... In a situation in which I feel tense and believe I am unable to relax, I feel angry and worried?
341	(W) What If thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, “What if this happens and if that happened - what if he said this and if she said that, what would happen

	if..." Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.
342	(W) Worrying - Worry Thinking: I have to keep on getting nagging attention to one of my particular concerns. I experience mental distress or agitation resulting from concern, usually for something impending or anticipated. Worrying will prepare me for adversities that might happen. I must be vigilant, so I'm not caught off guard.
343	(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.

List of 345 excuses and distortions.

A

Page	Cognitive Distortions, Defense Mechanisms, and Excuses
1	(A) About-ism (Venting myth): When talking to someone, I <i>have to</i> keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak "about the problem enough," the issue will be resolved.
2	(A) Abreacting (Toxic: Venting Myth): I <i>have to</i> re-experience the pain so my negative emotion will disappear. Abreaction is when I believe I have to discharge and verbalize my repressed emotional information. I think I will feel better or gain insight into my emotional life when I discharge my emotions. When I abreact in a toxic way, I overplay my toxic negative emotion (anger, anxiety, depression, guilt, etc.) by strongly expressing that feeling inappropriately. I will re-experience "the" trauma to feel better. I think I will feel better, stop having that feeling, or forget about that trauma if I strongly express negative emotions. I see my toxic negative feelings controlling me, so I have to let them out whenever I feel this way.
3	(A) Absence of Choices for Others: I <i>have to</i> give people one choice because I believe they will make the wrong choice. I think, "who cares that I'm giving people one choice – they don't deserve anything!" It is not a big deal option. What if they don't like it? Their negative feelings have no impact on me.
4	(A) Achievement Addiction-Obsession: I <i>have to</i> be successful. "I will do anything to achieve something." I persistently and compulsively seek achievement that I know is harmful and interferes with my relationships. I believe compulsively that I have to be better than others.
5	(A) Achievement Obsession-Addiction: Esteem Issues - I <i>have to</i> win. I am inferring that I need to win so I can feel good about myself. I will do <i>anything</i> to achieve something, so people will admire me. I can only feel fantastic about myself if I am performing. If I fail, I am a total loser.
6	(A) Acting Out: When I experience a conflict, I <i>have to</i> do unpleasant things to express my feeling, but that topic still bothers me. I can't stand to talk about my negative emotions, and I do unpleasant things to express my negative feelings. I use extreme behaviors to express my thoughts and feelings because I believe I can't express myself assertively. I don't feel safe talking about specific topics because those topics still bother me. I am active, but I am passive about my anxiety. I think I am exercising my power but feel helpless and vulnerable. My desires get set on "automatic pilot," and I do not know why I do what I do.
7	(A) Addiction Excuse: I <i>have to</i> give people excuses because I believe I can't curb my addictions, so why try to change? I am saying, "I would have succeeded if I didn't have this addiction." I blame my addiction(s) for my actions. I have to explain my behavior by blaming my addiction. I have used my addiction as an excuse to be irresponsible.
8	(A) All or Nothing Thinking (Negative Dichotomous Thinking: I <i>have to</i> have things my way. It is my way, or it is no way! I go from one extreme to another extreme. I am assuming I can divide people or events into two parts where these are sharply distinguished or opposed. For example, I have to be the best by consistently winning, or I am the worst, and I might as well lose at everything." I can only be happy if I win all the time. I am assuming that "if I can't have everything, I will probably never get anything I want." I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
9	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way or the highway! From one extreme to another, I cycle through a range of emotions. People or events can be divided into two distinct or opposing categories if I divide them into two distinct or opposing categories. For example, I have to be the winner by consistently winning. Otherwise, I am the worst, and I might as well lose at everything." I can only be happy if I win all the time. I am assuming that "if I can't have everything, I will probably never get anything I want." I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
10	(A) Toxic Altruistic Thinking: I <i>have to</i> be seen as selfless, and I am compulsively devoted to the welfare of others. I will even do unethical or irresponsible behavior to "help the other person out." In an extreme case, Hitler believed he was helping the world by killing gypsies, Jewish people, and people I considered inferior.
11	(A) Always and Never Thinking: The word "always" implies, invariably, forever, and perpetually happening. The term "never" suggests not ever, at no time, not in any degree, or not under any condition. For instance, I <i>have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, "I'll never be happy, so why try? I must always perform well, and <i>since</i> things never work, I'll never get my way. I think, "Things never work out for me" (self-pity). "You're always picking on me," or "You never do what I want to do."
12	(A) Anger Obsession: I obsess about the people I'm angry at. I <i>have to</i> show my anger in toxic ways, so people will respect me and not see me as weak. I compulsively use unhealthy anger to antagonize others. I have to "scream, yell, curse," etc., so people will do what I believe they must do. I have this persistent compulsion to be angry that I know is harmful and interferes with my relationships. I like feeling angry and bitter, and I find it rewarding to get angry. I can't change the intensity of my anger, or I want to continue this toxic anger.

13	(A) Toxic Anger: Rigid-Trait Anger: When I don't get my way, I have to show my anger in toxic ways, so people will respect me and not see me as weak. I have this persistent compulsion to be angry that I know is harmful, interfering with my relationships. I believe I can't change the intensity of my anger, or I think I want to continue to do this toxic anger.
14	(A) Toxic Anger - Acting Out (Feeling Hurt - Fairness issues): When I experience a conflict, I have to do nasty things to express my feeling, but that complicated topic still bothers me. I can't stand to talk about my negative emotions, and I don't feel safe talking about issues because those issues still bother me. I don't want to have a particular feeling, but it is all that I feel.
15	(A) Toxic Anger – Aggressive - Violence: When I don't get my way, or someone offends me or disrespects me, I believe I have to be violent. I have to hit and attack people physically because I find being aggressive is exciting. I enjoy hurting people, and it feels good to hit something or someone (David Burns, M.D.). For instance, I think I can beat up this six-foot-five-inch person who weighs two-hundred and fifty pounds because he has twice the muscle mass as me! I've seen violence firsthand, and I believe it is okay to be violent to get my way.
16	(A) Anniversary Date: I have to feel bad because I can't control things that have happened to me. <i>I have to get upset</i> when an anniversary of an adverse event occurs. I believe that a particular date is causing me to suffer. I think the yearly date of an event will cause me to have a "toxic negative feeling." I tell myself, "I feel depressed because it has been one year since my divorce, the death of a friend, etc..."
17	(A) Apathy - I Don't Care: I have to be indifferent. I don't have to care, so I am free of any responsibilities or consequences. I act without feeling or emotion (impassiveness; insensitive; immature). I can show a lack of interest or concern, indifference, coldness, and lack of sympathy because I don't want to think about that situation. I frequently say, "I don't care!" I cover up my true feelings by being passive. Passively refusing is a form of aggression.
18	(A) Apathy – Other People's Apathy: I don't care about them because they don't care about me. I frequently say, " <i>I don't care because they don't care.</i> " When others act indifferently, I believe, "No one cares whether I finish this task or not, so I may just as well keep putting it off." I may think, "If no one else cares about my task, why should I care about this task." I believe the task is not that important to them, so why should I bust my neck and get the job done." I think, "this task is not essential to the people who want me to complete this task, why should I work so hard on something people don't care about.
19	(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, "I'm already suffering, so please withhold further punishment." I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.
20	(A) Approval Seeking When people dislike me or disagree with me, I think I have to have the approval of others. I know it is harmful and interferes with my relationships, but I believe I have to do it. people will disapprove me because I am divorced/ lost my job, etc. People will disapprove of me, and I will be rejected; I can give up now – why to try – I never win!
21	(A) Arbitrary Inference I don't have to have evidence or facts to support my conclusions. I make up my mind before I know all the facts. I make a specific conclusion in the absence of proof. For instance, "My boss asks me to work overtime because she wants to irritate me." My boss could be in a bad mood, mad at her children, or be mad at me."
22	(A) Attribution (False Attribution): I attribute a person's feelings to me that they really do not have. For instance, Harry could think, "John-Joan is madly in love with me because of all my wonderful attributions." In reality, John-Joan doesn't even like Harry. Attribution is the process by which I infer others' motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I'm talented!) for my successes and external attributions (It was his fault, not mine!) for my failures.
23	(A) Autocratic Behavior: I believe that people must respect me, admire me, obey me, etc., because of my status. I have to act bossy, and I have to act like a person (as a monarch) ruling with unlimited authority. I believe (1) "People must respect" me because of whom I am and not because of my actions. (2) If I'm the boss, I can punish people. If I'm the boss (or in charge), I believe people must obey and treat me with the utmost respect. Note: (Autocrat: a person (as a monarch) ruling with unlimited authority; one who has undisputed influence or power)
24	(A) Avoiding: I must refrain from or try to escape my responsibilities. I believe it is easier to avoid facing my feelings, thoughts, or responsibilities than to deal directly with them. I am being non-assertive. I think if I avoid certain people and certain situations, I won't have to feel bad. I avoid procrastinating. I hope there will be no negative consequences, and I believe I will feel better as time passes.
25	(A) Awfulizing: I have to avoid certain situations and feel anxious because I believe I am in an awful situation when I'm in a very bad situation. When I see an event as "awful," I think this is the worst thing that could ever happen. I believe that nothing could be worse; the event in question is 100% bad, no good could come from this adverse event, and this event cannot be transcended or surmounted.
26	(A) Awkwardness Excuse: It is too awkward to do, so I won't do it. I don't have to be responsible because I would feel awkward in this situation. I believe it is too awkward, uncomfortable, embarrassing, and difficult to change my thinking or behavior. I have to avoid problems that are not easy to manage or deal with daily. I lack a sense of poise or grace. I believe I am too dumb, stupid, not well educated, not that well-read, not that well trained, etc., to get the things I want.
27	(A) Axiomatic Thinking: I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don't need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, "An eye for an eye." Therefore, I believe, "You screwed me, so I'll screw you." I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)

B

28	(B) Bad Thoughts Motivation: I worry about acting on my cynical, immoral, mindless, or unpleasant thoughts. I have to allow my negative and unpleasant thoughts to make me do something immoral. A bad idea makes me feel like a bad person. For example, I want a
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	new car, so I envy my neighbor's new car. So, I am a bad person because I have feelings of envy, and I am converting my neighbor's car. Only bad people have bad thoughts. Bad thoughts- a bad person often happens around sexual thoughts.
29	(B) Toxic "Being Real" <i>I have to</i> be genuine and authentic, so it is okay to hurt another person's feelings. Therefore, I'll say anything because I just am myself. I believe if I tell someone how I think I am <i>sincere</i> , it will hurt the other person's mood. I could also assume that if I am "real," the other person will be "real" with me.
30	(B) Being Right (Passive Form): <i>I have to</i> be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am "RIGHT," I can do anything I please, and I have to do what I want.
31	(B) Bending the Rules Excuse: <i>I don't have to</i> follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don't break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, "I'm only bending this rule – it is not like I'm breaking any rule written in stone." The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
32	(B) Best Bet Excuse: I don't have to think of the negative consequences because I'm no better off, so I don't have to care. I make predictions about the future. I am making a bet, which implies a gambling metaphor, and I think I am minimizing the consequences. This excuse consists of making two bets. The first bet is that I tell myself, "If I get away with it, I will be better off. The second bet is "if it does not work out (or I get caught), I am no worse than I am now." This idea is unhelpful, but it is my best bet.
33	(B) Bias: <i>I have to</i> go with my first thought, my instincts, my first impulse, etc. I have to make judgments based on prejudices and preconceived ideas. I make decisions on insufficient information and half-truths, and I only see half of the facts. My decisions are unreasonable and non-empirical.
34	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is "fabulous," or this is "horrible!" I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, "It is all bad and horrible, so I won't do anything. It is all great and fabulous, so I will do everything." One variable move "it" to the "black category," or one variable moves it to the "white category." Since it's bad, it is all bad. Since I think it is good, I'll be delighted. If I don't do it, it is because "It was all bad!" One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
35	(B) Blaming My Biology: Because I am not in a situation I want to be in, <i>I have to</i> blame my DNA, my genetic makeup, my disposition, etc. I find fault with my DNA to avoid my responsibilities. I place responsibility for my actions on DNA and justify my toxic negative emotion because my depression or anxiety is caused by my biology or chemical imbalance. I believe I can't change or control myself because there is some biological reason that is out of my control. I am telling myself, "I can't control my brain chemistry (biology), so I can't control my behavior."
36	(B) Blaming My Childhood: I must get in touch with my childhood experiences to be happy. (Externalizing-Blaming): By believing <i>I have to</i> get in touch with some repressed-unconscious feeling to feel better, I think <i>I have to</i> stop experiencing that particular feeling. I think <i>I have to</i> get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my resentment today. <i>I have to</i> blame my past experiences, and I don't make a big deal about the stress in my life because my abilities and skills will always get me out of trouble.
37	(B) Blaming My Personal History: <i>I have to</i> blame my current behavior on my past. I think, "It was awful the way I was treated."
38	(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): <i>I have to</i> be responsible for everything, so people shouldn't get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, "I don't have to try because I can't do anything right." I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.
39	(B) Blaming Others: <i>I have to</i> blame others. Since it is not my fault, I don't have any responsibilities and don't have to care about what others say. I place responsibility for my actions on others. I compulsively avoid my responsibilities and blame others for my feelings and activities. I focus on the other person as the source of my negative emotions, and I refuse to take responsibility for improving or changing my life. Examples of emotional blaming – You piss me off. My teacher is a lousy teacher, so I'm miserable.
40	(B) Blind Acceptance: <i>I have to</i> accept everyone so I won't have negative feelings. I accept what people say as fact. When faced with a difficult choice, I'll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about "if" the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don't, I just over-focus on the good times.
41	(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, <i>I have to</i> seek revenge on others. I'll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, "I'll never see you again (I'm leaving), so I can yell, scream, disrespect you, put you down, or do anything I want." Since I'm leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I'm leaving.
42	Butterfly, The – Obsession - Addiction: <i>I obsess about my "fragileness, frailness, emotional instability. I have to drink or use drugs because I'm fragile as a butterfly. I have to</i> be comfortable all the time and never experience frustration because I see myself as weak, and I think I am delicate as a butterfly. I honestly believe that abusing love, drugs, alcohol, etc., will make me feel better. <i>I have to</i> convince myself, "I can't cope with life without it." I can't cope, so I am not responsible for my actions.
C	
43	C) "Cart before the Horse" Excuse: When I think about what to do or decide, <i>I have to</i> take the effortless way out, even when taking the easy way is not a good idea. I am telling myself that certain conditions have to be met before I undertake what I promised or agreed to do. I have to have things in the reverse order. For instance, I want to feel confident before doing a task. I want people to give me all the independence. I demand more responsibilities

	before they trust me. I think I have to have certainty of success before carrying out the task. I have to feel perfectly comfortable entering a fear-provoking situation. I don't have to do anything unless you meet my conditions and/or I feel delighted, satisfied, and relaxed before taking on the task.
44	(C) Carte Blanche Excuse: I <i>have to</i> get myself in trouble because I think I can do anything I want. I believe the consequences don't apply to me. When I use Carte Blanche Thinking, I believe I need "absolute freedom" to do as I wish. I justify my behavior because I think I can do anything I want – I want it, and I want it NOW!
45	(C) Catastrophizing (Catastrophic Thinking): I <i>have to</i> blow things out of proportion, and I have to get upset quickly and have problems with anxiety and anger. When I use catastrophic thinking, I blow things out of proportion because I believe that this particular event is the worst thing that will ever happen to me. I believe that what has happened will be absolutely awful and unbearable that I won't be able to stand it (Robert L. Leahy). Example 1: People who have treated me poorly are horrible! When I fail, when others mistreat me, and/or when things are not easy, I can control what I don't like, which feels horrible. It is horribly wrong for me to feel discomfort. Example 2: "Those people will never play me again." I don't want them to happen, so they should not occur.
46	(C) Certainty (Avoiding risks): When I face a new situation, I have to be free from all doubt. I hesitate before I do anything. I think "I need" "absolute certainty" before trying or doing anything. I have to demand certainty to get certainty.
47	(C) Closure: I <i>have to</i> have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don't take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before, I risk my esteem and pride. I never to get my past mistakes behind me. I believe I can't do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
48	(C) Cognitive Deconstruction Bias (Overfocusing on My Thoughts): I <i>have to</i> know precisely what is going on, so I won't do a damn thing! Cognitive Deconstruction Bias is often used in dealing with demands I place on myself. I <i>have to avoid thinking</i> about distressful thoughts rather than being aware of my thoughts and disputing them. I have to over-focus on the "here and now" and focus on concrete sensations rather than abstract thoughts. I have to focus on the concrete to escape emotional distress or troublesome thoughts.
49	(C) Comparing Unjustly (1st stage of Paul Welton's malice slide.): I <i>have to</i> rate my total "self" by how well I am doing in comparison to others. I have to compare myself to others. I have to focus on others' successes and discount my own accomplishments. I have to determine whether an event is unrealistic by focusing on and comparing my actions to another person's standards. "He is more successful than I am, so I am inferior, less, inadequate, or worthless." (Welton)
50	(C) Comparing, Toxic (negative) (Misattribution): I <i>have to</i> avoid rating my behavior because I am so busy evaluating the other person. I must believe, "I'm not as bad as that person because the other is so much worse than me." Misattribution: An example of misattribution is when I attribute my physiological arousal to a situation, which I believe accounts for my emotions, behaviors, or motives.
51	(C) Compartmentalizing, Toxic: When faced with a demanding situation, I <i>have to</i> separate my world into isolated compartments or categories. I have two ideas, attitudes, or behaviors that conflict with each other, but I don't see the contradiction in my thoughts or the inconsistencies in my beliefs, behaviors, etc. For instance, people say I am not being hypocritical, but I don't see it when I act insincere. I believe in the Golden Rule (love others as you love yourself), but I also think in "Looking out for number one."
52	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than other people do, I <i>have to</i> use using compensation. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my flaws. [] When overcompensating, I have to do well in one area to set up a smoke screen to escape another (perceived) danger zone. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. [] For instance, I can be angry and release my tension by going bowling. I substitute a simple performance for the strenuous effort required to directly resolve my "callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved rather than throwing stones at my neighbor. "I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
53	(C) Confirmation Bias: I <i>have to</i> refuse to look at the information that contradicts my beliefs. I have to seek out confirmations for my beliefs and search for information that disconfirms thoughts I don't like. I must protect my sense of esteem by finding validation for my actions, even if I am inaccurate. I have to find reasons and look for evidence that confirms my dearly held beliefs. I have to find flaws in the beliefs I don't believe in. I have to find excellent reasons to justify my choice. I have to gather evidence that confirms my preexisting beliefs, and I dismiss contradictory evidence. This bias creates a "closed loop." When I use a closed loop to see others and myself, it confirms my belief, and this bias shapes how I see others and myself. When I force myself to look at disconfirming evidence, I will find a way to criticize, distort, or dismiss it to maintain or even strengthen my existing beliefs.
54	(C) Control, External (Toxic External Control): When I feel I am not in control of a situation, I <i>have to</i> blame my feelings on outside events. I have to think that external forces control my life, such as fate or luck, so I don't have to take responsibility for the situation because it was out of my control. I tell myself, "I just had a streak of bad luck." Frequently this mistaken belief leads to feelings of helplessness, and I feel trapped (stuck).
55	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than others, I have to use using compensation. When overcompensating, I have to do well in one area to set up a smokescreen to run away from another (perceived) dangerous area. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. For instance, I can be in an angry mood, so I believe I release my tension by going bowling. I substitute a simple performance for the arduous effort required to directly resolve my "callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved. Throwing stones at my neighbor. "I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
56	(C) Counter-transferring: I <i>have to</i> treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me "as if" they were the other person I had problems with. I tell myself, "Since that person acted poorly in this situation, I have to treat them like that person treated me." In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person "A" is acting like another person (person B), I am using "transference." I have negative feelings about person B, so I treat him as if he was person "A." I believe person "A" has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.
57	(C) Cyclical Definition When expressing my point of view, I have to be evasive because I am unsure of what I am saying. I don't <i>have to</i> answer when people ask me a question. I <i>have to be evasive</i> by repeating myself without answering their question. When I tell people what I mean by "bad" (state my standards), I could say, "It is bad because it is bad; thinking is what you think." I define a concept by repeating the exact words. I have not thought about

	what I was thinking, but I don't have to think about such matters. When I use this belief, I assume that because I define something as "bad," I can underestimate the situation's impact. I can overestimate my ability to cope with this adverse situation.
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58	(D) Dead-End Excuse: When I am confronted with a situation, I believe I can't do anything about, I react by thinking, "I <i>have to</i> take on the role of a loser, so I don't have to keep my agreements and obligations." I tell myself, "Why-do-anything? I don't have the energy to do anything. Whatever I do will be meaningless." I have boxed myself into a corner, and there is no way out. I have to avoid following through because I pessimistically believe I can't do anything to help myself (self-fulfilling prophecies).
59	(D) Defective Excuse: (I am defective, so I'm off the hook): When I make a mistake, I <i>have to</i> see myself as inadequate, flawed, faulty, and imperfect so people don't expect too much from me. I forget excuse – I say, "I forgot." I tend to give up easily. I have to justify my lack of action because I am angry and can't stand this frustration. I underplay the situation because I am defective, and people shouldn't demand anything from me.
60	(D) Defective (I have defective abilities, so I can't do it.): When others ask me to complete a task that is demanded, I <i>have to</i> present myself to others as being defective because I have poor cognitive skills. I need a better memory. I say, "I forgot." I tend to give up easily. I <i>have to</i> justify my lack of action because I am somehow defective. I tell people I forgot because I have a bad memory, am easily distracted, have attention problems, live in a chaotic environment, and have emotional issues.
61	(D) Definitional Thinking: When I am expressing myself, I use one vague concept to define another vague idea. When I use definitional thinking, I have to go round and round defining words with other words. For example, if asked what a feeling is, you say it is an emotion? You answer it is a feeling, and say a sense is a sensation accompanied by the belief that it is real. How do you know an idea is true? In another instance, if asked what love is, you answer that it is caring. What is caring? You say, "showing concern." He asked what his concern was, and so on.
62	(D) Deflecting: Global Rating of Others (Defensive Mechanism): When my self-esteem is threatened, I <i>have to</i> blame people for my feelings and behaviors. I have to change the course of events by attacking another person. As a result, I have to think, "Look at what you made me do!" In order to avoid getting negative attention or criticism, I have to direct people's attention elsewhere.
63	(D) De-idealizing (Defensive Mechanism): When I am dealing with people, who are superior to me, I <i>have to</i> put people on a pedestal, and then I wait for them to fall off it. In my search for perfection, I <i>have to</i> idealize others. When they fail, I have to feel hatred and rage at the people who seemed to promise much and then could not deliver.
64	(D) Denial (Denying) Defensiveness: Denial is a refusal to admit the truth or reality. When people criticize me, I <i>have to</i> declare these feelings and opinions are wrong, or I refuse to accept or acknowledge others' thoughts and feelings. I <i>have to</i> refuse to think about something by convincing myself it didn't happen or will not occur. I <i>have to</i> present myself to others as being defective because I have flawed cognitive skills. I have a horrible memory. I tell myself, "This situation is not so bad." I <i>have to</i> refuse to acknowledge what has happened, what is going on, or what might happen.
65	(D) Defensiveness: When dealing with a painful conflict, I have to refuse to admit the truth or reality. I tell others, "I accept my negative feelings, but I'm not irrational." When I deny my self-defeating thinking, I avoid telling myself, "Yes, I feel worthless and depressed, but I don't know why" Yes, I feel empty and sad, but I don't know why" and stop asking me about my feelings and thoughts. (Albert Ellis).
66	(D) Denying: Neglecting to Acknowledge Irrationality (version 1): When dealing with a painful conflict, I <i>must</i> refuse to admit the truth or reality. I tell others, "I accept my negative feelings, but I'm not irrational." When I deny my self-defeating thinking, I avoid it by telling myself, "Yes, I feel worthless and depressed, but I don't know why." (Albert Ellis, Ph.D.)
67	(D) Denying: Neglecting to Acknowledge Irrationality (version 2): When I have to defend myself, I believe I <i>have to</i> refuse to admit the truth or reality. I can't explain or understand my behavior, and I don't have to admit to my unrealistic, illogical, and dysfunctional thinking. I have to avoid facing the truth by telling myself, "Yes, I feel worthless and depressed, but I don't know why."
68	(D) Denying that irrational beliefs are truly irrational: When people confront me about my thinking, I <i>have to</i> avoid them pointing out how foolish my thought appears. I don't want irrational beliefs to impact my emotional life, so I must not have this rigid belief. I avoid this situation by telling myself, "Yes, I certainly believe that I must achieve a (good relationship, good grades, and great jobs) to be worthwhile and happy, but that is a reasonable belief. I am telling myself that I cannot be helpful or happy without such a job/relationship/success. I am inferring that I need and must have a particular condition because others have it, or it is a natural part of the human condition to be happy. (Albert Ellis, Ph.D.)
69	(D) Denying irrational beliefs have toxic results (1): I have hundreds of irrational beliefs, and nothing dreadful has happened all those times, so why be concerned I <i>have to</i> avoid situations by telling myself I have to <i>achieve</i> a healthy, steady relationship to be a worthwhile and adequate person. I believe my belief proves I am crazy, but I can get away with it and even benefit from having it."
70	(D) Denying that irrational beliefs lead to toxic results (2): When confronted with an uncomfortable situation, I <i>have to</i> refuse to admit the truth or reality. My ideas and thoughts have nothing to do with the intensity of my feelings. I avoid confronting reality by telling myself, "Yes, the belief 'I absolutely must achieve a good steady relationship to be a worthwhile and adequate person' is irrational - but I can still hold on to it and not be very anxious, angry, and depressed." (Albert Ellis, Ph.D.)
71	(D) Dependency Thinking: When I have to do things independently, I <i>have to</i> have others help me. I can't do complicated things on my own. I see myself as being <i>needy</i> . I think "I NEED" absolute approval and unlimited love of others from authority figures to run my life. I NEED mature people to help me and care for me. The therapist has to tell me what problems to focus on. I have to have magical solutions to fix my problems. One of the key features of being irrational is a feeling of dependency on others and the outside world.
72	(D) Deskilled (Self-Deskilling): When I am confronted with a new situation or task, I <i>have to</i> be excellent at each and every step of the task before I will risk a new behavior or task. I remove myself from the task, or I can't make a judgment because I can't do some sophisticated skill needed to complete the task.
73	(D) Detached (from others): When people don't act as I demand they should, I <i>have to</i> distance myself from others. I demand that if I "never get seriously involved in anything - I will never be unhappy! I have to maintain a detached perspective. This is a "Yes, But" defense or "I don't care." It just wouldn't do any good anyway."
74	(D) Detracting: When people criticize me, I <i>have to</i> reduce the quality of something or someone by speaking ill of the object or person. I say ill of others and will attempt to take away that person's value to feel better about myself. I firmly believe that I can't deal with their appraisal, so I detract and reduce the quality of something or someone by taking something away from a thing or person I don't like.

75	(D) Devaluing (others): When people go against my wishes, I <i>must</i> put others down. I have to devalue, degrade, depreciate, etc., others, so it is okay to put others down. I don't have to be concerned because the other person or activity has no value, so it is okay to put people down. I need to degrade people, depreciate events, and denigrate others. I lessen the value of events or people and believe that others' action has no value.
76	(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I'll think such thoughts like "What's wrong with you!" I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, "If I can label the behaviors and make a diagnosis, I'll find out what is wrong with him or her or me, and my life will be wonderful."
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If I fail, I'll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If they fail, they're stupid. I divide people into two parts where these are sharply distinguished or opposed.
79	(D) Dictatorial Thinking: I have to be in charge, and people must admire me for feeling good about myself. I must act bossy and think I have to get my way, and people must obey my rigid rules. When I use this belief, I assume, "I can lose my temper, get mad, or do anything I want," so people won't mistreat me.
80	(D) Dire Need Excuse: I have to turn a want into a dire need, so I am motivated to get what I want. Sensing urges as a warning of disaster, and I think the desire is a "dire need." When I perceive a "want" as a "need," I turn a joint event into a "life or death" situation. I turn a "desire" which is realistic and sensible into a situation overflowing with desperation and despair. When I demand that others and the world should act in a certain way, I may develop feelings of hopelessness, and I could surrender to my feelings of despair. When I lose hope, I also decrease my sense of confidence. [] When I view a "desire" as a "dire need," I see this perceived "need" as being more valuable than my other desires and needs (valuation effect; Kurt Lewin). Other unrelated desires become secondary to this perceived "dire need." My other desires become less valuable (devaluation effect). Therefore, I disregard other important desires and pleasures in my life. [] I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I must perform well and /or win the approval of essential people, or else I need to be more competent. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
81	(D) Disagreement Phobia (Obsessing about one particular disagreement.): I obsess about a disagreement I have had or might have. I have to limit my goals and keep my sights low, so I will never be disappointed or hurt. I feel panicky when people disagree with me. I believe terrible things will happen if people disagree with me. This is similar to a "conflict phobia," in which I freak out at any hint of an interpersonal conflict. I can attack or withdraw in a phobia because disagreements will lead to disastrous conflicts. When people disagree with me, it is the worst thing that could ever happen to me. I am protecting my self-esteem if I avoid this disagreement. (David Burns)
82	(D) Disappointment Obsession -Phobia: I must be pessimistic about feeling safe. I feel panicky if I think I am going to be let down. I believe if I keep my goals very limited and keep my sights low, I will "never" be disappointed. Being pessimistic is a safer way to go through life.
83	(D) Dis-attribution: I blame my failures on others, so I don't feel incompetent. I refuse to try new things. I am biased toward attributing my failure to a lack of ability, so I lower my self-esteem. I avoid unwanted attribution (I'm incompetent) by refusing to try. I will "save face" and not feel embarrassed if I don't try new things.
84	(D) Discomfort Anxiety I worry about what people think and say about me. I can't stand such discomfort. <i>I feel nervous when I do things that are difficult and uncomfortable.</i> I am worried about what others are saying about me. I think, "I just feel good all the time." I tell myself; I cannot tolerate such anxiety because it is too much to bear, and I can't live this way!
85	(D) Disconfirming Others' Beliefs: I don't have to listen to others say. I have to reject evidence or arguments that might contradict my beliefs because I believe that information is irrelevant to me now. I think I don't have to listen to what others are saying because I believe what they are saying is irrelevant. I think that I don't have to listen to that person, and I will disregard any consequences of my actions, which will make that person an enemy or a stranger.
86	(D) Discounting the Negative (Cognitive Distortions): I think exclusively about my successes and overlook my failures or the negative consequences. For instance, I tell people their concerns or criticisms are not valid, believe their opinions or concerns don't count and view their beliefs as having no validating.
87	(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, "My accomplishments or skills don't count or matter." Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they "don't count." For instance, I might think, "People only say that to be nice." I claim that the positive things I or others do are trivial.
88	(D) Displacing: (Venting Myth): I have to compromise too much by changing the subject that is more acceptable or less threatening, so I don't feel so bad. I don't express an emotion I have for a particular person, but I will tell others my feeling. <i>I hit or break things</i> rather than hit people. When I use displacement, my emotional expression is not congruent with my thoughts, and I shift to another initially less intense idea linked to the first one in content. I am redirecting my thoughts and feelings from one person or object to another person or things. I take it out upon another person or thing, thereby not solving the original problem. Displacing anger is very common. I compromise too much by changing the subject that is more acceptable or less threatening. I believe that if I think about something else or attack a weaker person, I won't feel so bad. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening.
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90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.
91	(D) Disregarding Negative #1: I don't have to pay attention to adverse events and my related feelings. I treat negative consequences as unworthy of regard or notice, and it is a promising idea to ignore bad and evil things. I believe in "a just world" and that adversities happen to others because they are "bad." "If I am decent, sensible, and capable, misfortunes won't happen.

92	(D) Disregarding Negative #2: I must underplay my negative emotions and what is happening. I have to underplay a toxic negative emotion because there are some “good elements or benefits” to that feeling; I disregard the adverse and detrimental elements of the emotion or behavior. For instance, I may believe, “People get out of my way and stop nagging me because I get good and angry!”
93	(D) Distrustful: I don’t have to try, and/or I don’t have to care about anything because I don’t trust anyone. I shouldn’t trust or have confidence in others because they will take advantage of me. I don’t expect much from others because they <u>cannot</u> be trusted.
94	(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others’ welfare.

E	
95	(E) Either-Or” Thinking: Either they hate me or love me, so I don’t have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, “If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she’s the most wonderful person I have ever met) or by devaluing her (she’s the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I’ll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
96	(E) Effort Excuse: Even if I failed, people shouldn’t expect too much of me because I have given my best effort. If I exaggerate my effort, people will let me off the hook if I fail. I think demanding work and effort are all it takes to get ahead. I think, “If I work hard, I must succeed.” I believe, “I worked harder than others, so I must win and get what I want.”
97	(E) Emotional Fatigue Excuse (Selective Fatigue): I don’t have to keep up with my responsibilities if I’m too tired, too depressed, too anxious, etc. I have to make excuses myself by telling people, “I’m too tired to do that specific activity. If I believe I am too tired, too depressed, too fearful, too scared, etc., people should expect too much from me. I can avoid my responsibilities or disregard others’ concerns because I am tired. This is not passive-aggressive behavior, but it is very close to it. I feel tired in the emotional fatigue excuse, but it is selective tiredness. For instance, Fred may be too tired to clean his room, but when his friends call to go skateboarding – he jumps out of bed full of energy. Other excuses could be I didn’t do it because I was too tired. I can’t think because I just woke up.
98	(E) (Toxic) Emotional Reasoning: (anger) I’m pissed off, so I don’t have to keep up with my responsibilities because I don’t feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, “I didn’t feel like it!” I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don’t feel like it, I can avoid my responsibilities.
99	(E) Emotional Reasoning (Toxic) is when I decide or rate an action based on how I feel and not on the facts of the situation. I base my thinking on what I am feeling. In this situation, I base my decision on how something feels or does not feel. When I don’t feel like doing what I promised I would do, I convince myself that I’m pissed off, so I don’t have to keep up with my responsibilities because I don’t feel like doing it.
100	(E) Emotional Reasoning: (devaluing type) I feel like a loser, so I must certainly be one. I feel hopeless, so I must be hopeless. (David Burns’ Feeling Good; 1999)
101	(E) Emotional Reasoning: (justification type): I am feeling pissed off, and this proves you are unfair and inconsiderate. This proves you are a “total loser.” A popular justification is “She shouldn’t yell at me because she should be a nice boss.”
102	(E) Emotional Reasoning: (positive): Everything will turn out great because it feels that way. I can get away with anything because it feels right. I just know that tonight will be my big night – I’m going to hit the jackpot. If I win the lottery, I won’t have to work at anything for the rest of my life. (David Burns’ Feeling Good; 1999)
103	(E) End-Means Distortion: I justifies the “means” disregard the means (the method) because I feel the ends (the goal) will be reached easily and they’ll be reached by inept means (Raymond Cattell). I am ready to argue that my goals (ends) will be easily achieved by incapable means. I can do anything I want if I can invent a convincing rationale for doing it.
104	(E) Entitlement Excuse: People <i>have to</i> support me and give me what I need because I desire it! I have a natural right to something. I have a double standard. I can be harsh, critical, and punitive toward others, and others must be tolerant of me. They must be supportive of me. I am overly serious, and I am overplaying my importance.
105	(E) Exclusion (Extreme-Absolute Excluding): I <i>have to</i> focus on the positive and exclude the negative. I have to leave particular pieces of information. Everything is going great – oh - by the way- I was fired today. I don’t think of other explanations for my behavior. I focus only on the positive, and I exclude the negative. I only look at some of the information. I can forget about the damage I did last week because I am doing better now. I acknowledge one thing, usually a positive event, and then ignore the remaining facts. I set aside past losses and then tell myself, “I did well last week.” In dealing with others, I say to myself, “What have you done for me!”
106	(E) Exhibitionism: I <i>have to</i> exaggerate to attract attention. People will get off my back if they notice how much pain I am experiencing. I think, “Pay attention to me; I am in pain.” I believe if people approve of me and give me the attention I “need,” then I will feel better about myself, but this only leads to me being overly suspicious of others. I think I must show people what “I have.”
107	(E) Experiential Thinking: I must act on my deep feelings. I must act on my emotions, and I have to act on my feelings. This is a form of emotional reasoning. When I have a powerful thought, a strong conviction, or an intense emotion (mystical feeling that I am one with the universe), it constitutes a more profound, more important, and factual idea than a rational thought or feeling.

F

108	(F) False Generalization: “I don’t have to change because that’s the way I am” is a false generalization because we constantly change. “That’s how I am, so you better get used to it!” I tell myself, “I am my behavior, so I don’t have to change because that’s the ‘way’ I am.” I believe I can avoid my responsibilities and don’t have to change or improve because “that’s just the way I am, and you might as well get used to it or get out of my life.” The statement, “That’s the way I am,” may also reflect a feeling of helplessness.
109	(F) Fairy Godmother Excuse: I don’t have to try because somebody is looking out for me. I tell myself I don’t have to try because “everything will turn out for the best.”
110	(F) Faith Excuse (Toxic Faith): I make a judgment beforehand, prematurely, and/or with little evidence. I cannot defend my irrational belief, but I believe my unhelpful beliefs are true because I “have to have faith” in that belief. I think something will happen without proof, and I have converted “faith” into a “prejudice.” I defend my belief by saying, “It is a matter of faith.” “I know it is true because I have faith it is true.”
111	(F) Fanaticism Excuse: I have a fanatic, extreme, extreme, obsessive outlook. I don’t have to listen to different opinions or ideas because my ideas are right and just. Various ideas are horrible, and I don’t have to listen to anyone who has a different view from my group or me.
112	(F) Fatalistic (defeatist): I have to expect the worse and be resigned to defeat. I tell myself, “Why try? Nothing will work out because people screw things up.” I have to have the attitude of accepting adversities that must happen to me. I rigidly believe in expecting the worse and must be resigned to defeat.
113	(F) Fatalistic view of life (Depression): I have to believe I’m helpless because events are fixed in advance. I hold the “doctrine” that events are fixed in advance so that human beings are powerless to change them.
114	(F) Filtering and Judging Others: I only have to look at one aspect of the situation and exclude everything else. I look at only one part of a situation to the exclusion of everything else. The holiday was a disaster because I had a horrible argument with others. I feel anxious all the time, so I have to act aggressively.
115	(F) Filtering and Judging Myself: I only have to see one part of myself and exclude everything else. I look at only one part of a situation to the exclusion of everything else. I don’t have to try again because I failed previously.
116	(F) Filtering Out the Negative: I have to think exclusively about my successes and overlook my failures. This may make me feel temporarily happy and superior to others, but I set myself up for disappointment in the future. (David Burns’ Feeling Good; 1999)
117	(F) Filtering Out the Positive: I must dwell on the negative. I think exclusively about my shortcomings and all the errors I made. I ignore my positive qualities and accomplishments.
118	(F) Filtering and focusing on the negative: I have to focus on the negative. I have to obsess and awfulize on one negative detail, so the entire situation becomes negative. I filter an event through a screen of negativity. I think it is okay to avoid my responsibilities because I have to dwell on this “error.” I could think, “If it wasn’t for all these horrible problems, I could get this, that, and the other things are done.”
119	(F) Florence Nightingales Thinking: I have to sacrifice myself for others’ health and safety. I believe if I don’t forfeit my happiness for others and put their concerns ahead of my own, I am selfish and don’t deserve to be happy or to live.
120	(F) Forgiveness Thinking (conditional forgiveness): I have to forgive you, so you’ll stop being mad at me, and I’ll forgive you. <i>I believe “pardoning others” will prevent them from doing other bad behaviors.</i> I think I have to be generous always, or people won’t cooperate. I believe, “If I forgive you, you will stop being mad at me.” I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a “forgiving person,” and I believe this is the only thing I can do.
121	(F) Fortune Telling (negative): I have to make predictions that things will always turn out badly or things will turn out for the worse. When things look hopeless, I can stop trying.
122	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, “I’ll have one more.” (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
123	(F) Fox, the (Obsession-Addiction): I obsess about how I have to be smarter than others. When dealing with addiction, I believe I <i>have</i> to outthink everyone to prove I’m smarter than them. I think, “I’m clever like a fox.” I think I can control my addictions and toxic habits anytime I wish through willpower. I think I have the will over those behaviors. I guess I <i>have</i> to do it on my own without help. I feel I can do anything about my situation; it takes willpower.
124	(F) Frustration Intolerance – Low Frustration Tolerance: I believe I cannot tolerate frustration. I have to convince myself that I don’t have to do it since I can’t stand it. I can’t bear it; It’s intolerable.
125	(F) Frustration Intolerance - I Can’t Stand It: I can’t tolerate frustration. I have convinced myself - since I can’t stand it, I don’t have to do it. I explain my actions by simply telling myself, “I can’t....”
126	(F) Fun Justification: I have to have fun so I can disregard the consequences because I’m having fun. I underplay the implications and costs because having a toxic negative emotion is sometimes fun. For instance, I believe “sometimes anger can be fun.” I know “once in a while, arguing gets my adrenaline going, and an argument becomes the highlight of my day.”

G

127	(G) Get In Touch With (Repressed Thoughts): By believing I <i>have</i> to get in touch with some repressed-unconscious feeling to feel better, I <i>have</i> to stop experiencing that particular feeling. I must get in touch with my past hostilities toward my parents and the intense rage I felt as a child, so I can work through my hostility today. I am blaming my experiences.
128	(G) Global Rating of Others Excuse: I believe I <i>have</i> to judge people harshly so I can avoid my responsibilities because they act so poorly. I <i>must</i> be judgmental. Further, I think that if I don’t judge others harshly, people will take advantage of me. I judge others for being 100% bad for their mistakes, and think of them as 100% useless for doing what they want to do and not doing what I want them to do. I tell myself I can avoid my responsibilities because others make mistakes.
129	(G) Global Rating of Self Excuse: I <i>have</i> to judge myself harshly to improve my life. When I globally rate myself based on a single aspect, I am making broad judgments based on little evidence. I believe I <i>have</i> to be judgmental, and if I don’t judge myself harshly, I will lack the necessary motivation to improve my current situation. I <i>have</i> to make broad judgments based on little evidence.
130	(G) Global Rating of the World Excuse: I have to be judgmental about the condition I face. I am over-focusing on what I don’t have rather than what I do have or want I really want. I have to judge the world harshly, so I have an excuse not to keep up with my responsibilities. This demandingness shows I am not weak, or it proves I am weak. I have to judge my life as horrible to get motivated,

	which only motivates me to avoid certain situations. I have to judge the world as 100% bad for not being the way I demand it to be. I am placing conditions on the world of my own doing. I have to rate the world negatively, so I have toxic negative feelings. I have to manipulate others with my emotions, so the world is not overwhelming. Since the world is bad and evil, I <i>have to</i> avoid my responsibilities. I believe I am making my life better when I have this thought.
131	(G) Global Rating Using Self-Accusation: I <i>have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc. (G) Global Rating Using Self-Accusation: I <i>have to</i> judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc.
132	(G) Global Rating Using Self-Contempt Excuse: I <i>have to</i> belittle myself and make disparaging remarks about myself, so I can be irresponsible. Because I lack appreciation and self-respect, my effort is limited. I make broad judgments based on remarkably little evidence.
133	(G) Global Rating by Feeling Entitled: I <i>have to</i> judge others harshly. I tell myself, “I have more uniqueness than most people. I am “very” special.” Because I think I am “more than special” to others, I am entitled to get what I demand.
134	(G) Global Rating Using Self-Destructive Behaviors Excuse (Addictions-Obsessions): I <i>have to</i> judge myself harshly. I am overindulgent, abuse substances, only think about work and making money, act recklessly, make suicide attempts, and have quit numerous jobs, etc., because an outside substance controls me. I fail because I can’t control my self-defeating behaviors.
135	(G) Global Rating Self-Punishment: I believe I don’t deserve anything, and I have to judge myself harshly. I feel I am “not good enough.” If I punish myself severely, I feel better about myself and will be good enough.
136	(G) Global Rating: Anguish Excuse: I <i>have to</i> anguish over decisions and/or exaggerate my (physical) pain to show people I have suffered. I invite physical abuse by starting fights that I am sure to lose. I make broad judgments based on little evidence, so I can judge and punish myself harshly.
137	(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, “I always do everything wrong, and others always do everything right.” In this instance, I am not looking for exceptions and do not remember when I did the right thing.
138	(G) Good Person Excuse –I’m a good person “excuse.” I have to blame others. I think, “I can’t be wrong because I’m a good person and the others are bad (because they are causing me all these problems).” Using the past tense is important in this excuse. When I justify my actions, I believe I was doing the “right thing” and another person was doing the “wrong thing, so you must be wrong, evil, the fool.” In this inference, I ignore some information and over-focus on other details. This increases my commitment to my wrong decision, and I become more adamant about not admitting my mistake.
139	(G) Gossiping: I have to put others down using gossip. “Did you hear what that “stupid person” did? Gossiping is revealing personal facts about others. Gossiping can be a form of “Scapegoat-ing,” assigning blame to others. The other person is usually the object of toxic and irrational hostility.
140	(G) Grandiosity: I have to make absurd exaggerations about myself. I have to compensate for my negative traits. Grandiosity is overcompensating by seeing that I have better traits than others. (I believe you behaved inadequately, so I’m better than you).
141	(G) Guilt: have to feel bad about doing “bad things.” I have committed an offense, and/or I feel bad about hurting another person’s feelings. I feel I am culpable, and I am a bad person because I did a bad deed.” I don’t want to tell people about my mistakes, so I keep them to myself. I become overly suspicious because I’m afraid people will find out what I did wrong. I think that I have harmed someone, and I am putting myself down for doing this harm. I have done something bad, sinful, or disgusting; therefore, I am evil, 100% bad, and undesirable because I misbehaved. (Paul A. Hauck)
142	(G) Guilt Proneness: I have to feel extremely bad about my injurious behavior. I have to globally rate myself so I feel apprehensive and insecure, and I am overcome by my moods, but I don’t know why I think this way. I have a general sense of unworthiness and inadequacy, along with sudden swings of depressive moods. I sense no connection between my thoughts and feelings. Feeling guilty about wrongdoing helps prevent me from breaking my moral code.
143	(G) Guru Thinking: I have to take important people’s advice to heart. I have to be a follower. I believe this person is right about everything, and I cannot challenge their ideas. I assume they must be right if I respect and admire their views. I accept their ideas unconditionally and uncritically.

H

144	(H) Hard Luck Excuse: I <i>have to</i> explain away my destructive behaviors by blaming “bad luck.” I firmly believe my life is too complicated and must not be this way.
145	(H) Hedonism Excuse: I <i>have to</i> endorse the idea that pleasure or happiness is the sole or chief good in life. I do “it” because it “feels good.” After a particular activity, I feel better, so I have to eat, drink, seek revenge, etc. I only do things that are fun and easy.
146	(H) Helplessness: Because I feel helpless, I have to have others’ assistance. I think (belief) I can’t do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others’ evaluations. I feel helpless (powerless, feeble, vulnerable; depression Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I’ll fail again.
147	(H) Hindsight-Bias Excuse: I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, “I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that....” If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
148	(H) Hopelessness–I never get anything right. – Depression: When I’m feeling down, I believe I can’t win, but I almost got it right. I do things repeatedly, but I never get them right. I think I will <i>never</i> be good at anything, so I’ll never be successful.” I believe I am incapable of redemption or improvement. I <i>have to</i> see my life as hopeless because I “never do anything right.
149	(H) Hopelessness –have to wait Until... Depression: When I think about my current situation, I believe I <i>have to</i> experience pain and suffering before the right things in my life will happen. I don’t get to the good until I’ve spent some time suffering needlessly. I can’t get what I want until I perform a set of tasks. My actions are not susceptible to remedy, and I believe I am incapable of redemption or

	improvement. I have compelling cause for my hopelessness because I have an utter loss of hope. There is no chance for me to have any expectations of confidence so I can avoid my responsibilities because I am a complete wreck.
150	(H) Hopeless Concluding – Depression: When I experience a lack of success, I believe I don't <i>have to</i> act on my current goals because my future looks bleak. I contemplate that my problems could <i>never</i> be solved. I think, "I could never feel truly happy or fulfilled." I believe, "I can't do it because it is utterly hopeless!" I reiterate the pessimistic conclusion, "Because I've thought this way for so long, it is utterly useless to think I can't change."
151	(H) Hopelessness- Evaluative – Depression: When I have no expectation of succeeding, and there is no susceptible to remedy or cure, I believe I am incapable of redemption or improvement. Why should I bother to try? I've tried repeatedly, but nothing works, so why get my hopes up? I'll just end up feeling frustrated and disappointed again. If nothing ever works for me, it's not my fault.
152	(H) Hopelessness – Pessimistic Anticipation – Depression: When I experience an adverse event, I believe I <i>have to</i> see things negatively today so I am not disappointed tomorrow. I know I can get what I want now, which I believe is good, but it will all turn lousy tomorrow. I think I will never be good at anything or be successful. I'm thinking, "There is nothing I can do because I am just an unlucky person," so why do anything. I don't have to keep my responsibilities because I will have bad luck tomorrow. I believe that good luck follows lousy luck.
153	(H) Hopelessness – Global Rating - I never get what I want. When things are not going my way, I believe I have to think I can't improve my life. I guess I will never be good at anything or be successful. I think that my actions are not susceptible to remedy. Everybody is depressed – people are always taking pills for depression. When I use a self-serving distortion, I underestimate my responsibilities; I forget or distort past events.
154	(H) Hoping for the Negative, I <i>have to</i> assume the worse. I believe others react negatively to me when there is no definite evidence or proof; they dislike me. If I assume the worse, so I'll never be disappointed.
155	(H) Hurt (feeling hurt) Others have to care about me. They have let me down, and I think I am undeserving of such treatment. I believe that the other person does not care about me. I see myself as being alone, not cared for, and misunderstood.
156	(H) Hydraulic view of emotions I have to yell and scream to release my anger. If I don't scream/ yell/ get angry/ blow off steam, "it" will build up, and I will explode. This "build-up" will harm my health. I can't be accountable because I have to let "off steam." I believe I can't cope with my emotions.

I

157	(I) Idealization: (Idealizing-Defense Mechanism): I <i>have to</i> put people on a pedestal. Putting exceptional value and power into an idea or a person will make me feel happier, more secure, or more confident. My emotional life gets out of hand when I believe that a person or an idea is omnipotent, omniscient, and omni-benevolent. I attach a great degree of my happiness to another. I think I have to be imperfect, so if I identify with something or someone perfect, I will feel better. I believe my love is perfect, my guru is infallible, my school is the best, my tastes are unassailable, my government is incapable of error, etc. This is a form of superstitious thinking (If this magic occurs, I'll be happy with my entire life.)
158	(I) Identification – Defense Mechanism: I <i>have to</i> imitate people because I am unsure of my identity. Since I identify with a stronger, smarter, or better-looking group of people, I believe I am not weak as I feel. "Identification" is when I compensate for my weaknesses by closely aligning myself with someone who has strength, courage, and other positive characteristics. I identify with outstanding individuals and unrealistically believe that I have the same kinds of abilities or talents that they have.
159	(I) "If Only" Excuse: I <i>have to</i> give another person an excuse by placing demands on myself. If only I acted better, showed more emotions, fewer emotions, etc. I believe that I must avoid adversity, or I could have to pull it off. I started thinking, "If only" I was kinder, smarter, attractive, richer, taller, caring, luckier, a person helping me, etc. I wish to "undo" the past. The more I imagine ways I should have averted this tragedy (undoing the circumstances), I wouldn't feel the distress I feel now. I don't have to face my immediate stresses if I ruminate about my past misfortunes. I am lamenting and saying, "If only I did this, if only I did that, what if I didn't do the other thing..."
160	(I) Ignorance is Bliss: I don't have to be realistic because "ignorance is bliss. I tell myself, "I don't want to look at my negative feelings or thinking." I avoid my feelings by thinking, "I feel worthless and depressed when I think about how irrational I am, or my therapist points out how my thinking intensifies my negative feelings. I acknowledge my feelings of worthlessness, but I do not recognize that they stem from my demand that I succeed, be comfortable, etc..."
161	(I) Innocence, Toxic Absolutistic I don't have to look at the negative side of life, and I have to play the role of the innocent person because I am free from guilt or sin primarily through my lack of knowledge of evil. In absolutistic innocence, I believe that the world must not have evil in it and that it has to work the way I want it to work – kindly and lovely. This type of thinking has a reasonable chance of leading to toxic anger and rage because the world rarely adheres to my rigid demands.
162	(I) Intellectualizing, I <i>have to</i> talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, "intellectualization" separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I'm in my own world. I feel anxious, or I keep thinking about the reason I do things.
163	(I) Introjecting (Introjection-Irrational-Toxic Modeling): I <i>have to</i> feel weak and decide based on others' wishes or from other sources without considering my thoughts and feelings. <i>All my failings are my fault – 100%.</i> Introjecting may involve punitive themes, such as self-criticism and self-hostility. Introjecting is a self-defeating way of handling feelings of insecurity, utilizing feeling weak, depressed, and shy. I feel angry with another person but don't show my anger or other negative feelings toward others. Instead, I criticize myself and beat myself up. I think I am bad for having bad feelings. I am afraid to show how I feel, so I had better find fault with "[name] _____" to stop feeling ashamed about my mistakes.
164	(I) Introjected Identification (irrational modeling): I <i>see others</i> feeling poorly, so I have to feel bad. To deal with grief, loss, death of a loved one, separation, and/or rejection, I believe I have the pain I see others have. I think people will be sympathetic toward me when I experience that very same pain they have. I identify with people who have been mean to me, so to master my fear and pain, I take on the qualities of the person in pain. I feel "like" a helpless victim," and I hope people will help me. I have difficulty differentiating my thoughts and feelings. I don't see my feelings coming from the outside world or from others.
165	(I) Introspecting: I have to stare at my thoughts and obsess about what I am thinking when I am introspecting. Introspection is the detailed examination of my feelings, thoughts, and motives. Introspection does not work because the process may confirm my self-

	justification beliefs. For instance, I cannot be corrupted, and I believe that my dislike (hatred) of certain people is not irrational but reasoned and legitimate. My mind could tell me, "I'd rather get things done instead of overthinking the situation because I am overthinking it."
166	(I) Irresponsible: I <i>have to</i> blame others and avoid my duties and responsibilities because others act irresponsibly. I lack self-direction. I may think: "I am not answerable to higher authority or value;" I don't have to be cooperative, or I don't have to explain my behavior or even understand my behavior." I believe that these unspoken feelings and thoughts make me vulnerable, so I have to have someone to blame.
167	(I) Isolating Thoughts from Feelings: I <i>don't have to</i> see the connection between my thoughts and feelings, so I don't have to feel. I have to tell others, "I don't have any feelings about... I have no emotional response to this tragedy." I only have to express my rational and reasonable concerns. I don't have to talk about how my feelings influence my thoughts. I don't have to think about how my thoughts influence my sense. I rigidly believe that my feelings have <i>nothing</i> to do with my problem. My rigid thinking shows people I am solid and sensible, and talking about my feelings shows others that I am weak and vulnerable.
168	(I) Isolating Myself: When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as "bad." If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don't experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to "cut off my nose to spite my face." I can name the emotion but can't "feel it."

J

169	(J) Jumping to False Conclusions: I <i>have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something "true" without having direct evidence. Since X, Y and Z are not happening, I don't have to do A, B, or C. Jumping to false conclusions could be seen in the thought, "Since this happened, I don't have to keep my responsibilities."
170	(J) "Just Enough" Thinking: When I have made a mistake, I believe I <i>have to</i> beg people to give me one more chance. They <i>have to</i> disregard my lengthy line of failures, and I <i>have to</i> repeat a self-defeating behavior by stating the justification of "just enough." I believe that if I have one more chance, it will somehow work this time. I have failed, which I must not do, because others have treated me poorly and/or conditions are too severe.
171	(J) it is " Just the Way I am – Bad Habit-Addiction: I tell people, "I can't do anything about my behavior, so deal with it!" I believe my self-defeating behaviors are a natural part of my personality, and there is nothing I can do about it. I don't have to be more special than others. I feel hopeless. I believe it is "Just a Bad Habit." The major thrust of this excuse is that I stop trying because I think I can't do anything about my behavior. It is an addiction, a habit, an inherited tendency, an uncontrollable inclination, a natural impulse, a disorder, or some fixed trait of my nature.
172	(J) Justifying (Justification: When I explain my actions to others or I am unsure of myself, I <i>have to</i> prove my actions are right or reasonable. I tell myself because I think differently from my ex, friends, parents, past therapists, etc., I don't have to try anything they say, or I don't have to listen to what they have to say.

K

173	(K) Kangaroo Thinking: I <i>have to</i> go from one problem to another. I can't help it because I am distracted easily. I move from problem to problem and have immense difficulty just talking about one specific issue I can solve. For instance, I tell myself, "How can I focus on my anger and resentment about my boss when my relationship with my spouse is falling apart?" "I have no money, I need a new car, and you wouldn't believe what happened yesterday..."
174	(K) Kangaroo Court: conducting a Kangaroo court: I <i>have to</i> punish others when they do something wrong. I feel angry or resentful because I can disregard standard legal procedures and due process. I have to judge people, sentence them, and punish them, usually with anger, because that person has broken my personal-subjective rigid rules. I can get angry and avoid my responsibilities because of their regretful behavior.

L

175	(L) Labeling, Positive: If I do something well and consider myself outstanding, I must be in a permanent state of perfection and worth. I must do certain actions perfectly, or else label myself negatively.
176	(L) Labeling Myself (negatively): I have to give myself a negative identifying word or phrase (label). I only notice my mistakes and shortcomings, label myself as a "fool, stupid, worthless, a loser, a jerk, a pussy," etc. This form of categorical reasoning is an over-generalization.
177	(L) Toxic Labeling of Another Person (negatively): When people don't act in the way they should, I believe I <i>have to</i> categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a "fool, stupid, worthless, a loser, a jerk, pussy," etc.
178	(L) Lamb, the -addiction – obsession, toxic feelings of helplessness: I obsess how I'm always feeling helpless. I have to function as helpless as a lamb when dealing with my addiction. I often blame others for my unhealthy habits and addictions. I can't help myself because others didn't (don't) do enough for me. I am not responsible for my unhealthy habits (drug abuse, addictions, overeating, etc.). Other people put me in such a situation, and they made me do it, so they are to blame. I could think, "My parents did not bring me upright, so I'm addicted."
179	(L) Learn a Lesson (I'll teach them a lesson) I have to mean to another person so he will learn a lesson and stop misbehaving. If I punish a person, hit another person, or metaphorically slap 'em in the head, that person will learn a lesson and not do that undesirable behavior again. I think that by yelling or cursing (getting angry) at a person, that person will take me seriously.
180	(L) Love Obsession-Addiction: I have to obsess over the possibility of being rejected. I think I need love compulsively, which places me in harmful situations. Ongoing compulsive use of seeking perfect love that I know is harmful and interferes with my relationships. Love is like a drug; I need to be happy, and I still believe I can't get enough love. When I feel rejected, I think something is wrong with me, so I will do anything to win love.
181	(L) Love Need Excuse – So others appear perfect: I <i>have to</i> worship (deify) others so they will love me back. I view the individual over and above his or her admirable traits and ignore his or her negative characteristics. When I deify a person, I use love as an over-generalization, which is irrational (I have to love everything about them.) It becomes self-destructive when I insist that my beloved must

	love me or when I defend my beloved and fail to acknowledge his or her wrongful acts. If they are not perfectly loving and kind, I don't have to keep my responsibilities.
182	
183	
184	(L) Low Frustration Tolerance: When dealing with a frustrating situation, I believe I can't tolerate such frustration. I have to convince myself - since I can't stand it, I don't have to do it. I can't bear it; it is intolerable. Because others will not stop being unkind and unreasonable, I can't stand their unreasonableness and unkindness. I know I will never be able to have pleasure or joy in my life if others continue to abuse me emotionally.

M

185	(M) Magical Thinking (demanding): <i>I have magic power</i> (supernatural qualities) to get things I want. I have to worry about not getting what I want because worrying has magical powers. My thinking has supernatural qualities. When I use magical thinking, I believe I can achieve simply by "wishing." For instance, I could tell myself, "I shouldn't have to work hard to get what I want. It should be there for the taking." I am using non-scientific causal reasoning. I think my thoughts can influence events, or my words can bring about change.
186	(M) Magnifying: <i>I have to</i> make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by exaggerating and blaming the situation for my feelings.
187	(M) Martyr (Self-Pity, Playing Victim Role): Self-Pity is when I pity myself, which leads to self-indulgent and dwelling on my sorrows or misfortunes. Playing the martyr by ignoring my wants and suffer voluntarily. I believe if I always do the "right and noble" thing, others will reward me, even if that is doing the correct thing involves ignoring my own wants and desires.
188	(M) Means-End Distortion: <i>I have to</i> ignore the details. I am ready to argue that doubtfully effective means to a goal are effective. I must ignore the necessary steps, usually the smaller steps and details, and focus only on the "BIG picture." I believe, "Don't worry, I'll get there... Don't sweat the small stuff." I think that doubtful and dubious means will reach my desired goal. I convince myself that the process does not matter and that I just have to reach my goal.
189	(M) Mind Reading (Negative): <i>I have to</i> react negatively to what I think is running through another person's mind without evidence.
190	(M) Mind Reading (Positive): <i>I have to</i> jump to positive conclusions to be happy and feel good about myself. For instance, I believe, "Everybody has to love me!" I tell myself that others like me when they are actually upset with me. I am making assumptions about how others are thinking and feeling.
191	(M) Minimizing (Positive qualities and negative qualities) <i>I have to</i> treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the crucial elements of my actions, the other person, or the situation.
192	(M) Misattribution - Excuse to give up or give in: When I face a conflict, <i>I have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, "You're trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me.
193	(M) Mislabeled: When facing a demanding situation, <i>I have to</i> use loaded words to get my point across. To unfavorably label someone or a problem, I describe an event with inaccurate and emotionally charged words. For instance, I call that person "a total asshole because I disagree with that person."
194	(M) Moralistic Perfectionism: Moralistic is expressive of a narrow moral attitude. Toxic perfection is a disposition to regard anything short of perfection as unacceptable or immoral. <i>I have to be</i> moral in every circumstance I face throughout life. I believe "To be happy, I must be moral." When I am overly righteous and demanding, it will help me go to a better place after I'm dead. I'm only allowing myself by putting myself down. I <i>must</i> give people excuses, avoid getting into trouble and facing severe punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.).
195	(M) Motive: <i>I have to</i> disregard another person's ideas, concerns, or opinions because I believe I have to expose the other person's motivation. For instance, I think, "You're not motivated to help yourself, so you can't help me – you only care about the money."
196	(M) Motivational (ism) (being lazy): <i>I only have to</i> do things if I am motivated. I underplayed my responsibilities and agreements because I needed more motivation to do what I promised. When procrastinating, I tell myself, "I've worked at this task for such a long time that I have lost all desire to do it." I could have an idea, "If I don't have the desire to do a task, I don't have to finish that task."

N

197	(N) Naïve Realism: <i>I have to</i> make complex issues simplistic. If I have a fair and reasonable opinion, people ought to agree - this is only common sense! I tell myself that my views must be reasonable, or I would not hold them. I can disregard their feelings, thoughts, and wishes because they must think like me.
198	(N) Never Getting What I Want" Thinking: I feel downhearted when I don't get my way. I tell myself, "I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, "why try" I never get what I want and need.
199	(N) Negative, focusing on the negative (Global Rating): <i>I have to</i> be negative. Life will never work out for me. I expect the worse. I can avoid my responsibilities because I tell myself, "why to try" I'm always going to fail – anyway!
200	(N) Non-Thinking: <i>I have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because "I don't know." I believe I don't know the reasons I do what I do. I think, "I'm not the boss – what do I know!" (I'm in a subordinate role, so I don't have any responsibilities.) I put too much faith in others' advice. These are examples of "know-nothingness. Another example of "Non-Thinking" is "I can help it –that's just how I am."

O

201	(O) Obsessing Excuse - I can't do X because I'm obsessing about Y: I <i>must</i> preoccupy myself with irrelevant thoughts. I am replaying a recent abusive-hurtful incident word for word. I am analyzing and re-analyzing. I am trying to figure out what happened and what it might have been. I am trying to make sense of it all. I can avoid my responsibilities because I have to think about this difficult event over and over, and if I don't think about them – this will happen again, and my life will be worse than ever!
202	(O) Only the Extreme: <i>I have to</i> focus on the Extreme. I underplay the real issue or ignore the healthy and rational reasons to do or not to do behavior because I believe only "extreme" forms of feelings or behaviors can cause my actions.

203	(O) Ostrich (Drug and Alcohol Abuse Metaphor): I <i>must</i> ignore my problems. I believe everything will be okay if I “bury my head in the sand” and refuse to accept particular unpleasant facts about my life. I think that if I ignore the problem, (1) I won’t feel so bad, (2) the problem will be resolved on its own, (3) nobody will expect much of me if I plead ignorance, and (4) I can play the victim (poor me) when everything comes crashing down on me. This is a form of denial.
204	(O): Outlet, I <i>have to</i> vent my feelings. In the 1600s, they believed that “bloodletting” was a good way of letting evil spirits out. Unfortunately, I have replaced bloodletting with emotional venting. I think I have to do one behavior to eliminate another. For instance, I think to <u>get rid of my toxic rage</u> , I have to <u>punch a pillow</u> and “ <u>blow off some steam</u> ” to <u>reduce my anger</u> .
205	(O) Over-focusing on the judgment of others: I <i>have to</i> over-focus on others. I am over-concentrating on others’ judgments of “good or bad” and/or “superior or inferior,” which are arbitrary standards. Since they judge me as bad, I will misbehave and avoid all my responsibilities. This is another form of dichotomous thinking.
206	(O) Over-focusing on the judgments: I make about myself (Judgmental): Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot in order to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing?” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I “overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.
207	(O) Over-Focusing on Others: It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others’ experiences. I believe I don’t have to listen to them or understand them. I don’t have to keep my agreements with them because “they have not been through what I have been through.” I don’t have to keep my responsibilities with another person because they haven’t been there or are mad if I experienced what they have experienced.
208	(O) Over-Generalizing - Negative Overgeneralizing #1: I <i>have to</i> see a single adverse event as a never-ending list of defeats. I am drawing a general conclusion based on one incident. For instance, I conclude that I will fail the test because I didn’t do well last time. I take one isolated incident and apply it across the board. The word “sometimes” becomes “always”; “seldom” becomes “never,” and the word “some” becomes “all,” and “temporary” becomes “forever.” I believe because I have been defeated in the past, or it has not worked in the past, I don’t have to try. This is a temporal exaggeration.
209	(O) Over-Generalizing: Negative Overgeneralizing #2: I <i>have to</i> see a single adverse event as a never-ending list of defeats. With each new behavior added to the list, I am comparing how pathetic my life is and how awful my life will continue to be.
210	(O) Over-generalizing - Positive Overgeneralizing I <i>have to</i> experience success. I tell myself, “It will always happen (success), so I must be a winner.”
211	(O) Over Justification Effect: (Over Justifying-explain myself to others): I <i>have to</i> show people I was right in what I did. I believe my behavior is caused by a compelling extrinsic reward – I have to prove something about myself to others. I justify my actions because outside pressures control my feelings and behaviors. When I think this way, I am weakening my motivation. I believe I do something because of the praise or reward I will get. When people start rewarding me for things I like, I start disliking that activity because I “feel” controlled by others. When I am paid to help someone, I feel less altruistic. When I justify my behavior, I feel cognitive dissonance. To reduce my dissonance (tension-discomfort), I think I have to do something to change this feeling. I don’t focus on the connection between my thoughts and feelings. Not making this connection undermines my self-perception as a helpful and responsible person. I believe, “you can’t control me by rewarding me, so stop helping me and controlling me.” I over-justify people’s actions and reward (praise) as a form of control.
212	(O) Over Thinking - “Obsessive Maybe” Thinking: I <i>have to</i> think about one thing too much, so over analysis leads to paralysis. I believe I can’t decide because I am still thinking about it. I believe I have to be absolutely sure before I decide.... but maybe there is something I overlooked. I didn’t get all the facts straight. They have changed their mind; maybe they don’t like me; maybe they have lied to me. I fail again....” I can avoid acting or being responsible because I am still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything.
213	(O) Overwhelmed (Anxious form): I <i>have to</i> tell people I’m too busy, so they don’t expect too much from me. I see assignments as being just too much work. I convince myself, “I’m drowning in commitments, and I’ll never get anything done.”
214	(O) Overwhelmed (anger form): People <i>must not</i> be demanding when I’m busy. I see assignments as being just too much work. I convince myself, “I’m drowning in commitments and don’t have time to do more.”

P

215	(P) Passively Resisting: I <i>have to</i> act nicely, but I genuinely feel angry. I don’t show my hostility because I cannot show my genuine anger. This is a way of justifying my procrastination (feeling lazy-cognitive dissonance). If I don’t want to do a task, I can hesitate and put off doing this task.
216	(P) Pathological-seizing I <i>have to</i> blame my problems on someone else or something else. Because I gave another person a diagnosis or I have given myself a diagnosis, “I’m drunk, so I can’t control my behavior; I have an attention deficit, so I didn’t hear what you said! I justify my unethical behaviors. I believe I can avoid my responsibility because I think the others are (or I am) mentally ill, irresponsible, lacks self-control, depressed, a nervous wreck, or the person is a criminal (I’m a criminal); they (I) can avoid their (my) responsibilities or justify their (my) unethical acts because they have (or I have) these problems. Putting yourself in a box.
217	(P) Perfectionism - Appearance Perfectionism: I <i>have to</i> have the perfect face, figure, etc., to be desirable. If I am overweight, I look ugly to everyone. Perfectionism: (1) I tend to have expectations about myself, others, and unrealistically high life. When anything falls short of my expectations, I am ashamed of myself or critical. (2) I tend to be over-concerned with minor flaws and mistakes in myself or my accomplishments. In focusing on what’s wrong, I discount and ignore what’s right.
218	(P) Perfectionism - Toxic Behavioral Perfectionism: I have to behave perfectly to be perfect. If I am perfect, people will like me more.
219	(P) Perfectionism - Toxic Compulsive Perfectionism: I <i>have to</i> be perfectly organized before doing anything. “My office (home, garage, etc.) must always be immaculate.” If I am not outstanding, I can’t enjoy anything in life.
220	(P) Perfectionism - Toxic Desire Perfectionism: I <i>have to</i> have wholesome and clean thoughts, or I’ll never act ethically or be normal. My desires have to be perfect. “My desires are imperfect, and so I’m imperfect.” If I have sexy thoughts, I must be prevented. I have to have clean thoughts, or I’ll never act ethically, normally, or appropriately.

221	(P) Perfectionism: Empathy: <i>I have to be</i> “understanding” of others. Perfect people think of others before they think of themselves. I think, “I must be understanding so people will love me and approve of me. I have to listen to everything everyone says to me. I have to show compassion and act overly agreeable.
222	(P) Perfectionism-Toxic Emotional Control: <i>I have to be</i> happy all the time. I regard anything short of emotional perfection as unacceptable. I believe I must always have to be satisfied, confident, and in control. I think I should always be in control, and I have to be optimistic in everything I do. I have combined doing well with feeling well.
223	(P) Perfectionism - Emotional Rigidity: <i>I have to</i> control my negative feelings. “I can only be perfect if I feel worthwhile, and people think I am worthwhile.” If I don’t control my negative emotions, I’ll never be happy, and/or I’ll never be normal.
224	(P) Perfectionism – I must never Feel Scared -Fear Perfectionism: <i>I have to be</i> viewed by others as fearless. “Fear shows others I’m weak and inferior, so if I never show my fear, people will see me as perfect.” If I am afraid, that shows others that I am weak and vulnerable.
225	(P) Perfectionism - High Standard Perfectionism: <i>I have to be</i> successful and have ambitious standards. “Perfect people don’t fail.” I believe I absolutely must reach my ambitious standards. If I don’t achieve those exceedingly high standards, it proves I’m a total failure, and I over-focus on my failures.
226	(P) Perfectionism - Identity Perfectionism: <i>I have to</i> identify with my actions and performance. “I am my perfection.” I think that if I fail, people will never accept me, and people will only accept me if I meet all the conditions placed on me.
227	(P) Perfectionism and Feelings of Irritability: <i>I have to</i> regard anything short of perfection as unacceptable, so I feel irritable. One or a minor flaw ruins my entire effort. I don’t have to take anything seriously if it is not perfect.
228	(P) Perfectionism - Love Perfectionism: <i>I have to be</i> preoccupied with people’s shortcomings.” If I find the perfect mate (Mister Right or Mrs. Right), I will be happy in every aspect of my life. Therefore, I go around highlighting people's flaws and shortcomings.
229	(P) Perfectionism - Maximum Effort: <i>I have to</i> act perfectly when confronted with a critical and arduous task. “I will not be able to do this successfully.” I believe putting in maximum effort, I can be perfect. I see mistakes as proving that I cannot do things perfectly, so I am inadequate. (Michael E. Bernard, Ph.D.)
230	(P) Perfectionism - Minimum Effort: <i>I have to</i> identify with my actions and performance. I think, "I will not be able to do this perfectly. "I didn't try, so it does not matter." I also might think, "Why bother doing things if I cannot do them perfectly."
231	(P) Perfectionism - Moralistic Perfectionism: <i>I have to be</i> moral in every circumstance I face. I believe “To be happy, I must be absolutely moral.” If I make a mistake, I think I’ve done something “morally wrong.” “If I am immoral, I’m 100% rotten and absolutely have no worth.”
232	(P) Perfectionism: Moralistic Perfectionism from Others: People <i>must be</i> moral under all circumstances. If others act immorally or make a mistake, those people are 100% depraved and desire my anger and punishment.
233	(P) Perfectionism - Normal Perfectionism: <i>I have to</i> conform to be seen as usual. I have to be seen as “normal.” I think, “To be accepted by others, I must conform and be seen as normal.” People just like me, so I have to be average and typical.” To have a feeling of belonging and to receive affection from others, I must conform to their wishes, and I have to put my wants and desires to the side.
234	(P) Perfectionism - Over-Achieving Perfectionism: “I have to achieve all the time, and people always think well of me when I achieve.” I feel inferior to others who achieve more than I do.
235	(P) Perfectionism-Perceived: <i>I have to</i> regard anything short of perfection as unacceptable. I believe others have to love and accept me perfectly. I think I cannot be loved or have others accept me if I have flaws and vulnerabilities. I must do everything perfectly, so people will love me and accept me. When people don’t love me unconditionally, I justify my unacceptable behaviors because they don’t accept me. I believe if I can’t achieve perfection in love and absolute acceptance, I can’t do anything. (David Burns, M.D.)
236	(P) Perfectionism - Performance Perfectionism – Awfulizing: I think it is terrible to make a mistake. If I want to be worthwhile, I must succeed at everything.
236	(P) Perfectionism - Performance Perfectionism – Awfulizing: I think it is terrible to make a mistake. If I want to be worthwhile, I must succeed at everything.
237	(P) Perfectionism - Quality Perfectionism: <i>I must get</i> the highest quality I think I need to feel worthwhile about myself and others. I have to be better than better. “If I get less, others will get more.” I must be better than everyone, or I’ll get less love and more stress and heartache.
238	(P) Perfectionism -Relationship Perfectionism: <i>I have to</i> have a perfect relationship, which shows I am perfect. People who care for each should never fight or argue. I think, “If people love each other, they will never fight or feel angry at each other. I must never see or experience anger if I want to share perfect love.
239	(P) Perfectionism - Sexual Perfectionism: <i>I have to be</i> worthwhile in bed and sexually to be a worthwhile person. “I must always have a full erection, a total orgasm.” My mate will always love me and see me as wonderful if I am perfect in bed. I must always perform perfectly. Any sign of sexual rejection is an unmistakable sign of personal sacrifice.
240	(P) Perfectionism - A lack of perfection results in Social Withdrawal: <i>I have to</i> regard anything short of perfection as unacceptable, so I withdraw socially if I think I’m going to fail. I don’t have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can’t live up to them.
241	(P) Perfectionism - Truthful Perfectionism: <i>I have to</i> tell the truth all the time, regardless of the consequences. I have to be perfectly truthful because perfect people are honest, caring, kind, and never lie under any circumstance. If I tell the truth all the time, people will be friendly to me and approve of me. I must always be seen in a worthwhile light.
242	(P) Perfectionism - Winning Perfection: <i>I have to</i> win all the time. I think losing converts me into an absolute loser. If I lose, I’ll be miserable forever.
243	(P) Personal History Blaming: <i>I have to</i> blame my current behavior in my past. I think, “It was awful the way I was treated.”
244	(P) Personalizing (negative) <i>I have to</i> take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person’s negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn’t trust me. The bus driver didn’t wait for me, so he didn’t like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.

245	(P) Personalizing (positive): I <i>must</i> attribute another person's positive behavior to one of my positive traits. For instance, if a person is smiling at me, I think, "She is smiling at me because she has a crush on me. I'm one worthwhile-looking dude!"
246	(P) Pessimistic Thinking: I <i>have to</i> believe I'm going to lose. I say, "I wish I could... (But nothing works)." I believe I "can't win or take control," so I tell myself, "Why to try - I will gain nothing." I justify my lack of effort because I have no hope, I can't control the situation, or I feel I will "never" win. When I am pessimistic, I am inclined to emphasize adverse aspects and/or negative possibilities and expect the worst possible outcome. This issue or topic I am facing has high importance, but I am not confident.
247	(P) Pig, the (Alcohol Abuse): I <i>have to</i> feel worthwhile (comfortable; free of negative feelings) all the time. I feel valuable when I use illegal drugs to be loved, to achieve, etc., even if it is self-defeating. I still like it (using illicit drugs or overeating). I am more creative when I use (make that toxic habit).
248	(P) Polarizing: I <i>must</i> put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won't do anything. I feel horrible, so I don't have to do anything. I refuse to see or deny a middle ground.
249	(P) Positive Thinking: I <i>have to</i> say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I'll get my way if I think positively. I tell myself, "think positively, and everything will be all right." I am inferring I can ignore things that have worsened or my responsibilities by saying, "It will all work out - don't worry - no big deal..." I have to use positive thinking to be happy, and if I use negative thoughts, I'll never be happy - and that would be awful.
250	(P) Predicting (negative) 1: I <i>have to</i> predict that things will turn out badly. I believe that "If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, "why try? It is all going to turn out badly anyway."
251	(P) Predicting negative (2): I <i>must</i> make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don't have to do it because it "ain't" going to work anyway! I could think, "I can't trust Joe, so I don't have to trust him." I keep thinking about a particular thought; I can't trust the world.
252	(P) Predicting (positive): I <i>have to</i> predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.
253	(P) Pressuring: I <i>have to</i> put pressure on others. People will change to suit me if I pressure them enough.
254	(P) Procrastinating (Rationalization): I <i>have to</i> make excuses and procrastinate. I would have done much better if only I had taken the time to prepare. I'll feel more energized after I rest, ride my bike, be ready if I watch TV for a while, check my e-mail first, etc. Therefore, I do what I need to do later. I am fooling myself into thinking I'll begin the task later. However, as soon as I realize that I do not intend to do it later, I am angry with myself for rationalizing my delay tactics.
255	(P) Projecting-Inadequacies I blame others because it is their fault, and it is not my problem - it's theirs!" Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can't admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.
256	(P) Projective Identification: I <i>have to</i> focus on the feelings of others rather than my own feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions.
257	(P) Provocation (Provoking Anger): I <i>have to</i> provoke others to anger. I don't address directly what is bothering me. I get others mad at me so I can blame them for my negative feelings. I don't have to focus on my thinking or my feelings. I am active rather than passive.
258	(P) Put Out a Fire Excuse: I <i>have to</i> invent an excuse to punish others. I have to "put out" a fire (their bad behavior) to make things right. I believe it is my responsibility to correct you, so I must punish you. I have to take control. When I punish you, I take the attitude, "This will hurt me more than you," but I still have to punish you." I think, "You have to learn a lesson, and you are putting added pressure on me because I have to go about correcting you." I believe "if people acted correctly, I would not have to punish them, but since they did not- I must correct them, cure them, coercive them, condemn them, etc."

Q

259	(Q) Questioning My Worth Negatively: I have to question my worth because I have failed. This self-rating usually leads to anxiety and depression. I don't have to give my best shot because I am deficient.
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R

260	(R) Rationalizing: I <i>have to</i> protect my self-esteem. I have to make excuses, such as "I didn't want it anyway." I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry and uncomfortable.
261	(R) Rationalizing the Rationalization (excuse): I <i>have to</i> have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, "I wouldn't avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, "How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?"
262	(R) Reaction Formation (Defense mechanism): I <i>have to</i> refuse to acknowledge my negative feelings and judgmental thoughts. I hate what they do (even though I do the same thing as them). Reaction Formation refers to refusing to acknowledge negative feelings, such as worry, insecurity, feeling down, or anger. I do not want to face this feeling, and I unconsciously express the complete opposite feeling. Albert Ellis saw reaction formation as expressing the reverse of what I feel - such as love when I hate the other person, and I act like I love him/her. For instance, if I am angry with John, I talk about how much I like John and want to help him. If I'm secretly in love with Mary, I tell everyone how much I despise Mary.

263	(R) Reductionist Thinking: I have to blame adversities or feelings on one thing. For instance, I could say to another person – “It is all your fault my life is miserable,” or “It is the economy that causes all my problems!” In this form of Thinking, I am reducing all my problems to “one determining factor.”
264	(R) Reflective (overly Reflective) (excessive self-reflection) (Blaming): I <i>have to</i> blame myself, and I have to take things out on myself. I justify my outward expression of my toxic negative emotions by telling myself, “I shouldn’t be feeling this way.” Since I don’t like feeling this way, I will “reflect” and take my feelings on myself. I think this reflects my entire personhood. I underplay my inappropriate anger, depression, anxiety, etc., because I believe the toxic negative emotions are “doing it” to me. I think if I don’t let it out, it will then turn inward and devour myself.
265	(R) Refusal (a form of denial): I <i>have to</i> put things off and express an unwillingness to accept the consequences. I tell myself, “I would have succeeded if I could do this first, do that later, wait for Joe to get done, etc.” I put things off because I believe “Things would work out for the better if I do “X” first, if I do “Z” later, and if I have to wait for “A, B, and C” to finish – I’ll never get things done!
266	(R) Regression – Regressing: I <i>must</i> act childishly in times of stress. I feel childlike or act childish, so people won’t expect much from me, and I’ll have a handy excuse when I fail. I don’t develop but move backward to a previous state of maturity.
267	R) Regret, Toxic: (I may express regret but feel toxic guilt which is considered a form of blaming. When I have made a mistake, I have to obsess about what I have lost or constantly moan about my horrible situation. “I could have done better if I tried.” “I could have done better if I tried.” Life never works out right for me. Things would be better if I didn’t say this or did that, so any feeling of regret gets me off the hook.
268	R) Rejecting Contradictory Evidence: I <i>must ignore information pieces.</i> I quickly reject evidence that might contradict my irrational beliefs. For instance, I believe “I am unlovable.” I have difficulty disconfirming or refuting because “I am unlovable.”
269	(R) Relief through Escape – Addiction-Obsession: I obsess about excuses to avoid taking responsibility for my actions. I falsely believe that it is okay to think there is no problem escaping from distress – everyone does it. When I experience negative emotions, I have to seek relief from these awful feelings. I must not have these negative feelings.
270	(R) Relief Effort Excuse – Addiction-Obsession. I obsess about my lack of will power and how I can’t control my unhealthy habits. When dealing with my bad habit, I believe I <i>have to</i> control my cravings. I think I can’t control the cravings in my heart, so I might as well give up the fight. I am conceding defeat even before I have made any effort to resist. When I over-focus on alcohol, food, drugs, sex, etc. (drinking, eating, drugging, sexing, buying, etc.), I believe I only have one of the few viable options available. I rationalize and find that it is no big deal; I can’t control my actions and giving up is an excellent way of solving this problem.
271	(R) Relief, Instant – Addiction- Obsession: I obsess about how much stress I face. When I’m in a stressful or frustrating situation, I have to unwind and relax to feel comfortable and feel good. Without the benefit of doing something relaxing, I think, “Rather than engaging in a wide variety of possibly enjoyable and relaxing activities; I choose the quick route induced through alcohol, eating, drugs, sex, arguing, etc.” Avoiding my responsibilities may often be temporary, such as being on vacation, but it is rarely continually rewarding. It is no big deal to avoid specific responsibilities because I need to unwind – doesn’t everybody!
272	(R) Relief using Shyness: Addiction-Obsession – I obsess about feeling uncomfortable in social situations. When dealing with an addiction, I believe I need a drink or abuse a substance because I am shy and I have to unwind socially. I need to use food or substances to deal with my uncomfortable sensation. I feel nervous or awkward in social settings, and I need a social lubricant to feel more at ease and decrease the awkwardness and inhibitions I feel around others. I think I have to improve my self-image. Being shy isn’t that bad. In fact, I think being shy shows others I am humble. It shows others that I am not self-centered, which is an awful trait.
273	R) Relief through Romance – Obsess fantasy and love affairs. When I’m experiencing stress or frustration and dealing with an addiction, I <i>have to</i> be in love with another person to feel good. I need to feel young again because when I was young, “love was incredible.” I could think, “I need to feel like a teenager again – I often indulge in adolescent fantasies.” When bored or unhappy with my life, I yearn for excitement, romance, the joy of flirtation, and the thrill of being in love. I believe my need for excitement requires a drug like alcohol to sustain it and make it more vivid and real. I tell myself, “to hell with it.” I have lost all incentive for pursuing any worthwhile goals, so I don’t have any motivation to do anything. Everyone wants to be young. Our mass media often shows how youth is better than wisdom, and the only way we can be successful is to be young. Can I feel good about myself as I grow old?
274	(R) Repressing (Repression): I have to forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don’t express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don’t tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
275	(R) Resisting: I <i>must</i> feel hostile or do contrary actions because I resist your requests or suggestions. Resistance involves justifying my actions because I believe “People can’t tell me what to do.” Resistance is denying and refusing to face unpleasant facts about myself, even when others bring them to my attention. I don’t want to hear what others are telling me.
276	(R) Respectfulness – Unhelpful Form 1: Respect Myth: “The Golden Rule:” People have to respect me, but I’ll only respect you if you respect me first. I believe respect is the right thing to do because people should give me respect first. Do others as you want them to do you. Since people have to respect me, it is logical that “If they want respect, they have to be respectful to me first.” I believe I have to give you respect because you have to respect me. In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. Getting care from others shows I am not weak, and people can’t take advantage of me. I can protect my pride by making sure people respect me first. I only get respect by giving respect because I have to be respectful. The golden rule is a code of ethical conduct referring to Matthew 7:12 and Luke 6:31: which states, “Do unto others as you would have them do to you.” In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I stop respecting him.
277	(R) Respectfulness – Unhelpful - Form 2: How Others Act Myth: “To get respect, you have to give me respect.” Being respectful to another person is the right thing to do because I want to be respected - so he or she should respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I’ll stop admiring him.

278	(R) Respectfulness - Unhelpful Form 3: Hidden Contract Myth: <i>I have to</i> be respectful because “if I am respectful to them, they won’t be critical of me.” I see respect as hidden contracts I make with others. If I am respectful and obedient to another person, that person will be kind and considerate. I see “respect” as compliance with a higher authority, so people won’t hurt or cheat me. Therefore, the reverse is also true if people obey me and do what I say, they have to respect me!
279	(R) Respectfulness – Unhelpful Form 4: Status Myth - <i>I have to</i> do wonderful things so people will respect me. People will respect me if I win in sports, do great in school, and achieve popularity and success. I believe having status, and a good reputation with my peers will make them respect me. Therefore, the reverse is also true. If I am not successful or popular, people will never respect me, which would be awful.
280	(R) Responsible Thinking that is Irrational <i>I have to</i> complain about others. I tell myself, “because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!
281	(R) Retrograde Falsification: In this defensive maneuver, <i>I have to</i> blame my current behavior on the past. An example of retrograde falsification is when I believe my mother never loved me “enough” or didn’t love me in the “right way.” I saw her as a shallow person and a phony, so now I am miserable. When I have a feeling related to her, I tell myself, “She never loved me.” I am demanding she had to adhere to my wishes immediately when I want her to act in a particular way.
282	(R) my “ Right: ” <i>I have to</i> get my way, and I believe I can do anything I want – because it is my “right.” This immature (childlike) position often justifies my unethical behavior or disrespectful behavior. I believe that I have “certain rights,” but I use my notion of “rights” to express my anger and feelings of betrayal.
283	(R) my “ Rights” Violation #1: I get upset when people violate my “rights.” I think, “I don’t have to respect another person, so I don’t have to listen to another person because that person “took my rights away.” I globally rate another person negatively and depreciate that person because I feel that the person violated my sense of entitlement.
284	(R) “ Rights” Violation Thinking #2: In a threatening way, I think or say, “ <i>I have to</i> get angry because you violate my “rights.” I think, “I don’t have to respect another person or listen to another person because that person “took my rights away.” I globally rate another person because I feel the person violated some entitled right I think I have.

S

285	(S) Sacrificing (Sacrifice): <i>I have to</i> offer something for the sake of something else, such as my dignity, to see what I honestly want. I have to sacrifice something to will feel better. I think my actions are based on others’ welfare. I think, “I only did it for you.” I must be kind, and I have to have a positive input in everything that happens.
286	(S) Secondary Disturbance Conclusion (meta-problem): <i>I must</i> feel guilty or ashamed about feeling unhappy. I tell myself, “Because I think irrationally and bring on my feelings of worthlessness, this proves how horribly inadequate and worthless I am.”
287	(S) Seesaw: Emotional Ups and Downs: <i>I have to</i> put others down to feel right about myself. I believe, “If you hate me, I must justify my hatred for you. If you put me down, I must put you down – that’s reasonable.” I can only feel good about myself to put you down.
288	(S) Selective Abstraction: <i>I have to</i> focus on one negative comment and overlook several positive comments. I am focusing on a detail I take out of context. I am ignoring other aspects of the situation. I arrive at erroneous conclusions. I ignore the salient features of the situation. For instance, “My boss didn’t pay me a compliment, but she gave my co-worker a big pat on the back, which proves that my boss cares more about him than she cares about me.
289	(S) Self-As-Target Effect: <i>I have to</i> be suspicious of others. I assume, wrongly, that external events refer to me. I think people are talking about me, looking at me, or not liking me, so I don’t have to keep my responsibilities. I believe people have treated me negatively, and I have unpleasant thoughts about myself, and their negative facial expressions are directed at me.
290	(S) Self-Centered Excuse: <i>I have to</i> think only about myself. I have to feel apathetic. Since others have mistreated me, I don’t care about anything else. I have to do things my way. I can do anything I want because people have been mistreated.
291	(S) Self-Defeating Conclusion: <i>I have to</i> give up easily. I tell myself, “Because I am inadequate, pretty worthless, or undeserving, what’s the use of my trying to succeed or to enjoy myself anyway?”
292	(S) Self-Downing (Ego Deflation; Anger at oneself): <i>I have to</i> say hurtful and disagreeable things about myself to get sympathy.
293	(S) Self-Esteem 1 (Ego Inflation leading to anger: <i>I have to</i> rate the whole person as “good” rather than rating only some of his or her traits as okay.
294	(S) Self-Esteem 2: Ego Inflation leading to depression: <i>I have to</i> rate my whole personhood as virtuous rather than rating only some of my traits as okay.
295	(S) Shame: I feel a painful emotion caused by consciousness of guilt, shortcoming, or impropriety. I am facing a condition of humiliating disgrace or disrepute. (Shame, embarrassment, humiliation, and indignities.). Others look down at me.
296	(S) Shoulding (negative): Directed at the World: <i>I have to</i> think that the world never gives me what I truly need. For instance, if I’m late, I think, “That train shouldn’t be late when I’m in such a hurry.” I am demanding that the World never knows what I need or the World never gives me what I want.
297	(S) Shoulding (Positive) - Directed Toward Others: People <i>always have to</i> treat me positively, constructively, kindly, etc. For instance, I think, “You’ve got no right to say that You shouldn’t feel that way.” I am removing the other person’s sense of emotional choice. I think others should be this way.
298	(S) Shoulding (positive) - Directed At Myself: <i>I have to</i> do what I want, and it is okay to overindulge just this once. I had a distressing day, and I want a drink/eat something extra now! Since I’ve worked so hard, I deserve a drink – something extra to eat.
299	(S) Shoulding (positive) - Directed At the World: Things and people <i>have to</i> be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.
300	(S) Snake-Oil Bias: <i>I have to</i> have one reason, one cause – one solution, or one perfect cure to everything. I tell myself that one thing, one technique, one approach, etc., will fix everything and make my life perfect. The snake oil salesperson proclaimed that if you bought this oil, you would be cured of everything. For instance, if I was married, had a better job, and had a more affable teacher, “I would be perfectly happy all the time.” I could tell myself, “If my therapist hypnotized me, I would stop smoking, and my life would be perfect.” For instance, magical Thinking is thinking, “If I fail at one thing, I can give up. If I give up, everything will be okay.”

301	(S) So, What” Thinking: I have to act indifferently. I tell myself, “So what? It won’t make any difference.” I have to act as if I don’t care and give the impression that I will NEVER care!
302	(S) Someday Thinking Bias: Today, I have to avoid my responsibilities, and eventually, I’ll be responsible. I tell myself, “I’m going to keep my irresponsible behavior until it works “someday.” I procrastinate. I tell myself, “someday” my self-defeating behavior will work to my advantage. I have to make such a statement as “someday” I will trick the rest of the people.
303	(S) Specialness: I have to see myself as more than a unique individual. I see that others have limits, get old, and die, but those realities don’t apply to me. I am convinced of my invulnerability. I see myself as somehow separate and different from the rest of the human race, so I think “I should not have to contend with the same problems and miseries that the rest of the human race does.
304	(S) Splitting: I have to play one person off another person. I have a low level of awareness that I am trying to get two people to fight with each other, so they don’t pick on me. I globally rate one person as being “all good,” and I rate the others I have to deal with as being “all stupid, uncaring, and completely stupid.” I believe “I must be rescued from the “bad” person and nurtured” by the “good” person. I want the “good” person to confront the “evil” person, punish that person, and set limits on the “evil” person.
305	(S) Spotlight Effect: I have to feel like people are always judging me. I think that I can’t interact appropriately with others, and my appearance is less than others’ appearance (they are smarter than me, act better than me, and they’re better looking than me)
306	(S) Solipsism: I have to take the position of extreme egocentrism. I tell myself, “Nobody knows how I feel; no one understands me, so I don’t have to try or take any responsibilities in this situation. I can disregard others’ concerns because “I can only have knowledge of my own experiences, so nobody knows how I feel.” Solipsism theory holds that I can know nothing but its own modifications. This leads to extreme egocentrism. (see Self-esteem; ego inflation). This form of egocentric thinking justifies my sense of detachment and isolation.
307	(S) Submissive –Passive: I have to follow others but don’t want to do what is expected of me. “If I am passive, I believe that people won’t ask much of me, and they won’t ask me questions I can’t answer.” I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.
308	(S) Superiority Bias (Thinking): I must put others down to feel good. I must be strong, powerful, witty, clever, and/or engaging. I must impress people by being robust and/or sophisticated (cool-hip-tough-distant). I believe, “I have to be on top to keep people from hurting me, cheating me, putting me down, or taking advantage of me.” “I’ll do anything to stay on top – I don’t care whom I hurt or who I have to step over!”
309	(S) Superstitious Thinking: I have to make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
310	(S) Suppressing: I have to be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don’t like what I feel or think, so I use my “willpower” to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don’t have control over my life. When I use suppression, I tell myself that I can’t do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will “just forget” this adverse event, this thought, those behaviors, or feelings.

T

311	(T) Taking Over Thinking: I have to be in control of everything, and I take over because nobody is doing it correctly. If I control everything, my life will be better. I think, “I have to be in charge because I believe that the person in charge is incompetent.” “ When I use “Taking-Over Thinking,” I usually overextend my responsibilities. Feelings of contempt are common in this type of Thinking.
312	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being “good” because I act reasonably, and I describe myself as bad because I misbehave. When I say, “a rose is a rose,” it does not tell me what a “rose is.” When I define myself as “bad,” I am setting out the criteria of what is bad and what is good. I cannot prove “I am 100% bad.”
313	(T) Teleological Thinking: I have to have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; “ fate ” made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am “self-evolving,” but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.
314	(T) Theological Conclusion: I have to tell people how they are wrong. I believe, “I have absolute faith in what I believe, so it must be true.” I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don’t believe what I think. “I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the “higher power” must damn and punish people who are “wrong.” Conditions and others that don’t give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
315	(T) Therapizing: I have to act as a therapist when I’m not one. I tell others what they “need.” The other person needs therapy. I can avoid my responsibilities or justify my unethical acts because of someone else’s problems.
316	(T) “Thought of it” -ism: Things must be done my way. I demand that things be done as I wish. I believe the idea is right or must be done because “I thought of it.” I believe that because this thought came to my mind, it must be right! I believe it, so it must be true. I think it is a promising idea, so it must be good. There is an absence of healthy critical thinking.
317	(T) Throwing the Baby Out with the Bath Water: I must tell people they are wrong. I reject the entire idea because I don’t like one aspect of that idea. I see one thing I don’t like, so I throw everything else away.
318	(T) “wait for Till,” Thinking I have to put things off. I have to procrastinate. I tell myself, “I will wait TILL the last minute to complete a task.” I could also say, “I can wait TILL I know how to do the task perfectly.” The task is easier to do when I am under pressure. “So, I will postpone it until the pressure builds up. For instance, I could tell myself, “I’ll wait until I know how before I do it, for I do a job properly.” This distortion justifies my excuse to put “things off.” I could also tell myself, “If I don’t spend too much time on this task, I will save myself a great deal of work and effort, so I can avoid procrastination (feeling lazy) TILL I have enough time.”
319	(T) Tit for Tat Thinking (negative and positive): I have to retaliate in kind. I avoid my responsibilities because I can get back at others who have wronged me (revenge). I believe “two wrongs make me right.” For instance, I could tell myself, “Because you (the other person) misbehaved, I’ll do this. Since you acted poorly, I have to do this.” I can have a Positive Tit for Tat in which a positive feeling

	begets a positive feeling, which is false because how the other person responds to my senses is their choice. Positive Tit for Tat says, "When I feel positive, others will feel good. So, when I am happy, others must feel happy." In a <i>Negative Tit for Tat</i> , I have a negative feeling that begets a negative sense, which is often true in many social situations. If I yell at you because I am angry, most likely, you will scream back at me.
320	(T) "Too Big" Thinking: I <i>have to</i> be successful in everything I do, but my effort has to be limited. If I take on critical responsibilities, I will fail. I don't try because I have an intense fear of failure. I want to be independent, assertive, and self-reliant, but I feel too "afraid" and am full of self-doubt to take on such "awesome responsibilities."
321	(T) Too Busy Excuse: I <i>have to</i> give people excuses. I didn't do it because I was too busy. I tell people I didn't do what I promised because "I'm too busy." I am saying, "I didn't want to do it, or I won't do it," "I can't stand doing it," and "I don't want to do it." I believe "I can get off the hook by convincing everyone, "I'm just too busy to do things that will improve my life." I think, "What do they expect from me; I am overwhelmed and critical. How dare they expect so much from such a busy and important person? Don't they know my "busyness" is more important than their "busyness?"
322	(T) "Too Difficult" Excuse: I have to give people an excuse. I didn't do it because it was too hard, so I gave up. I think the task is beyond my skills or what I could try now. I encountered some problems while doing this task and could not deal with their situation.
323	(T) "it is Too Late Excuse " I <i>have to</i> give up because I'm not making any progress. I'm facing insurmountable obstacles between my goals and the means of reaching my goals, so I can give up. I can give up because it is too late for me to succeed or be happy. I can give up because it is too hard; I'm failing, or I'll never get what I want. I am comparing myself to others.
324	(T) Too Ready to Withdraw: I <i>must</i> avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
325	(T) Transference Effect: I <i>have to</i> disregard individual differences. I am mad at someone because he or she acts like my father/mother. I will inappropriately transfer my feelings about people in my past life to those I associate with today. I tell myself that I can do something or can't do something because of how I "feel" toward another person. Transference is unconsciously feeling toward a person's attitudes that are not based on reality but on that person having some trait in common with individuals, especially my parents, to whom I may have previously had attachments. When I use transference, I confuse people who affected me seriously in my past life with those with whom I have interests today and assume that the present individuals will act the same way as the past ones did.
326	(T) Turning Against Oneself Thinking: I don't <i>have to</i> express myself, and I don't tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can't direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can't utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.

U

327	(U) Unconscious Motivation: I have to avoid solving problems because something unconscious happens to me or others. I tell people their unconscious motivation controls their current actions, so they can't control their current feelings and behaviors. Therefore, it is okay for me to judge them harshly. I state that another person has an unresolved or unconscious motivation to dislike me.
328	(U) Undoing (Defense Mechanism): I have to do irrelevant behaviors to undo my bad feelings from the past. I don't show remorse to the person I have wronged, so I try to make it up in other ways, such as giving to charities and doing good deeds for people who have similar characteristics to the people I wronged. In this form of magical thinking and superstitious thinking, I believe that if I act a certain way, my feelings of guilt and/or shame will magically disappear. When I am not aware that I am showing remorse or making amends for doing something wrong to another person, I am trying to undo the damage magically. I believe my hostile feelings are dangerous, or my hurt feelings will become overwhelming. I think I must be in control and fix the world's wrongs (absolute authority). I deal with rejection or negative emotions by over-extending my responsibilities.
329	(U) "Under" Thinking: I have to avoid certain situations, so I don't have to think about my difficulties and problems. I believe that thinking about a problem is not helpful and thinking about methods to solve problems only makes things worse. Thinking about how I can solve problems is too unnatural, too ponderous, or too time-consuming. I tell myself, "I think about things and then get on with it. I don't get hung up about studying every small detail or every little feeling I have." Since thinking about methods to solve my problems is too time-consuming, I don't have to do it, regardless of the outcome.
330	(U) Un-Fairness Excuse: "I don't have to keep my responsibilities because you have mistreated me." I make an excuse. I judge people's actions by the rules that I have concocted about what is fair and what is not fair. Everyone has different ideas about fairness, so I am bound to feel hurt.
331	(U) Unrealistic Conclusion (Index #1): When something goes wrong, I have to conclude that I'll never be happy. Whatever the situation, my conclusions are unrealistic. If I can't find a fantastic job, I'll be poor for my entire life, so I have to give up easily or put minimal effort into what I am doing. I believe that failing at this task means "I will always fail, so why to try." I am making an excuse to give up, which negates others and me. I think that I can give up if I convince myself I am a failure and will continue to be a failure.
332	(U) Unrealistic Thinking (Poor Problem Solving – Index #1): I have to be in my own little world. My thinking is unrealistic because I worry about things I have no control over. I believe that things should never change, people should always do what I wish, and things should work perfectly because I want them to work out. I fear that I will hurt myself when I know I'm not going to hurt myself. I do things that are not age-appropriate or not appropriate for my social situation, and then I worry about it. I apply the same rigid rules that are unrealistic. I disregard the situation because I rationalize that "if it worked in one situation, it would work in all situations."
333	(U) Unreasonable Thinking – Intolerant (Index #4): I don't have to think about the reasonableness of my thinking. My thinking doesn't have to be reasonable. I don't have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, "If they mistreat me, I can mistreat them – I'm only being honest." I can suspend my rational judgment and attack the person's feelings and behaviors to get what I tell myself I "absolutely need this."
334	(U) Unreceptive Thinking: If others misbehave, I don't have to listen. When I rate people, I have to use a single-static-globally rating. "I judge them as stupid" for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, "You can't order me around!" I think others can't tell me what to do. I don't want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.

335	(U) Unreliable Thinking (Index #2): I don't have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don't have to keep my promises or agreements because another person has mistreated me.
336	(U) Unresponsive Behaviors (Index #1): I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals.

V

337	(V) I am acting "as if" the idea is <i>still Valid</i> : I have to make decisions today based on choices I made in the past. This is when I think the past is still controlling my present behavior.
338	(V) Victimization (masochism): I have to feel dominated, and I only find pleasure in being abused or overlooked. I enjoy my suffering or the attention I get when I talk about my suffering. I feel hurt, angry, anxious, depressed, or resentful.
339	(V) Violence: I have to be violent. I have to hit and attack people physically because I find being aggressive exciting. I enjoy hurting people. It feels good to hit something or someone. (D. Burns) I think I can beat up this six-foot-five-inch person who weighs two hundred and fifty pounds because he has twice my muscle mass!

W

340	(W) What if – What if – What If Questioning: I have to keep obsessing and asking myself a series of unanswerable questions. I keep asking a series of questions about what if something happens, and I am still trying to be satisfied with the answers. I keep bringing up complaints that need solutions. I start thinking, "What if this happens, and what if that happened; what if another person said this, and if they said that, what would happen if..." An example of "What Thinking" could be, " if I never find anyone to love me?" What if everyone finds me too old, poor, boring, fat, and intelligent? What if my friends ask me questions, I can't answer? What if the judge takes my ex's side? What if I meet someone and can't think of anything to say? What if others become abusive, unfair, and unreasonable? What if I run out of money? What if I ... What if they... What if others ... In a situation in which I feel tense and believe I am unable to relax, I feel angry and worried?
341	(W) What If Thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, "What if this happens and if that happened - what if he said this and if she said that, what would happen if..." Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.
342	(W) Worrying - Worry Thinking: I have to keep on getting nagging attention to one of my particular concerns. I experience mental distress or agitation resulting from concern, usually for something impending or anticipated. Worrying will prepare me for adversities that might happen. I must be vigilant, so I'm not caught off guard.
343	(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.

X Y Z

344	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don't have to take action to solve that problem. I was never in this stressful situation before; no one in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I'll be punished socially and theologically for being in such a situation. I tell myself, "I am worthless and a bad person for being different."
345	(Y) Yellow Dog-Yellow Belly (Unhelpful Metaphor): I have to put myself down by calling myself a harmful or degrading name. I use this racially derogatory term to depreciate myself when I feel weak and scared. This feeling of weakness increases feelings of inadequacy and helplessness. I falsely believe I can't do anything about my situation.
346	(Y) "Yes-But" Excuse: When I am dealing with an emotional reaction, I believe I don't <i>have to</i> recognize the connection between my thoughts and feelings. I have to deny the relationship between my unhelpful beliefs and self-defeating thinking with my feelings of depression and/or anxiety. I have to avoid recognizing my thoughts and feelings by telling myself, "Yes, I feel worthless." I also believe that I must have what I demand (an excellent relationship, an outstanding job, an easy life). Still, my feelings are independent and not connected with my beliefs."
347	(Y) Yes But Thinking: I <i>have to</i> lie to people passively. Overtly, I agree with you, but covertly, I hate what you are saying. I initially agree with another to avoid disapproval, but I do not agree with the person or listen to this person. I am saying, "Yes, I agree with you, but you don't know what you are talking about, and I don't have to listen to what you are saying." I don't have to be responsible because I don't like what you are saying to me. <input type="checkbox"/> I must perform well and /or win the approval of influential people, or else I need to be more competent. I want to do well, and I like people's support and dislike their disapproval, but I don't have to act non-assertively when disagreeing.
348	(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be "closed-minded." Examples of "Zealot Thinking" include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.