



FIRST DEFENSE

Anxiety and Instinct for Self-Protection

*Make good decisions in threatening situations
with your built-in survival signals*

DAVID HOPKINS, PHD

Anxiety is your built-in self-defense system. Use it.

"Unique! A no-nonsense training plan to learn these skills in a short period of time."

—Tomer Israel, from his foreword

"The body cannot be trained until the mind is trained; First Defense explains [how] perfectly!"

—Dale A. Comstock, Special Forces (ret), author of American Badass

"This book has the power to save your life." —CPT Zeke Kelly, US Army

"Excellent book ... can assist people in getting through life [safely]."

—Henry Sanchez, Army professional

"... fills the void between awareness and physical self-defense skills."

—Alain B. Burrese, JD, former US Army, author, safety and self-defense instructor

Anxiety happens whether you like it or not. It's your body's way of telling you "something is wrong here." Learning how to use anxiety as a personal weapon for self-defense is the best way you can achieve *awareness* and *avoidance*, which are the first two steps learned in self-defense preparedness training.

Everyone is born with an instinctual survival mechanism. In fact, it has kept humankind safe for millennia. Unfortunately, most of us have been conditioned to ignore it. That's dangerous.

- **Understand why your instincts are the key to making the right decisions.**
- **Recognize how anxiety is the link between decision-making and instinct.**
- **Learn how to be completely in the moment, so you can coordinate anxiety and instinct into a highly effective decision-making process.**

You will learn how to develop personal safety skills by doing thought exercises, both in your home and in public spaces. These important exercises will help you become more aware of your surroundings and empower you to make the right decision on what or who to avoid.

First Defense should be read by most people, including

- Parents
- College students
- Teachers
- Seniors
- Martial artists
- Employees of midsize to large companies

"This book belongs in the library of any martial artist, law enforcement and military professional, close protection agent, and anyone interested in augmenting their warrior skills."

—Tomer Israel, chief of Israeli Tactical School

David Hopkins, PhD, is a psychologist with 21 years of experience, combining psychological principles relating to violence and psychotherapy with martial arts, self-defense, close protection, and in investigative work against terrorists and criminal elements, including organized crime. He has taught psychology relating to violence at universities in both the US and abroad, is chief of the (Gidon) Israeli Krav Maga Association in Germany, and serves as a consultant to an international paramilitary and close protection team. David Hopkins resides in Germany.

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Foreword

THERE ARE COUNTLESS BOOKS ON THE MARKET today dealing with self-defense. What makes this book unique is the combination of well-grounded psychological concepts relating to combative situations and the practical experience of David in terms of applying these concepts to real-world situations, including threat conditions at the most intense level.

Having served in organizations tasked with applying a combination of both tactical and psychological principles aimed at combatting terrorism and other threats, I can attest to the effectiveness of the methods in David's book. Further, he has designed a no-nonsense training plan that can be used to learn these skills in a short period of time. This book is more than a combination of theories. It is a guide for developing the skill set to literally save lives in combative situations.

David has designed a training program that guides the reader in developing the situational awareness and psychological preparedness for effectively avoiding and, if need be, engaging the enemy. His training plan is well grounded in psychological principles and techniques, tactics and procedures applied in professional security, and other important activities involving assessing and diffusing threats of the most

serious kind. In addition to providing instruction, David also provides real-world examples of his own experiences, facing threats both in professional and personal situations. He does so in a humble and specific manner, helping the reader to put the concepts and techniques into practical context. The nature of the experiences and the way he provides them underline the seasoned experience he has as a professional in his unique blend of fields. This combination of detailed instruction coupled with the sharing of these experiences make this book a unique manual for anyone wanting to readily learn these techniques in order to protect themselves and others.

For all of these reasons, this book belongs in the library of any martial artist, law enforcement and military professional, close protection agent, and anyone interested in augmenting their warrior skills.

Tomer Israel

Former captain, Matkal (Israeli Delta Force)

and Shin Bet (Israeli Secret Service and Internal Intelligence),

chief of Israeli Tactical School

Introduction

AS YOU READ THESE WORDS, SLOW YOURSELF down and concentrate fully on your field of vision, not only the words you are reading, but the edges of the pages, beyond the edges to what is in your field of vision just beyond each side of the book, and then out even farther to your peripheral vision in all directions. You are now more aware of what you are actually seeing than you were a few moments ago. Now as you read, pay more attention to what you hear, sounds in your immediate vicinity and other parts of the building, and even what you might hear outside. Now do the same with your sense of smell and touch. Continue reading the words and try to pay even more attention to all of these stimuli coming in each second, making yourself more aware of what is happening around you and in you. Push yourself even further and balance the concentration on the meanings of the words and being truly present in your environment, conscious of what is taking place. It can become difficult to avoid distraction and to know which stimuli are most important and need our attention. Our instincts help us make this decision, and we gain access to them when we learn to gauge our feelings of anxiety.

We all have a built-in weapon system we rarely use. This book will teach you how to develop and use this weapon. Often we are taught that anxiety is something we should avoid, that emotional experiences such as fear, trepidation, and stress are contrary to living a happy life and should be avoided. Further, when it comes to threatening situations, such as self-defense scenarios, we often think we need to control anxiety in order to use techniques. Anxiety increases sensory input. In this book you will learn to effectively use your anxiety with true presence and concentration, feeding your instincts with information vital for survival. This is a key to success in a combative situation. You will also learn to manipulate the anxiety of the enemy in order to weaken his or her abilities.

I made the decision to write this book because I wanted to better understand what I had been doing in situations where I really should have ended up seriously injured or dead. In general, I knew the outcome of these situations was a combination of using my instincts and luck, but after thirty years of combined formal training and experience in martial arts, the military, psychology and psychotherapy, close protection, and investigative and antiterrorism work, there were enough consistencies among the positive outcomes that I intuited that I've been using some kind of "method," and I wanted to delineate for myself what it is.

There were also occasions where I did end up hurt, or I only avoided serious injury or death through luck or being saved by someone else, and these situations also seemed to have a consistency about them that related to less-than-effective methodology. Investigating these ineffective factors also became important for me in order to understand what may or may not work in threatening situations.

Through that personal exploration, gradually a book started to take shape, and I decided then to formulate and organize the ideas into something that might be useful for others. The great psychologist Rollo May once said you can feel the genuine value of a book that has to do with psychological issues when you sense that the author has written the book not simply to push or teach an idea, but instead to discover

through the writing process answers to his or her own struggles and searches for truth. It is in this spirit that I share the insights here.

Over the years I have been privileged to work with countless college students as a teacher, with martial arts students as both a practitioner and an instructor, with military hand-to-hand combat trainees, with counseling and psychotherapy clients and peers and supervisors, and with fellow soldiers, all of which have given me the gift of the insights here. A few constants have remained through these disparate areas of operation in terms of the essentials of human interaction.

1. The instincts are the key to making the right decisions for the toughest challenges in our lives.
2. Anxiety is the link between our decision-making process and the instincts.
3. Being fully present in the moment turns us into instruments of the will, which is the mysterious captain of our ship, coordinating the communication between our experiences of anxiety and the effective use of our instincts as we maneuver through the difficulties of life.

Further reinforcing my belief in these truths have also been, of course, those I have encountered who were threats: terrorists and other criminals, stalkers and chance attackers in close protection work, and personal threats I have encountered as a civilian. These experiences have been just as vital in formulating the ideas here as those positive encounters I have had. In fact, writing this is something of a sweet revenge that comes from extracting lessons from those who have violated our basic human right to exist in peace and freedom, even if we are never able to exact direct revenge on an individual enemy. If my aim and the thrust of my will is to grow and deepen no matter what I experience, then there is always hope, even in deep suffering and feelings of loss and victimization. This is not to say criminals or terrorists should get a pass for their actions, but I can benefit from their actions even as I hope they pay for them. No matter what an enemy might take from me, these lessons will always be mine.

So this is not a book about empathizing with the enemy the way I empathize with a psychotherapy client in order to help with healing. Rather, it is about empathizing with the enemy in order to better understand his or her processes, so we can either evade or destroy, depending on the circumstances. I am not saying aggressors, in whatever form they may exist, are incapable of change. I am saying this book is not concerned with that question. It is about strengthening any martial artist's ability to be more successful in facing the enemy.

The book is organized to give the reader a chance to both absorb the concepts and strategies and then to practice the skills necessary to put these concepts and strategies to use in threatening situations. Accordingly, at the end of several chapters there are workbook exercises designed to guide the reader in this process. These skills have to be developed just like any other set of proficiencies in martial arts. You must train, train, train—and train again. The more you practice, the more skilled you will become.

As you will see, the process of using your instincts to harness the energy of anxiety through the will—and skillfully manipulate the enemy in a similar manner—is more than a technique. It is really a way of life, like any martial art when practiced to its full potential. The more we get to know ourselves through developing a relationship with our inner lives, especially that of mobilizing the will to use anxiety in harmony with the instincts, a kind of transcendence occurs—not of being above life and free of its problems, but of being more in life in a palpable way, thereby more in touch with true reality and better able to both enjoy that life and defend ourselves when necessary.

As the great philosopher Arthur Schopenhauer and the mythologist Joseph Campbell both claimed, the more we know ourselves, the more we know others, since the core of human beings is constant. It is my hope that a secondary gain of this work will be that it not only enables others to better defend themselves, but also to deepen their connections to experience and to others.



1

Bringing in Information Accurately —Mastering Anxiety

EACH SECOND WE BRING IN ELEVEN MILLION BITS of information through our senses. Under normal circumstances the average person processes about forty bits of this information in a conscious manner. That is, at any given moment, if we were to count what we see, hear, smell, touch, and taste, we could name about forty things.

Where does the rest go? Contemporary methods for measuring sensory and perception response demonstrate that while an individual may not be aware of the rest of the information coming in, the brain is. For example, studies using functional MRI technology show that the brain processes information the individual mechanically brings in through the senses, even when that individual is not aware of the information. Other studies indicate people will experience emotions due to being exposed to a stimulus, although the individual reports not being aware of the stimulus.

So, even though we are consciously “unaware” of a particular reality, our brains are aware. More importantly, we can gain access to this information and use it. This is the most important aspect of this

phenomenon as it relates to using psychology as a weapon. In a sense we are capable of gaining access to more information about reality than the average person if we are trained to do so. It is almost as if we have our own intelligence-gathering satellite system we can use in potentially dangerous situations to better react to the threat. This has long been a hunch of psychologists and others (think of phrases such as “follow your gut” or “trust your instincts”), and now physical evidence substantiates these beliefs.

The key to accessing this information lies in our capacity for experiencing anxiety. When I use the term *anxiety*, I mean the particular feeling that grips us as if something we have absolutely no control over is about to befall us. We experience anxiety when we are exposed to a stimulus that is outside of our “comfort zone.” There are some sources of anxiety we all share, and there are those that are very personal. For example, we all experience the anxiety of our existence: concerns about our careers, intimate relationships, and death—our own death and that of those we love. We may also have personal sources of anxiety, such as public speaking, flying, or particular animals or insects.

In whatever form it comes, we have all felt this very interesting sensation we call anxiety. So with this definition, we can move forward with how this state can help us access more of the information coming into our awareness each second. The process is simple, at least in its concept: if we want access to more of this information, we must be willing to feel anxiety because the information is outside our comfort zone.

This is very important. Those forty bits of information of which we are aware do not come by accident. We help choose which forty bits we pay attention to. Specifically, we all help shape our reality by allowing ourselves access to the information that helps us stay in our comfort zones. For instance, sometimes people will get into relationships with the same type of partner over and over again, unconsciously, although this type of partner is abusive or otherwise unhealthy. Why? Because as they first meet and get to know the person, they unconsciously process the sensory material coming in that matches what they



are used to. They would feel more anxiety if they were to try out a new type of person because that person would be outside their comfort zone and would elicit anxiety. Being willing to experience the anxiety and a new type of person, however, would then lead to the possibility of getting out of this vicious cycle of dysfunctional relationships.

Developing the "Third Ear"

In his book *Listening with the Third Ear*, the psychologist Theodor Reik applies this principle to the process of practicing psychotherapy. He says the proficient psychotherapist must be attuned to the instincts, the third ear, in order to truly understand clients and be sensitive to their needs. In exercising this faculty, we hear what is being said, but another "listening" is taking place as all of the information is coming in through the senses, prompting unconscious responses in the form of associations and spontaneous thoughts and feelings on the part of the therapist.

Think of listening to a song and the memories, thoughts, and feelings that spontaneously arise while hearing it. If you then start to analyze the song, you will lose these sources of information almost immediately. If you simply allow the feelings and thoughts to arise, you will be surprised what you can learn about what you are experiencing in relationship to the themes and feelings in the music.

A similar process happens as we listen to the "music" of another as that person communicates with us verbally and nonverbally. Rather than make assumptions, rather than "analyze" the individual, we open up, experience the unknown, and allow pure information to come in without controlling it. This can only be done when we allow ourselves to feel the anxiety of letting go of control. If we really want to know what the person is communicating, we have no choice but to do this. It is exactly the same in situations of self-defense. If we want to be more proficient in sensing whether a person is a threat, or even to predict what action the person is going to take, we must listen with the third ear.

Instead of avoiding anxiety, then, we must embrace it. If we allow ourselves access to that information through our willingness to feel anxiety, then we have more factual data to make use of in a combative or self-defense situation. This gives us an edge and can mean the difference between life and death.

Psychology at Work: The Dumb Tourist and the Mob Boss

An experience I had while working undercover may help to clarify this process. I was working to gather information about a major organized crime element involved in the trafficking of women for prostitution. I worked the case for a couple of years. There were several times on that job where I am convinced I only survived by relying on my instincts.

On one occasion I was on site for the third time over a two-week period. The location was a restaurant and bar frequented by some of the key personnel of the criminal element. Each time I was there, I sat at the same table outside, on a corner where I could quickly get away if necessary. I was there to collect information, analyze who was doing what, and take pictures.

The target individuals always sat at the same table—several older, more senior guys ordering food and drinks, talking. After a couple of hours, the guy I realized was the actual boss showed up with his bodyguard, checked in and exchanged key info, and then left. He never drank alcohol. His bodyguard was never more than a couple of feet away. This was because another member of this group had been shot and killed by a rival family at the same location a few months before. Later in the evening younger “soldier” types showed up and seemed to set up a casual perimeter for the other senior personnel. As the night came to a close, women working for the group gradually arrived.

On this third occasion everything was going as it always had up to the point of the boss’s showing up. I went up to the restroom, and as I came out, I saw the boss had arrived with his bodyguard and with a group of about six of the younger soldiers. They were all sitting at the

table directly next to mine. This table was significantly away from the senior group—where the boss normally sat—and it was a table for only four people. They were obviously there for me. Although I had blended in well, I guess I had made them curious.

I didn't react. I walked back to my seat and sat down. The boss was sitting right next to me, my right arm and his left maybe six inches apart, his bodyguard behind him, standing, the soldiers sitting, facing him on the other side of the table.

After a few moments a gypsy woman came by and left a key chain on my table, as she also did with all the other tables. She then went back around and saw who would pay a bit to keep it. I knew this. It was pretty normal in restaurants and bars there. As she left my table, I picked up the key chain and looked at it and then at her, puzzled, but not overdoing it. I nudged the boss next to me and asked in dumb tourist English, "Hey, why did she leave this here?" All I can say that I consciously did was try to speak very authentically, as if I thought he was just some guy, and I was just asking for some help understanding this practice.

All the soldiers looked at me and at him. All conversations stopped. I could feel the massive six-foot-five bodyguard behind us. The boss then responded in very good English and told me I could choose to give her some money for it, that she was poor and needed it for her family. He was actually very sympathetic to her. I responded in kind and took out my wallet, but I had only big bills and asked if any of them had change. A couple of the soldiers pulled out their wallets, showing their large bills, as if we were all saying we didn't carry anything small. The boss had some change and we exchanged money. About ten minutes later they all left.

So what accounts for my actions? Within one or two seconds my senses brought in the fact that the soldiers were there, that the boss was sitting next to my chair, that the table was too small for them all, and that a couple of them were looking at me as I came back out. All

I knew was as I walked those ten seconds from the door to my chair, anxiety hit me, and I totally gave myself over to my instincts. Of course, as I was done and analyzed everything, I realized what I had seen and processed.

The key is I did not think. Had I started trying to control the situation by thinking too much, my hesitation and second-guessing would have led to sure disaster. My anxiety would have been relieved, my awareness not as sharp, and my responses based on faulty information processing. My decision to directly engage the boss was also instinctive, and as I analyzed my actions afterward, I realized it was not haphazard but based on using information I had previously processed.

Why did a guy who was the boss of a huge-money organization appear in normal clothes, check in regularly with his people, never drink on site, never raise his voice, even sometimes, as I remembered later, avoid the other group of men getting drunk? He made an impression as a disciplined, thoughtful, systematic leader. Why does a person like this even become a criminal? Probably partly due to circumstances and partly due to his choice to take a familiar path.

But because he was a person who wore American clothes and who came from a poor country, my hunch was that he would react more positively to an American tourist who also was direct enough to speak to him personally. If I were someone investigating him, if I even knew who he was, I would not nudge him with his bodyguard there and speak directly to him, exposing myself as a foreigner and also breaking the taboo of actually touching him, especially in so casual a manner.

All of this and more played a role in my “deciding” to act as I did, which I am convinced saved my investigation, and possibly my life. In some way my actions with him were so bold it almost seemed impossible that I could be anything other than an American sitting there, not knowing what was going on or who they were.

This last point is another key part of the process of using psychology in threatening situations. We not only use anxiety and instincts

as they relate to bringing in information from reality, but also to affect the reality of the other person. What is it we can present to this person at this moment to override his good decision-making ability? How do we mess up, so to speak, his ability to accurately process the information coming in? We take away his anxiety. The enemy who feels safe is a vulnerable enemy.

Imagine you are standing across from an enemy who has a pistol in his belt but who has not yet drawn it. He sees you going for your pistol. He will go for his. What if your pistol were invisible and already in your hand? You can shoot him and he will never know what happened or offer any defense.

This can be done in any number of ways, and what we decide to do goes back to those aforementioned sources of anxiety, those we share commonly or very personal ones. If we can identify what the source of anxiety is for an individual and relieve it, we can take away his ability to accurately read his world and prepare for our attack. The key is that we have to use our anxiety to discern what we need to relieve his anxiety. We bring in all the rich information from our senses and use our instincts to target his weaknesses in a very specific way.

Fear versus Anxiety

In order to use this process effectively, we must understand the difference between fear and anxiety. We often mistake one for the other or think of them as the same emotional process. The experience of anxiety as we are using it here is different from fear. When we feel fear, we react under the control of a stimulus. When we feel anxiety, we are attuned to experiencing in the moment. We are still free, though, to choose our actions. To use anxiety effectively to our advantage, we must learn to think of it as a positive process, a weapon even, rather than a weakness.

Imagine standing on the bank of a river you need to cross. You see the current is fast but not so strong to prevent walking across. You can also see the bottom and that it is about chest high. You can see the other

side and that the bank is easily accessible. As you decide to cross, you will experience some fear due to the current and the possibility of slipping and being swept farther down, where you don't know the depth. Now imagine the exact same situation at night with little to no visibility. Same river, same situation—but the experience will be totally different due to anxiety from the unknown factors over which you have no control. What will you feel as you approach the middle, the current becoming stronger, the depth increasing gradually, the other side out of sight? That experience is anxiety.

We want the enemy to be that guy in the middle of the rushing river, in the middle of the night, with absolutely no idea how deep the river will become or how far the other side is. Then we want to drive up next to him in a boat and ask him if he wants a ride across. As he is climbing in, relieved, even grateful, we will handcuff him, bind his eyes and mouth, drive him to the deeper part of the river, and drop him in.

If, however, you drive up to him and say, “Hey, there you are! I have been looking for you and now I got you!” then his immediate fear response will put him on the defensive. Maybe you will be successful anyway, maybe not. If you relieve his anxiety, he will be happy to experience a bit of fear in terms of going with a stranger to escape the situation he is in.

Seeking Deeper Wisdom through a Dialectic

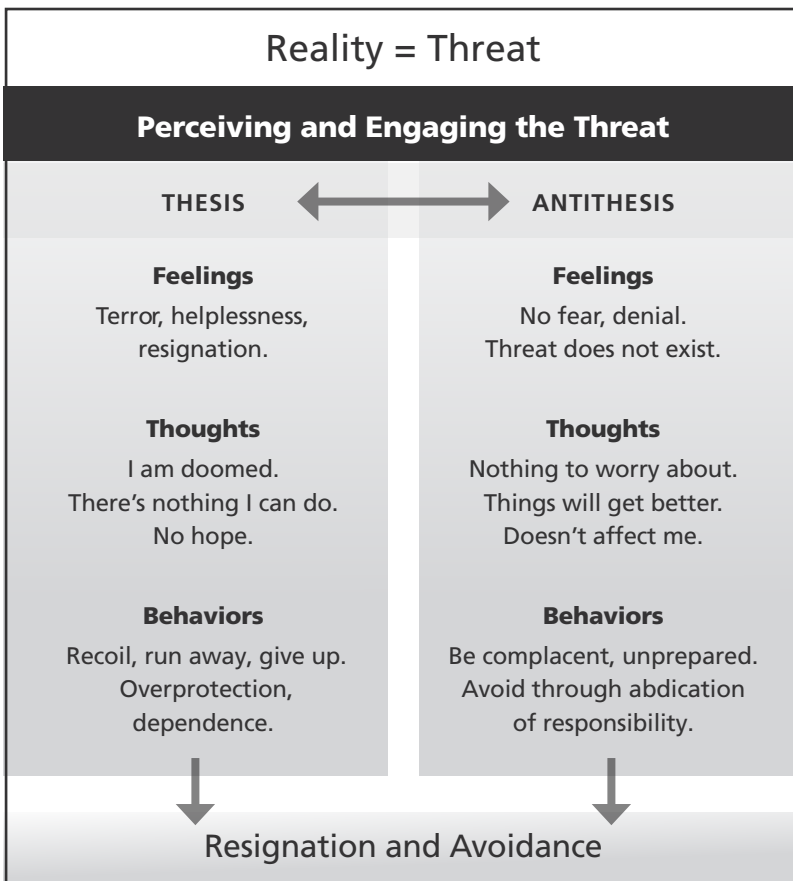
The most complex issues often require us to apply a different kind of thinking than simply taking one side or another. Rather, we look for deeper wisdom by using a dialectic, a method of considering two opposing sides of an issue. When we use the dialectic to come to an understanding of a process or problem, we identify a thesis, or one side of an issue, and then its antithesis, the opposite side. Then we work through that issue until we come to a synthesis, rather than settling for one or the other opposites—which usually serves to appease our anxiety.

The following diagram applies the dialectic to the problem of anxiety. Examining it in this way can help us come to a deeper appreciation

for the importance of anxiety in our lives and how we may apply it to the principles here.

Dialectic of Anxiety

When faced with a threatening situation, we can begin simply with reality as it is: a threat exists. Then we move toward the two opposing poles, the thesis and antithesis, in terms of perceiving and engaging the threat psychologically, processing feelings, thoughts, and behavior.



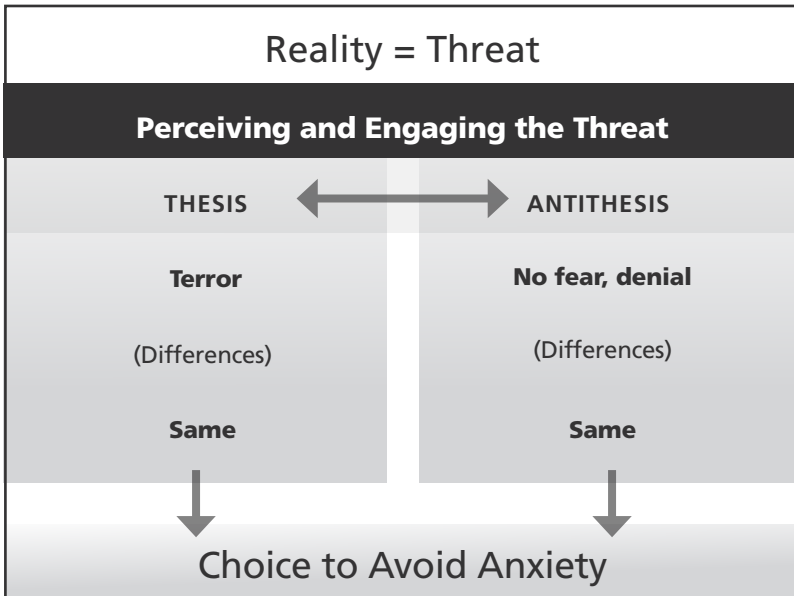
Synthesis

What remains the same here is the general attitude of avoidance. On the thesis side we are resigned to the threat with the attitude that nothing can be done, and on the antithesis side we deny the threat exists at all. Both of these attitudes are, of course, ineffective for dealing with the threat. What is actually being avoided? That a threat exists is an undeniable objective reality. It is not reality that we are avoiding then. Our senses are bringing it in, and there it is. We are *choosing* the manner in which we react to the threat. Avoidance of the threat is impossible. What we are avoiding is the subjective experience, or the feeling of anxiety. However, the fact is that we cannot actually avoid the anxiety. This happens in the first place and leads to the reactions. What we are actually avoiding is consciously feeling the anxiety and the suffering that comes with it.

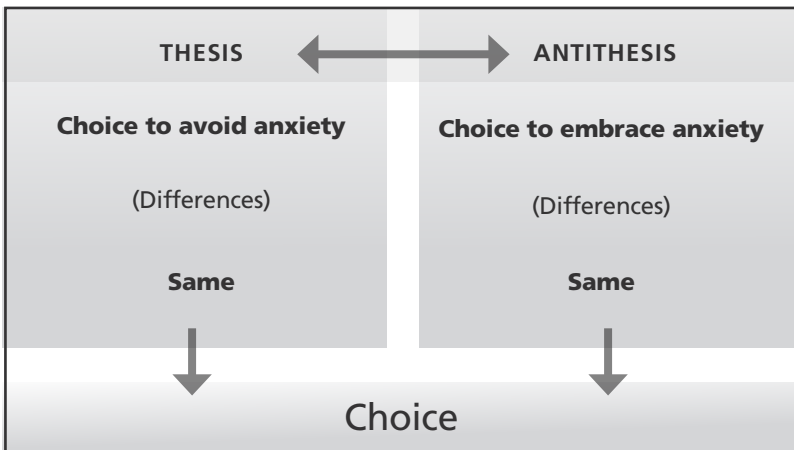
So, because both reactions are ineffective, we must work on another reaction that is efficient. Since these methods for avoiding anxiety do not work, we must look for a method that does not avoid anxiety because *deciding* to avoid anxiety is like deciding it is not raining while it is pouring down on our heads.

The key to resolving the dilemma of avoidance lies in the central truth manifested in this dialectic, which is the issue of choice. What remains the same in the two opposites is that the individuals are there and choosing how to view objective reality.

We can then return to the process of the dialectic, concentrating this new insight and working through the problem further. In so doing, we take a look at the differences of both sides and exclude them, and instead look for what is the same from both sides.



As the next step, we take what remains through the synthesis and work through it further in its two opposites involving choice.



What we are left with, then, is individual choice. The fact is the threat is terrifying and it is not terrifying, depending on how we choose to see it. And if this is true, then we can also *choose* to see the threat in another way: *we recognize its existence, we feel anxiety due to its existence, but we embrace this anxiety rather than avoid it.*

And here is where I part ways with the conventional and even overly simplified medical understanding of anxiety: I see this experience as a fundamental strength rather than a detriment. Anxiety connects us to what is really happening, which enables us to choose the right path based on true reality. The anxiety exists, even right at birth. The only freedom we have is to embrace it.

A Note on the Training Exercises in This Book

In several of the following chapters I offer some suggested activities for practicing and developing the skills discussed in this book. Using psychology as a weapon as I present it is a behavioral activity, just like practicing martial arts, shooting, knife fighting, or any other self-defense or combative method you want to learn. It must be trained, and trained, and trained again, lifelong. The exercises in each chapter should be used in a kind of workbook or journaling format. Please see the appendix at the end of the book, where I have provided example entries to get you started.

Here are some exercises to increase your access to sensory information. As you move through these, you will see you are progressing into more complex tasks, heightening awareness of your senses and feelings. You can begin to combine exercises both daily and weekly over time, but do exercise 1 for several days first until you recognize that your senses increase in intensity. Even after you have moved on to the more complex exercises, continue to return to exercise 1. This is like practicing basic punching or kicking, even after years of practice, and then performing more complex martial arts techniques.

Practical Exercises for Enhancing Sensory Awareness

1. Sit and concentrate on sight, sound, touch, taste, smell—and the sense of everything together and how that changes from moment to moment. Do this each day and keep a journal, recording both sensation and intensity.

EXERCISE 1-1. Enhancing Sensory Awareness

DATE:

RECORD THE EXPERIENCE OF CONCENTRATING ON YOUR SENSES.

2. Do the same as above while conducting activities such as driving, walking, and exercising.

EXERCISE 1-2. Enhancing Sensory Awareness in Motion

DATE:

AFTER PRACTICING THESE SKILLS IN MOTION, RECORD YOUR OBSERVATIONS ON THE EXPERIENCE.

- Practice these awareness exercises while talking with people and otherwise interacting with them. Later, in your writing, describe the nature of the interaction, including the person with whom you were interacting, the content of the conversation if one occurred, and all other details relating to the interaction.

EXERCISE 1-3. Enhancing Sensory Awareness in
Conversation

DATE:

RECORD THE EXPERIENCE OF CONCENTRATING ON
YOUR SENSES AS YOU INTERACTED WITH OTHERS.

4. Pay attention to how you feel when doing the first three exercises.
Do you start to feel more anxiety or other feelings?

EXERCISE 1-4. Enhancing Sensory Awareness and
Evaluating Anxiety

DATE:

DESCRIBE ANY ANXIETY YOU EXPERIENCED WHILE
PRACTICING THESE EXERCISES.

5. Now practice the same process in a place where many different types of people potentially enter your reality. Try a public place, such as a café, a park, or a restaurant. Pay attention to your feelings as you watch the actions and hear the voices. What different feelings arise from contact with different people, from their behaviors? Does anyone feel like a potential threat? Why? Do these feelings arise due to your connecting the person with an event in your life, in your past? Or are your feelings based on something the person is doing that could mean he or she poses a potential threat?

EXERCISE 1-5. Enhancing Sensory Awareness in Busy Places

DATE:

DESCRIBE ANY ANXIETY YOU EXPERIENCED WHILE PRACTICING THESE EXERCISES IN PUBLIC.



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