

IV

Appendixes

APPENDIX 1: A REQUEST TO READERS

My hope in writing a book like this is that you, the reader, will become actively involved and apply many of the exercises to your own life. I would appreciate it greatly if you would share your experiences with me. Please feel free to write and let me know which parts of the book were particularly meaningful to you, and which weren't. This feedback will help me in making future revisions of the book and will also allow a mutual sharing.

Thank you.

Your name: _____

Address: _____

Exercises that were particularly helpful to me:

Appendix 1: A Request to Readers

Exercises that were not particularly helpful to me:

Areas of the vision that were particularly meaningful to my life:

Areas of the vision that were not too meaningful to my life:

What I like most about the book:

What I like least about the book:

Please send to:

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APPENDIX 2: HARD-CORE ZEN

In preparation for writing this book, I reviewed the journals that I had kept while in the Orient. The following three anecdotes from these seem to capture an essence of Zen.

Finding a Bordello: The Beginning

We were being led by a Zen Master named Nishimura through the red-light district of Kyoto to find a bordello. He knocked on several doors; sometimes no one answered, sometimes he received a flat "No—nothing is available." Finally, he knocked on a door and an attractive older woman answered. They talked briefly, and an arrangement was made.

Yet things were not as they might at first seem.

Johanna and I had recently arrived in Kyoto, and were unable to find lodging. The Zen priest suggested we might find a temporary place to stay in the red-light district. The arrangement he made allowed us to spend the weeknights, but we had to leave on weekends because of the establishment's prior "business commitments."

So began our search for the spirit of Zen.

I'm A History Major: The Arrival

When we first arrived at Daitoku-ji monastery, we had an interview with the Master, Kabori Roshi. He inquired of my background, my college major, and what I intended to do once I returned to the States. I told him that I was officially a political science major, and that I had been accepted at Harvard Law School. However, I quickly explained that I had obtained nearly the equivalent of a religious studies major while in college, that I had chosen not to go to law school this year, and that I was on an intense "spiritual quest." I was eager to show him that I would be a good pupil, was committed to the path of the seeker, and should be allowed to study at the temple.

He nodded, rather noncommittally.

He then turned to my wife, Johanna, and said, "I suppose you too are on a spiritual quest, and were also a religious studies major."

"No," she said, "I was and still am a history major."

He laughed, bowed to her, and led us into the meditation room.

Rice Curry: The Answer

Near the end of our stay in Japan, we were talking to a young Zen monk-in-training about our plans to travel to India.

"I, too, plan to go to India soon," he added.

Appendix 2: Hard-core Zen

I was quite excited to hear this. It seemed to me that here was a fellow searcher; I felt an instant sense of brotherhood with him. Many of the young monks I had met seemed to be merely putting in time, going to vocational school, by being in the monastery. Much of the spiritual searching and questing that I felt seemed absent in them.

I told him that I had the names of several great Indian teachers with whom I intended to study. I asked him if he would like their names.

"No, thank you," he said.

"I don't understand," I replied, "Do you already have a teacher?"

"No."

"Then why are you going to India?"

"To eat the excellent rice curry."

APPENDIX 3: EAST-WEST TECHNIQUES— DIFFERENCES, SIMILARITIES, ADVANTAGES IN COMBINING

Differences in Eastern and Western Techniques

Types of Awareness

The awareness in self-observation strategies involves a precise labeling of certain events, a search for causality, antecedents and consequences, goal setting, and analysis and evaluation. In formal meditation, the type of awareness is present-centered, goalless, involves no search for causes, and is without evaluation and analysis. Although the beginning meditator may subvocalize such self-instructions as "Relax; keep focused on your breathing; your attention has wandered, better return to breathing again," the goal of meditation is to remove these verbal cues eventually and have an "empty mind"—that is, an absence of covert statements and images. In informal meditation, the individual observes *all* actions and behaviors throughout the day. In a behaviorally oriented stress-reduction training package, the individual is instructed to discriminate (notice) certain specified "anxiety-arousing" situations, and then to use those situations as cues for engaging in relaxation, covert self-modeling, and self-instruction activities. In informal meditation, although all cues are observed, the individual is instructed to "merely observe, as a witness" and to take no specific action after recognizing any particular cue.

Use of Covert Statements and Images

Western self-management techniques employ covert events and images in many of their strategies. An attempt is made to change maladaptive ways of thinking to more productive ones. This is done by stopping the nonproductive thoughts and substituting positive images and statements. In meditation, an individual "lets go" of the nonproductive chatter, but makes no attempt to substitute positive statements and images. In the East, when an image (e.g., third eye, image of Guru) or covert statement (e.g., *mantra*, *koan*) is used for concentrative meditation, it is focused on exclusively for a long period of time as a means of reducing surrounding inputs and covert chatter. In the West when an image (e.g., covert self-modeling, positive reinforcing image) or covert statement (e.g., self-instructions; self-reinforcement) is used, it may have several different purposes. Its purpose depends on its position in the behavioral sequence (e.g., image as antecedent, as behavior, or as consequence). Internal images and statements may be used as reinforcement or punishment for a behavior, as a cue to initiate a behavior, or as practice or rehearsal (self-modeling) of a behavior.

Similarities in Eastern and Western Techniques

We have noted that certain types of mindfulness meditation involve discriminating and labeling all stimuli that come into awareness. This is nearly identical to the detached observation effected in the West by covert statements. The fourth step of meditation, which may involve a global desensitization to whatever is on our mind, may be similar to systematic desensitization in behavior therapy (i.e., relaxation precedes the presentation of the feared image). The only difference between the two is that the prearranged, structured hierarchy in the behavioral model is absent in the meditation model.

There is also a similarity between certain types of thought stopping in the West, and the effect of the kwat in the East. Both may be used to stop thoughts, and/or to interrupt a maladaptive behavioral sequence.

Finally, it should be clear that the location of the meditation room and the location of the tea ceremony may represent a type of environmental planning to reduce unwanted external stimuli.

The table at the end of this appendix illustrates, in detailed form, a comparison and contrast of meditation and behavioral self-management techniques.

Advantages in Combining the Techniques

The intervention in case two involved formal meditation and a combination of informal meditation, self-instructions, and focused breathing. Below is a theoretical discussion of the advantages that may be gained by this combination.¹

Informal Meditation Plus

Behavioral Self-management Techniques:

"Contingent Informal Meditation"

It appears that the technique of informal meditation may be made into a more powerful clinical intervention strategy by being combined with self-imagery, self-statements, and focused breathing. In this model, in addition to observing all events and behaviors occurring throughout the day (informal meditation), we also notice certain specified cues in the internal and external environment (e.g., tension, anger, anxiety, social events). Once we have noticed those cues, we then self-observe in a "detached" nonevaluative manner, as in informal meditation. However, we also focus on breathing and covertly initiate cues to relax, to feel in control, and imagine acting in a relaxed, competent fashion.

Formal Meditation Plus

Behavioral Self-control Techniques

Learning to meditate properly may be facilitated if we borrow from certain behavioral self-management techniques. For example, individuals have been

given a counting device (e.g., a golf counter) and instructed to punch the counter every time their attention wandered from the task of breathing. The punching of the wrist counter was then made a cue for returning attention to the task of breathing. In essence, what was occurring was that a tool used in behavioral self-observation (the counter) was taking the place of the *kwat* of the Zen monk.² It is possible that biofeedback techniques might also serve to facilitate the acquisition and proper performance of meditation.

Certain aspects of formal meditation may complement and facilitate behavioral self-control skills. For example, as discussed in Chapter 1, during formal meditation, the individual learns to unstress (desensitize) himself (step four) and to reduce the frequency and duration of internal chatter and images (step five). It is suggested that this ability to relax and have an "empty mind" gained during formal meditation will help an individual be more alert and responsive to stress situations occurring at other times, thus facilitating a person's performance of behavioral self-observation of internal and external cues throughout the day.

Second, formal meditation seems to give the individual practice in noticing when his or her attention wanders from a task. At first, in step two of meditation, there is usually a long time period that elapses between the time the attention first wanders and the *realization* that it has wandered. With practice, however, the person may learn to catch himself almost as soon as he stops focusing on breathing. Similarly, in behavioral self-control strategies, often several minutes or longer pass before the individual realizes that he is supposed to have noticed a cue and subsequently interrupted a maladaptive behavioral pattern. The chronic smoker illustrates this lack of awareness, as does the heroin addict. The practice of noticing a certain cue (e.g., wandering attention) developed in meditation may also be applicable to situations involved in behavioral self-control strategies (e.g., reaching for a cigarette, the "need" for a fix). Thus, the individual practicing meditation may be aided in eventually recognizing a certain cue as soon as it occurs, and is thereby placed in a much better position to interrupt a maladaptive behavior pattern.

The third way in which formal meditation might help behavioral self-control strategies involves the cognitive set that meditation can help give to the practitioner. Formal meditation allows the individual an opportunity for fixed reference points in the day during which he/she feels relaxed, calm, and in control. Therefore, when recognizing tension at subsequent points during the day, the individual should be able to say to him/herself, "I was relaxed, calm, and in control this morning," thereby attributing current stress to a specific situation rather than to an "anxious personality trait."³ In this way the person may learn to increase feelings of self-control and learn to perceive him/herself as a responsible individual who has the ability to control his/her own behavior and actions.⁴

Fourth, although the physiological data are still equivocal,⁵ aspects of the technique of formal meditation may make it more powerful than other self-management techniques in certain respects. For example, other self-control techniques, such as autogenic training,⁶ self-hypnosis,⁷ or relaxation with covert self-statements⁸ employ certain covert images and self-statements (e.g., "I'm feeling warm; my right arm feels heavy; I am feeling relaxed"). In

formal Zen meditation, the individual does not say anything to himself, nor does he/she attempt to engage in positive covert images or thoughts. It is this absence of preprogrammed covert thoughts and images that seems to allow the meditator to observe and become unstressed to "what's on his/her own mind" (step four). Repetition of preprogrammed statements and images would seemingly interfere with this process and would also seem to prevent the "mind from becoming empty" (step five). This "empty mind" (i.e., an absence of verbal behaviors and images) may be important in certain externally oriented situations, such as the counseling setting⁹ and interpersonal relationships.¹⁰ The empty mind may also be important for hearing certain internal cues, especially in clinical areas dealing with stress and tension, obesity, tachycardia, migraine, and hypertension.

Finally, because during meditation the individual seems to be able to step back from personal fears, concerns, and worries, and observe them in a detached relaxed way, it is possible to hypothesize that *after* meditation the individual should be able to think about the fears and evaluate how he or she wants to act without being overwhelmed or oppressed by them. Thus, even though during the process of formal meditation there is ideally no thinking or evaluation, subsequent to meditation the individual may be well prepared to think and make decisions. In this way, meditation might help produce "self-observation conditions such that inner feedback for behavior change is optimal".¹¹

It appears that when informal meditation is made contingent on certain cues and coupled with covert self-modeling and self-instructions, it becomes a more powerful clinical strategy for an immediate problem. However, this is in no way meant to suggest that the combination of informal meditation with behavioral self-control strategies makes informal meditation more effective for the goal for which it was originally intended: "ongoing awareness of all cues."

Similarly, from a Western perspective, formal Zen meditation is often seen merely as a technique that may be useful when applied to certain clinical problems. However, from an Eastern perspective, Zen meditation is a way of "being" in the world: a total awareness of oneself, of nature, of others. Thus, it is important to note that the technique of formal Zen meditation may be being used clinically for goals other than those for which it was originally intended.

<i>Topics</i>	<i>Formal Meditation</i>	<i>Behavioral Self-management</i>	<i>Informal Meditation</i>	<i>Contingent Informal Meditation</i>
Environmental Planning where intervention strategy occurs	specified setting (e.g., room or in nature); reduced external stimuli to initially help individual focus on object of meditation	<i>in natural environment where problem behavior occurs; or symbolically in neutral environment</i>	occurs in natural environment	<i>same as behavioral self-management</i>
if stimulus cues are used	stimulus cues (control): e.g. incense; or, in case of concentrative meditation, the object of meditation as stimulus cue	<i>specified cues in natural environment (programming antecedent or initiating stimuli)</i> <i>self-regulated stimulus exposure</i>	everything is a stimulus cue for "awareness"	<i>same as behavioral self-management</i>
nature of physical posture	specified body posture: lotus or half-lotus, to reduce bodily distractions	<i>symbolic desensitization occurs in relaxed posture: e.g., reclining in thick armchair</i>	no specified posture	no specified posture
if preprogrammed punishments or reinforcers	"KWAT" as preprogrammed punishment for nonalert behavior	<i>preprogramming of certain punishments or reinforcements</i>	no preprogrammed punishments or reinforcers	sometimes preprogrammed punishment or reinforcement
Cognitive Variables effects of observation	in formal Zen meditation, focusing on behavior of breathing alters the behavior: a stumbling reactive effect (step 1); soon mind wanders, i.e.,	<i>behavioral self-observation alters behavior observed (generalization one); then there is habituation to task; subject forgets to monitor; when subject stops monitor-</i>	goal is that observation have no interference or interruption of daily activities	observation used as a discriminative stimulus to interrupt a maladaptive behavioral sequence (<i>see also behavioral</i>

	habituation to task of observing (step 2)	<i>ing, behavior returns to pre-self-observation phase (generalization two)</i>		self-observation)
what is observed	initially just breathing is focused on (steps 1, 2, 3); eventually openness and receptivity to all stimuli, internal and external (steps 4, 5) occurs	<i>functional analysis: observation of problem behavior, antecedents, and consequences</i>	all behaviors, actions, and thoughts are observed: global awareness	only specified cues (e.g., anxiety, stress) in internal and external environment are observed
how behavior is observed: self-evaluation and goal setting	thoughts, behavior, breathing, are observed without analysis; no charting, no evaluation, no goal-setting: i.e., "detached" self-observation	<i>parameters of behavior observed: frequency, latency, duration, intensity; behavior is counted, charted; systematic evaluation is made; and goals are set</i>	observation without comment and without evaluation	<i>same as behavioral self-management; however, also try to maintain detached self-observation at same time</i>
desensitization paradigm; when occurs	relaxation (step 3) precedes feared images (step 4); in formal meditation, a "global" desensitization with no specific cues formal meditation occurs at specified times throughout the day, regardless of antecedent stimuli	<i>relaxation precedes phobic scene (cf. Wolpe, 1958, 1969)¹²: involves subjective hierarchy of disturbing scenes; or, relaxation follows phobic scene (real or symbolically) and is contingent on discriminating certain cues (cf. Goldfried, 1973)¹³</i>	continuous discrimination of cues in daily environment	relaxation follows phobic scene or certain stress cues

<i>Topics</i>	<i>Formal Meditation</i>	<i>Behavioral Self-management</i>	<i>Informal Meditation</i>	<i>Contingent Informal Meditation</i>
cognitive statements and images; thought stopping	observation without comment (no self-statements); and without evaluation (no thinking); covert images are allowed to "flow down the river of consciousness" and are not dwelled on; focus on competing response of breathing helps remove thoughts (step 4)	<i>covert images and self-instruction used extensively: e.g. covert sensitization (images as punishment); covert rehearsal (images and self-instructions as successive approximation): self-modeling; covert self-reinforcement; covert behavior modification: either alter self-statements, or emit relaxing instructional self-statements; to stop thoughts, covert yelling of word "stop"</i>	no cognitive statements or images involved in the performance of actions.	use of covert images, self-modeling; and self-instruction: e.g., "I am breath," "I am relaxed, in control, I can handle this"
focused attention	in formal Zen meditation, attention focused on breathing (steps 1-4); the KWAT (step 2) helps return the wandering mind to the object of focus; in Raj Yoga (cf. Anandi, ¹⁵ Chhina, & Singh, 1961) note the use of internal focusing	<i>Kanfer and Goldfoot (1966)¹⁴ discuss the use of external focusing as a technique for self-management of pain</i>	attention focused on the here-and-now action only	in contingent informal meditation, attention focused on breathing; in Transcendental Meditation, attention focused on covert sacred syllable
Breathing effects of; type	breathing from the abdomen; goal is effortless, autonomic	<i>"controlled" breathing; voluntary breathing from</i>	relaxed, aware autonomic breath-	controlled breathing in contingent

used

breathing plus awareness of that breathing; used as a type of relaxation (step 3); an aid in unstressing (step 4) and in thought stopping (step 4)

chest/thoracic area; used in deep muscle relaxation

ing from abdomen

informal breath meditation (cf. Shapiro, 1974a); nonfocus on breathing (but rather on sacred sound) in "contingent" Transcendental Meditation (cf. Boudreau, 1972)¹⁶

Contributions of the Strategies to Each Other

acquisition and proper performance of formal meditation is facilitated by a wrist counter, a device used in behavioral self-observation; naturalistic observation methodology of social learning theory is useful in understanding meditation as a series of behaviors under explicit contingency arrangements

clear mind gained during step 5 of formal meditation helps facilitate a behavioral functional analysis of internal and external events throughout the rest of the day; practice of discriminating a stimulus (e.g., wandering mind) gained during formal meditation should help an individual interrupt a maladaptive behavioral chain earlier and more quickly; meditation involves a "detached observation" of concerns, thereby reducing the threat of the concerns and producing optimal conditions for behavior change

in terms of a clinical intervention strategy, informal meditation is made more powerful by making its performance contingent upon certain internal and external cues, and by coupling it with covert imagery, self-instructions, and focused breathing

This technique is a combination of informal meditation and behavioral self-management strategies; covert imagery, self-instructions, focused breathing, functional analysis all come from the behavioral self-management strategy; however, at the same time the technique involves the use of "detached self-observation" derived from informal meditation

APPENDIX 4: BEHAVIORISM, HUMANISM, AND BEYOND

To My Humanistic/Existential Colleagues

On Preconceptions about Behavior Therapy

Below are listed some common preconceptions about behavior therapy. I enclosed this list as a way of helping us check to make sure our "cups are empty"; as the story of Nan-in in Chapter 4 suggests, it is difficult to discuss behavior therapy unless we first empty our minds and remove our preconceptions.

I have purposely put this list at the end of the book in hopes that by presenting what behavior therapy *is* first, the preconceptions will have been addressed and cleared up. In case there are some lingering misunderstandings, however, I have referred to the appropriate section in the text you may want to reread in order to "empty your cup."

Preconception One. Behavior therapists try to control another person's behavior, thereby taking away his free will. Whereas good therapies deal with the client in an I-Thou relationship, not manipulating or shaping the client, behavior therapists mechanically manipulate clients. Further, behavior therapists deal segmentally with only part of a person, not the whole person.

See the sections on teaching the client to take responsibility for his own actions; on getting the client to choose his own goals (Chapter 2).

As can be seen, social learning theorists work to increase a client's freedom. A good behavior therapist, as any good therapist, should use techniques within the framework of a supportive relationship. Otherwise, as behavior therapists have recognized, the client may not be willing to use the techniques.¹ All forms of therapy and education, in both the East and West, try to influence the client about certain goals. By working with the client to develop cooperative goals, by being open and honest about how certain techniques can help him/her reach certain goals, the behavior therapist, as any therapist, is merely being a good teacher.

Preconception Two. Behavior therapists don't deal with the emotions and feelings of a person, but only with observable, quantifiable behavior. They see feelings and emotions as part of a black box which isn't important.

This preconception has been fully covered in the text (see section on the importance of observing internal thoughts and images) and does not need further elaboration here.

Preconception Three. Behaviorists don't believe in concepts such as consciousness, awareness, free will, compassion; and behavioral goals are different from humanistic, self-actualizing goals of therapy.

The concepts of free will, awareness, etc. are talked about in Chapters 2

and 3. It shall be apparent that these concepts are of crucial importance to behavior therapists.

It is true that traditionally behavioral goals have been applied to specific patient problems: weight, alcoholism, smoking, fears and phobias, insomnia, anxiety. Normally, the goals of positive mental health have been ignored. Partly this makes good sense, for patients seen in clinics are usually hurting, and want relief from their hurt. However, there is no reason why target behaviors can't include health-giving "self actualizing" types of goals.² Goals of health may be conceptualized from a behavioral perspective; behavioral techniques can be used to obtain these goals.

Preconception Four. Behavior therapists deal only with symptoms of behavior, not underlying causes. However, once they "cure the symptom" it returns. only in a different form.

As we have noted in our discussion of self-observation, social learning theorists do look for the cause of behavior. However, they look for the cause in the here-and-now environment rather than in historical causes (e.g., Freud). In addition, there is an attempt to not only teach a person awareness of the problem, but to give him or her the skills needed to deal with the problem. These skills include means of dealing with the current problems, as well as self-management skills which can be applied to other life problems as they come up. Finally, regarding symptom substitutions, Walter Mischel notes: "Behavior change programs . . . tend to be effective and the changed behaviors are not automatically replaced by other problems."³ On the contrary, and not surprisingly, when clients are freed from debilitating emotional reactions and constricting crippling avoidance patterns, they may become more free to behave in new adaptive ways that in turn lead to more positive consequences for them. After reviewing the relevant literature on behavior therapy, Grossberg says about symptom substitution:

The overwhelming evidence of the present review is that therapy directed at elimination of maladaptive behavior ("symptoms") is successful and long-lasting. . . . Unfortunately, psychotherapists seem to have stressed the hypothetical dangers of only curing the symptoms, while ignoring the very real dangers of the harm that is done by not curing them.⁴

Preconception Five. Behavior therapists don't dream.

Some of my best friends are behavior therapists. They tell me, unofficially, that they do dream. They just don't know what to make of the dreams.

Internal Self-examination

I'd now like to turn to some potential caveats within our own humanistic tradition. *First*, we should remember the advice of Confucius that the wisdom to perceive a truth is not enough. There are many awareness exercises in the humanistic/encounter group tradition. However, we need insight *plus* the

skills to follow through with the insight. *Second*, we should be aware of the limitations of advocating "global" growth, without tying growth down to more specific goals. Growth is such an amorphous word that unless we are more specific, it becomes nearly impossible to evaluate our progress. *Third*, we should be aware of our own preconceptions of what "growth" is. For example, although it may be important to posit alternative models for our clients, it is also important to hear and listen to the client's concern as (s)he sees it. Not everyone who comes to us with a specific hurt (e.g., loneliness) needs to first experience facing existential angst.⁵ It should not be beneath us to teach our clients the practical skills (social skills) to help them deal with their everyday hurts. *Fourth*, although I believe that (a) Eastern spiritual values are a necessary adjunct to our Western technology and science and that (b) the Eastern emphasis on intuition, spirituality, a holistic perception of the world, altered states of consciousness can provide us with a valuable knowledge and wisdom, I also believe we make a mistake if we unquestioningly embrace all aspects of the Eastern tradition, eschewing logic and analysis. As Alan Watts noted, Zen itself may become rigidified in the dogma of non-dogma, thereby developing a static quality and blinders of its own.⁶ By using tools of Western intellect and analysis, we can come to see some of the blinders and the static quality that may have developed in the formal Zen tradition. Further, Western emphasis on intellect, reason, and analysis may provide us with certain tools that are useful in translating the descriptive terminology of Zen into terms more understandable to Western readers. These tools "demythologize" Eastern mysticism and help us get at the heart of why Zen techniques work. It further shows which techniques may be useful, and which not. This knowledge, provided by empirical evaluation, is crucial to practicing psychotherapists, educators, and people in the helping and healing professions.⁷

Finally, although we need to acknowledge that Zen, like the humanistic and transpersonal schools, provides us with a pleasing vision of our human potential, it may be just a *descriptive* vision, and not *a priori* scientifically true. We may not be innately self-actualizing creatures; we may not be innately born with free will. We may need the skills to attain these qualities of existential freedom; of developing warm and compassionate human relationships. We need to believe in the vision; but we must not let it blind us to the skills necessary to make the vision a reality.⁸

To My Behavioral Colleagues

On Preconceptions about Zen and Humanistic/Existential Psychology

Just as there may be preconceptions about what behavior therapy is, there are preconceptions about the humanistic/existential schools of thought and Eastern mysticism. These preconceptions often include the following three:

Preconception One. The concepts discussed are esoteric and have no practical significance in treating human problems.

Chapters 1 and 6 show the practical applications of Zen techniques to our daily lives and problems. As such, Zen techniques may be a useful way to expand the behavioral base of techniques. And, Zen values and teachings can provide for us alternative models and values of excellence which have a real practical significance in terms of the goals our clients set. We have discussed these issues at length in Chapters 1 and 5.

Preconception Two. Adherents of these disciplines are really "soft" scientists who don't take the time and effort to evaluate whether or not their techniques are really effective.

There is no reason why these techniques can't be evaluated with an empirical, data-based methodology for their effectiveness in areas such as stress and tension management, drug abuse, insomnia, and hypertension⁹

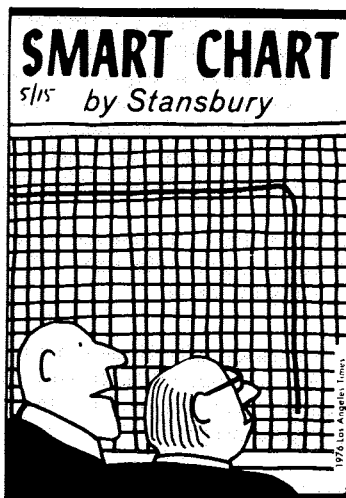
Preconception Three. The humanistic techniques increase our awareness, but don't give us the skills to deal with increased awareness.

We have shown in the case studies in Chapter 6 how Zen techniques can be combined with behavioral techniques to provide individuals with increased awareness and the skills to effect personal change.

Internal Self-examination

In addition, looking at behaviorism from a different philosophical vantage point may help point out whatever blinders and preconceptions there might be within a behavioral approach. Let me suggest some of the caveats that we as behavior therapists need to be aware of:

1. We need to be aware of an overemphasis on analysis, definitions, charts, data. Although a large section of this book was devoted to showing the importance of words and analysis (Chapters 2 through 5), we need to remember that words can't take the place of reality and of experiencing. Further, many people either can't or aren't willing to collect the data in the precise way we would like them to do so. Some of these people are quite willing to make changes, but find data gathering to be so difficult that it becomes more of a barrier than an aid.
2. Data collection, with its stress on analysis, causality, consequences, may be overemphasized, leaving the client with no concomitant ability to "let go" and just be.
3. Thus far there has been a lack of emphasis on the existential difficulty of choice and commitment.



"We examined the facts coldly, critically, objectively, and reached the wrong conclusion."

4. There is a danger of an overreliance on techniques. As Nolan wrote, "Without an independent basis for specific cultural goals, the technique itself is likely to dictate those goals."¹⁰ It is important that we keep a perspective of the larger culture in which our techniques are used.
5. A behavioral view of our "self" as a blank slate that can learn is not as comforting as a view of our innate nature as "organismic" and "self-actualizing." Behaviorists can and should see this "self-actualizing" view as a model, a vision of who we can become. As we have suggested, believing in its worth as a vision may be at least as important as documenting it as a prior untruth (Chapter 5).
6. In working out contracts, it is important that we spend a large percentage of our time ensuring that there is a "spirit" behind the contract. Otherwise a contract, or a given set of techniques, may feel forced and confining.
7. We need to realize that for all our emphasis on scientific approach and empirical verification, we also use intuition and speculation in our hypothesis testing.
8. Contingent reinforcement for skill building is useful and necessary. However, we must also be able to use non-contingent reinforcement as a means of teaching self-acceptance (Chapter 2).

9. Finally, although it may be important to emphasize initially that we are determined by the environment and thus don't have free will, it is also crucial to teach people to believe "as if" they do have free will (Chapter 2).

To Researchers, Clinicians, Educators
(Scientists and Practitioners)

Abraham Maslow, in *The Psychology of Science*,¹¹ noted that there were two particularly dangerous attitudes being developed with regard to science. One rejected the scientific approach altogether, and confused "impulsivity" with "spontaneity." The other was the belief in an amoral, value-free technological science. Behaviorists have accused transpersonal and humanistic psychologists of the former; the transpersonal and humanistic psychologists have accused behaviorists of the latter. In this book I have tried to show that it is possible to wed both values and a scientific approach to the study of behavior: to not only suggest a "new" (2000-year-old) technology that can help us cope with this society's cultural norms but also to suggest other cultural norms and values.

Thus, I have worn two hats in writing this book. One is that of the academician/scientist. This part of me would like everything tied to data — no statement would be made unless there were sufficient empirical research justifying its inclusion. This is an important position, for once we leave the data, we are in the realm of speculation and educated guessing. There may be a tendency, amidst the excitement of "new thoughts" and "new integration," to speak in slight hyperbole. The efficacy of many of the self-regulation techniques, though promising, needs to be further documented. There are problems of generalizability of techniques, long-term maintenance, placebo effects, and so forth.¹² Further, as we try to incorporate Zen into our daily lives, there is the problem that we may misperceive its meaning. For example, I recently saw an ad for "Zen bath powder—a total fragrance and way of being in the world." Without a proper philosophical perspective, we may rush to Eastern spirituality and skim off the top, without the essence.

I also wore the hat of clinicians and educators, who are on the front line, and who see people every day. We need to present these people with the best, most up-to-date skills and knowledge possible. Their concerns won't wait. So we go with our best, albeit incompletely documented efforts. We try to be honest with ourselves, and acknowledge the intuitive, "seat-of-the-pants" speculation that is often used in our efforts. At the same time we need to be honest in evaluating the effectiveness of our efforts.

On one level, this book has been speculative and heuristic. It has begun with the research data, but then it has gone beyond the data to (1) integrate an Eastern and Western vision of health; (2) develop a precise vision of Eastern goals that is understandable to the Western reader; and (3) combine this vision with Western goals. In formulating this combined vision of

nirvana, there has also been an attempt to point out the limitations of words to describe certain experiences that are beyond the scope of words.

Precision here refers to determining the precise techniques from the East and the precise techniques from the West which, either alone or in combination, are most useful in attaining precise integrative goals of the vision we have called *nirvana*. The efficacy of this approach, though promising, necessitates further empirical documentation.

Psychology is currently undergoing a revolution in thinking and conceptualizing. There is an openness in the field, a breaking down of the traditional scientific paradigms. Although this makes for a confusing time within a scientific discipline, it also makes for an exciting time, for new approaches and new paths are being explored. We are giving ourselves permission to explore; we need to also take the time to verify the results of our exploration. It is in this spirit of open inquiry and searching, on both a personal and professional level, that this book was written.

On another level, this book has also tried to set to rest certain preconceptions that two major current schools of psychology (humanistic and behavioral) have about one another. Some of the preconceptions are accurate; there are real differences between the two schools of thought. Some of the preconceptions are not accurate, and seem to serve no useful purpose. Let me first suggest the similarities between the schools, with Zen representing the humanistic, transpersonal school and behavioral self-management representing the social learning theory viewpoint.

Both Zen Buddhism and behavior therapy involve teaching skills; both schools of thought hold that we can learn the skills; both schools involve, initially, a teacher who tries to influence us (educate us) to learn the skills so that eventually no teacher is necessary.

In both schools the teacher (therapist) needs an affirmation that the client (pupil) is willing to change; the therapist must use certain cues, statements, consequences to shape the client to feel he is in control of his own life; and he must also ensure that the client agrees with the goals of the strategies involved.

There are differences, too. Both the behaviorists and the humanists are carrying on a longstanding tradition over those differences. This tradition dates back to Confucius and Lao-tse in ancient China. As we have already noted, both men lived during a time of social chaos and revolution. Confucius believed the problem was that the society needed more and better labels, more precision, more "scientific verification" of principles. Lao-tse felt that Confucius' solution was acutely part of the problem, and advocated letting go of words and labels, opening ourselves to the "naturally" good way of things, the Tao, and following the way of water—flowing down the river. As we have suggested, Confucius' position is evidenced in the behavioral self-management literature, with its precise labeling, logical, causal, sequential processing of information (mode of our left brain?); and Lao-tse's position is evidenced in meditation, with its holistic mode of perceiving, a lack of goal directedness, an absence of search for causality (mode of our right brain?).

The behaviorists' approach is right. The humanistic/transpersonal/meditative approach is right. Both are right. Both provide us with a unique

Appendix 4: Behaviorism, Humanism, and Beyond

and valuable way of knowing the world and perceiving reality. By literally and figuratively bridging the hemispheres, by combining both strategies in an integrative fashion, we may be able to develop a truly complete and comprehensive way of dealing with the whole person in educational settings, in therapeutic interaction, and in our own lives.

APPENDIX 5: SELECTED READINGS

On Zen Buddhism and its Relationship to Meditation, Altered States, and Western Psychotherapy

General Introduction to Zen Buddhism

SHINRU SUZUKI, *Zen Mind, Beginner's Mind: Informal Talks on Zen Meditation and Practice* (New York: Weatherill, 1976). A good beginning book, clearly and simply written by a noted Zen Master.

D. T. SUZUKI, *Introduction to Zen Buddhism*, Ed. William Barrett (New York: Anchor Books, 1956). A useful collection of Suzuki's writings. Gives background and information about Zen concepts, a brief history of Zen, and a comparison of Zen with existential philosophy.

ALAN WATTS, "Beat Zen, Square Zen, and Zen," in *This is It* (San Francisco: City Lights Bookstore, 1959). Watts' article suggests some of the misconceptions Westerners may have about Zen, some of the misconceptions Easterners seem to have about Zen, and what "true Zen" is.

Meditation and Altered States:

General Introduction

CLAUDIO NARANJO and ROBERT ORNSTEIN, *The Psychology of Meditation* (New York: Viking, 1971). The first Western book to describe meditation in psychological terms. Useful survey of different types of meditation, including Taoist, Sufi, Yoga, Zen.

CHARLES TART, Ed., *Altered States of Consciousness* (New York: Wiley, 1969). The book that first coined the term "altered state." Outstanding collection of readings. Many of the articles cited in this text, such as Kasamatsu and Hirai's study of Zen meditation; Anand, China, and Singh's study of Raj yogis; and Deikman's study of meditation on a vase are included in this collection.

ROBERT ORNSTEIN, *The Psychology of Consciousness* (San Francisco: W. H. Freeman, 1972). A clear and well-written discussion of research on the right and left brain hemispheres.

CHARLES TART, *States of Consciousness* (New York: Dutton, 1976). The most definitive book yet on the different states of consciousness—ordinary awareness, altered states.

DAN GOLEMAN, *Varieties of the Meditative Experience* (New York: Dutton, 1977). A nontechnical, unbiased, clearly written account of the different schools of meditation, their goals, and their interrelationships.

DEANE SHAPIRO et al., Eds., *Meditation: Self-Regulation Strategy and Altered State of Consciousness* (Chicago: Aldine, in press). The most complete reference book on meditation research studies.

Zen and Western Psychology

Zen has been compared with almost every major Western psychotherapeutic school of thought. Below are listed some reviews of Zen and psychology in general, followed by a list of readings concerning the relationship between Zen and specific schools. Many of these articles are reprinted in Deane Shapiro, Ed., *Zen and the Art of Psychotherapy*. Zen may be viewed as a psychotherapeutic system in that it has the following: (a) a view of the individual (personality theory); (b) a view of the human potential; and (c) techniques to help individuals reach that vision of the human potential.

General Relationship between Zen and Western Psychology

EDWARD MAUPIN, "Zen Buddhism: A Psychological Review," *Journal of Consulting Psychology*, 26 (1962), 367-75.

EMANUEL BERGER, "Zen Buddhism, General Psychology, and Counseling Psychology," *Journal of Counseling Psychology*, 9 (1962), 122-27.

KOJI SATO, "Psychotherapeutic Implications of Zen," *Psychologia*, 5 (1958), 213-18.

ALAN WATTS, *Psychotherapy East and West* (New York: Pantheon, 1961).

ALAN WATTS, "Psychotherapy and Eastern Religions: Metaphysical Basis of Psychiatry," *Journal of Transpersonal Psychology*, 6 (1974) 18-31.

C. OWENS, "Zen Buddhism," in C. Tart, Ed., *Transpersonal Psychologies* (New York: Harper & Row, 1976). A good basic introduction to Zen and Western psychology. Tart's first three articles at the start of the book are superb.

J. FADIMAN and R. FRAEGER, "Zen Buddhism," in *Personality and Personal Growth* (New York: Harper & Row, 1976). This is the first time that Zen has been included in a Western psychology personality text.

Zen and Jung

CARL JUNG, Introduction to D. T. Suzuki's *Zen Buddhism* (London: Rider, 1949).

CARL JUNG and SHIN-ICHI HISAMATSU, "On the Unconscious, the Self and the Therapy," *Psychologia* (1969), 25-32.

Zen and Interpersonal Theory (Sullivan)

ALBERT STUNKARD, "Interpersonal Aspects of an Oriental Religion," *Psychiatry*, 14 (1951), 419-31.

ERNEST BECKER, "Psychotherapeutic Observations on the Zen Discipline," *Psychologia*, 3 (1960), 100-12.

Zen and Psychoanalysis

ERIC FROMM, "Zen and Psychoanalysis," *Psychologia*, 2 (1959), 79-99.

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ERIK ERIKSON, "Zenanalysis," *MD Psychology*, 16 (1972), 184-88.

NORMA HAIMES, "Zen Buddhism and Psychoanalysis," *Psychologia*, 15 (1972), 22-30.

Zen and Existentialism

D. T. SUZUKI, "Zen and Existentialism," in W. Barrett, Ed., *Introduction to Zen* (New York: Doubleday, 1959).

T. HORA, "Tao, Zen, and Existential Psychotherapy," *Psychologia*, 2 (1959), 236-42.

Zen Meditation: How To Do It

PAUL WIENPAHL, *The Matter of Zazen* (New York: New York University Press, 1964).

PHILIP KAPLEAU, *Three Pillars of Zen* (Boston: Beacon Press, 1967).

Both these books are clearly written and give background to the practice of meditation, illustrations from people who have tried it, and practical instructions which the reader can use.

Zen Meditation: Additional Readings on Physiology and Psychology

T. HIRAI, *Psychophysiology of Zen* (Tokyo: Igaku Shoin Ltd., 1974).

T. HIRAI, *Zen Meditation Therapy* (Tokyo: Japan Publishing Co., 1975).

Y. AKISHIGE, Ed., *Bulletin of the Faculty of Literature of Kyushu University*, 1974.

AKIRA KASAMATSU and TOMIO HIRAI, "An Electroencephalographic Study of Zen Meditation (Zazen)," *Folia Psychiatria et Neurologica Japonica*, 20 (1966), 315-36.

Applications of Zen Meditation to Therapy with Adults, Children, and Therapists

A. KONDO, "Zen in Psychotherapy: The Virtue of Just Sitting," *Chicago Review*, 1958.

E. MAUPIN, "Individual Differences in Response to a Zen Meditation Exercise," *Journal of Consulting Psychology*, 29 (1965), 139-45.

D. SHAPIRO, "Behavioral and Attitudinal Changes Resulting from a Zen Experience Weekend and Zen Meditation," *Journal of Humanistic Psychology*, in press.

W. LINDEN, "Practicing of Meditation by School Children and Their Levels of Field Dependence-Independence, Test Anxiety, and Reading Achievement," *Journal of Consulting and Clinical Psychology*, 41 (1973), 139-43.

T. LESH, "Zen Meditation and the Development of Empathy in Counselors," *Journal of Humanistic Psychology*, 10 (1970), 39-74.

Comparison of Zen Techniques and Western Techniques:

Zen Meditation and Behavioral Self-control

D. SHAPIRO and S. ZIFFERBLATT, "An Applied Clinical Combination of Zen Meditation and Behavioral Self-Control Strategies: Reducing Methadone Dosages in Drug Addiction," *Behavior Therapy*, 6 (1976), 694-95.

D. SHAPIRO and S. ZIFFERBLATT, "Zen Meditation and Behavioral Self-Control: Similarities, Differences, Clinical Applications," *American Psychologist*, 31 (1976), 519-32.

D. SHAPIRO, "Zen Meditation and Behavioral Self-Control Applied to a Case of Generalized Anxiety," *Psychologia*, 19, No. 3 (1976), 134-38.

Zen, Autogenic Training, and Hypnosis

AKIRA ONDA, "Zen, Autogenic Training, and Hypnotism," *Psychologia*, 10 (1967), 133-36.

Zen in Play Therapy

MISAKO MIYAMOTO, "Zen in Play Therapy," *Psychologia*, 3 (1960), 197-207.

Morita Therapy

TAKAO MURASE and F. JOHNSON, "Naikan, Morita, and Western Psychotherapy," *Archives of General Psychiatry*, 31 (1974), 121-29.

Meditation and Psychotherapy

J. SMITH, "Meditation as Psychotherapy," *Psychological Bulletin*, 82 (1975), 558-64.

D. SHAPIRO and D. GIBER, "Meditation and Psychotherapeutic Effects: Self-Regulation Strategy and Altered State of Consciousness," *Archives of General Psychiatry*, in press.

D. SHAPIRO et al., Eds., *Meditation: Self-Regulation Strategy and Altered State of Consciousness: Applications to Medicine, Psychotherapy, Education* (Chicago: Aldine, in press).

Other Zen Techniques:

Haiku

MATSUO BASHO, *Narrow Roads to the Deep North and Other Travel Sketches* (Tokyo, Japan: Mushinsha Ltd., 1966). Note also R. H. Blythe (translations) *Haiku*. 4 Vols. (Tokyo: Hokuseido, 1952).

Sumi-e

YASUICHI AWAKAWA, *Zen Painting* (New York: Kodanshi International, Ltd., 1970).

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SADAMI YAMADA, *Complete Sumi-e Techniques* (Tokyo: Japan Publishing Co., 1971).

Koans, Mondos, Anecdotes

PAUL REPS, *Zen Flesh, Zen Bones* (Rutland, Vt: Charles Tuttle, 1958).

Zen in Japanese Culture:

General Introduction

D. T. SUZUKI, *Zen in Japanese Culture* (New York: Pantheon, 1959).

Swordplay, Archery

EUGEN HERRIGEL, *Zen in the Art of Archery* (New York: Pantheon, 1953).

TAKANO SHIGEYOUSHI, "Psychology of Swordplay," in *Zen and Japanese Culture*, N. W. Ross, Ed. (New York: Random House, 1960).

Tea Ceremony

KAKUZO OKAKURA, *The Book of Tea* (New York: Dover Publications, 1964).

Other General Readings on Zen

N. W. ROSS, Ed., *The World of Zen* (New York: Vintage Books, 1960). An excellent and fun collection of Zen writings by both Eastern and Western spokespersons.

HERMAN HESSE, *Siddhartha*, trans. Hilda Rosner (New York: New Directions Publishing Corporation and London: Peter Owen, Ltd., 1951). A beautiful poetic account by a Westerner of the life of Buddha.

Zen in the Modern Japanese Novel

YUKIO MISHIMA, *The Golden Pavilion* (Berkeley: Berkeley Publishing Co., 1969).

Y. KAWABATA, *A Thousand Cranes* (Berkeley: Berkeley Publishing Co., 1969).

Historical Background and Related Readings

E. CONZE, *Buddhism: Its Essence and Development* (New York: Philadelphia Library, 1951).

H. C. WARREN, *Buddhist Texts in Translation* (New York, Atheneum, 1969). The reader is also referred to other books mentioned in *Precision Nirvana* such as the *Baghavad Gita* (trans. F. Edgerton) (Cambridge, Mass: Harvard University Press, 1944); the *Upanishads* (trans. Max Mueller, 2 Vols. (New York: Dover Publications, 1962); Lao-Tze's *Tao-Teh Ching* (trans. Willer Bynner) (New York: John Day Co., 1944); also *The Way and The Power: A Study of the Tao Teh Ching* (trans. Arthur Waley) (London: George Allen & Unwin, Ltd., 1936); Chuang Tzu's *Basic Writings* (tr. Burton Watson) (New York: Columbia Univer-

sity Press, 1964); Confucius, *Analects*, trans, Arthur Waley (London: George Allen and Unwin, Ltd., 1938).

First-person Accounts

For the reader interested in first-person experiential accounts, let me suggest Roshi J. Kennett's *Zen is Eternal Life*, 2nd ed. (Emeryville, CA: Dharma Pub., 1976); the personal accounts in Kapleau's *Three Pillars of Zen* (Boston: Beacon Press, 1967); Janwillen Van De Wattering, *Empty Mirror* (Boston: Houghton Mifflin Co., 1975) as well as Eugen Herrigel's *Zen in the Art of Archery* (New York: Pantheon Books, 1953).

Journals

Journal of Humanistic Psychology

Journal of Transpersonal Psychology

Psychologia: An International Journal of Psychology in the Orient

Journal of Altered States

East-West Journal

On Social Learning Theory, Behavior Therapy, and Behavioral Self-management

General Principles of Social Learning Theory

ALBERT BANDURA, *Social Learning Theory* (Englewood Cliffs, N.J.: Prentice-Hall, 1977). The best general description of the social learning approach. Well-researched and documented.

ALBERT BANDURA, *Principles of Behavior Modification* (New York: Holt, Rinehart, Winston, 1969). A useful thoroughly documented reference book citing the research upon which behavior modification principles are based.

B. F. SKINNER, *Beyond Freedom and Dignity* (New York: Knopf, 1971). An easily read book in which Skinner explains why our contemporary way of thinking about ourselves limits our ability to be truly free individuals.

B. F. SKINNER, *Science and Human Behavior* (New York: Macmillan, 1953). A small book in which Skinner lays out most of his basic ideas.

B. F. SKINNER, *Walden Two* (New York: MacMillan, 1962). A fictional account of what a planned Utopia would be like.

WALTER MISCHEL, *Personality and Assessment* (New York: Wiley, 1968). A sophisticated, well-documented book that discusses the limits of trait concepts and traditional diagnostic tests. Lays the philosophical foundation for a social learning "personality theory."

WALTER MISCHEL, *Introduction to Personality*, 2nd edition (New York: Holt, Rinehart, Winston, 1976). An extremely useful guide to ways

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social learning theorists look at a variety of psychological phenomena, such as self-esteem, emotions, child development, etc.

W. WHALEY and R. MALOTT, *Elementary Principles of Behavior Modification* (Kalamazoo, Michigan). A useful introductory summary of behavioral terms.

General Texts on Behavior Therapy

K. DANIEL O'LEARY and G. T. WILSON, *Behavior Therapy: Applications and Outcomes* (Englewood Cliffs, N.J.: Prentice-Hall, 1975).

DAVID C. RIMM and JOHN C. MASTERS, *Behavior Therapy: Techniques and Empirical Findings* (New York: Academic Press, 1974).

J. WOLPE, *The Practice of Behavior Therapy* (New York: Pergamon Press, 1969).

A. LAZARUS, *Behavior Therapy and Beyond* (New York: McGraw-Hill, 1971).

L. P. ULLMAN, and L. A. KRASNER, *A Psychological Approach to Abnormal Behavior* (Englewood Cliffs, N.J.: Prentice-Hall, 1975). This book takes the standard psychiatric labels from the *Diagnostic and Statistical Manual II* and translates the labels into behavioral terms. An excellent and comprehensive book.

General Techniques of Behavioral Self-management

MICHAEL MAHONEY and CARL THORESEN, *Self-Control: Power to the Person* (Monterey, Cal.: Brooks/Cole, 1974). A useful introduction to the principles and techniques involved in behavioral self-management. The book also contains chapters by Kazdin on self-observation and by Meichenbaum on self-instructions which are particularly useful.

M. R. GOLDFRIED and M. MERBAUM, Eds., *Behavior Change through Self-Control* (New York: Holt, Rinehart and Winston, 1973). One of the first collections of readings on behavioral self-control.

FRED KANFER and A. P. GOLDSTEIN, (Eds), *Helping People Change* (New York: Pergamon, 1975).

Practical Self-help Guides:

General Applications

JHAN ROBBINS and DAVE FISHER, *How to Break Bad Habits and Make Good Ones* (New York: Dell, 1976).

CAROL FOSTER, *Developing Self-Control* (Kalamazoo, Michigan: Behaviordelia, 1974) (may be ordered from Behaviordelia, P.O. Box 1044, Kalamazoo, Michigan 49005).

Applications to Families, Children

JOHN and HELEN KRUMBOLTZ, *Changing Children's Behavior* (Englewood Cliffs, N.J.: Prentice-Hall, 1975).

GERALD PATTERSON, *Families* (Champaign, Ill. Research Press, 1971).

Assertiveness Training

SHARON and GORDON BOWER, *Assert Yourself* (Reading, Mass.: Addison-Wesley, 1976).

Weight

RICHARD STEWART, *Slim Chance in a Fat World* (Champaign, Ill.: Research Press, 1972).

Fears, Phobias

GERALD ROSEN, *Don't Be Afraid: A Self-Help Guide for Overcoming Fears and Phobias* (Englewood Cliffs, N.J.: Prentice-Hall, in press).

Insomnia

CARL THORESEN and TOM COATES, *How to Sleep Better* (Englewood Cliffs, N.J.: Prentice-Hall, 1977).

Specific Techniques:

Systematic Desensitization

WES WENRICH, HAROLD DAWLEY, DALE GENERAL, *Self-Directed Systematic Desensitization* (Kalamazoo, Michigan: Behavioradelia, 1976).

Contracting

WILLIAM DE REIS and GEORGE BUTZ, *Writing Behavioral Contracts: A Case Simulation Practice Manual* (Champaign, Ill.: Research Press, 1975).

Relaxation Exercises

G. HENDRICKS and R. WILLS, *The Centering Book* (Englewood Cliffs, N.J.: Prentice-Hall, 1974).

Ethical Considerations

REED MARTIN, *Behavior Modification: Human Rights and Legal Responsibilities* (Champaign, Ill.: Research Press, 1974).

Journals

Behavior Therapy

Behavior Research and Therapy

Journal of Behavior Therapy and Experimental Psychiatry

Journal of Applied Behavioral Analysis

Behavior Modification: A Quarterly Journal

On Existentialism

General Overview

WILLIAM BARRETT, *Irrational Man* (New York: Doubleday, 1958).

WALTER KAUFMANN, *Existentialism from Dostoevsky to Sartre* (New York: World Publishing Company, 1956).

Both these books give a clear and useful overview of existentialism. Barrett's book has a well-written section covering, in brief form, Kierkegaard, Nietzsche, Heidegger, and Sartre. Kaufmann's book has readings from the original thinkers, plus his extensive comments.

Relationship to Psychology

ROLLO MAY, Ed., *Existential Psychology* (New York: Random House, 1961). A good introduction to different thinkers—May, Allport, Rogers—trying to define existential psychology.

ROLLO MAY, *Man's Search For Himself* (New York: W. W. Norton, 1953). An extremely moving earlier work, describing the existential condition of the modern person.

VICTOR FRANKL, *Man's Search for Meaning* (New York: Pocket Books, 1971). This book records Frankl's experiences in a concentration camp, telling how, from the midst of despair, he began the formulation of logotherapy, a school of therapy based on our human search for meaning in life.

JAMES BUGENTAL, *An Existential-Humanistic Approach to Psychotherapy* (San Francisco: Jossey-Bass, 1976). Bugental describes several cases from his own private practice, and shows how he uses existential and humanistic psychotherapy.

PETER KOESTENBAUM, *Managing Anxiety: On Knowing Who You Are* (Englewood Cliffs, N.J.: Prentice-Hall, 1974). Koestenbaum is a philosopher who has the ability to translate abstractions into useful, helpful knowledge. This book illustrates how an existential viewpoint can help in dealing with the anxiety that is our human condition.

Related Philosophical Religious Books

MAURICE FRIEDMAN, *To Deny Our Nothingness* (New York: Dell, 1967).

MICHAEL NOVAK, *The Experience of Nothingness* (New York: Harper, 1971).

RICHARD RUBENSTEIN, *After Auschwitz* (New York: Bobbs-Merrill, 1966).

MARTIN BUBER, *I and Thou* (New York: Scribner's, 1958).

SØREN KIERKEGAARD, *Either/Or* (New York: Doubleday, 1959).

PAUL TILLICH, *The Dynamics of Faith* (New York: Harper and Row, 1958).

Appendix 5: Selected Readings

ALBERT CAMUS, *The Myth of Sisyphus* (New York: Random House, 1955).

ALBERT CAMUS, *The Rebel* (New York: Random House, 1956).

JEAN PAUL SARTRE, *Being and Nothingness* (New York: Washington Square Press, 1966).

Literary

RAINER MARIA RILKE, *Notebooks of Malte Laurids Brigge* (New York: Capricorn Books, 1958).

FRANZ KAFKA, *The Trial* (New York: Modern Library, 1956).

FYODOR DOSTOEVSKY, *Notes from Underground Man* (New York: New American Library, 1961), *The Idiot* (New York: New American Library, 1969), *Crime and Punishment* (New York: Bantam Books, 1962).

JEAN-PAUL SARTRE, *The Words* (Greenwich, Conn: Fawcett Publications, 1966); *Nausea* (New York: New Directions Paperback, 1964).

ALBERT CAMUS, *The Stranger* (New York: Random House, 1946).

ALBERT CAMUS, *The Fall* (New York: Random House, 1956).

ALBERT CAMUS, *The Plague* (New York: Random House, 1962).

APPENDIX 6: CHAPTER NOTES

Preface

¹ I first heard the term “transpersonal behaviorism” used by Charles Tart at a conference I chaired on Ways of Healing, University of Santa Clara, 1976. Jim Fadiman suggested the term “Zen Behaviorism.”

Part I

¹ From Paul Reps, *Zen Flesh, Zen Bones* (Rutland, Vt.: Charles Tuttle, 1958), p. 5.

² I first heard the term “Grand Conditioner” in a quote from Floyd Matson during a speech by Michael Mahoney at the annual meeting of the American Educational Research Association, 1974.

³ For a useful elaboration of the different types of Zen, see Alan Watts, “Beat Zen, Square Zen, and Zen,” in *This is It* (San Francisco: City Lights Books, 1959).

⁴ It is important that the reader not confuse humanistic psychology, which believes in the innate, self-actualizing nature of the individual (as described by Goldstein, Rogers, Maslow, and others) with the American Humanist Association, which defines humanist as follows: “Any account of nature should pass the test of scientific evidence. . . . We find insufficient evidence for belief in the existence of a supernatural. . . . As nontheists, we begin with humans, not God, nature not Deity. (Humanist Manifesto 11. *The Humanist*, 1973, 33(5), 4-9.

For further readings on Humanistic Psychology, see Angyal, *A Neurosis and Treatment: A Holistic Theory* (New York: Wiley, 1965), Goldstein, K. *The Organism* (New York: American Book Co., 1939); Maslow, A., *Motivation and Personality* (New York: Harper & Row, 1954); Maslow, A., *Toward a Psychology of Being* (Princeton, Van Nostrand, 1968); Rogers, C., *Client Centered Therapy* (Boston: Houghton Mifflin, 1951).

Chapter 1

¹ This poem is quoted in Alan Watts, *The Way of Zen* (New York: Pantheon, 1957), p. 27.

² Herman Hesse, *Siddhartha*, translated by Hilda Rosner (New York: New Directions, 1951), p. 99.

³ For a more detailed account of the different types of meditation, see Claudio Naranjo and Robert Ornstein, *On the Psychology of Meditation*

(New York: Viking, 1971), and Dan Goleman, *Varieties of the Meditative Experience* (New York: Dutton, 1977).

- ⁴Walpole Rahula, *What the Buddha Taught* (New York: Grove Press, 1959), p. 70.
- ⁵For a more thorough discussion of these five steps of meditation, see Deane Shapiro and Steve Zifferblatt, "Zen Meditation and Behavioral Self-Control: Similarities, Differences, and Clinical Applications," *American Psychologist*, 31 (1976), pp. 519-32.
- ⁶There may be a great variety of "altered states" produced by different self-regulation techniques (hypnosis, autogenic training) by drugs as well as by different forms of meditation. (See C. Tart, *Altered States of Consciousness* (New York: Wiley, 1968.) We are referring here to one type of altered state, described in detail in the text. This state may, to a greater or lesser degree, overlap with other so-called altered states. Neurophysiologically, we don't yet know enough to make that determination.
- ⁷Deane Shapiro, *Soaring* (unpublished novelette; available from author P.O. Box 2084, Stanford, CA. 94305), p. 59.
- ⁸Herbert Benson, *The Relaxation Response* (New York: William Morrow, 1975). For a discussion of the physiological changes during meditation, see also R. Woolfolk, "Psychophysiological Correlates of Meditation," *Archives of General Psychiatry*, 32 (1975), 1326-33. For a detailed review of the literature on meditation and its application to clinical concerns such as stress and tension, hypertension, the addictions, insomnia, as well as altered states of consciousness, see Deane Shapiro and David Giber, "Meditation: A Review of the Research on Clinical Applications and Altered States of Consciousness," paper presented at the American Association for the Advancement of Science, Pacific Regional Meeting, June 1976. *Archives of General Psychiatry*, in press.
- ⁹Deane Shapiro and Steven Zifferblatt, "A Clinical Combination of Zen Meditation and Behavioral Self-Management Strategies: Reducing Methadone Dosage in Drug Addiction," *Behavior Therapy*, 6 (1976), pp. 694-95.
- ¹⁰From *Maitraya-Brahmana Upanishad* trans. F. Max Muller. (New York: Dover Publications), 1962, p. 295.
- ¹¹Eugen Herrigel, *Zen in the Art of Archery* (New York: Pantheon, 1953), pp. 57-58.
- ¹²Matsuo Basho, *Narrow Roads to the Deep North and Other Travel Sketches* (Tokyo, Japan: Mushinsha Ltd.)
- ¹³John Dollard and Neal Miller, *Personality and Psychotherapy* (New York: McGraw-Hill, 1950).

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- ¹⁴ *Chuang Tzu, Basic Writings*, trans. Burton Watson (New York: Columbia University Press, 1964).
- ¹⁵ Cited in D. T. Suzuki, in *Zen Buddhism* (William Barrett, Ed.) (New York: Doubleday, 1956), p. 9. Original author unknown. Quote is often attributed to Bodhi-Dharma.
- ¹⁶ For a more thorough discussion of right and left brain hemispheric specialization, see David Galin, "Implications for Psychiatry of Left and Right Cerebral Specialization," *Archives of General Psychiatry* 31 (1974), pp. 572-83; and Julian Davidson, "The Physiology of Meditation and Mystical States of Consciousness," *Perspectives in Biology and Medicine*, 1976, pp. 345-380 (see particularly the section on mystical experiences and hemispheric laterality).
- ¹⁷ These poems were cited and discussed in D. T. Suzuki, "Lectures in Zen Buddhism," in *Zen Buddhism and Psychoanalysis* (New York: Harper & Row, Harper Colophon Books, 1960).
- ¹⁸ In *Selected Writings of D. T. Suzuki*, Ed. William Barrett (New York: Anchor Books, 1956).
- ¹⁹ Alan Watts, "The Sound of Rain," *Playboy*, April 1972.
- ²⁰ Cited by D. T. Suzuki in *Zen Buddhism* (W. Barrett, Ed.), 1956, p. 251. Originally cited in *The Transmission of the Lamp*.
- ²¹ Akira Kasamatsu and Tomio Hirai, "An Electroencephalographic Study of Zen Meditation (Zazen)," *Folia Psychiatria et Neurologia Japonica*, 20 (1966), 315-36. Reprinted in Charles Tart, Ed., *Altered States of Consciousness* (New York: Wiley, 1969).
- ²² Martin Buber, *I and Thou*, trans. Walter Kaufmann (New York: Charles Scribner, 1970), pp. 58-59.
- ²³ T. Lesh, "Zen Meditation and the Development of Empathy in Counselors," *Journal of Humanistic Psychology*, 10 (1970), 39-74.
- ²⁴ Cited in Suzuki, *Zen Buddhism* (W. Barrett, Ed.).
- ²⁵ See, for example, the writings of Abraham Maslow, *Religion, Values, and Peak Experiences* (Columbus: Ohio State University Press, 1964).
- ²⁶ Arthur Deikman, "Deautomization and the Mystic Experience," *Archives of General Psychiatry*, 29 (1966), 329-43.
- ²⁷ Y. Akishige, Ed., "A Historical Survey of the Psychological Studies on Zen," *Bulletin of the Faculty of Literature of Kyushu University* (1974), pp. 1-57. R. Ikegami's "Psychological Study of Zen Posture" appears in the same collection, pp. 105-35.

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- ²⁸ Robert Ornstein, *The Psychology of Consciousness* (San Francisco: W. H. Freeman, 1972), p. 148.
- ²⁹ In *Selected Writings of D. T. Suzuki*.
- ³⁰ In Watts, "The Sound of Rain."
- ³¹ Ornstein, *Psychology of Consciousness*.
- ³² Arthur Deikman, "Experimental Meditation," *Journal of Nervous and Mental Disease*, 136 (1963), 329-43. Reprinted in Tart, Ed., *Altered States of Consciousness*, (New York: Wiley, 1969) p. 201.
- ³³ B. K. Anand, E. S. Chhina, and B. Singh, "Some Aspects of Electroencephalographic Studies in Yogis," *EEG Clinical Neurophysiology*, 13 (1961), 452-56. Reprinted in Tart, *Altered States of Consciousness*, p. 501.
- ³⁴ Rahula, *What the Buddha Taught*, p. 70.
- ³⁵ Watts, "The Sound of Rain," p. 220.
- ³⁶ Shapiro and Zifferblatt, *American Psychologist*, 31 (1976), p. 521.
- ³⁷ Rahula, *What the Buddha Taught*, p. 71.
- ³⁸ In Watts, "The Sound of Rain."
- ³⁹ From Paul Reps, *Zen Flesh, Zen Bones* (Rutland, Vt.: Charles Tuttle, 1958).
- ⁴⁰ Mondos are cited from D. T. Suzuki, *Introduction to Zen* (London: John Murray Ltd., 1949).
- ⁴¹ From Sutra 63, Majjhima-Nikaya, cited in *Selected Writings of D. T. Suzuki*.
- ⁴² D. T. Suzuki, *Zen Buddhism* (New York: Doubleday, 1956), p. 30.
- ⁴³ From *Selected Writings of D. T. Suzuki*.
- ⁴⁴ Bradford Smith, *Meditation, The Inward Trip* (Philadelphia: Lippincott, 1963).
- ⁴⁵ From *Selected Writings of D. T. Suzuki*, p. 285.
- ⁴⁶ Basho, *Narrow Roads to the Deep North*.
- ⁴⁷ Ibid.
- ⁴⁸ Unpublished collection of poems from the class Zen Buddhism, Stanford University, 1972.
- ⁴⁹ D. Shapiro and J. Shapiro, *A Daily Musing*, unpublished book of *haiku* and other poetry. Available from the authors, P.O. Box 2084, Stanford, CA. 94305.

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- ¹ Lao-tse, *Tao-Teh Ching*, trans. Arthur Waley (London: George Allen and Unwin, Ltd., 1936).
- ² Chuang Tsu, *Basic Writings*, trans. Burton Watson (New York: Columbia University Press, 1964).
- ³ G. A. Miller, "The Magical Number 7 \pm 2: Some Limits On Our Capacity for Processing Information," *Psychological Review*, 63 (1965), 81-97.
- ⁴ See, for example, J. S. Bruner, R. R. Oliver, and P. Greenfield, Eds., *Studies in Cognitive Growth* (New York: Wiley, 1966).
- ⁵ John Dollard and Neal Miller, *Personality and Psychotherapy* (New York: McGraw-Hill, 1950).
- ⁶ Walter Mischel, *Personality and Assessment* (New York: Wiley, 1968). As Mischel notes, although trait formulations may be adaptive from a survival standpoint, there are some definite problems when we use traits as explanations of behavior. This will be discussed at greater length in Chapter 4.
- ⁷ S. E. Asch, "Effects of Group Pressure upon Modification and Distortion of Judgment," in E. E. Maccoby, T. M. Newcomb, and E. L. Hartley, Eds., *Readings in Social Psychology*, 3rd ed. (New York: Holt, Rinehart and Winston, 1958).
- ⁸ See Robert Sommer, *Personal Space* (Englewood Cliffs, N.J.: Prentice-Hall, 1974); and Adams and Biddle, *The Realities of Teaching* (New York: Holt, Rinehart and Winston, 1970).
- ⁹ D. Bem "Self-Perception Theory," in L. Berkowitz, Ed., *Advances in Experimental Social Psychology*, Vol. 6 (New York: Academic Press, 1972), pp. 1-62.
- ¹⁰ See, for example, S. Valins and R. E. Nisbett, *Attribution Processes in the Development and Treatment of Emotional Disorders* (New York: General Learning Press, 1971).
- ¹¹ S. Schachter, "The Interaction of Cognitive and Physiological Determinants of Emotional States," in C. D. Spielberger, Ed., *Anxiety and Behavior* (New York: Academic Press, 1966).
- ¹² Kahil Gibran, *The Prophet* (New York: Knopf, 1977).
- ¹³ Hannah Green, *I Never Promised You A Rose Garden* (New York: New American Library, 1964).
- ¹⁴ The elements of a fair contract are adapted from Lloyd Homme and D. Tosti, *Behavior Technology: Motivation and Contingency Contracting* (San Rafael, Cal.: Individual Learning Systems, 1971).
- ¹⁵ For a discussion of progressive relaxation techniques, see Edmund Jacobson, "The Two Methods of Tension Control and Certain Basic Technique in

Anxiety Tension Control" in J. Kamiya, T. Barber, L. V. DiCara, N. E. Miller, D. Shapiro, and J. Stoyva, Eds., *Biofeedback and Self-Regulation* (Chicago: Aldine-Atherton, 1971).

- ¹⁶ Adapted from a tape recording to teach relaxation by John H. Marquis, Ph.D., V.A. Hospital, Palo Alto, Calif.
- ¹⁷ See Joseph Wolpe, *Psychotherapy by Reciprocal Inhibition* (Palo Alto, Cal.: Stanford University Press, 1958) for the most comprehensive first account of the development of this technique.
- ¹⁸ The fear survey schedule has been revised and readapted many times. The one excerpted here is adapted from J. Wolpe, P. J. Lang, J. H. Geer, M. D. Spiegler, and R. M. Liebert. See J. Wolpe and P. J. Land, "A Fear Survey Schedule," *Behavior Research and Therapy*, 2 (1964) 27. See also J. Wolpe, *The Techniques of Behavior Therapy* (New York: Pergamon, 1969) Appendix 3, 283-86.
- ¹⁹ I first learned of the "sandwich technique" from Lloyd Homme in a personal communication, 1972.
- ²⁰ D. Premack, "Reinforcement Theory," in D. Levin, Ed., *Nebraska Symposium on Motivation* (Lincoln, Nebraska: University of Nebraska Press, 1965), pp. 123-80.
- ²¹ See, for example, W. G. Johnson, "Some Applications of Homme's Coverant Control Therapy: Two Case Reports," *Behavior Therapy*, 2 (1971), 240-48.
- ²² From column on Arnold Palmer Method, in *San Francisco Chronicle*, 1976.
- ²³ Cited in Maxwell Maltz, *Psychocybernetics* (New York: Grossman and Dunlop, 1970).
- ²⁴ For descriptions and theoretical rationale for this model of stress and tension reduction, see D. Meichenbaum and R. Cameron, "The Clinical Potential and Pitfalls of Modifying What Clients Say to Themselves," in M. J. Mahoney and C. E. Thoresen, *Self-Control: Power to the Person* (Monterey, Cal.: Brooks/Cole, 1974); see also M. R. Goldfried, "Reduction of Generalized Anxiety through a Variant of Systematic Desensitization," in M. R. Goldfried and M. Merbaum, Eds., *Behavior Change through Self-Control* (New York: Holt, Rinehart and Winston, 1973).
- ²⁵ For a further discussion of "as if" see H. Vaihinger, *The Philosophy of As If* (London: Routledge & Kegan Paul, Ltd., 1924). Also see William James' discussion of "will" in which James chose to believe in free will. "My first act of free will shall be to believe in free will. For the remainder of the year, I will . . . voluntarily cultivate the feeling of moral freedom. . . ." William James, cited in R. B. Perry, *The Thought and Character of William James* (Boston: Little Brown, 1935) Vol. 1, p. 147.

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- ²⁶ See, for example, J. Bugental, *An Existential Humanistic Approach to Psychotherapy* (San Francisco: Jossey-Bass, 1976).
- ²⁷ Jacobson, "The Two Methods of Tension Control," in *Biofeedback*, p. 475. (Italics mine.)
- ²⁸ J. M. R. Delgado, *Physical Control of the Mind* (New York: Harper & Row, 1969), p. 225.
- ²⁹ F. Kanfer and P. Karoly, "Self-Control: A Behavioristic Excursion into the Lion's Den," *Behavior Therapy*, 3 (1972), 398-416.
- ³⁰ B. F. Skinner, "Freedom and the Control of Man," *American Scholar* (1955), pp. 47-65.

Chapter 3

¹ For a discussion of ways in which we are conditioned without our awareness, the reader may wish to refer to selected studies in Walter Mischel, *Introduction to Personality* (New York: Holt, Rinehart and Winston, 1971); and in Bernard Berelson and Gary Steiner, *Human Behavior: An Inventory of Scientific Findings* (New York: Harcourt, Brace & World, 1964). See also the discussion of Gerald Davidson "Counter-Control and Behavior Modification," in *Behavior Change, Methodology, Concepts, Practice*, L. Hamerlynck, L. C. Handy, and E. J. Mash, Eds. (Champaign, Ill.: Research Press, 1973). For a summary discussion of the different theories of awareness and learning (nonmeditational, independent response systems theory, cognitive view, and reciprocal interaction theory), see A. Bandura, *Principles of Behavior Modification* (New York: Holt, Rinehart and Winston, 1969), pp. 566-68.

It should be noted, too, that although some learning can take place without awareness, we do learn faster once we become aware of the process: see W. Mischel, *Personality and Assessment* (New York: Wiley, 1968), p. 197.

² The underground man's poetic feelings are reflected in an article by H. M. Lefcourt entitled "The Function of the Illusion of Control and Freedom," *American Psychologist*, 28 (1973), 417-25. Lefcourt notes that "the sense of control, the illusion that one can exercise personal choice, has a definite and positive role in sustaining life. The illusion of freedom is not to be lightly dismissed without anticipating undesirable consequences."

³ B. F. Skinner, *Science and Human Behavior* (New York: Macmillan, 1953).

⁴ Herman Hesse, *Siddhartha*, trans. Hilda Rosner (New York: New Directions Books, 1951), pp. 77-81.

⁵ *Ibid*, p. 83.

⁶ Dustin Hoffman, in *Playboy* interview, ©1975, by *Playboy*.

⁷See discussion of M. Heidegger in W. Barrett, Ed., *Irrational Man* (New York: Doubleday, 1958), 206-39.

Chapter 4

¹This may not be the exact translation of this poem, but I believe the content is true to the "spirit" of the original poem. Since I couldn't remember the original proper names, I made up names for the mountain and lake which I don't believe are in the original. I apologize to the poem's creator for this.

²Charles Tart, Ed., *States of Consciousness* (New York: Dutton, 1976).

³Claudio Naranjo and Robert Ornstein, *On the Psychology of Meditation* (New York: Viking, 1971).

⁴For a discussion of "outsight," see C. Ferster, "An Experimental Analysis of Clinical Phenomena," *Psychological Record*, 22, No. 1 (1972), 1-16; for the problems of reliability in self-observation, see Carl Thoresen and Michael Mahoney, *Behavioral Self-Control* (New York: Holt, Rinehart and Winston, 1974), pp. 48-63.

⁵From Paul Reps, *Zen Flesh, Zen Bones* (Rutland, Vt.: Charles Tuttle, 1958), p. 34.

⁶F. Dostoevsky, *The Idiot*, trans. Eva Martin (New York: Dutton, 1972).

⁷Victor Frankl, *Man's Search for Meaning* (New York: Pocket Books, 1971).

⁸Albert Camus, *The Myth of Sisyphus* (New York: Random House, 1955), p. 3.

⁹There are basically three different theories to explain motivation: id psychology, ego psychology, and social learning theory. In social learning theory terms, motivation is not seen as innate but rather influenced by social variables, cultural stereotypes, models, and other conditioning factors. Early psychodynamic theorists, such as Freud and the id psychologists, posited a drive reduction model of motivation in which there were certain instinctual drives which motivated an individual. Once these drives were reduced the individual was satiated (See J. Dollard and N. Miller *Personality and Psychotherapy*, New York: McGraw-Hill, 1950). Later dynamic formulations such as Hartman (Hartman, H. *Essays on Ego Psychology: Selected Problems in Psychoanalytic Theory*, New York: International University Press, 1964) suggested that the ego, rather than merely reacting to the id's impulses, may in fact be a "conflict freesphere"; and still later formulations, such as that of Robert White (White, R. "Motivation Reconsidered: The Concept of Competency." In *Functions of Varied Experiences*, edited by D. W. Fiske and S. R. Maddi Homewood, Illinois: Dorsey, 1961, Chap. 10) suggests that the ego may have an energy of its own: a drive towards competence (see also White, R. W. "Ego and Reality in Psycho-

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analytic Theory: A Proposal Regarding Independent Ego Energies, *Psychological Issues*, 1963, 3, pp. 1-210.

With the ego psychologists came a new conception of the human potential. Writers such as Abraham Maslow pointed out that there were not only deficit motivations such as drive reduction (need for food, clothing, shelter) but also growth motivations, "self-actualizing qualities inherent in the organism." (Maslow, A., *Toward a Psychology of Being*, 2nd Edition, Princeton: Van Nostrand, 1968; Maslow, A., *Motivation and Personality*, New York: Harper and Row, 1954.

The ego psychological model was given some empirical support in both animal and human research. Experimental psychology showed that the tension reduction model of the id psychologists and Dollard and Miller was insufficient to account for all observable behavior in animals, and that there may be other motivators, such as curiosity, to account for such phenomena as "exploratory behavior." Other research, such as that by Berlyne (Berlyne, D., "Curiosity and Exploration," *Science*, 153, 1966, 25-33; Berlyne D., *Conflict, Arousal, and Curiosity*, New York: McGraw-Hill, 1960) showed that individuals tend to spend more time looking at new objects than they do at objects that are already known.

Let me suggest how the ego psychology view of motivation may be reconciled with social learning theory. First, if there is in fact an instinctual exploratory drive in an individual, there is every reason to believe that this drive would be strongly influenced by the person's learning history. For example, if a rat is shocked the first time it explores beyond its cage, there will be less likelihood it would engage in future exploration. Similarly, if each time a student tries to act creatively and outside the traditional framework of the school setting, he or she is punished or criticized, this will likewise influence the frequency of exploratory behavior. Finally, as we will further discuss in Chapter 5, it may be an irrelevant question whether or not individuals actually have an innate self-actualizing drive (ego psychology) or are choosing to follow the models of excellence that they would like to emulate (social learning theory). Both beliefs may lead to the exact same outcome.

¹⁰ F. Nietzsche, *Beyond Good and Evil* (New York: Vintage Books, 1963), p. 43.

¹¹ See Soren Kierkegaard, *Fear and Trembling*, trans. W. Lourie (Princeton: Princeton University Press, 1971).

¹² Dostoevsky, *The Brothers Karamazov*, trans. A. MacAndrew (New York: Bantam, 1970).

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¹ From Carlos Castenada, *The Teachings of Don Juan* (Berkeley, Cal.: University of California Press, 1968).

- ² See Carl G. Jung, "The Structure and Dynamics of the Psyche." In *Collected Works*, Vol. 8 (Princeton: Princeton University Press, 1960).
- ³ See C. R. Rogers, *Client Centered Therapy* (Boston: Houghton Mifflin, 1951); and Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961).
- ⁴ David Reisman, *The Lonely Crowd* (New Haven: Yale University Press, 1950).
- ⁵ From Paul Reps, *Zen Flesh, Zen Bones* (Rutland, Vt.: Charles Tuttle, 1958), p. 5.
- ⁶ Two useful books on the nature of ordinary awareness are Robert Ornstein's *The Psychology of Consciousness* (San Francisco: W. H. Freeman, 1972) and Walter Mischel's *Personality and Assessment* (New York: Wiley, 1968). Ornstein's book gives more information on ordinary awareness in general; Mischel's book gives more information about the specific nature of trait formulations.
- ⁷ See P. E. Meehl, "The Cognitive Activity of the Clinician," *American Psychologist*, 15 (1960), 19-27.
- ⁸ D. Rosenhan, "On Being Sane in Insane Places," *Science*, 1973 (179) 250-258.
- ⁹ *Ibid.*, p. 255.
- ¹⁰ B. F. Skinner, "Behaviorism at Fifty," in W. T. Wann, Ed., *Behaviorism and Phenomenology* (Chicago: University of Chicago Press, 1964).
- ¹¹ Mischel, *Personality and Assessment*, p. 68.
- ¹² See, for example, the discussions of Sartre and Heidegger in William Barrett, *Irrational Man* (New York: Doubleday, 1958), pp. 206-60.
- ¹³ Cited in Suzuki, *Zen Buddhism* (W. Barrett, Ed.).
- ¹⁴ D. T. Suzuki, in Erich Fromm, "Zen and Psychoanalysis," *Psychologia*, 2 (1959), pp. 79-99.
- ¹⁵ D. T. Suzuki, *Zen Buddhism* (New York: Doubleday, 1956), p. 3.
- ¹⁶ C. G. Jung, Conscious, Unconscious, and Individuation. In *Collected Works*. Vol. 9, Part 1 (Princeton: Princeton University Press, 1959). Originally published in English, 1939.
- ¹⁷ R. M. Bucke, *Cosmic Consciousness* (New York: Citadel Press, 1970).
- ¹⁸ Rogers, *Client Centered Therapy*, 1951; Maslow, *Toward a Psychology of Being*, 1968; Goldstein, *The Organism*, 1939.
- ¹⁹ See, for example, Kanfer and Karoly's model of self-control involving self-observation, self-evaluation, and self-reinforcement. In the model of the mirror we are discussing here, there is only self-observation. (F. Kanfer and P. Karoly, "Self-Control: A Behavioristic Excursion into the Lion's Den," *Behavior Therapy*, 3 [1972], 398-416.)

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- ²⁰ Paul Tillich, *Dynamics of Faith* (New York: Harper and Row, 1958).
- ²¹ Claudio Naranjo and Robert Ornstein, *On The Psychology of Meditation* (New York: Viking, 1971), p. 194.
- ²² In Shinru Suzuki Roshi, *Zen Mind, Beginner's Mind* (New York: Weatherhill, 1976).
- ²³ D. T. Suzuki, cited in Maupin, "On Meditation," in C. Tart, Ed., *Altered States of Consciousness* (New York: Wiley, 1969), pp. 181-91.
- ²⁴ See, for example, Edmund Husserl, *Cartesian Meditations*, trans. Dorian Cairns (Hague, Netherlands: Martinus Nijhoff, 1960).
- ²⁵ Teilhard de Chardin, *The Future of Man* (New York: Harper and Row, 1964).
- ²⁶ Albert Bandura, "Behavior Theory and the Models of Man," *American Psychologist*, 29 (1974), 859-69.
- ²⁷ See Chapter 2, Discussion of "as if."
- ²⁸ Tomio Hirai, *Psychophysiology of Zen* (Tokyo: Igaku Shoin Ltd., 1974).
- ²⁹ George Gallup, in a poll described in the *San Francisco Chronicle*, November 1976, noted that nearly 8 percent of the American population (16 million people) were involved in some way with Eastern disciplines and Eastern techniques such as meditation and yoga.
- ³⁰ See section on Heidegger in W. Barrett, Ed., *Irrational Man* (New York: Archer, 1962) 206-39.
- ³¹ Quoted in *San Francisco Chronicle*, 1976.
- ³² Quoted in *San Francisco Chronicle*, 1976.
- ³³ *Baghavat Gita*, trans. F. Edgerton (Cambridge, Mass.: Harvard University Press, 1964), Chap. 4, verse 18, p. 25.
- ³⁴ *Ibid.*, 4.14.
- ³⁵ R. Linssen, cited in N. W. Ross, *The World of Zen* (New York: Random House, 1960), p. 220.
- ³⁶ Herman Hesse, *Siddhartha*, trans. Hilda Rosner (New York: New Directions Books, 1951), pp. 63-64.
- ³⁷ Eugene Herrigel, *Zen in the Art of Archery* (New York: Pantheon Books, 1953).
- ³⁸ D. T. Suzuki, in Erich Fromm, Ed., *Psychoanalysis and Zen Buddhism* (London: George Allen and Unwin Ltd., 1910), p. 7.
- ³⁹ See for example Carl Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961); Albert Ellis, *Reason and Emotion in Psychotherapy* (New York: Stuart, 1962). Carl Jung talks of removing the *persona*, the façade we wear, and turning inward to find our real "individuated" self, Jung, *Collected Works*, Vol. 8, 1960; Vol. 9, pt. 1, 1959.

- ⁴⁰ E. Fromm, *The Art of Loving* (New York: Harper and Row, 1956).
- ⁴¹ K. Gibran, *The Prophet* (New York: Knopf, 1977), p. 16.
- ⁴² Abraham Maslow, *Toward a Psychology of Being*, 2nd Edition (New York: Van Nostrand, 1968), p. 276.
- ⁴³ Fromm, "Zen and Psychoanalysis," p. 92.
- ⁴⁴ Karen Horney, *Neurosis and Human Growth* (New York: Norton, 1950).
- ⁴⁵ F. Kanfer and P. Karoly, "Self-Control."
- ⁴⁶ Claudio Naranjo and Robert Ornstein, *On the Psychology of Meditation* (New York: Viking, 1971), p. 108.
- ⁴⁷ Reed Martin, *Behavior Meditation: Human Rights and Legal Responsibilities* (Champaign, Illinois: Research Press, 1975).
- ⁴⁸ Alan Watts, *The Spirit of Zen* (New York: Grove Press, 1958), p. 108.
- ⁴⁹ Reps, *Zen Flesh, Zen Bones*, p. 18.
- ⁵⁰ Watts, *The Spirit of Zen*, p. 37.
- ⁵¹ Frederick Spiegelberg, *Spiritual Practices of India* (New York: Citadel Press, 1962), pp. 46-47.
- ⁵² Paul Reps, *Zen Flesh, Zen Bones*, pp. 22-23.
- ⁵³ From *Playboy Magazine*.
- ⁵⁴ F. Kanfer and D. Goldfoot, "Self-Control and Tolerance of Noxious Stimulation," *Psychological Reports*, 18 (1966), 79-85.
- ⁵⁵ Cited in Lesley Cole, *Remember Laughter* (New York: Knopf, 1976).
- ⁵⁶ D. T. Suzuki, *Introduction to Zen Buddhism* (London: John Murray, Ltd., 1949) p. 86.
- ⁵⁷ Kahil Gibran, *The Prophet* (New York, Alfred Knopf, 1977), p. 12.
- ⁵⁸ Reps, *Zen Flesh, Zen Bones*, p. 7.
- ⁵⁹ Gordon Allport, *Becoming* (New Haven: Yale University Press, 1955), p. 297.
- ⁶⁰ Allport, *Personality and Social Encounter* (Boston: Beacon Press, 1961), p. 160.
- ⁶¹ It is possible that the phenomena of "detachedness," of removal of "emotional overlay" can be understood in terms of the psychological process of habituation and extinction.
- ⁶² Carl Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961).
- ⁶³ See J. Breuer and Sigmund Freud, *Studies on Hysteria*, Standard Edition, Volume 2 (London: Hogarth Press, 1955): (First German Edition, 1895.)

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- ⁶⁴ See Ferster, "An Experimental Analysis of Clinical Phenomena," and A. W. Staats, "Language Behavior Therapy: A Derivative of Social Behaviorism," *Behavior Therapy*, 3 (1972), 165-92.
- ⁶⁵ See E. Jacobson, "The two methods of tension control and certain basic techniques in anxiety tension control" in J. Kamiya, T. Barber, L. V. DiCara, N. E. Miller, D. Shapiro, and J. Stoyva, Eds., *Biofeedback and Self-Regulation* (Chicago: Aldine-Atherton, 1971).
- ⁶⁶ See A. Maslow, "Health as Transcendence," in *Toward a Psychology of Being* (New York: Van Nostrand, 1968), pp. 179-89.
- ⁶⁷ Roger Walsh, "Reflections on Psychotherapy," *Journal of Transpersonal Psychology*, 1976, 8, 100-111.
- ⁶⁸ See Staats, "Language Behavior Therapy" 165-92.
- ⁶⁹ Cited in A. Watts, *The Spirit of Zen*.
- ⁷⁰ Naranjo and Ornstein, *On the Psychology of Meditation*, p. 199.

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- ¹ The technique of having a client put self-instructing note cards on a cigarette carton was first used by M. Mahoney, "The Self-Management of Covert Behavior," *Behavior Therapy*, 1 (1970), 510-21.
- ² See Gordon Allport, "The Law of Reverse Effects," in *Becoming* (New Haven: Yale University Press, 1955).
- ³ Walter Mischel, E. B. Ebbesen, and A. R. Zeiss, "Cognitive and Attentional Mechanisms in Delay of Gratification," *Journal of Personality and Social Psychology*, 21 (1972), 204-18.
- ⁴ The role of focusing (our "mind") is just barely being explored. Studies range from the work on self-control by Mischel (above) to attempts to manage emotional aspects of malignant diseases, such as cancer. O. C. Simington and S. Simonton, "Belief Systems and the management of emotional aspects of malignancy" *Journal of Transpersonal Psychology*, 7 (1975), 29-48.
- ⁵ This case study is cited in Ken Pelletier and Eric Peper, "The Chutzpah Factor in Altered States of Consciousness," *Journal of Humanistic Psychology*, 1977 (17) 63-73.
- ⁶ *Ibid.* pp. 63-73.
- ⁷ F. H. Kanfer and D. A. Goldfoot, "Self-Control and Tolerance of Noxious Stimulation," *Psychological Reports*, 18 (1966), 79-85.
- ⁸ M. Evans and G. Paul, "Effects of Hypnotically Suggested Analgesia on Physiological and Subjective Response to Cold Stress," *Journal of Consulting and Clinical Psychology*, 35, No. 3 (1970), 362-372.

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- ⁹ B. K. Anand, E. S. Chhina, and B. Singh, "Some Aspects of Electroencephalographic Studies in Yogis," *EEG Clinical Neurophysiology*, 13 (1961), 452-56.
- ¹⁰ M. L. Rilke, *The Notebooks of Malte Laurids Briggs* (New York: Capricorn Books, 1958).
- ¹¹ A. Camus, *The Plague* (New York: Random House, 1972).
- ¹² Ira Progoff, *The Personal Journal* (New York: Dialogue House Library, 1975).
- ¹³ Ronald Bracewell, *The Galactic Club: Intelligent Life in Outer Space* (San Francisco: San Francisco Book Club, 1976).

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- ¹ J. Lilly in *Center of the Cyclone* (New York: Julian Press, 1972), p. 5.

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- ¹ Herman Hesse, *Siddhartha*, trans. Hilda Rosner (New York: New Directions Books, 1951), p. 77.
- ² Chuang Tzu in *Basic Writings*, trans. Burton Watson (N.Y.: Columbia University Press, 1964).
- ³ See, for example, R. Sperry, "A Modified Concept of Consciousness," *Psychological Review*, 76 (1969), 532-36.
- ⁴ See David Galin, "Implications for Psychiatry of Right and Left Cerebral Specialization," *Archives of General Psychiatry*, 31 (1974), 572-83.
- ⁵ See Julian Davidson, "The Physiology of Meditation and Mystical States of Consciousness," *Perspectives in Biology and Medicine*, 19 (1976), 345-80.
- ⁶ Poem by Pao-tzu cited in Conrad Ayers, *Zen and the Comic Spirit* (Philadelphia: The Westminster Press, 1973), p. 81.
- ⁷ From *Vajra Bodhi Sea*, 1, No. 3 (October 1970), 40. Used by the Ch'an Master Hsuan Hua to conclude a work of intense meditation.

Appendix 3

- ¹ This is a condensed and summarized version of the following article: D. Shapiro and S. Zifferblatt, "Zen Meditation and Behavioral Self-Management: Similarities, Differences, Clinical Applications," *American Psychologist*, 31 (1976), 519-32.

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- ² See D. Van Nuys, "A Novel Technique for Studying Attention During Meditation," *Journal of Transpersonal Psychology*, 3 (1971), 125-33; also D. Shapiro and S. Zifferblatt, "An Applied Clinical Combination of Zen Meditation and Behavioral Self-Control: Reducing Methadone Dosage in Drug Addiction," *Behavior Therapy* (1976), 694-95.
- ³ Walter Mischel, *Personality and Assessment* (New York: Wiley, 1968).
- ⁴ See H. M. Lefcourt, "Internal Versus External Control of Reinforcement: A Review," *Psychological Bulletin*, 65 (1966), 206-20.
- ⁵ See Tomio Hirai, *Psychophysiology of Zen* (Tokyo: Igaku Shoin, Ltd., 1974).
- ⁶ See W. Luthe, "Autogenic Training: Method, Research, and Applications in Medicine," in C. Tart, Ed., *Altered States of Consciousness* (New York: Wiley, 1969).
- ⁷ G. Paul "Physiological Effects of Relaxation Training and Hypnotic Suggestion," *Journal of Abnormal Psychology*, 74 (1969), 425-37.
- ⁸ E. Jacobson "The two methods of tension control and certain basic techniques in anxiety tension control," in J. Kamiya, T. Barber, L. V. DiCara, N. E. Miller, D. Shapiro, and J. Stoyva, Eds., *Biofeedback and Self-Regulation* (Chicago: Aldine-Atherton, 1971). "The clinical potential and pitfalls of modifying what clients say to themselves," in M. J. Mahoney and C. E. Thoresen, *Self-Control: Power to the Person* (Monterey, CA: Brooks Cole, 1974), 263-91.
- ⁹ J. Lesh, "Zen Meditation and the Development of Empathy in Counselors," *Journal of Humanistic Psychology*, 10 (1970), 39-74.
- ¹⁰ D. Shapiro, "Behavioral and Attitudinal Effects Resulting from a Zen Experience Weekend and Zen Meditation," *Journal of Humanistic Psychology*, in press.
- ¹¹ See, for example, Dan Goleman, "Meditation as Metatherapy," *Journal of Transpersonal Psychology*, 3 (1971), 1-25; also F. Kanfer and P. Karoly, "Self-Control: A Behavioristic Excursion into the Lion's Den," *Behavior Therapy*, 3 (1972), 398-416. Note particularly the model of self-observation, self-evaluation, and self-reinforcement.
- ¹² See Wolpe, *Psychotherapy by Reciprocal Inhibition*, 1958.
- ¹³ See Goldfried, M. "Reduction of generalized anxiety through a variant of systematic desensitization," in M. Goldfried and M. Merbaum, Eds., *Behavior Change Through Self-Control* (New York: Holt, Rinehart, Winston, 1973).
- ¹⁴ F. Kanfer and D. Goldfoot, "Self-Control and Tolerance of Noxious Stimulation," *Psychological Reports*, 18 (1966), 79-85.
- ¹⁵ B. K. Anand, S. Chhina, and B. Singh, "Some Aspects of EEG Studies in Yogis," *EEG Clinical Neurophysiology*, 13 (1961), 452-56.

- ¹⁶ Boudreau, L., "Transcendental meditation and yoga as reciprocal inhibitors," *Journal of Behavior Therapy and Experimental Psychiatry*, 3 (1972), 97-98.

Appendix 4

- ¹ See, for example, Gerald Davidson, "Counter-Control and Behavior Modification," in *Behavior Change, Methodology, Concepts, Practice*, Hamerlynck et al., Eds. (Champaign, Ill.: Research Press, 1973).
- ² See, for example, Carl Thoresen, "Behavioral Humanism," in C. Thoresen, Ed., *Behavior Modification in Education* (Chicago: University of Chicago Press, 1972) and Roger Walsh, "On a Behavioral Definition of Mental Health, unpublished manuscript, Stanford University; 1. Homme and D. Tosti, 1971, Contingency Management, 1971.
- ³ See Walter Mischel, *Personality and Assessment* (New York: Wiley, 1968), p. 263.
- ⁴ See J. M. Grossberg, "Behavior Therapy: A Review," *Psychological Bulletin*, 62 (1964), 73-73.
- ⁵ There are three primary contributions which the existentialists have made to the process of therapy. The first relates to the act of labeling (where appropriate) feelings of confusion and meaninglessness as "existential anxiety." As we pointed out in Chapter 2, the act of labeling helps us feel more in control of a situation, helps us feel we are making some order out of chaos. Second, the existentialists model a vision of the possibility of living an authentic life; further, they stress the importance for us to choose and take responsibility for our own lives. Third, they let us know that the confusion and difficulty of making a decision is a "natural" process and that we all, to a certain extent, face it. Further, they provide a shared camaraderie in our common struggle to make order out of chaos, in our search to find meaning in a meaningless universe (see Camus' *Rebel*, Sartre's *Nausea*).
- ⁶ See Alan Watts, "Beat Zen, Square Zen," in *This Is It* (San Francisco: City Lights Book Store, 1959).
- ⁷ There seems to be a fear that intellect and understanding may remove the mystery and beauty. If we only use intellect and analysis and never *experience*, this is a reasonable and justified fear. As we have pointed out in the book, there seem to be two modes of knowing. The intellectual mode, however, does not preclude the mode of the altered state. As Buber noted, we can learn to analyze a tree and learn to experience it as "thou." Analysis does not preclude experiencing — the beauty of the tree still exists, as long as we are able to perceive it.

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- ⁸ Like all therapists, we as humanistic/transpersonal psychologists have a vision of who we can become — our human potential. Whether we admit it or not, we try, in some way, to give our clients the skills to reach that vision. For example, C. Truax noted, when observing Carl Rogers, that even in client-centered therapy the therapist decides when to respond nonjudgmentally and when not to respond at all. (C. Truax, "Reinforcement and nonreinforcement in Rogerian psychotherapy," *Journal of Abnormal Psychology*, 71 (1966) 1-9.) Further, we may selectively reinforce the development of internal criteria of excellence in our clients. We need to be honest and recognize that we, too, are often trying to influence our clients toward the fulfillment of *their* human potential. This is as it should be. Let's just acknowledge it. Then, rather than pretending we don't use techniques, we can look for and develop and teach the best techniques available for our particular client's concern.
- ⁹ See, for example, the review by D. Shapiro and D. Giber: "Meditation, a Review of the Clinical Literature," *Archives of General Psychiatry*, in press.
- ¹⁰ See J. D. Nolan, "Freedom and Dignity: A Functional Analysis," *American Psychologist*, 29 (1974), 157-60.
- ¹¹ A. Maslow, *The Psychology of Science* (New York: Harper & Row, 1966).
- ¹² For problems with meditation, see D. Shapiro and Giber, "Meditation," in press & Smith, "Meditation as Psychotherapy," *Psychological Bulletin*, 82 (1975), 558-64; for problems with behavioral self-control, see C. Thoresen and M. Mahoney, *Behavioral Self-Control* (New York: Holt, Rinehart and Winston, 1974).

APPENDIX 7: GLOSSARY

Aikido: A Japanese martial art, meaning the "way of harmony." It is practiced like a dance, and there is an emphasis on being yielding and non-confrontive, flowing with the other person's "energy."

Alpha Waves: One type of brain wave, considered to be a sign of relaxation.

Altered State (Satori, Nirvana, Kensho Samadhi): A state of awareness in which there is an absence of words, labels, evaluations, analysis; different from ordinary awareness.

Angst: A German word which refers to anxiety about one's place in the world and one's meaning in life.

Antecedent: That which comes before; determining behavioral antecedents is part of one's *Self-observation* skills.

Attachment: See *Nonattachment*.

Attribution: Refers to what we say causes a certain event to occur.

Behavioral Programming: Involves the way we reinforce and punish ourselves after a behavior has occurred.

Behavioral Self-management: Development of skills derived from *Social Learning Theory* principles that can help us take more control of our own lives.

Behavioral Self-observation: See *Self-observation*.

Behavior Modifier: Traditionally used as a term designating an individual who practices behavior therapy with clients. Used here to designate an individual who practices behavior therapy (behavioral self-management skills) on him/herself. (See *Grand Conditioner*.)

Behavior Therapy: A school of psychology that deals with human problems, growth, development; emphasis is on learning as the means by which we develop both our overt and covert behaviors. (Also called behaviorism, social learning theory, behavior modification.)

Choice Points: Points during a person's life, when there is an opportunity to consciously decide how one wants to act, rather than acting by habit and reflex.

Chronos: A Greek word referring to chronological time (hours, minutes, seconds, days, weeks, etc.).

Cognitive Avoidance: A term social learning theorists use to refer to a means by which an individual keeps from facing certain events or thoughts.

Concentrative Meditation: See *Meditation*.

Conditioning: Process by which our behavior is influenced by the environment (social, physical, internal).

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- Consequence*: What happens after something has occurred; a causal relationship is implied. [See Punishment and Reinforcement]
- Contingent*: Performing one action (thought, feeling) based upon the occurrence of another action (thought, feeling).
- Contingencies*: Consequences for a given set of actions.
- Contracting*: An agreement employing negative and positive consequences for decreasing maladaptive and increasing adaptive behavior, entered into either with self or with other people; a *Behavioral Self-management* skill.
- Cosmic Chuckle*: Learning to attain a sufficient distance from life events so that they are seen as humorous; also, a quiet, joyous appreciation of the wonder and grandeur of life.
- Covert*: Internal, inside our heads (covert self-statements and covert images are those that occur in our thoughts, not necessarily expressed in words).
- Covert Images*: Images or pictures inside our heads, which may be used to influence our behavior.
- Covert Self-modeling*: Using an image of ourselves acting in a positive, constructive way to help teach us how to behave that way in real life.
- Covert statements*: Dialogue inside our head, which may be used either negatively or positively to influence our behavior.
- Deautomization*: Undoing the normal automatic ways of doing something (in this case, perceiving the world).
- Desensitization*: A process by which an individual learns to not let himself be bothered by fears and concerns. *Systematic Desensitization* refers to constructing a series of events about a specific fear or fears. *Global Desensitization* involves no structured series of events, but rather "what's on your mind at the time."
- Detached Observation*: Refers to the ability to observe oneself without feeling threatened; helps us gain a perspective on our own life.
- Differentiate*: To be able to see the difference between two things.
- Discrimination*: Ability to focus on one thing, attribute, etc., as distinct from the overall gestalt, larger group, etc.
- Double-bind Situation*: Situation in which a person receives two simultaneous, contradictory messages of equal importance.
- Environmental Planning*: A self-management strategy which takes place before the occurrence of the actual *Target Behavior*. The strategy may involve pre-arranging the antecedents (see *Stimulus Control*) or the consequences, in order to influence the target behavior in the desired direction.

- Existential Psychology:** A school of psychology that puts primary emphasis on the need for individuals to find meaning and purpose in life, and to choose who they want to become.
- Generalization:** The process by which we apply what we learn in one situation to other situations.
- Global Desensitization:** See *Desensitization*.
- Global Reinforcement (the "Big Cuddle"):** A type of general (non-contingent) reinforcement, not related to specific behaviors or actions.
- Grand Conditioner:** That person who knows the most about *Behavior Therapy* (conditioning theory) and who applies those principles to him/herself (*Behavioral Self-Management* skills). (See *Behavior Modifier*.) The term is a play on the phrase, "The Grand Inquisitor" from Dostoevsky's *The Brothers Karamazov*.
- Habituation:** Psychological term referring to a process by which a new stimulus, if repeated sufficiently, will cease to be perceived. For example, if you walk into a new room, you may notice the noise of a fan. However, if you remain in the room for a time, eventually your awareness of the fan's sound will disappear (i.e., you will *habituate* to the sound of the fan).
- Haiku:** A form of Japanese Zen poetry, consisting of seventeen syllables grouped in a 5-7-5 pattern.
- High-probability Behavior:** Something that you do a lot (and like).
- Humanistic Psychology:** A school of psychology that deals with the potential for human growth and development; assumes a positive view of the individual — a view in which human beings are seen as innately good and self-actualizing.
- Jujitsu:** An ancient Japanese art of weaponless fighting.
- Judo:** A Japanese sport developed from jujitsu that emphasizes the use of quick movement and leverage to throw an opponent.
- Kairos:** A Greek word referring to timelessness; eternity; opposite of *Chronos*.
- Karate:** An oriental art of self-defense in which force is met with force, and an attacker is disabled by crippling kicks and punches.
- Kensho:** A Zen term for enlightenment: seeing into one's own true nature.
- Koan:** A sentence upon which to meditate, given by the Zen Master to the pupil. The sentence makes no sense by conventional logic.
- Kwat:** A blow to a student who is failing to meditate properly, administered by the Zen Master.
- Low-probability Behavior:** Any behavior you don't do very often because it is not reinforcing to you (in the short term), but which you would like to do more often.

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- Mantra*: A sacred word or syllable repeated to oneself or repeated out loud during meditation.
- Meditation*: An awareness technique in which you focus without evaluation and analysis, used in Eastern disciplines as a means to attain enlightenment. The *concentrative meditation* technique involves an intense focus on a single object. Other objects are blocked out. *Opening-up meditation* is a technique that involves keeping yourself aware of all objects, sounds, smells, sensations simultaneously. (See also *Shikan-taza*; *Mindfulness meditation*.)
- Mindfulness Meditation*: A type of meditation that involves discriminating and labeling all cues that come into awareness.
- Modeling*: Performance of any behaviors, or attitudes which are identified with by an observer and which then lead to the acquisition of those behaviors on the part of the observer.
- Mondo*: A series of questions and answers, between master and monk, that do not seem to make any sense by our ordinary conventional logic.
- Mudra*: The position of the hands during meditation.
- Negative Reinforcement*: Removal of an aversive stimulus. (See *Reinforcement*.)
- Nirvana*: The Eastern version of "heaven"; literally means "blow-up" or "extinction." A peaceful spiritual state of mind, a state of enlightenment and well-being.
- Nonattachment*: Ability to be nonpossessive, nonclinging; yielding of possessions (and people).
- Ordinary Awareness*: The way we have been taught by our culture to see things; involves labels, traits, analysis.
- Opening-up Meditation*: See *Meditation*.
- Overt*: Something that is visible; you can see it as it happens (as opposed to *Covert*).
- Persona*: A term used by Carl Jung, referring to a facade adopted by an individual, to keep from revealing his true nature to others (and to himself).
- Positive Reinforcement*: See *Reinforcement*.
- Precision Nirvana*: A way of thinking and living which enables us to integrate psychological and spiritual self-management techniques from both the East and West to attain a personal vision of excellence drawn from Eastern and Western values and goals.
- Premack Principle*: Refers to Premack's idea that a *High-Probability Behavior* can serve as a reinforcement for a *Low-Probability Behavior* upon which it is made *Contingent*.

- Projection:** That which occurs when we attribute our feelings (e.g., anger) to another (e.g., I feel fine, but I think he's angry).
- Punishment:** A consequence for behavior; decreases the likelihood that that behavior will occur again.
- Reactive Effect:** Refers to the fact that the very act of observing something, such as our own behavior, may cause that behavior to change. In *Meditation* this reactive effect seems to make us "stumble"; in *Behavioral Self-Observation* the reactive effect seems to move the behavior in the desired direction.
- Reinforcement:** Positive reinforcement refers to a positive event that occurs after a certain behavior, increasing the likelihood that that behavior will occur again (getting a big hug for helping a little old lady across the street). *Negative Reinforcement* refers to an event that occurs after an unpleasant behavior, and causes the unpleasant behavior to cease. For example, a mother is negatively reinforced for giving her child a bottle when it cries, for the crying stops. The child, however, is being positively reinforced, for its behavior of crying is getting a positive result. Negative reinforcement should not be confused with *Punishment*.
- Repression:** A psychoanalytic term referring to when an individual is unwilling to face certain events, and these events are stored in the unconscious. Social learning theorists refer to this as *Cognitive Avoidance*.
- Samadhi:** A Hindu term for Illumination; the goal of Yoga practice.
- Satori:** A Zen term for Enlightenment; seeing into one's true nature. See *Kensho*.
- Self-modeling:** Using images of the self in our mind to set an example for ourselves of how we would like to be acting and feeling.
- Self-instructions:** Making statements to ourselves which encourage us to feel and act in the way we would like to feel and act. A *Behavioral Self-management* technique.
- Self-observation:** A *Behavioral Self-management* technique that helps us to carefully analyze the relationship between our actions and the environment.
- Self-regulation:** A term used to describe a variety of different techniques which individuals can learn to use to influence their consciousness and bodily processes.
- Self-reinforcement:** Reinforcement of a symbolic, material, or verbal nature, which we give to ourselves. See *Reinforcement*.
- Self-statements:** Dialogue by oneself, either overt or covert, which refers to the self.
- Shikan-taza:** A type of meditation in which one "just sits," focusing on nothing . . . neither Koan, nor breaths.

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- Social Learning Theory*: A branch of psychology that puts major emphasis on the ways we learn to behave. (See *Behavior Therapy*.)
- Stimulus Control*: Refers to a way of arranging the environment to help us act the way we want to act. For example, if we want to cut down on eating unhealthy foods, we make sure we don't buy any when we go to the market. (See *Environmental Planning*.)
- Successive Approximation*: Proceeding toward our goals through accomplishment of a series of successively more complex subgoals.
- Sumi-e*: Japanese brush-stroke painting.
- Systematic Desensitization*: See *Desensitization*.
- Tao*: Refers to that which cannot be named; beyond words and labels—holistic one.
- Target Behavior*: The behavior that you choose to work on changing.
- Thought Stopping*: Deliberately making oneself stop negative thoughts, substituting positive ones; a *Behavioral Self-management* technique.
- Time Out*: Calling a halt when things seem to be getting out of hand, and removing oneself (or others) to a place that is quieter; a *Behavioral Self-management* technique.
- Trait Description*: A trait is a verbal label that is used to describe an individual's behavior across a variety of situations. When we use traits to describe behavior, sometimes we inappropriately use traits themselves as explanations for behavior.
- Transpersonal Psychology*: A school of psychology that deals with the "further" reaches of human growth and development and optimum human functioning. Eastern psychologies are included in this school.
- Yoga*: Literally a yoke, or discipline; a technique of meditation whereby an individual attempts to bring himself into unity with the one, ultimate reality of the Universe. There are five types of yoga; Gnana (path of knowledge); Karma (path of action); Bhakti (path of love); Raja (Royal Path—a synthesis of the other three); and hatha (consisting of complicated physical and psychic exercises).
- Zen*: A school of Buddhism which teaches that through *Meditation* (*Zazen*) one can learn to see one's true self. A *Zen Master* is one who has achieved a high level of inner freedom through use of the *Zen* philosophy.