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MEDITATION, SELF-CONTROL, AND CONTROL BY A BENEVOLENT OTHER:

ISSUES OF CONTENT AND CONTEXT

Is God a confounding variable in meditation research?

Through an hourglass lightly

Deane Shapiro Jr.

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Section II: Self-control and control by a 'benevolent Other'

Introduction

In Chapter 4, Deane Shapiro Jr. attends to the issue of meditation, self-control versus control by a 'benevolent Other'. In his seminal contribution, the author gives a lengthy autobiographical testimony, philosophical quest and scientific account of his development in studying meditation. I am very pleased for having the opportunity to include Shapiro's most major milestone in an unabbreviated though editorial screened version that can be summarized as follows:

Using the metaphor of an hourglass, two phases of the author's investigation of meditation and control are examined, as well as the context and operation assumptions in which that research was/is being carried out. The first phase of the research program examined, in a reductionistic manner, issues and questions which reflected a narrowing of the hourglass toward its center: (a) the development of a context free, non-cultic definition of meditation; (b) an experimental analysis of the different levels of meditation; (c) a physiological and clinical comparison of meditation with other self-regulation strategies; (d) an examination of the subjective and phenomenological validity of meditation as an altered state of consciousness; (e) a system's analysis for the clinical use of meditation in therapeutic situations; (f) an attempt to place meditation with the context of a self-control model of psychological health; and (g) a study of Balinese trance within the tradition of Hinduism/island animism.

The chapter then provides a 'personal intermission' in which the operating assumptions and beliefs which guided phase one of the research an exclusive self-control framework within the context of an 'existential/indifferent, non-theistic universe' are examined; as well as a personal paradigm shift in belief context. The lifecycle/developmental issues that may have caused this shift are explored, as well as the nature of the shift itself: self-control within the context of a unified, sacred universe (control by a benevolent Other); and meditation within the particularistic form and community of Judaism.

Based on this personal shift in belief context, phase two of the author's research program is presented, in which issues of meditation, control and context are re-examined. Regarding control, topics include: (a) a discussion of the control-related issues of a personal, interpersonal and cosmic nature that all humans must face; (b)

the psychological and cross-cultural literature on the importance of a sense of control; (c) ways in which individuals can gain a sense of control, including self-control and control by a benevolent other/Other; (d) research on meditation and control; (e) more precise ways to measure control; and (f) suggestions for future research on these topics.

Regarding context, it is argued that a context free understanding of meditation may be necessary, but is insufficient. Therefore, larger, broad issues related to the context of meditation are addressed, which, metaphorically, involve going through the center of the hourglass to raise questions on the other side. An effort is made to articulate a schema in which contextual questions regarding meditation can be systematically addressed: (a) beliefs about the nature of ultimate reality (for the meditator, the teacher/trainer, and the researcher); (b) ultimate goals for which meditation is being practiced (and investigated); (c) the nature of the particular tradition within which the technique is embedded, and the relationship of particularism to universal essence; and (d) lifecycle and longitudinal issues in meditation practice, including transmission of the teachings to the next generation. Finally (e) issues related to science and religion in the study of meditation are examined.

CHAPTER 4

MEDITATION, SELF-CONTROL, AND CONTROL BY A BENEVOLENT OTHER: ISSUES OF CONTENT AND CONTEXT

Deane Shapiro Jr.

'A disturbed mind is forever active, jumping hither and thither, and is hard to control; but a tranquil mind is peaceful; therefore it is wise to keep the mind under control'. Gautama the Buddha

'Our scientific power has outrun our spiritual power. We have guided missiles and misguided men. Our hope for creative living lies in our ability to reestablish the spiritual ends of our lives in personal character and social justice. Without this spiritual and moral reawakening we shall destroy ourselves in the misuse of our own instruments'. Rev. Martin Luther King

'The winds of God's grace are always blowing, but you must raise your sail'. Rama-krishna

'Thank you God for giving me the inspiration to thank you'. Amidha, the Central Prayer of Judaism

Introduction

The body of literature concerned with the scientific study of meditation continues to grow, and with it there is occurring both a refinement as well as increasing complexity in terms of our understanding of the process and the content of meditation. For example, a recent thoughtful and thorough review of meditation research (Murphy & Donovan, 1988), cites over twelve hundred studies, divided into physiological effects, behavioural effects, and subjective reports. With this much work under our collective belts, what is it possible to say about the field of meditation at this point in time, and what are directions in which meditation research might profitably proceed.

In thinking about how best to address those questions, I was reminded of a story from my graduate school days in which an advisor told me that writing a dissertation was like an hourglass. The top of an hourglass is broad, reflecting the motivations, interests, concerns that a person brings to an investigation. Through a process of refinement, the hourglass narrows, and at the narrowest point, the investigation is conducted. Finally, the hourglass again broadens, and the implications and conclusions are drawn from the investigation.

In many ways, it feels to me as though meditation research efforts over the past

several decades, and in particular the last two, have involved a narrowing of the hourglass, seeking precision and refinement. We have tried to define meditation in non-cultic, context free terms; to explore its utility in a variety of clinical and health care settings; to document its subjective and phenomenological validity; to determine its mediating mechanisms and component parts. As phase one of this paper indicates, this reductionistic approach has yielded impressive results, and has been, I believe, a necessary and critical stage in meditation research. It has helped define a field of legitimate scientific inquiry; it has given precision and clarity to anecdotal claims, debunking some myths while at the same time substantiating some examples of extraordinary feats of bodily and conscious control. This body of work has also helped provide a readily available and replicable technique, divorced of mystical and often seemingly obscure contexts, which can be used for the amelioration of human suffering in clinical and health care settings.

Further, as recent meditation books have indicated, the work of this narrow based refinement is still not yet done (e.g., Shapiro, 1980; Shapiro & Walsh, 1984; West, 1987; Goleman, 1988; Murphy & Donovan, 1988). As one example which has received substantial attention in the literature, there is still considerable debate about the relative efficacy of meditation with somatic disorders (e.g., Holmes, 1985, 1987; Shapiro, 1985; West, 1985; Benson & Friedman, 1985; Dillbeck & Orme-Johnson, 1987). To further resolve these questions, we still need more refinement and precision as evidenced by experimental studies of traditional scientific rigor: i.e. placebo-controlled double blind studies (cf. D.A. Shapiro, 1987).

However, I also believe it may be a propitious and necessary time to take a step back from all the detailed studies, which, in effect, have dissected meditation, and, based on what we have learned, re-examine our strategies and try to put the pieces back together again. In so doing, we would re-raise the large and fundamental questions, consciously examining, and, as appropriate, placing the context into the field of meditation research, only this time on the other side of the narrow part of the hourglass. In so doing, we would begin to emerge toward the larger part of the glass at the bottom.

In this paper I would like to look at my own work on meditation and control as a reflection of that hourglass, and frame that work within the body of the field of meditation research as a whole. The first part of this chapter briefly overviews my work which involved a narrowing of the hourglass: attempting to look at meditation as a non-cultic, context-free self-control strategy. The second part of the chapter examines my most recent work, which involves examining the bottom half of the hourglass: efforts to look at meditation in light of the psychological literature on self-control and control by a benevolent Other; and an effort to reintroduce and systematically reexamine the context of meditation.

Finally, I am acutely aware of how my own beliefs, values, and experiences have influenced the nature of the research I do and the questions I am asking. Therefore, as I metaphorically pass through the center of the hourglass (between phases one and two) I will also try to articulate the shift that has occurred in my own beliefs, values, and goals - that is, the context in which I meditate and from which I study meditation.

Phase one: Narrowing the hourglass toward the center

Content, typology, reductionism

The first part of my own work, and much of the field's, was an effort to define meditation as a technique independent of its cultural and/or religious context. In so doing, the content of meditation was divorced from its context.

Most scientists, such as Ellis (1984) and Woolfolk and Franks (1984) saw this as essential. In fact, there was an effort by some to develop a generic, secular meditation, a distillation of its essence independent of context, such as Carrington's clinically standardized meditation (1978) and Benson's relaxation response (1975).

Some voices (e.g., Deikman, 1984) expressed worry about the fact that the context was being omitted, but that was clearly the minority position within the field. Although I initially was concerned about extracting the technique from its context when I returned from Asia, I made a temporary peace with this issue by saying that if there were a technique, independent of context, which could help relieve pain and suffering, we should use it. We should not ignore the original context, but we should not be afraid to use meditation independent of it.

At that particular historical and cultural time, the context-free approach made sense for several reasons. First, there was already a somewhat negative bias by many scientists against meditation and mystical experience (e.g., Group for the Advancement of Psychiatry report on Mysticism, 1975; Alexander, 1931), calling them delusional, catatonia-like, psychotic. The field of meditation research was quite new. Jung (1947) had been one of the first psychologically trained Westerners to even investigate Eastern thought, and in Tart's (1969) collected work he noted that by publishing two articles, he was publishing two-thirds of the English language experimental work on meditation.

Therefore profound issues of paradigm clash existed (cf. Tart, 1975; Walsh, 1980; Wilber, 1977; Shapiro, 1978, 1980; pp. 5-7). which caused even examining the effects of the content of meditation to involve a certain amount of swimming against the scientific mainstream. To try to define and refine meditation as a simple, replicable technique was task enough, without also trying to examine the seemingly arcane rituals, dogma, and 'mist' within which the technique appeared to be embedded.

Thus, one of the first and primary tasks for the field was to develop a working definition. It was within this framework and to address these issues that I wrote the following regarding the development of a working definition of meditation (Shapiro, 1980; pp.12-14; 1982; pp. 267-268):

'One problem with defining meditation is that there are so many different types of meditation techniques. Some involve sitting quietly and produce a state of quiescence and restfulness (Wallace, Benson & Wilson, 1971). Some involve sitting quietly and produce a state of excitement and arousal (Dass & Gastaut, 1955; Corby, Roth & Zarcone, 1978). Some such as the Sufi whirling dervish, tai chi, hatha yoga, and Isiguro Zen involve physical movement to a greater or lesser degree (Hirai, 1974; Naranjo & Ornstein, 1971). Sometimes these movement meditations result in a state of excitement, sometimes a state of relaxation (Davidson, 1976; Fischer, 1971).'

'Accordingly, depending on the type of meditation, the body may be active and moving or relatively motionless and passive. Attention may be actively focused on one object of concentration to the exclusion of other objects (Anand, Chinna & Singh, 1961). Attention may be focused on one object, but as other objects, thoughts, or feelings occur, they too may be noticed and then attention returned to the original focal object (Vipassana and Transcendental Meditation, for example). Attention may not be focused exclusively on any particular object (Zen's shikanataza for example) (Kasamatsu & Hirai, 1966; Krishnamurti, 1979). However, there seem to be three broad, general groupings of attentional strategies in meditation (cf. Naranjo & Ornstein, 1971; Goleman, 1988): a focus on the field (mindfulness meditation), a focus on a specific object within the field (concentrative meditation), and a shifting back and forth between the two. This fits in nicely with brain attentional mechanisms which Pribram (1971) described as similar to a camera and of two types. The first type is a focus similar to a wide-angle lens- a broad, sweeping, awareness taking in the entire field (mindfulness meditation). The second type is a focus similar to a zoom lens- a specific focusing on a restricted segment of the field (concentrative meditation)'.

Using attentional mechanisms as the basis for a definition, therefore, we may state that

Meditation is a family of techniques which have in common a conscious attempt to focus attention in a nonanalytical way and an attempt not to dwell on discursive, ruminating thought.

One of the advantages of this definition, I noted at the time was that it is non-cultic. It does not depend on any religious framework or orientation to understand it. I do not mean to imply that meditation does not or cannot occur within a religious framework. However what meditation is and the framework within which it is practiced, although they are interactive, are two separate issues and need to be viewed as such' (Shapiro, 1982; p. 268).

A major advantage of this non-cultic, context free approach was that the technique of meditation could be made replicable, it could be made non-sectarian, and therefore it could be made accessible and transmittable to people of a variety of religious and non-religious backgrounds. In so doing, the goal of the technique could be determined by the terms and needs of our culture: i.e., examining the effects of meditation on stress management, dealing with the addictions or hypertension. By using the definition of meditation cited above - attentional training- meditation seemingly becomes a tool which can be investigated independent of its context. Therefore, the goal could be whatever was the individual's concern: from stress management to 'personal/spiritual' growth. Meditation as attentional focusing might be helpful for athletes needing hand eye coordination; students wanting to improve their grades or businessmen wanting to keep their stress managed during negotiations.

Thus, most of the research on meditation in the last two decades has focused on the content of meditation as a generic, replicable technique independent of the context or tradition within which it had been embedded historically. The goal of the research

was to extract the essence of the technique, which was measurable and replicable, from its religious trappings, which may seem to be esoteric and obscure, and thereby place it within our scientific and psychological framework. When we did mention the context and tradition, it was lumped with 'non-specific factors' such as demand characteristics, preparatory environment, group attention, etc. In fact, using this non-sectarian approach to meditation, it is amazing how much research has been done in such a relatively short time, using so many different types of meditation (e.g., concentrative; opening-up (mindful); combination; theistic; non-theistic; generic; particularistic; secular; non-secular) on so many different clinical and health care problems. By removing the original context, we have been able to tailor the technique to our cultural and health care needs, bringing some impressive and helpful gains in understanding the mind-body relationship, and in bringing clinical and health related benefits to the individual. For example, research has shown the effects of meditation in helping to control the immune system (e.g., Smith, 1985); in decreased medical usage (and thereby helping to lower insurance premiums) (Orme-Johnson, 1987). Psychodynamic therapists have used meditation for controlled regression in the service of the ego and as a means to allow repressed material to come forth from the unconscious (Carrington & Ephron, 1978; Shafii, 1973); humanistic psychologists have used it to help individuals gain a sense of self-responsibility and inner directedness (e.g., Keefe, 1975; Schuster, 1979; Lesh, 1970); behaviourists have used it for stress management and self-regulation (e.g., Stroebel & Glueck, 1977; Shapiro & Zifferblatt, 1976; Woolfolk & Frank, 1984).

In addition, once the technique was operationalized, and divorced from its cultic context, the claimed perceptual and attentional shifts (i.e., altered states) of meditation could be investigated and evaluated (cf. Shapiro, 1983; Pakula, 1987). Further, meditation could be compared to other cognitive focusing, relaxation, and self-control strategies: e.g., guided imagery, hetero-hypnosis, self-hypnosis, biofeedback, progressive relaxation, autogenic training.

It was within this experimental analysis framework that I examined different levels of the process of Zen breath meditation, and compared it, on a content level, to Western behavioural self-control strategies (Shapiro & Zifferblatt, 1976; Shapiro, 1978). A training package integrating Zen meditation and behavioral strategies was then developed (Shapiro, 1978a) and used for stress and tension management, drug abuse (Shapiro, 1973; Shapiro & Zifferblatt, 1976a), and cognitive control of thoughts and images (Shapiro, 1978b).

A comparison of different types of meditation (concentrative, mindful, and combination) was discussed (Shapiro, 1978, 1980; and the research with each reviewed (Shapiro & Giber, 1978; Shapiro & Walsh, 1984; Shapiro 1980, 1982, 1985) and compared both physiologically and clinically, with other self-regulation techniques for clinical problems of stress, and tension, drugs, hypertension (Shapiro, 1982). It was concluded that meditation was as effective, but no more effective than other self-control strategies (such as biofeedback, progressive relaxation, hypnosis) for these concerns.

To help gain increased precision about how meditation was (and could be) used therapeutically, including its potential adverse effects, a concerted effort was made to refine the question, 'what effect does the practice of meditation have on a person

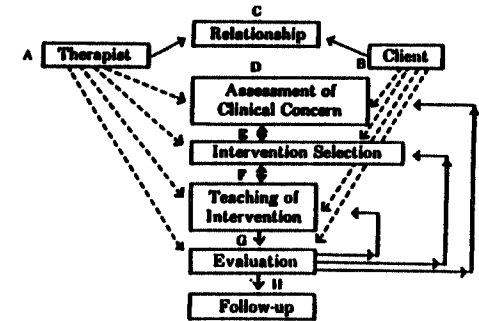
who practices .., and why?' Literature relevant to each of those topics was reviewed (Shapiro, 1980), and a systems model examining the use of meditation within a variety of different psychotherapeutic systems (psychoanalytic, humanistic, behavioural, and transpersonal) was developed (Shapiro, 1980, 1983a, 1984).

Table I. What Effect does the Teaching of Meditation have on an Individual who Practices, and Why?

1. Effects	2. Teaching	3. Meditation
1.1. Self-Regulation 1.1a. Toward a working definition 1.1b. Stress 1.1c. Addictions 1.1d. Hypertension	2.1. Clinician/Psychotherapist/Teacher 2.1a. Orientation 2.1b. Demand Characteristics: beliefs, hopes 2.1c. Experience 2.1d. How it is taught	3.1. What is Meditation? 3.1a. Toward a working definition 3.1b. Types of Meditation 3.1c. Levels of Meditation 3.1d. Cultic vs. non-cultic
1.2. Comparison with other self-regulation strategies	2.2. Relationship 2.2a. Trust, confidentiality 2.2b. Resistance 2.2c. Non-technical transference: counter-transference 2.2d. Length of contact	3.2. What are the components of meditation? 3.2a. Antecedent/Preparatory 3.2b. The Behavior Posture Attention Cognitions 3.2c. Post Meditation Components
1.3. Altered State 3a. Toward a working definition 3b. Subjective Experiences 3c. Concurrent validity	2.3. Other "Teaching" Factors 2.3a. Modeling 2.3b. Style-e.g. successive approximation, reinforcement, etc.	
1.4. Comments on Adverse Effects		
4. Individual	5. Practice	6. Why
4.1. Individual Profile 4.1a. Initial expectation/motivation/beliefs 4.1b. Commitment	5.1. Adherence-compliance 5.2. Depth of experience 5.3. Length of practice	6. Mediating Mechanisms 6.1. Physiological 6.1a. General: Trophotropic response, Hypometabolic state 6.1b. Specific: muscular: oxygen 6.2. Attentional 6.3. Cognitions 6.4. Non-specific Discussion of uni, reciprocal, and omni-determinism models
4.2. Who is attracted to it		
4.3. Who drops out		
4.4. Who continues		
4.5. Who continues and has positive experience		

Table II. An Interactive Systems Theory Model for Utilizing Meditation as a Self-Control Technique in the Management of a Clinical Problem, such as Stress.

- A. The Therapist (Experimenter/trainer)
 - orientation
 - why using strategy
 - what hopes for
 - belief in gendered aspects of stress (demand characteristics)
 - experience; length of contact
- B. The Client (subject pool) (Individual)
 - hopes, expectations, age, sex
 - belief systems, values; freedom response
 - motivation; resistance
 - locus of control/distribution theory
 - response models: e.g., auditory, kinesthetic, visual
- C. The Relationship
 - trust, empathy
 - "dynamics" of relationship
 - non-technical def. of transference/countertransference voice, etc.
- D. Assessment: Nature of the clinical problem (dependent variables)
 - clinical concern
 - refinement: e.g. cognitive/somatic anxiety
 - is stress a positive motivator, and to learn to relax in avoidance response; or is person over-stressed and needs to learn how to relax.
- E. The Selection of the Clinical Self-Control Strategy (Independent Variable)
 - Importance of the theoretical/clinically based rationale between the independent and dependent variables.
- F. Method of teaching: How to present strategy
 - Modeling
 - Successive Approximation and Reinforcement
 - Issues of personal responsibility
 - Dealing with adherence and compliance
- G. Evaluation e.g., (N=1)
- H. Follow up



Context as goal: First efforts

Many involved in meditation research knew that in studying meditation and stress reduction, we were not examining meditation in terms of the original purposes for which it was intended (cf. Goleman, 1977; Walsh & Shapiro, 1983). Further, as Nolan (1972) pointed out regarding behavioural strategies, if one does not posit an explicit framework of values and/or psychological health, the technique (whether meditation, biofeedback, or behavioural self-control) may become merely an amoral technology to serve the often unexamined values and cultural assumptions of the larger society. The culture in which the technique is used becomes, by fiat, the context. Further, the investigation of the technique, such as meditation, will be methodology-driven - limited to that which we have the tools to examine. To paraphrase what Abraham Maslow once said 'If the only tool you have is a hammer, then everything begins to look like the head of an undriven nail'. Thus, there were the first signs that an exclusive, reductionistic, context-free approach to the study of meditation was starting to be insufficient.

Therefore, it felt important to at least begin a conscious process of examining, refining, and even developing a specific goal of psychological health, drawing from the knowledge and wisdom of both Eastern and Western psychologies and traditions. This model could provide the goal within which meditation could be contextualized.

A preliminary theoretical model was proposed (Shapiro, 1978, 1983b), and an effort made to empirically ground the model of psychological health based on a conceptualizing of four different modes of self-control: positive assertive; positive yield-

ing; negative assertive (overcontrol); and negative yielding (too little control) (Shapiro, 1982a, 1983c, 1983g, 1985a). Positive psychological health was viewed as reducing the amount of the negative quadrants (3 and 4: overcontrol and too little control), and increasing and developing a balance between the two positive modes of self-control: quadrant one: the assertive, instrumental mode; and quadrant two: yielding, accepting mode, (as one student said when learning to meditate: 'I didn't have the self-control to let go of control' (Shapiro, 1983b). The former was viewed as a stereotypically Western (male) mode; the latter as a stereotypically Eastern (female) mode. Meditation was viewed as a technique which could enhance the yielding, accepting mode of control (cf. Shapiro, Brown, Walsh & Shapiro, 1982)

Scheme 1, A Four-Quadrant Model of Self-Control

QUADRANT ONE	QUADRANT TWO
ACTIVE CONTROL POSITIVE ASSERTIVE	LETTING-GO CONTROL POSITIVE YIELDING ACCEPTING
QUADRANT THREE	QUADRANT FOUR
OVER-ACTIVE OVER-CONTROLLING	OVERLY PASSIVE DEPENDENT, DIFFUSE

Scheme 2, Multilevels as Content and Context

		CONTEXT						
		BODY	MIND	EGO	PROFESSIONAL	INTIMACY	POLITICAL	RELIGIOUS
CONTENT	BODY INTERNAL: PHYSIOLOGICAL CUES SENSATIONS REFLEXES EXTERNAL: OVERT BEHAVIOR							
	MIND PERCEPTION ATTENTION COGNITIONS IMAGERY AFFECT							
	EGO (SELF) IDENTIFICATION							
	PROFESSIONAL (CAREER)							
	INTIMACY WITH LONG TERM SIGNIFICANT OTHER WITH FAMILY WITH CHILDREN WITH MALE AND FEMALE FRIENDS WITH OTHERS							
	POLITICAL, ECONOMIC, SOCIAL							
	RELIGIOUS, SPIRITUAL EXISTENTIAL							

This model was further refined by empirical work noting that self-control (either East or West) was not a unitary concept but could be categorized in terms of six different *dimensions* - goal, awareness, choice, responsibility, (Shapiro & Shapiro, 1979), discipline, and skill (Shapiro, 1983d). Finally, it was noted that different modes of selfcontrol (and different dimensions within modes) may be necessary and appropriate depending upon the *context* involved (e.g. body, mind, ego, interpersonal, professional, spiritual) (Shapiro & Shapiro, 1984; Walsh & Shapiro, 1983). As such, it was hoped that this model could be useful both for personal psychological health and wellbeing (cf. Shapiro, 1983b, 1985a, 1990) as well as for interpersonal health and wellbeing (Shapiro & Shapiro, 1984).

Context as belief: Recognition of self-control assumptions

At this point in my work, I received a Kellogg Fellowship, one part of which provided the opportunity to go to Bali to study trance as a self-control strategy. At the time, I felt an investigation of trance in Bali could provide a logical extension of my previous work examining Eastern and Western self-control strategies. It had been reported that the Balinese evinced extraordinary self-control during several of their trance practices (Belo, 1960). It appeared that these trance states, as well as their dance and physical movement to achieve altered states (Bateson & Mead, 1942/1962) and fluid

states of consciousness (J. Houston, 1982, personal communication) could have an important relationship to psychological and physical health (cf. Wikan, 1989).

However, in spite of my expectations and mind set, I found that an exclusive self-control model was insufficient to understand Balinese trance. For example, at the end of many trance practices, (such as the Barong, a battle of good and evil), a priest was necessary to pull the individual from the trance state and keep the person in trance from self-injurious behavior (stabbing themselves with swords in the case of the Barong). Although trance practitioners were using 'self-control' to 'let go' of control, they were doing so within the context of a trust in a benevolent other - the Priest - to remove them from the trance state before they harmed themselves. It became clear to me that a self-control model was insufficient either to understand the content of the trance practice, or the context (Shapiro, 1989, 1990a). For the Balinese, the religious/spiritual context is Hinduism and Island animism, in which there is a unified universe, a benevolent Other, beyond the seeming duality (good and evil in the Barong) (Covarrubias, 1937/1982). Further, not only was the self-control model insufficient to understand either content or context, it was also a clear example showing the limits of a reductionistic model: the whole -content and context- was definitely greater than the sum of its parts and could not be understood by studying the parts separately.

The experience in Bali had a profound effect on me, both personally and in terms of my professional study of meditation. It caused me to both recognize, examine, and challenge the self-control assumptions and 'paradigm' which had been guiding my phase one research investigation of meditation.

A personal intermission: Through the center of the hourglass

Introduction

'What we scientists have only recently come to recognize, and what is important for us to remember as we begin this exploration of meditation, is that any and every method of investigation, any concept, hypothesis, or theory, only affords us a partial and elective picture of reality. From the vastness of 'what is', our chosen technologies and concepts dissect nature along corresponding lines and provide a selective and limited perspective of the whole. Thus what we observe is ultimately a function not only of the reality we wish to know, but of the tools and concepts by which we seek to know it, and ultimately ourselves. Nowhere is this recognition more important than in the investigation of meditation which, as a discipline, traditionally aimed at the deepest and most fundamental types of knowing' (Shapiro & Walsh, 1984; p. 696).

Throughout the years that I have been involved in meditation research, as the above quote suggests, I have been a strong advocate of a personal/scientist model of investigation (cf. Shapiro, 1978, 1980, 1984, 1989a). Since our belief systems effect what we study (e.g., Kuhn 1970), those of us who are both trained in the behavioural sciences, and in meditative practice are in a unique position, and, at the same time, have a major responsibility, to be aware of, articulate, assess, and evaluate our own beliefs as they interface with the study and practice of meditation. In so doing, we can examine, to the limits of our ability, the effects of meditation on our lives (and vice

versa). I believe this type of investigation can be a rich source of information and insights, observations, and hypotheses about the nature of the meditative experience, and can complement the more traditional scientific models. Further, within the philosophy of science (e.g., Polanyi, 1958), I believe this approach to personal knowledge can represent the scientific tradition at its best.

Within the framework of the above comments, and based on the belief that the way I view the world effects the kind of research and writing I do about meditation, control, health, and therapy, I have decided to include this 'Personal Intermission' section. In the living of these past few years, I have felt like a participant/observer in the labour, delivery, and birth of a paradigm shift in belief system.

My belief about the nature of the universe shifted from an existentially indifferent, non-theistic universe to a belief in a universe which, at its deepest level, is unitary, theistic (panentheistic), and benevolent (control by a Benevolent Other). Interwoven with this shift in belief came a gradual (six year) transition from my practice of Zen and Vipassana meditation to a practice of Jewish meditation, a gradual return to the particular path of Judaism as a context, community, and form through which to practice, seek and affirm God's universal essence.

In this intermission section I want to try to review some of the dynamics and issues that may have been involved in these shifts. The comments are in a personal, anecdotal, descriptive form, and are intended to serve both to understand the assumptions underlying my phase one research, and to provide the 'fertilizer' which creates/created the soil for my phase two research described in the final section.

Belief system for phase one research

As I assume we all are, to a certain extent, I was the product of my cultural and historical times. During my college days in the 1960's in California, there was a strong anti-authoritarian attitude among the youth, a reaction to the materialistic values of our parents, and, among other things, there was a shift in the American vision from a 'melting pot' to a re-owning of one's roots and background (cf. Fine, 1988).

Since I was born Jewish, and my parents were both assimilationists, it felt important as part of my own search that I explore my own 'Judeo-Christian' roots. I went to Israel, lived on a Kibbutz, studied Hebrew, the 'old' and 'new' Testaments, and traced Jesus's path through the Holy Land.

However, I was not able to accept the concept of an all powerful, all knowing, benevolent God, to which both Jew and Christian (and Muslim) ultimately prayed. Richard Rubenstein's '*After Auschwitz*' spoke eloquently to me, saying that we needed a new theology after the Holocaust; God was either dead, in hiding, never existed, or was a useless God of silence. These insights seemed true both in large human-caused catastrophes such as the Holocaust, as well as in small, individual, non-human caused tragedies such as the death of a young child from cancer, or death of individuals from earthquakes or volcanoes.

Further, the existential movement was in full flower in American universities. Camus's image of Sisyphus forever doomed to push the rock up the mountain only to have it refall; our human aloneness and isolation symbolized by '*The Plague*'; and our need to search for identity, to 'stand forth' and, in Andre Malraux's words, 'to deny our nothingness' in the face of an indifferent universe seemed the most intellectually

honest and a true view of reality (cf. Barrett, 1958; Kaufmann, 1960; Bugental, 1976; Camus, 1956; May, 1961; Yalom, 1980).

I turned to the East, spending time in a Zen monastery in Japan, a Ch'an monastery in Taiwan, and learning yoga in Malaysia from a Tibetan master. These traditions spoke deeply to me on several levels. First, there was the non-materialistic, non-egocentric cooperative ethic which they espoused. Secondly, in the face of an indifferent universe, with pain and suffering all around (and within) us, all we had was our ability to focus our attention, to use self-control to deepen our gentleness and compassion, and to taste the small joys that life presented us (Reps, 1958).

Zen's emphasis on doing, not thinking, was a helpful antidote to my over-grasping intellectual bent; its value system of discipline and self-control seemed a skillful way to address an indifferent universe; and its emphasis on rugged independence, with no reliance on teachers or masters, was important for the rebel and 'rugged' pioneer image I had of myself. Teachers ultimately cannot teach you. You have to do it yourself. (cf. D.T. Suzuki, 1956; S. Suzuki, 1976; Conze, 1951; Warren, 1969; Watts, 1961).

The experiences with existentialism and Zen were subsequently reinforced by my work in behavioural and humanistic psychology. The 'self-control' school of behaviour therapy stressed that we are 'controlled' by the environment, often without our knowing it, (e.g., Skinner, 1953), and therefore, need to develop ways for individuals to gain more control over their own lives (e.g., Homme, 1966; Kanfer, 1979; Mahoney & Thoresen, 1974; Bandura, 1985). And the 'organismic view' of human nature of the humanistic psychologists stated that while humans were basically good and self-actualizing, the environment was the culprit in the etiology of human pathology (cf. Rogers, 1951; Maslow, 1968; Goldstein, 1939; Angyal, 1965).

These four traditions formed the framework for my phase one research on (and my practice of) meditation - which I now call my 'self-control period'. All of these views have several aspects in common. The environment (and the universe) is viewed (initially) as indifferent or hostile, controlling the individual and/or causing the individual pain and suffering. Therefore, in order for the individual to try to protect him or herself from unnecessary pain and suffering, it is up to that person to exercise choice and responsibility to re-arrange the environment - both the external environment, and the internal one (e.g., the mind). Re-arranging the external environment can be done in order to have that environment facilitate the development of personal self-control (e.g., a clean room in which to meditate and therefore help remove distractions; a support group to encourage maintenance of an exercise program). Efforts to rearrange the environment can also be undertaken to help make the world a more compassionate, gentle, and humane place. In terms of the internal environment, a person may be taught to turn from the 'shoulds and oughts' of society in order to listen more carefully to one's innate self-actualizing nature; and/or to learn self-regulation techniques to better learn to control the mind, thereby reducing pain and suffering.

During that period of time, my daily formal meditation consisted primarily of Zen (counting, breath, Zazen, Shikantaza (nothing but sit) (cf. Kapleau, 1966; Weinpahl, 1964); Suzuki, 1956; Shapiro, 1978). I also attempted to practice 'informal meditation' of watchfulness and observing throughout the day (cf. Rahula, 1959). In the years just prior to going to Bali I began to attend yearly Vipassana (insight meditation) retreats within the Theravada Buddhist tradition (cf. Goldstein, 1976).

During that time and within those traditions, I had several experiences of deep stillness, clarity, and the non-duality of the universe, in which 'I' was no longer separate from that universe. Those experiences were quite profound, life affirming (and sometimes life-altering), and ineffable. These meditative efforts were complemented by efforts at self-change and self-transformation using behavioural self-control skills (e.g., Thoresen & Mahoney, 1974; Mahoney & Thoresen, 1974; Shapiro & Zifferblatt, 1976). I was attempting to live a non-theistic paraphrase of the well-known Reinhold Neibuhr quote: 'May I learn the Western, assertive self-control skills to change what I can, the Eastern self-control skills to accept what I cannot change; and the attentional clarity and discriminating mind to know the difference'. (And, as an addendum, from the perspective of the 'cosmic chuckle,' may there be ineffable moments of non-duality when I do not know the difference!)

A personal paradigm shift

THE UNIVERSAL EXPERIENCE OF SILENCE

The ineffable, non-dualistic experiences of profound stillness that I had in the practice of Zen and Vipassana meditation are not different from the ineffable, non-dualistic, experiences of profound stillness that I now have had with Jewish meditation. Although there may be excited, even ecstatic feelings of unitive awareness preceding and following this stillness, I experience the non-dualistic stillness itself as the deepest level (cf. Fischer, 1971; Davidson, 1976). This silence has been called the 'still completeness' (West, 1987), the heart of religion (Steindl-Rast, 1989), and has also been described in other accounts of individual's encounters with the noetic (cf. Stace, 1960; cf. Vaughan, 1989; Elliade, 1987; James, 1958; Underhill, 1955).

Buddhism, Hinduism, Christianity, Islam, and Judaism all have traditions which speak of the formless, silent place of unity. For example, Maimonides, considered the greatest philosophical rationalist within Judaism, noted in his '*Guide to the perplexed*' that the experience of the unity of God could not ultimately be understood rationally. He advised 'Commune with your own heart and be still perpetually' (Psalms 4.5) (Maimonides, Vol. 1; cited in Heschel, 1987; p. 123). And, as expressed in the Book of Psalms, 'Silence is praise to Thee' (65.2).

In terms of the Katz/Smith debate about whether an independent, context-free state of consciousness (and reality) exists (cf. Katz, 1978, 1983; Smith, 1976; Rothenberg, 1989) my experience is that, although the particularistic tradition forms the context, setting, and preparatory environment for the meditative practice, at the deepest level, there is a non-dualistic experience independent of context; that the content of the experience (e.g., Buddha, Jesus Christ, the Ein Sof, Atman and Brahman) and the subsequent interpretation of the experience reflects the language used by the individual *after* the experience to try to describe the experience. Labels we subsequently apply to this non-dualistic, ineffable experience are, by their very nature, approximations, symbolic and dualistic: e.g., 'beyond words,' 'source of all wisdom,' 'all loving,' 'all knowing,' 'all powerful,' 'God', the 'Tao'. The experience encompasses those words and is beyond all their descriptions, and is independent of the particularistic type of meditation which is practiced.

WHY DID A PA. GM SHIFT OCCUR?

If I believe the above 'universalist' position about the ultimate nature of reality, and if my deepest levels of experience in Zen, Vipassana, and Jewish meditation are the same, I am forced to ask the question why did a paradigm shift occur in both my belief about the ultimate nature of the universe, and in my return to the particularistic path of Judaism.

That such a shift occurred is clear. As a baseline 'marker', in the late 1970's and early 1980's, my colleague, Roger Walsh and I were editing a book on the contributions of the world's great religious, psychological, and philosophical traditions to 'exceptional psychological health' (Walsh & Shapiro, 1983). Not only did I not suggest that a chapter on Judaism be included, I didn't realize that I wasn't even considering it! By the end of the 1980's, I have been seriously examining the idea of becoming a *s'micha* apprentice (undertaking ordination training as a Rabbi).

What happened?! Since I am an ardent (conscientious?) journal writer (since the age of 16), I have a reasonably clear and written record of the developmental phases of my life, as well as various critical experiences (including meditation), beliefs, and topics with which I am wrestling. As I review the 'markers' of that shift, and 'post-hoc' try to understand them, two areas seem necessary to examine. The first is the relationship between meditation and my lifecycle and developmental stages, which provides some understanding about why a re-evaluation was necessary. The second is why this re-evaluation led to a shift both in belief system about the nature of the universe and in the particular form Judaism with which to understand and articulate that shift.

DEVELOPMENTAL AND LIFECYCLE ISSUES

All was then still in the hall except for the sound of raindrops striking the roof. Before my closed eyes I saw the white sand of the rock garden which lay outside the meditation hall. The sands were carefully raked to appear like the ocean. The rain mixed with the ocean of sand, and out of the union of the two bodies of water, an embryo was formed. (Shapiro, 1978; p. 11).

The above experience occurred during the time I was in Asia, at the Daitoku-ji monastery in Kyoto Japan. Developmentally, the tasks I faced during those years were identifying a career, developing a meaningful relationship with my wife, and considering the creation of a family. In Levinson's terms, these were the tasks of early adulthood settling down and 'becoming one's own man': to 'make commitments to persons and enterprises', strive toward a dream, and 'believe in himself even in the face of reality, if need be' (Levinson, 1978; pp. 192-193).

A phase of my life - adolescence and college was over, and what was needed was the birth of a new, more mature, 'self identity' - represented by the image of the 'embryo'. Therefore, in terms of type of meditation, it does not seem 'accidental' that I was attracted to a self-control oriented meditation (Zen) for this developmental phase. One needs to proceed during that phase with a belief in one's ability to influence the world, pursuing a dream, with the illusion of one's capability. Certainly, for those developmental tasks, the use of both Eastern and Western self-control strategies was quite functional for me. During the next twelve years (post-Asia and

pre-Bali-the time of my phase one research), I proceeded with some success. Through my chosen developmental tasks: professional career choices (degree, psychologist, writer, teacher) and family relationships (marriage of twelve years, three children). Levinson noted that because of the pursuit of those developmental tasks, the person is not much more individuated in the late 30's than he is in the early twenties. Further, whereas the task of the first phase is to develop a dream and is 'based on illusion,' now 'the task is one of deillusionment' (Levinson, 1978; p. 192).

Perhaps it was not accidental that I picked Bali for my task of deillusionment. With hindsight, it is interesting to look back at my stated reasons for going to Bali 'study Balinese trance as an extension of my research on Eastern and Western self-control strategies'. As Erickson noted in his book on Gandhi (1969), the explanation of professional activities, no matter how rationally and logically they may be stated, is never so simple. It did not escape my wife's notice, or lessen her concerns that I was busily reading and enjoying biographies of Gauguin, that I was the same age as he when he left for Tahiti, and that I was, at least on a 'surface' level of reality, choosing to leave my wife and three children (if only temporarily, and with a foundation's blessing) to live on a similar paradise-like island.

Bali was the place where the recognition of my 'illusions' hit me full force, a time of personal reflection in which I could evaluate what had happened during those intervening twelve years. I had returned from Asia with a backpack containing all my possessions, and with 'images of simplicity and silence punctuated by raindrops'. I had returned with a dream of living simply and of sharing the wisdom and understanding I had felt in Asia.

What had happened? Certainly there was greater complexity in our lives: three children, trying to meet mortgage payments, trying to maintain adult-adult intimacy with my spouse even while each of us pursued full time professional careers.

But there was more than just complexity. Living in the rawness of the jungle brought me face to face with a fear and awe of the universe in its 'natural state' and caused me to re-confront and re-evaluate existential questions which, although I had wrestled with them intellectually (Shapiro, 1983a), I had not really addressed at such a heart and mind level since Asia. These questions involved re-questioning my role, place, and purpose in the universe; the nature of the universe and ultimate reality itself, the 'nature' of human nature. I saw all the areas of a personal, interpersonal, professional, and cosmic nature where I was out of control, not in control, and could lose control. I had to face my own physical limits, signs of aging, a heightened awareness of mortality. I had increased clarity about my own limits as well as my own strengths. I became aware of how far I was from the goals, values, and ideals formed in Israel and Asia, of how many compromises I had made externally in my value structure during the past twelve years; of how culturally conditioned and influenced I had become by our society's emphasis on acquisitive striving for recognition and materialistic values; and, in turn, of how many parts of me, in spite of my meditative and self-control efforts, were still 'unwholesome' (Buddhist), filled with shadows (Jung), contained an evil impulse (Jewish); and of the battle of destructive/creative (Levinson, 1978), good and evil (Balinese Barong) that was being carried out in my soul.

The task of deillusionment was occurring. I had been living within an (unexamined)

paradigm not... similar in process to philosophical Enlightenment. I saw 'the human' as the doer of all things. Although I was trying to expand that model by saying we needed to honor both the rational and the 'intuitive' sides of ourselves, I saw the task as ours and ours alone. Yet, with as much self-control as I had (East and West!), with the profound unitive experiences I had had, I recognized that 'my' efforts (and the belief system behind it) had reached a limit. The belief that 'teachers had nothing to teach'; the use of self-responsibility and self-control to 'let go of self-control' and 'ego' were not serving me well.

I began to feel that not only was a self-control model insufficient intellectually to understand Balinese trance, but it was also insufficient personally in my efforts for self-transformation. It was clear to me that meditative experiences, no matter how profound, do not last, nor are they easily and 'willfully' regainable (even using the will of 'no will!'). I began to find that my own individual meditative efforts, within an existential, indifferent universe, were becoming more and more difficult.

My 'old' self, and belief system, which had in many ways navigated successfully many of the developmental tasks of the previous phase, was becoming increasingly problematic. Further, the contrast between my individualistic, self-control model within an indifferent universe was highlighted by being in Bali where a spiritual belief in the benevolence of the universe not only pervades the culture, but is reflected in daily activities, a tight-knit community structure, and community rituals and prayers to address these issues (Bateson & Mead, 1942/1962; Geertz, 1966, 1975; Shapiro, 1989, 1990).

I recognized I needed help from my 'spiritual' brothers and sisters, from a community (sanga), from teachers', and from the Universe itself (cf. Kushner, 1989). The next step, according to Levinson, is to review the previous stage, reappraise it, and then terminate the era of early adulthood. As in Asia after college, I was again faced with a developmental phase coming to an end. In Asia, at the start of early adulthood, there was an embryo formed in a Zen monastery. Now, in Bali, I wrote a book of poetry called 'Sketches: Toward a foundation of self'. At the start of the book I wrote:

Bali is a place to dream a dream, a new vision which can give a force and meaning to the next stage; to re-learn to trust the heart at a basic level, to feel the will of self-reliance, the faith of God, to see the spaces between the palm trees as I once again learn to appreciate the creativity in the void.

Nature of paradigm shift

RELATIONSHIP OF SELF-CONTROL AND CONTROL BY A 'BENEVOLENT OTHER'

In Hebrew the word for returning to God is *Teshuvah*. (Interestingly, in Israel today, the word is also used to mean 'returned' your phone call). The psychiatrist Thomas Szasz has noted that if you talk to God, you are a religious person, but if God talks back to you, you are psychotic (cited in Schacter, 1983). (Does this mean our calls won't be returned, or if they are, we shouldn't let on?)

As I began to investigate the constructs of self-control and control by a benevolent

other (Other), I was greatly helped in intellectually clarifying their relationship by an article by Huston Smith. Smith noted (1983; p. 14): 'Self- and other power entail each other... benefits that are transmitted to us through Other power must be received; and self-power presupposes a supportive context which the self did not create'. Even the school of Zen Buddhism, which is about as far on the 'self-control' side of the continuum as any teaching, ultimately comes to a place in which self-effort teaches us that the self 'is nothing less than the Buddha nature in phenomenal guise'. Further, as D.T. Suzuki noted, if Buddha's teaching were solely based on self-effort, Buddha would not have been occupied, from the moment of his enlightenment, with a mission of 'what he could do for others and the benefits that could accrue to them from that doing'.

Huston Smith eloquently described examples of this interaction between self-control and other control in the Buddhist, Hindu, Moslem, and Christian traditions, and I have also found within Judaism many beautiful metaphors. For example, in the Shema, the most ancient and important Jewish statement of belief, individuals are asked to both acknowledge that there is a part of themselves that wrestles with God (Israel) at the same time that God is one (Echad) (Kaplan, 1985). Or as Rebbe Nachman noted, there is a seeming paradox (1980, p. 76):

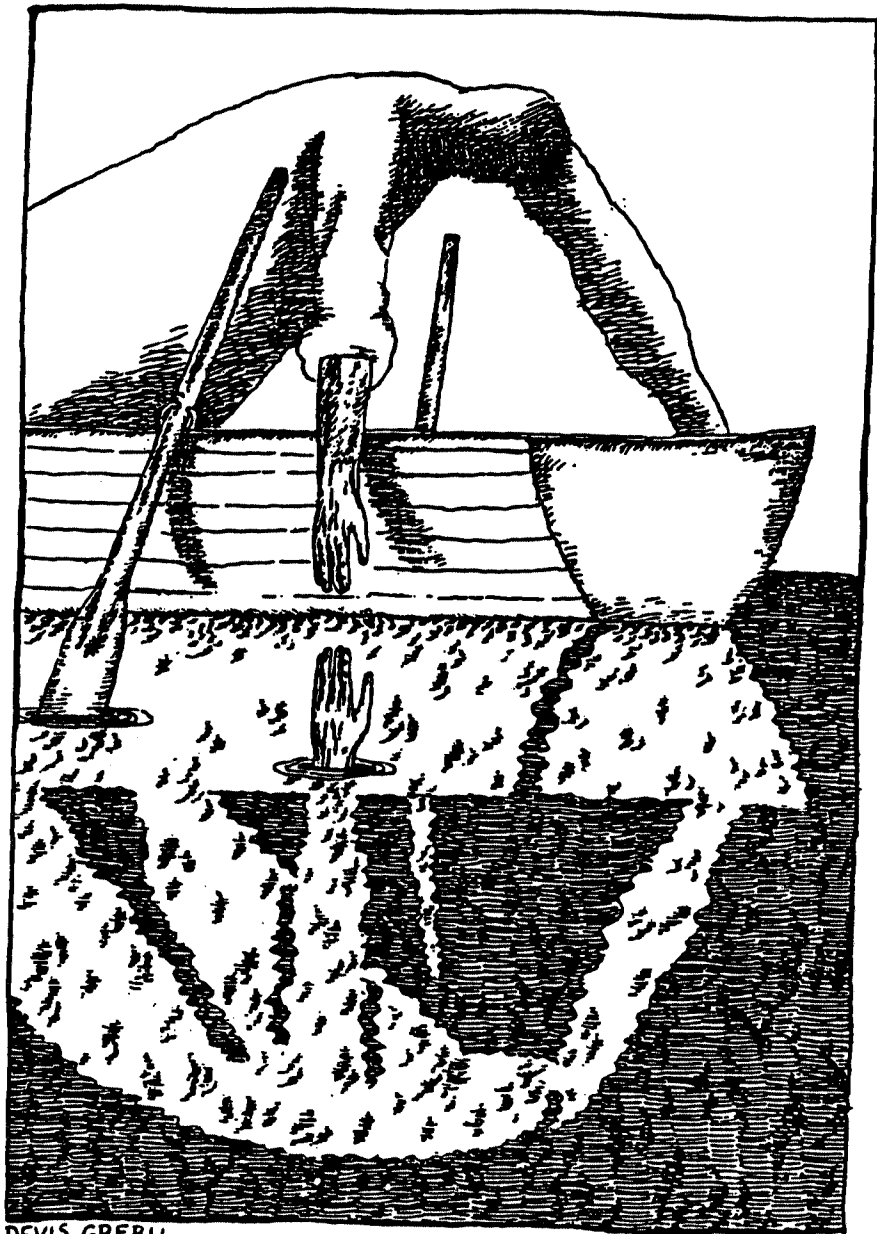
'...we must have faith that everything is in our hands, *and* that everything is sent to us only through God'.

THE USE OF THE TERM GOD

In Judaism, the Hebrew name of God (the Tetragrammaton) is not uttered. Instead, those four letters are read as HaShem (the Name, the Nameless One) (cf. Heschel, 1987; p. 64). Maimonides has said that 'When our tongues try to declare God's greatness by descriptive terms, all eloquence becomes impotence and imbecility' (cited in Heschel, 1987; p. 123). Therefore, one way to approach this question of 'God' is visually (see the picture drawn by Devis Grebu in a book by Lawrence Kushner (1987) reprinted with permission).

In this picture, some see a person reaching out to help someone who is drowning. Others describe a person reaching out to help that part of themselves which is drowning. Some notice the mountain (Sinai?) in the top half of the picture and see God as reaching out to help those who are drowning. Some (with a knowledge of Hebrew) notice the Shin (W-like letter) in the water. The Shin traditionally has been a symbol for Shaddai (a name of God), or Shekinah (God's presence). So the picture could also represent a picture of God (in the water) reaching up to help someone in the boat. God is 'met in relationship' (cf. 'I-Thou'; Buber, 1958; 'Between man and man'; Buber, 1965) and is also experienced in the space between the two hands (as we meet our 'higher self', as two people meet, as we meet God).

When I use the word God, it is as a short hand description for all the forms and manifestations in the picture, and that which is, like the Tao, beyond names and words silent, encompassing, unitive and beyond the picture. God is a presence and ultimate wisdom Who is both within and transcendent to the forms (panentheism). Therefore, amidst the seeming dualism in the picture, we are all made 'in the image of God' even as we seek to become part of God.



DEVIS GREBU

(c) Kushner and Grebu, 1987.
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EFFECTS OF NEW SYSTEM

SENSE OF CONTROL

Carl Jung noted that personality theories emerge from the personal dynamics of the individual who created them; and Heschel has observed that theological systems likewise emerge from and cannot be divorced from the experiences of the one who writes them. In my own research efforts to develop a theory and therapy of human control (and perhaps even one day a control-based theology?), I am acutely aware that control is not just an academic topic for me, but rather an absolutely central dynamic in my life. Initially, during my phase one research on meditation, I felt that seeking self-control was my principle dynamic, and that meditation provided a tool which could help me learn the self-control to address those issues over which I could not exert an 'assertive' mode of control. I agreed with Wayan, my host and translator in the jungle in Bali, who said to me early in my stay:

'Life is discipline... everywhere... in religion, art, sex, life work, and love... the only way to be happy is to be in control of life' (italics mine).

However, as noted, 'my' efforts at self-control, East and West, accepting and yielding, had reached a limit. I was forced to recognize how much I was motivated by my fear of being out of control, of losing control, of being vulnerable.

One day, shortly after Wayan said the above to me, I was being led by two young women to a tooth filling ceremony deep in the jungle. We came to a high, narrow, shoddy bridge made of bamboo which I felt terrified of crossing. It was fear, not gentlemanly courtesy, which caused me to 'allow' my guides to cross first. When we returned, I asked them if we could take an alternative route to avoid the bridge. When I told my host and translator, Wayan, of this experience, he said, 'When it is your time, the bridge falls, it can't be helped, what can you do?'. Wayan believed we needed 'to be in control of life' and part of this sense of control was recognizing when we were not in control.

However, although Wayan's response could be conceptualized as a 'selfcontrol' letting go mode of control (quadrant two in our model), it had a very different feel to me than the letting go in Zen. Wayan's letting go was not into an existentially indifferent, random universe, but a letting go into a universe, which, at its deepest level, was trustworthy, unitary, sacred, and benevolent.

I began to experiment with this 'new' belief about the universe, both in daily living, in meditation practice, and in 'crossing bridges'! I started acting 'as if' the universe, at the deepest level, is trustworthy. The more I did so, the more I felt sustained, nurtured, supported by that universe, by God's presence. As Psalm 55.23 say: 'Cast your burden on the Lord and the Lord will sustain you', or as Zalman Schacter-Shalomi paraphrases: 'You might as well turn your burdens over to God, for God is carrying them anyway!'. This provides me with a sense of control independent of 'my' efforts (e.g., Taylor, 1983).

Rather than having to fight the universe for a sense of meaning, to 'deny our nothingness' and existential separateness, the combination of belief system plus meditation provides me with a sense of coherence meaning, purpose, what Steindl-

Rast (1989) and 'ultimate belonging'. I feel that I am not alone in my efforts, that all I can do is go as far as I am able, and 'God will come the rest of the way to meet (me)'. I feel myself supported, sustained, and nurtured by a universe which I experience as unitive, sacred, trustworthy.

DEEPENING OF MEDITATION

As illustrated by Grebu's picture, meditation is a time when we 'drop the oars', a time of non-doing. Within the context of this new belief system, I have found the non-doing during meditation easier, more consistent, and reaching a deeper level. Letting go into a benevolent and trustworthy universe is easier than letting go into an indifferent, random universe; letting go of ego because I am made 'in the image of God' is easier for me than letting go of ego because I am 'no-self'.

There is also a reciprocal relationship here. As my meditative experience deepens, I have more and frequent experiences of non-dualistic stillness (where the belief system itself disappears). Those experiences deepen and reinforce my belief in the unitive nature of the universe, creating a quite positive self-fulfilling prophecy between meditative practice and belief.

THE IMAGE OF GOD: JUSTICE, JUSTICE

Based both on the belief system and the unitive experiences of meditation, I feel all creation is 'created in the image of God'. This has increasingly evolved a sensitivity and care for all life. Even during times of disagreement and conflict, there is a recognition of oneness, what Gandhi called *advaita* (Teixeira, 1987). This helps me keep a perspective on what are really 'problems' worth being concerned about, and helps ensure that the way I address a problem the means are as important as the ends being sought. 'Justice, justice you shall pursue' just means, just ends.

ON EFFORTS AT SELF-CHANGE

Upon my return from Bali, the unitive, benevolent nature of the universe became the belief context for my daily Zen meditation practice, and my yearly Vipassana retreats. I began, during the spaciousness of the Vipassana retreats, to also consciously make one 'vow' regarding a self-change project for the coming year. During the past seven years, these have included working on purifying my eating habits, and my speech patterns both about others and myself; greater attention and sensitivity to the sacredness of sexuality; and consciously doing one act each day that helps repair the environment.

Doing these 'self-change' projects within the context of a belief system of a sacred universe involved a curious double movement. On the one hand, after the experience in Bali, I was aware, more than ever, of how much work I needed to do on myself and of how much help I needed from both others and the Universe in that task. On the other hand, I had a sense of being made 'in the image of God' and accepting and loving myself 'just as I am', or, in Paul Tillich's words: 'Accept that you are accepted' (1952). I am a piece of a cosmic puzzle, and if I honour my 'highest self', that piece which I am on earth to fulfill, then I make the most valuable and skillful contribution I can to the repair (tikkun), healing, and betterment of our world.

I try to bring my attention (kavanah) and consciousness to activities throughout the

day. when I feel I'm losing my 'spiritual center', I remind myself that I am just a piece of the puzzle, and that if I can work on serving God (the highest wisdom in the universe) with the unique set of skills and gifts I have been given, then I am truly helping to repair the world in the best way I am able. The experience of stillness does not cause me to deny the dualistic reality. Rather, it inspires me by providing a context within which to understand suffering and compassion. It allows me to both engage in intense, dedicated action and at the same time to feel a profound sense of self-acceptance, belonging, and gratitude (cf. Steindl-Rast, 1984). It allows me to both work in the world of good and evil, to see, feel and experience suffering at the heart level, and, at the deeper level of consciousness, to experience the unity of oneness (cf. Ram Dass, 1989). For me, self-control in the context of control by a benevolent Other, (at times when the two haven't merged), provides me with a psychological state of trust, feelings of oneness, self-acceptance, life acceptance; and the ability to see and feel the sparks of holiness that are present at some level in all existence.

The particularistic path of Judaism

A second shift in context which began very gradually post-Bali has been my return (teshuvah) to the particular path of Judaism. I am becoming increasingly observant Jewishly, practice daily Jewish meditation as part of the Jewish liturgy, engage in twice yearly meditation retreats (during Passover and between Rosh Hashannah and Yom Kippur). How and why did the shift occur from Judaism being a non-existent strand in the late 1970's to a major context? In retrospect, there are several markers which I can identify.

HISTORICAL MARKERS

Although I was born Jewish, confirmed by our Temple, and felt comfortable with my Jewish identity, my own childhood Jewish education was primarily gastronomic: delicious lox and begals Sunday family get togethers were the reward for attending Sunday school. There certainly wasn't any religious or spiritual significance, or observance attached to Judaism for me or for my family. We didn't ever go to Temple for any holidays, once celebrated Passover (since they were out of lamb bones, my mom thought it would be o.k. as a substitute to get a ham bone!), and celebrated a 'secular' Christmas, but not Hanukah.

After my trip to Israel and then my 'turning East', Judaism pretty much went out of my consciousness as either a cultural or a spiritual path. Interestingly, it didn't return until 12 years later, in 1981, just before I left for Bali. Initially, it appeared not as a path for me, but as one for my children. My wife and I were trying to decide what type of religious education to provide our children. We knew our goal, which was to offer them wisdom from all schools, to keep them from being caught by the fragmentedness and divisiveness of particularistic approaches, and to offer them the essence of spiritual wisdom.

I wrote Huston Smith, who was someone I greatly admired for his broad ranging work on comparative religion and philosophy, to seek his advice on how best to transmit that wisdom to the next generation. He wrote back (1981) that:

'It is as impossible to teach the essence of a religion without teaching a particular

religion as ... is to teach the essence of language without first learning a particular language'.

Following Huston Smith's advice, and 'for our kids', we joined a reform synagogue. We went to services a few times a year, I enjoyed the music, and remembered snatches of Hebrew from both childhood and my time in Israel.

Upon returning from Bali, we began, as a family, to honour the Sabbath Friday evenings by lighting the candles, saying a blessing over the children and each other; singing songs, even dancing. I made a commitment not to work on the Sabbath, as a way to stop the seven day a week schedule into which I had fallen prior to leaving from Bali.

In my 'universal mind' I saw these as one more set of activities which would help make me a better person, more family oriented, and part of my eclectic understanding of different traditions. We now observed both Christmas and Hanukah, and I continued to attend yearly Vipassana meditation retreats, practice Zazen and shikan-taza. I remember laughing at one Vipassana retreat about the intellectual inconsistency of a 'universalist' who believed in a theistic universe continuing to practice meditation which originated in non-theistic contexts, and having that meditation strengthen my theistic beliefs! However, I did not see this as a problem at the time because, as noted in phase one research, I had been used to viewing meditation as a 'content' independent of its context.

This went on for about three years until the spring of 1985, when I attended the 'International Transpersonal Conference' in Kyoto. I went back to Daitoku-ji, the temple where I had first studied Zen in 1970. I stood outside the temple gate, imagining a reunion with my teacher, Kabori Roshi after fifteen years. On the one hand, I had a sense of pride in that fifteen years later I was going to be sharing my work on meditation with the country which has been formative in my understanding and experience of meditation. But another feeling was also present, one which is somewhat hard to articulate. As thankful as I was for the gift I had received from the practice of Zen, I sensed that cycle was coming to an end that 'Zen' wasn't 'my' tradition, that something seemed to be missing for me in addition to the difference in belief system, something, which for want of a better word, I'll call roots. I did not re-enter the temple. Rather, in both thanks and gratitude I silently bowed to the Roshi, the meditators within it, the tradition, the Zen patriarchs, and Buddha.

During the next two years, I still continued my daily Zen sitting, yearly Vipassana retreats, and going to occasional Jewish services. We also began to practice a monthly 'Tzedaka' (charity, justice), in which our family would put a few coins daily and/or weekly in a little box, and then once a month decide as a family, how to use that money to help better the world. Although it was not a lot of money, each month, whoever chose the charity (e.g., Aids, cancer, the homeless, interfaith peace group for the Mideast, Soviet refuseniks, educational institutions, research on blindness and deafness, meditation teachers, etc.) would write a personal note and we often got back a personal reply. It felt we were putting into practice a way of concretely teaching our children the message of sharing the great gifts we had been given.

It was in 1987 that a friend gave me a book on 'Jewish meditation' (Kaplan, 1985). I had never before heard anything about meditation within the Jewish tradition, and I

was delighted to see that there was a strand within Judaism that honoured the meditative and contemplative path. I began experimenting with different forms of the Jewish meditation, both concentrative and mindful.

At about the same time that I was just beginning to incorporate Jewish meditation (along with Zen and sometimes Vipassana) into my daily practice, our daughter received her Bat Mitzvah (Daughter of the commandments). As part of the ceremony, the Torah, which was, according to the Jewish tradition, given to Moses at Sinai, and has been handed down, in either oral and now in written form for thousands of years, is actually handed to the grandparents, then to the parents. I had the honour to hand it to our daughter. I was overcome with an enormous sense of connectedness and belonging. I felt part of a link of a great particularistic spiritual tradition, and honoured to be passing that link on to the next generation.

Our daughter's Bat Mitzvah was a turning point for me, and signalled a quickening and deepening of my return to Judaism as a particularistic path. The time since then has seen a deepening of my exploration, experience, and commitment to the particularistic path of Judaism. In 1989, for the first time in 8 years I did not attend the yearly Vipassana retreat, but instead did a Passover retreat on leaving the slavery of Egypt (our narrow place) for the 'Promised Land'. We stopped observing secular 'Christmas' (including no more 'Hanukah bush' with lights!), and focused our attention on the 'lights' of Hanukah.

INTEGRATING CONTEMPLATIVE PATH AND SERVICE TO THE WORLD

Judaism, like all traditions, has several different paths: e.g., contemplation/prayer; learning; and action (cf. Heschel, 1987; Gillman, 1987; Jacobs, 1973). My entry point has been primarily through the contemplative. Increasingly, however, I have seen how study and learning (e.g., of the Hebrew language and of the weekly Torah portion and commentaries); as well as service (tikkun, mitzvot) help ground and complement the path of contemplation.

It is through learning and service that the Jewish context provides a helpful transition and guidance for me about how to live at non-meditating, non-liturgical moments. The goal within Judaism of 'Tikkun' repairing ourselves and our world, and doing so within the context of God's presence has become the most important goal in my life. I understand this as a path of service/action, the heart level, in the world of duality. On this level there is the experience of suffering and evil in the world, which need to be corrected.

But mending presumes duality: good and evil, other and self; good parts of me and parts of me which need to be changed and transformed. Meditation, within the context of a benevolent Other, provides me with the understanding and experience that at a different level of reality, all is perfect and complete, just as it is. On Sabbath, the day we are given a second soul and 'commanded' to rest (breathe), I see my non-doing as mending of a different sort. It is the opportunity to rediscover that still point of oneness which transcends the duality, and which gives a framework for reentering the fray. The benevolent Other unity does not negate the need for self-control efforts, it contexts it.

RITUALS AS REMINDERS TO 'STAY CONSCIOUS'

Judaism's rituals and reminders (the morning prayer of gratitude ; feelings of blessing and completeness before and after each meal; the evening prayer of forgiveness; the daily times for the services) divide my day into small segments which provide reminders to 'stay conscious'. The weekly Sabbath provides an opportunity for a 'monastery in time', to regroup and refocus on the deepest source of wisdom in the universe, and has been compared to meditative practices (Cox, 1977); the weekly Torah study becomes an intellectual grounding and a cognitive way to focus myself on 'Setting the eternal before me always'; the monthly lunar calendar and the day beginning and ending at sunset have been helpful in keeping me grounded with nature; and the yearly holiday (holy day) cycle (Strassfeld, 1985) provides opportunities to assess where I am on the 'journey' of transformation (Shapiro, 1989b) and to seek renewal.

MEDITATION AND THE LITURGY

As part of (and interspersed with) the daily prayer and services (e.g., Schacrit, Mincha-morning and afternoon services), that I do, I practice Jewish meditation of several different types: on nothingness; on the spaces within the Hebrew letters; on the Shema; and receiving and giving 'breath' meditation form the Zohar (a major mystical book within Judaism) (cf. Kaplan, 1985; Abulafia in Blumenthal, 1982; Green & Holtz, 1987; Scholem, 1977). I try to do these meditations 'with a Zen attitude' (Kavannah in Hebrew) as well as with the allowingness and spaciousness that I experienced in Vipassana.

The practice of meditation as part of the Jewish liturgy has two advantages for me. First, it brings a stillness and spaciousness which, on the one hand, can allow the meaning of the words to experientially and emotionally sink in (e.g., 'Who releases the bound... Who straightens the bound... Who guides my steps'). The 'emptiness' of meditation creates the space from which I can allow myself to ask for guidance and clarity: 'From Your wisdom, O supreme God, may You imbue me... from Your understanding give me understanding' (Scherman, 1985; p. 7). And meditation creates the space in which I can experience and feel the wisdom and guidance of God, in which 'my heart can distinguish between night and day'. For me, without the quiet, the liturgy are just words.

Sometimes the quiet of meditation also allows me to transcend the dualistic elements in the words, to achieve a point where the dichotomy between self and other control disappears (e.g., God giving wisdom and my receiving it); where the commandment as a yoke *engraved* on the tablets (Exodus 32.16) becomes, as the Sayings of the Fathers (Pirkey Avot) noted, 'freedom'; where the tension between universal essence and particular language vanishes.

The liturgy, however, also helps my meditation. It allows me to transition from the dualistic world in which I live daily life, through quite powerful metaphors and symbols, through communal singing and chanting (e.g., Falcon, 1989) toward the point of meditative stillness.

PERSONAL ISSUES: 'UNIVERSAL/PARTICULAR'

Gurdjieff (cited in Tart, 1986) says that adults at some point need to make peace with the religion of their childhood. I did not think that was an issue for me. I felt I was at peace with my religion as a youth; and that in my early twenties when I explored the Jewish tradition, I had made a conscious choice to seek elsewhere. However, both Jung (1939) from a psychological perspective regarding individuation, and the Kabbalah (Jewish mystical study), caution that a person is not ready to address these issues until they are 35 and 40 respectively. Having definitely passed those chronological markers, I would like to comment on my earlier views.

I started this section by saying I was born Jewish, and that although my parents were assimilationists, I went to Israel to study my 'Judeo-Christian' heritage, which included tracing 'Jesus's path through the Holy Land'. Why did I use that language? On the one hand, the use of the hyphenated term was not accidental, and reflected my phenomenological reality that I was an assimilated Jew, in American culture, seeking to understand universal truths.

However, I was not born into a 'Judeo-Christian' tradition, I was born Jewish. I believe there was some unwillingness on my part to face being a minority in the American culture. Judeo-Christian made me one of the majority, and allowed me to try to 'transcend' the historical conflicts between those two traditions. I could be 'both'. Further, although I expressed my concern about the Holocaust in theological terms, I am not sure I was willing to acknowledge the personal terror and fear of 'being' a target just because of religion.

Finally, perhaps part of the reason so many Jews (and Christians) turned to the 'East' was not only to meet a spiritual hunger not being addressed within our dominant, mainstream, materialistic culture, but also to look for some way to transcend historical, particularistic problems. The East was safer, there was no historical memory of brutality and persecution, no anti-Semitism in Buddhist-Jewish or Hindu-Jewish relations. We could seek the 'universal mind' and transcend particularistic differences and rigidities that have divided Jew and Christian, and sects within each. We could also approach the Eastern techniques fresh and 'context free', devoid of the dogma that we saw in our own traditions and ignoring the dogma that had been created in their traditions. We could take only what we wanted, what we perceived as their essence. In many ways this seeking of technique devoid of dogma (like phase one meditation research!) was positive. But we were gaining content without context, universalism without a form. And that, as Huston Smith noted, cannot be transmitted.

Therefore, for me, the return to Judaism was almost like a transplant. The clarity and stillness of the Buddhist meditative traditions helped me recognize, when it was presented to me, the 'heart' of the Jewish meditative, contemplative tradition. The shift in my belief context to a spiritual 'Benevolent Other' that began with the study of trance amidst Bali's Hinduism/island animism found form and a home with the Jewish Kabbalistic view of God; and the particular language, culture, community of Judaism has given me a sense of rootedness and identity, has involved a healing and peace with a childhood ambiguity that I was not even conscious of, and has provided me a faith community with which to transmit values and form to our children, and with which I could practice seeking and living a spiritual life. Teachers (current and

historical) have something to teach, and the community both supports, affirms, and strengthens.

As I have begun to write about Judaism (e.g., Shapiro, 1989b; Shapiro & Shapiro, 1990), I am keenly aware that although there are heated disagreements and debates within psychology, nothing in psychology even closely approaches the suffering and pain caused by the misunderstandings within different religious traditions. I seek to constantly remind myself that Judaism is a path and vehicle for understanding and knowing God, a particular form for seeking universal spiritual truths, and living those truths in daily life. The form itself the language, ethnicity, roots, identity, culture, community may be necessary as vehicles of transmission, but there is a danger that they (the particular) become ends in themselves, rather than as means toward a universal end of healing and peace. As my particularistic 'clothing' deepens, I try to remain especially sensitive to the need for incredible tenderness, care, and respect for the many paths up the mountain.

Some summary comments

Our house is like an archeological dig. From the Zen period there is a meditation room, tatami mats, shoji screen, Japanese Sumi paintings, and a Zen garden. From Bali came fluid and creative wood sculptures, sensual, mystical paintings. And now we have mezzuzahs on our doors; a Kosher kitchen; a Jewish library.

As I was working on the final draft of this chapter, I went on a Jewish meditation retreat led by Rabbi Ted Falcon. The particular Torah portion for that week was Lech Lecha (Go forth), and is the story of Abraham being called by God to leave Haran, the house of his father (where idols were worshipped) and to go to the Promised Land.

I believe that all of us, at the deepest level, are always on that journey, ever leaving the new house of idols in our life, ever seeking the Promised Land. Sometimes we recognize we are already there; sometimes we are cut off from that wisdom, especially at times when we do not even know we are cut off! Then, one day, we hear the call, and re-begin our journey.

This meditation retreat was at a Catholic Benedictine Monastery. The actual building was brought over from China in 1959, when the monastic order was expelled from China. In one aspect of the 500 acres, there was a Chinese garden with a pond. It reminded me very much of the Zen gardens. Although in the desert, there were many trees around the garden and on the land, and, since it was fall, they were in multi-shades of colours. It was amazing and wonderful to have the stark beauty and emptiness of the desert interspersed with what I remembered of fall in Kansas City where I was raised.

Early one morning I awoke and walked outside to do the Modeh Ani, the Jewish morning prayer of gratitude and thankfulness. A poem emerged which I would like to share. The form of the poem is a Chinese linked verse in three stanzas. Each stanza is contextualized by two words of the Shema: Shema Israel/Adonai Eloheinu/Adonai Echad, which may be translated as follows: (1) Shema Israel: Listen carefully to the part of you which struggles with (and toward) God; (2) Adonai Eloheinu: the Eternal God Who is beyond form is manifest in unique, particular ways through all of us; (3) Adonai Echad: the Eternal, that part of us that struggles with God, and all the particular forms, are ONE.

LECH LECHA

Shema Israel

*Reflections of multi-coloured leaves
Ripple in a not yet still pond.
A bell chimes. Ducks echo in shrill counterpointe.*

Adonai Eloheinu

*A Catholic Benedictine Monastery...
A Zen Garden...
A Jewish Morning Meditation of gratitude...*

Adonai Echad

*One leaf lets go... and...
Falling in stillness and silence,
Joins its reflection.*

Phase two: The other side of the center: As the hourglass begins to widen

Reexamining control and context

Based on the shift in my belief system and contextual framework discussed in the 'personal intermission,' there has been a re-examination of the assumptions with which I approached research on meditation and control; as well as an effort to begin a more systematic investigation of the context - belief, goal, and particular community - in which meditation is practiced. Metaphorically, this involves passing through the center of our 'hourglass', taking a step back from the narrow, more reductionistic research that has been done over the past decades, and re-looking at certain of our assumptions and the results of certain approaches that we have taken. I would suggest that this represents both a shift (and maturing) of my own belief system, and could possibly further a maturing of the field of meditation research as well.

Reexamining meditation and control

On the other side of the 'center' of the hourglass, I am aware of how limiting a strictly self-control view of meditation can be. Therefore, to deepen our understanding of the relationship of meditation and control requires us to take a step back and examine the following topics: (a) control-related issues facing humans; (b) importance of a sense of control; (c) ways to gain a sense of control. That material provides a framework with which we can then re-examine the research that has been conducted on meditation and control, as well as what is necessary to improve future research in that area.

CONTROL-RELATED ISSUES FACING HUMANS

The experiences I shared in the personal intermission about the control-related concerns of a personal, interpersonal, and cosmic nature that I faced are not just issues for me alone. Based on an exploration of different philosophies, cultures, and epochs, there appear to be major control-related developmental and life-cycle issues of a personal, interpersonal, and 'cosmic' nature - which all individuals, no matter what culture in which they live, have to address in some manner (A. Huxley, 1970; Campbell, 1964, 1972; Heath, 1983; Wilber, 1983).

At the personal level, there are questions of developing a stable, positive identity (Erikson, 1959) and the fact of illness, decay, and death; age/youth; creativity/destructiveness; Levinson, 1978); dealing with pain and suffering; addressing, attempting to gain control over, and modifying unhelpful human habits (e.g., jealousy, greed, and sometimes aggression, and anger) (Heath, 1983).

At the interpersonal level there are questions of reconciling individual separateness and social belonging (kins, groups, clubs, sometimes castes); developing close interpersonal relationships, including friendship and love; issues of competition and its place in the social order; and issues of morality and justice (Smith, 1965).

At the cosmic level, there are questions of the relationship of the individual to the cosmos's seeming chaos: how to create (or discover) life's meaning, understand the origin of the world, the species, one's own roots and beginnings; developing orientation in terms of space and time; and understanding issues of good and evil (e.g., Kushner, 1981, 1989; Smith, 1965, 1982).

These issues represent, to a greater or lesser degree, that which is unknown, uncertain, ambiguous, even chaotic in the world. And these situations and issues, which are seemingly out of control, or appear beyond human control, may cause feelings of existential stress, frustration, surprise, fear, and vulnerability.

IMPORTANCE OF GAINING A SENSE OF CONTROL

There appears to be a close connection between a sense of control (through cultural and individual efforts) and health and wellbeing (e.g., Kleinman, 1980, 1987). For example, health, in Bali, depends upon developing and maintaining a 'sense of control' by cultivating a harmony and balance between the individual, the society, and the 'cosmos'. Lack of proper balance, or disharmony, among any of these may cause illness (Muninjaya, 1982). Thus, for the Balinese, health is more than recovering from disease. Rather, it is 'a concern of everyday life' (Kleinman, 1980; p. 51), 'embedded in other activities and is only rarely singled out' (Wikan, 1989, pp. 298-299):

'The concept of health refers not merely to bodily wellbeing or to avoiding what we might associate with bodily/mental affliction. Because body is linked in a conception with feeling-mind, vital life force and balance in the cosmos, to be healthy (sehat) is truly a way of being in the world... It bespeaks harmony between oneself and cosmological forces... The conventional distinctions we draw between body and spirit/mind, individual and society, natural and supernatural are not applicable'.

The Balinese believe in a close and necessary connection between mind-body-spirit; they utilize both self-control and control by a benevolent Other to maintain positive health; and they have a view of health which is proactive, involving maintaining a sense of control and harmony with oneself, one's community, and the cosmos. Disease, whether mental or physical, according to the Balinese comes from not being in control, not being in harmony.

Research is showing that the psychological construct 'sense of control' can have a pronounced effect on an individual's physical and emotional wellbeing (Rodin, 1986; Antonovsky, 1979; Peterson & Stunkard, 1989), and can even influence mortality (e.g., Rodin & Langer, 1977).

WAYS TO GAIN THIS SENSE OF CONTROL

The work by Langer and Rodin (1976; Rodin & Langer, 1977) showed that individuals in a nursing home who were given 'control-enhancing options' from the environment (e.g., what time they wanted to eat, what movie they wanted to see) also lived longer.

Research has also shown that a sense of control can come from 'self-control' efforts (e.g., Shapiro, 1983d, 1984a). For example, Taylor (1983), in her work with cancer patients, showed a self-control strategy (e.g., information seeking, exercise, changing diet) was effective (on dimensions of psychological health). Therefore, increasingly there has been an effort among those in the health and healing professions to help individuals regain a 'sense of control' in their life, to move from feeling helpless, vulnerable, a victim of events, to feeling more self-determining, responsible, and 'in control' (Shapiro, Evans & Shapiro, 1987; Shapiro, Bates, Greensang & Carere, 1989). This model of individual self-control and personal responsibility is an important one, and has been a hallmark of efforts and behavioural medicine as well as the holistic health and broad-spectrum psychosomatic medicine movements.

Finally, it has been shown with cancer patients (e.g., Taylor, 1983) and in other health related areas (e.g., Wallston *et al.*, 1978), that even those individuals who do not use self-control strategies, can gain a positive sense of control. In Taylor's study, patients who did not use self-control strategies, but who believed that the doctor (a benevolent other) was in control did equally well on the assessed dimensions.

Taylor's study suggests that we can gain a sense of control either by self-control, or by believing that someone else (who is competent, powerful, and benevolent) is in control (e.g., the physician). Extrapolating to the spiritual, one might posit a similar psychological phenomenon 'control by a benevolent other (Other)'. Certainly the AA programs have long-positd the necessity, as a prerequisite to change habits, for 'addicts' to admit their powerlessness to control their addictions, to let go of the myth of self-control in that area, and to ask for help from a higher power (whether the community, or God).

The Balinese also use control-related strategies in addressing health and illness. These strategies include both self-control, involving the mind-body relationship; and control by a benevolent Other, involving the socio-cultural and spiritual context (Shapiro, 1989, 1990a; Wikan, 1989). Thus, issues related to sense of control and health can be seen as more than just individual efforts (e.g., Shapiro & Shapiro, 1979), and there is increasing awareness of the need to look not only at the mind-body relationship (evidenced in self-control practices), but also at the role and importance

of the socio-cultural environment and community within which the individual is embedded to understand its role in the development, maintenance, and enhancement of health and wellbeing.

All cultures, philosophies, religions have attempted to provide answers to these perennial life cycle and developmental issues which individuals must face. At the deepest level, I would suggest that meditation was a technique developed to address, in some form, the above related control-issues. Further, depending upon the cultural and religious context, the addressing of these control-related concerns through meditation, involves some combination of self-control and control by a benevolent other/Other.

RESEARCH ON MEDITATION AND CONTROL

Early empirical studies looking at meditation and the psychological construct of control, almost invariably used Rotter's Internal/External Locus of Control scale, assumed meditation would make individuals 'more internal', and posited self-control as the mechanism by which that occurred (e.g., Hjelle, 1974; Marlatt *et al.*, 1984). Some data supported this view. For example, Hjelle (1974) found that a group of experienced meditators (nearly two years experience) had a significantly higher internal locus of control than prospective meditators. Although that could be accounted for by self-selection bias, a prospective study showed that as a result of meditation, meditators had a higher 'internal locus of control' than before beginning to meditate. This shift to internal locus of control was more than a no-contact control group, but not more than other relaxation techniques. The proposed mediating mechanism for this shift was that meditation (as well as other relaxation strategies) might have provided a type of self-control procedure, giving individual's a greater sense of personal control (Marlatt *et al.*, 1984). There was also research (DiNardo & Raymond, 1979) which showed that individual meditators with a higher internal locus of control reported significantly fewer intrusions into their practice than 'externals'. However, the literature was equivocal (e.g., Delmonte 1984; Dick, 1973). For example, Zaichkowsky and Kamen (1978) reported that with three months of meditation practice, locus of control scores did not change (unlike an equivalent exposure to EMG biofeedback).

Finally, in a recent well-designed study by Alexander and Langer (in press) individuals (in homes for the elderly) were assigned to three treatment (TM, 'mindfulness,' mental relaxation), and one no-treatment condition for three months. After three years, the meditation treatment group had a 100% survival rate compared to 87.5% for what they called 'mindfulness' treatment condition (guided attention technique involving structured word production and unstructured creative mental activity) and lower rates for the other two conditions. Perceived control on a revised internal locus of control scale (Rotter) showed that the mindfulness treatment condition had significantly higher perceived control than the TM group.

What can we say about these studies in terms of the relationship of meditation, control, and health? Unfortunately, it is difficult to interpret them, and I would argue that a large part of that difficulty has to do with the nature of the 'tools' being used to measure control. For example, it is not possible to tell precisely in any of these studies how much of a sense of control the person had, and where that sense of control came

from. Rotter's test measures primarily a sense of control coming from 'internal locus of control' which is in many ways equivalent to an assertive mode of control as shown in quadrant one of our model (see: Scheme 1). But his test does not measure a 'sense of control' which could come through a yielding mode of control (quadrant two). Nor is there a differentiation (or even measurement) between a yielding mode of control within a belief system of an indifferent universe (i.e. self-control to let go of control), and a yielding mode (and a sense of control) within a belief system that a 'benevolent Other' is in control. Finally, Rotter's instrument is of a general domain nature, and therefore it is impossible to tell from the above studies whether the sense of control changed on certain domains, but not others.

To clarify the relationship of meditation and control in the above studies, we need more sophistication and precision in ways of measuring sense of control. Based on my understanding and experiences with meditation expressed during the 'personal intermission' I felt that all of the above variables might be important to measure, depending upon the type of meditation practiced and the belief system within which it was contexted. To develop tools to address these issues, I began to seek more precise ways to understand and measure the multifaceted construct of control (Shapiro & Bates, 1990)

NEW WAYS TO MEASURE CONTROL

Rotter's test is a general domain two point (forced choice) format giving one unidimensional score (Rotter, 1966). However, based on the work of Levenson (1974) and others, it was shown that internal and external were not one dimension. Because of this Wallston and colleagues (1976, 1978) developed a 'second generation' control test - a Multi-Dimensional Health Locus of Control Scale. This instrument provided for both an internal and an external score. Further, external locus of control was divided into chance (randomness, luck) and powerful other. In addition to these three constructs of control, the instrument was domain-specific (health) rather than general domain, like Rotter's.

Based on my understanding of the meditation and control literature (cited above) as well as the literature on human control (Shapiro, 1990b), it was apparent that a 'third generation' of test was necessary to measure control which could encompass its complexity as a multi-faceted construct. I have developed two types of tests. One is a multi-construct paper and pencil test measuring what has been termed the 'species of control'. This includes: sense of control; source of the sense of control (e.g., self, family, community, religion); belief in ability to gain control (self-efficacy (Bandura, 1977, 1989); effort for control; desire (need) for control (Berger, 1985); desire to lose or let go of control; fear of losing control; losing control (Brehm, 1966) and lack of control (e.g., Seligman, 1975).

A second item measured is 'mode of control.' This includes the four quadrants mentioned before: assertive positive, assertive negative, yielding positive, yielding negative. The third dimension measured is the 'dimensions of control': choice, awareness, skill, effort, responsibility, and goal. These items are measured both general domain and, on a six point scale, for in-control and out of control, for the following specific domains: body/somatic areas; cognitive/affective areas; interpersonal relations; self; employment/money issues; and personal environment (Shapiro, Potkin & Brown, 1990); Shapiro & Kaufmann, 1990).

The second method of measurement developed is based on content analysis research (cf. Gottschalk & Glesser, 1969; Gottschalk, 1986), and is a coding devise for patient speech (cf. Shapiro & Bates, 1990; Shapiro, Bates, Greensang & Carrere, 1990).

SUGGESTED FUTURE RESEARCH

Using the above instruments, several lines of research with meditation present themselves. For example, it would be interesting to give these tests to long term meditators, to develop a more sophisticated profile of the relationship between meditation and control. Certainly successful meditation requires an element of self-control. Meditators must have the discipline to be able to sit on a regular basis, focus attention in a concentrated way, maintain adherence and compliance. But what is the nature of shifts in sense of control over time - in terms of species, dimension, and domain; and to what mode of control (and what agent and object - i.e., self-control, control by a benevolent other/Other) might we attribute those shifts? How important is the variable 'sense of control' in the outcome of meditation? How does a sense of control resulting from meditation compare in effectiveness to other ways in which individuals might gain a sense of control (e.g., control-enhancing options from the environment).

At a basic level, we could look at a more careful delineation of how control-related strategies, such as meditation, address the kinds of control-related situations that have the potential to create disharmony, disorientation, and lack of control within the individual. For example, a matrix could be set up to examine and list the control-related issues facing humans (personal, interpersonal, cosmic); the different strategies which provide individuals with a sense of control (self-control, control enhancing strategies from the environment, control by a benevolent other/Other) and see how effectively meditation as a strategy addresses those issues. To deal with that topic with more sophistication, we would need to also be able to precisely and systematically examine the context of meditation - the belief system, particular framework, and goals, within which the technique was embedded and for which it was being used. It is to those topics that we now turn.

Reexamining the context of meditation

Context, as I am using the term here, refers to the belief system, goals, and particular community, as well as the lifecycle/developmental stage in which meditation is practiced. In the discussion of phase one research, it was noted that certain limitations to a context-free effort to study meditation were being realized: i.e., the risk that the technique may become an amoral technology to serve the culture's (often unexamined) goals and values; and that the investigation of the technique will be too exclusively methodology-driven. In the personal intermission it was shown anecdotally how a shift in context effected my own meditation practice.

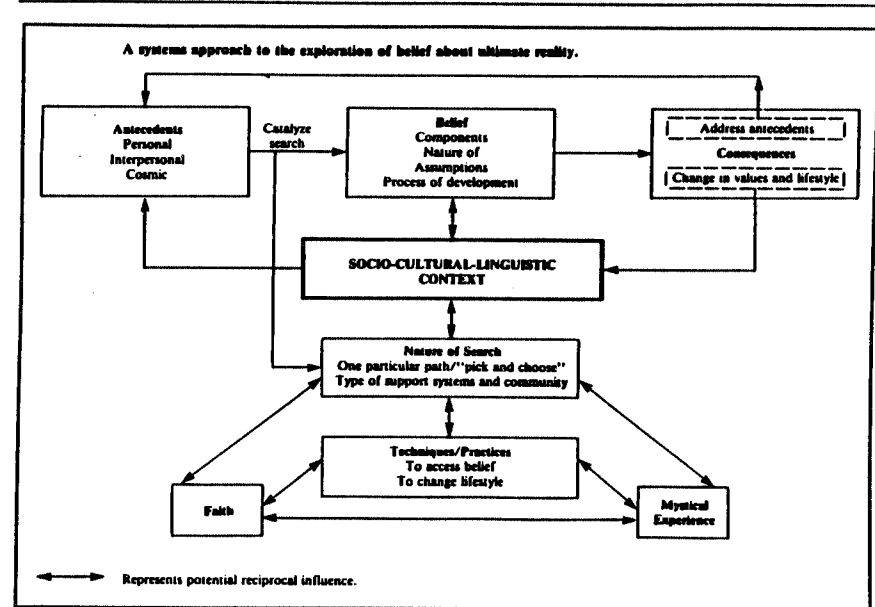
As a result, I will now state the case regarding context even more strongly, and suggest that the premise that we can develop and study a generic, context-free meditation is a chimera. Meditation is never studied and/or practiced in a context-free environment, and there is no such thing as a context free investigation. Rather, there is always a specific belief system, goal, and particularistic framework (whether

psychological, scientific and/or spiritual) within which meditation is utilized and studied. Therefore, our task is not to try to create a context-free study of meditation (which is impossible), but to systematically articulate and study that context. In this section I would like to begin the construction of a systematic schema for clarifying issues related to context so that we can be as precise and careful in our articulation, assessment, and evaluation of meditation's context-belief, goal, particular language/community as we have been in the study of its content e.g., components and mediating mechanisms.

Clarifying contextual areas

In phase one research, I developed a system's model for addressing issues related to the clinical use of meditation as a self-control strategy (Table II). In order to do that, each individual variable needed to be addressed, as well as the ways in which the variables interact. It now feels that a similar effort may be needed regarding the contextual variables. In the material below I consider each variable individually, identify its parameters, discuss relevant research questions. At the end of the section I integrate these contextual variables into a system's model for meditation research (see: Scheme 3).

Scheme 3, A system's approach for understanding the context of meditation



BELIEF SYSTEM AND MEDITATION

Previous research on meditation has been concerned with belief systems primarily in terms of expectation effects (i.e., what the person felt the technique could accomplish). Research also needs to address the question about the person's belief about the ultimate nature of the universe and meditation. This belief may affect meditative experience, as I indicated in the personal intermission section, and it can also affect adherence to the practice (Benson, 1984). Belief context may also affect the interpretation of the meditative experience after it has occurred. As Ornstein noted (1971) citing Cohen's ganzfeld experiments, someone who has an experience of nothingness in a scientific experiment will subsequently interpret it very differently than someone who has that experience within a faith community.

Therefore, one part of meditation research should now involve a specific attempt to assess a person's most deeply held belief about ultimate reality. Although getting an individual to access and state this belief is not easy, there are basically four views of individual human nature (Shapiro, 1983e) and only three options regarding the ultimate nature of the universe: unifying benevolent; indifferent, purposeless; or malevolent (Shapiro, 1989a). Within those three options there are components: theistic/nontheistic; free will/determinism (proportion of assertive mode of control and yielding mode of control); and universal/particular (questions of generalizability; nature of language used to describe).

RESEARCH QUESTIONS ON BELIEF

As can be seen from Scheme 3 above there are several questions we can ask regarding a person's belief system about the ultimate nature of the universe. First, prior to meditation, what contributed to the development of a belief system and components within that belief system.

Second, we could study belief as an independent variable (to see its relationship to subsequent meditative experience); and also, in other experiments, as a dependent variable (to see how beliefs about the nature of the universe may change as a result of meditation). Third, we could determine the intensity of beliefs; the relationship and between belief and values; and the congruence between beliefs and behaviour/actions. Fourth, we could examine our attachment to our belief as well as the specific language, symbol, and form in which it is contexted (see: Appendix). Finally, since beliefs, by definition, are verbal, linear, dualistic, and particularistic, they are at best a symbolic approximation of any experience, and particularly so of a unitive experience. Therefore, in addition to the 'ultimate nature of the universe' question regarding belief, the following two topics seem important to assess regarding beliefs: (A) How are the questions of evil, duality, self-other dichotomy, non-human caused childhood disease and death, earthquakes and other natural catastrophes addressed by those with a belief in an ultimate, unifying universe (at the deepest level of reality). In other words, what are the ways individuals seek congruence between unitive experience, unitive belief, and 'everyday' dualistic reality. (B) What are potential negative implications and consequences of beliefs (no matter which kind) in terms of denial, defenses, misusing and/or mistranslating unitive experience into verbal statements and creeds of belief which, from one perspective of reality, appear naive and simplistic at best, and from another, if carried out may be destructive to self and

others e.g., fatalism, an excuse for non-action, Panglossian rationalizations, and/or unquestioning self-righteous and rigid evangelicism.

GOAL OF MEDITATION

One of the original goals of the meditative experience within the context of the spiritual disciplines is helping an individual feel a sense of alignment, harmony, non-duality with the deepest wisdom in the universe. As a result of this experience, a person 'wakes up' and recognizes an interconnectedness with the universe, others, and one's self. The effort to examine meditation as an altered state of consciousness has specifically been aimed at understanding the type of perceptual and attentional shifts which may be involved in the achievement of this goal.

However, even if we were to agree that such a non-contextual experience does exist (see discussion in Personal Intermission 'The Universal Experience of Silence'), there is general agreement that the experience of non-dualistic stillness in meditation does not last. The faith community (theistic or non-theistic) helps define the way to integrate that experience back into daily living, to put form, or 'garments' on the silent place. The silence can be the emptiness of an experiment, or a still place from which guidance, wisdom, insight, understanding can come. Therefore, a second goal of the meditative traditions is how to utilize that altered state experience, not as an end in itself, but as a source of inspiration for subsequent lifestyle and behaviour change. As Geimello (1983; p. 85) has commented:

'The mysticism of any particular mystic is really the whole pattern of his life. The rare and wonderful 'peaks' of experience are a part of that pattern, but only a part, and their real value lies only in their relation to the other parts, to his thought, his moral values, his conduct toward others, his character and personality'.

The clarity and unity of the meditative experience does not last, and may or may not be transformative (cf. Goleman, 1988). As Novak (1989; p. 45) noted (citing Dr. A. Bharati), 'if someone is a stinker before a mystical experience, he'll be a stinker after a mystical experience'. Or as Rabbi Jonathan Omerman stated, 'Spirituality without experience, efforts for transformation of self and society, is bankrupt' (1989). Therefore, I would suggest that as important as the experience of stillness is, equally important is how the person integrates that experience back into daily life. Although it is too simplistic to say that the goals of spiritual disciplines are exactly overlapping and universal, there are in fact some common goals across traditions: emotional transformation decreasing unwholesome qualities/evil inclination while increasing qualities of love and compassion; service to others, development of justice, ethical living, right action. As Martin Luther King said (1958; p. 72):

'Any religion which professes to be concerned about the souls of men and is not concerned about the social and economic conditions that scar that soul, is a spiritually moribund religion... It well has been said 'A religion that ends with the individual, ends'.

From the perspective of the above two goals of meditation, I would argue that in

terms of goal number one (non-dualistic unity) meditation research has been examining the by-products of such unity (e.g., stress reduction, reduced blood pressure). Most meditation studies have looked at physiological, behavioural, and subjective effects of meditation, we see that with few exceptions, our work has not measured the essence of meditation, but symptoms. We look at increased longevity as an effect of meditation, without looking at how meditation, belief, and community might help us address death. We look at lowered oxygen consumption, the use of meditation in athletic performance, but not how or whether meditation helps us contribute more to the healing of the world. In terms of this second goal (ethical action), there has been almost no research. Unless we recognize the contextual goals of meditation, we will be condemned to a debate at a level of reductionism which, though important, if exclusively pursued will obscure something very precious the very essence and reason for which meditation was and is used within non-secular contexts: the attainment of the deepest level of knowing and wisdom possible for the healing of the individual, others, and the planet.

RESEARCH QUESTIONS FOR GOAL

As noted in our systems approach model, research should specifically address the antecedent conditions in people's lives (of a personal, interpersonal, cosmic nature) which may be catalytic in causing them to want to learn the practice of meditation; and precisely assess how they feel meditation might be helpful in addressing those issues: identity/self issues; dealing with pain and suffering; addressing death; transforming unwholesome habits; seeking meaning and understanding in one's life and the cosmos, etc.

Why does a person select a certain meditation technique? How much of the variance is contributed by each of the following: expectation effects about the technique itself; particular belief system within which the technique is contextualized; goals of the training organization (demand characteristics).

For example, does someone wanting to meditate to reduce stress seek a secular scientific, health-care context? What is the world view of such a person at the beginning of meditative practice? How do the meditation experiences of this individual compare to those of individuals seeking to learn meditation for spiritual reasons and with a different world view about the nature of the universe. How well are the antecedent issues which brought them to treatment addressed; are any other of the issues also addressed? Do beliefs of either change as a result of meditation?

PARTICULAR COMMUNITY AND MEDITATION

How the meditative experience is interpreted (belief), and how that experience is subsequently integrated back into the meditator's life (goal) depends on the particularistic context within which meditation is being practiced. The particular tradition can help provide the preparatory environment, techniques, framework, and group support for the individual's meditative effort. That faith community may be more important than ever for, as Blumenthal (1982) has noted, at one fundamental level, modern culture does not support the search for the sacred. The particular can provide a language with which to interpret and understand the experience, and reminders which, at their best, can repoint to the original heart of religious experience. The faith

community can be a place of safety, not to conform, but to turn inward, to ever-renew one's experience. Through the use of rituals, ethical guidelines, and communal activities, the particular tradition can help the individual in living out the wisdom of the meditative experience, and in sustaining a person's faith at times when s/he is not having that experience.

However, these reminders and community, unless reinvigorated, can also potentially deteriorate into dogma, ritualism, formalistic creeds (cf. Steindl-Rast, 1989). Such a development can hinder people within a particularistic tradition from achieving the essence of that tradition. Further, the particularistic is, by definition, dualistic (we and they). There can be a danger of exclusivity, causing the tradition to proclaim its particularistic path as the sole vehicle toward the 'truth'. Since one of the hallmarks of mystical experiences is the belief in its truth and certainty (Stace, 1960), what happens when this feeling of truth is couched in particularistic language. Unfortunately, the history of religions is replete with the misuse of religious certainty (Smith, 1965; Campbell, 1972); and untold atrocities done in God's name, often because of particularism and attachment to that particularism. On a cultural level, this may have also been one of the reasons why we tried to initially develop a generic, context free meditation.

However, as we recognize the limitations (and even impossibility) of trying to develop a 'context-free' generic meditation, we are now faced with trying to clarify and be precise about that context. This includes the beliefs and goals (what the teacher, trainer, tradition indicates could/will happen in terms of meditative experience) as well as the relative emphasis placed on different aspects of spiritual practice: e.g., ethical living, contemplation, faith, study, service, experiential practice. It also includes an effort to assess the organization's level of attachment to and belief about the 'truth' and 'uniqueness' of its particular approach. In other words, is there a sense of exclusivity connected with a particular tradition, that the tradition is 'better', 'more true' in gaining 'universal' truth, and whether there are other paths (different, but equally true) which also lead to the same truth. For example, Soygal Rinpoche has said: 'Respect other traditions, but follow your own path'. Rabbi Zalman Schacter has said that all religious seekers these days are products of hyphenated searchings!

Finally, in addition to the fit between the individual and organization in terms of belief and goal, what other aspects are involved in this 'fit': e.g., social support; cultural congruence; ethnic identity; tradition and roots; masters and models to assist in faith. How much of the reason for selection is because it is part of one's religion of origin; or because it is *not* part of one's religion of origin? It seems that some people are attracted to a 'pick and choose' philosophy of spiritual experience (e.g., syncretics, or adults searching within several forms), while others stick more consistently within a single tradition.

It could be important to acknowledge the meditator's religion of birth; their early memories about their relationship to their religion of birth: i.e. views of God, community, rituals, etc. and their current religious affiliation. It would also be helpful to understand whether, and to what extent they perceive meditation as a religious technique; and, if so, what attempt is made, if any, to reconcile the choice of meditation outside one's tradition with one's own tradition (cf. Cox, 1977; Benson, 1984).

I believe this issue of birth religion and nature of meditative practice will become

an increasingly important one. Although there was an initial effort, as shown in phase one, to present 'non-sectarian' context-free meditation, as the meditative faith communities have matured (e.g., Vipassana in America; Transcendental Meditation outside India), there is increasing incorporation of additional rituals and activities (e.g., Vedic/Hindu with TM; Buddhist teachings with Vipassana). Further, the Congregation for the Doctrine of the Faith (1989) in Catholicism has issued a letter discussing ways that meditation and yoga might be incorporated within a Christian framework. The 'tension' between universal experience and particular practice within a tradition needs to be addressed; as well as the issue of different particular practices leading toward the same 'mountain'.

QUESTIONS ABOUT UNIVERSAL/PARTICULAR

If, as Huston Smith suggested, the universal spiritual truth needs to be transmitted through the particular, those of us who are members of particularistic faith communities, and who have also had meditative experiences of universal non-duality, are in a unique position. We can recognize the need for the particular, as well as its potential limitations. We are faced with the question of living the dynamic tension which acknowledges that at the deepest level emptiness and form are one, and there is that which transcends both. How can we preserve and honour our identities as unique, and different; continue to perpetuate these unique, different identities, while knowing that even though they are not ends in themselves, they cannot ever be completely transcended.

Perhaps we need to pay special attention to and consciously, precisely, and systematically focus on the moment of transition from the unitive experience back to dualistic understanding and particularistic framework what Ram Dass (1989) has called translating unitive (consciousness) wisdom into heart wisdom. I would like to see these topics broadly discussed, sharing our own struggles to live at this universal/particular tension. As adults involved with meditation and different particular traditions, I believe it important to at least explore whether there is any value in attempting new forms beyond the particular, or if that is even possible? As adults involved in the religious education, I believe it would be important to share how we try to transmit these issues of particular path, universal essence, at both a didactic and experiential level to the next generation.

DEVELOPMENTAL/LIFECYCLE ISSUES

For me, the meditative experience is different in my 40's than it was in my 20's. Partly I attribute this to length of practice. But partly I am aware of how influenced my efforts at meditation have been during different developmental cycles, and for me, the difficulty of maintaining spirituality as a context during aspects of my mid-life. Chinen (1987), in his study of fairy tales, has suggested that this is a nearly universal, cross-cultural phenomenon. Perhaps this is why the Kaballah teaches that one should wait until after 40 to study the mystical traditions. It may be that the practices just aren't sustainable, and may be misused (what Chögyam Trungpa called spiritual materialism).

We see this in the 'mythical stories' of Hesse's Siddhartha (1951) and the biblical Jacob. As a young man, Siddhartha lives the life of an ascetic and learns excellent

control of his mind and body ('I can think, wait, fast'). Then, years later, he enters the world of business and sensual pleasures. His earlier days become but a memory, and he feels like a decaying tree which is rotten on the inside. A similar developmental process occurs in Jacob's spiritual life. In his early adulthood, he dreams of a ladder, with messengers going up to and down from heaven (Genesis 28.12). In this mystical experience, he realizes that 'surely the Lord was present in this place and I did not know it' (Genesis 28.16). Yet, twenty years later, after working for his rich uncle Laban, Jacob now dreams not of heaven, but of material possessions (cattle). Siddhartha's self-control efforts were in abeyance as was Jacob's mystical understanding. Meditation and spirituality can be misused not as a context, but as a means for professional advancement and sensual pleasure. Whether this is an inevitable progression (e.g., Chinen, 1987) is an empirical question, and one we should begin to map out.

Our understanding of the goals of meditation, belief about meditation, and the particular context within which it is practiced may be enhanced by exploring three different developmental literatures: human lifecycle theory (Wilber, 1983; Erickson, 1959) and research (e.g., Levinson, 1978; Valliant, 1977); faith development (Fowler, 1981; Gurdjieff, in Tart, 1986); moral development (e.g., Kohlberg, 1981). Meditation learned at one developmental stage (e.g., late teens, early twenties), may have different effects and goals than if learned (or practiced) after certain adult life cycle tasks have been addressed (e.g., relational, professional, family).

LIFECYCLE, TRANSMISSION RESEARCH QUESTIONS

What is the relationship between early childhood experiences (e.g., of trust) and subsequent ability to learn to re-trust the universe in meditative experience? When and how might we most effectively teach 'spiritual wisdom' to children? For example, Gandhi's wife told him once, 'You are trying to make your sons holy men before you allow them to be men' (Erickson, 1969). And Gandhi himself wondered if there weren't a certain optimal time to teach 'Satyagraha' (truth force non-violent resistance), and that if people didn't first have a 'fire in the belly', such teaching would not be as effective.

We could seek to determine longitudinally, how and under what conditions beliefs change over the course of the life cycle. Is there a point at which beliefs no longer shift? For long term meditators, has their use of a specific technique changed over time? Have there been periods when they stopped meditating? How might these periods be related to developmental issues? Further, for those who have meditated a long time, it would be possible to analyse an interaction between different levels of motivation toward the use of meditation and developmental tasks.

SYSTEMS MODEL FOR CONTEXTUAL ISSUES

Using a systems approach, and with the refinements we have raised above about context, the following issues could be addressed. First, how effectively does which type of meditation technique (see typologies in phase one), belief system (with the different components outlined), and particular community (including preparatory environment, rituals) help an individual (at a certain developmental stage) address (which specific) antecedent issues of a personal, interpersonal, cosmic nature: by re-

moving, reducing suffering; creating a sense of meaning, coherence, unity; helping us be better able to let go of active forms of control and 'trust' the universe more.

Second, why is a particular technique within a certain particularistic tradition selected by an individual at a certain developmental phase; what is the person's belief about the nature of the universe at that time, and how does that belief change over time.

Third, how does meditative experience, filtered through beliefs, and goals of the community, inform and influence our values and attitudes: self-perception, perception of others; perception of the world; our ethics and morality.

Finally, how does meditative experience, combined with the beliefs and goals of the particular community, help inform, influence, or change behaviour: e.g., increased motivation for change; increased self-change; greater efforts for societal transformation; helping address the issue of evil, both within and without.

I am aware how broad a brush stroke is involved in many of the questions which have been raised in this context section. It is almost as if when we approach the wide, broad, bottom of the hourglass, we now need to turn it over again! Just as we narrowed and refined questions regarding meditation's content, the above questions about meditation's context will now need to be narrowed and refined. They are meant not as end points, but as starting points for such endeavors.

Final comments: Issues of science and religion

Ashleigh Brilliant once said, 'I have given up my search for the truth. Now all I am looking for is a good fantasy!'. In science, and in religion, what is 'truth' and what is a 'good fantasy?'. I believe we need to keep an open mind about experiences for which we do not (yet) have explanations, and to realize how many times what has 'scientifically' been called a good fantasy (e.g., voluntary control of the *autonomic* nervous system) has turned out to have an element of 'truth'. In many ways, I found myself historically taking what I perceived to be the 'middle way' in the meditation debate. I felt as uncomfortable with the self-righteous exclusiveness and 'hosannahs' that I often heard from meditation proponents as I did with the negativity and unabashed pathologizing of meditation and consciousness experience from some in the scientific community.

As shown in this article, meditation can lie at an interface between science and religion, and challenge both to examine their belief structures at a deep level. There are areas where scientific knowing stops, and religious knowing begins. This does not mean that we need to abrogate one for the other. Rather, a partnership is needed in which, in areas of overlap, each can enhance the other.

In this final section, I examine issues of relationship, overlap, and differences regarding belief, theory and values in science and religion with respect to meditation. I begin with two recent studies involving 'interactions at a distance'. If replicated, these studies would deeply challenge some of our beliefs about the nature and course of healing, and some of our more mainstream logical positivistic belief systems.

INTERACTIONS AT A DISTANCE: TWO STUDIES

A study of Transcendental Meditation in Israel (Orme-Johnson *et al.*, 1988) looked at the effects of size of group meditating (independent variable), using meditation within a Vedic (Hindu) context, on dependent variables ranging from crime to war deaths. The results showed a positive correlation between the group size of meditators (ranging from 54 to 241) and a Composite Index Score (measuring coherence in society, e.g., stock market, national mood) and an inverse correlation with a Lebanon war intensity scale and negative variables, such as auto accidents, fires, crime in Jerusalem and Israel. The effect increased over distance (i.e. Jerusalem, Israel, Lebanon) depending upon the number of meditators.

Whereas Orme-Johnson's study involved TM within a Hindu/Vedic context, Byrd (1988) did a study involving 'born again' Christians, who prayed outside the hospital for individuals recently admitted to a coronary care unit. In a prospective placebo controlled double blind study, it was found that 'intercessory prayer' had a significant impact on patients admitted to a coronary care unit. Compared to a control group, the experimental group's severity score was significantly less during the course of the hospitalization, and the control group required significantly more ventilatory assistance, antibiotics, and diuretics than the intercessory prayer group.

These two studies show the importance of context particular community, goal, and belief as we have discussed it in this paper. The studies are done within different particular communities: Hindu/Vedic (Transcendental Meditation) and 'Judeo-Christian' (intercessory prayer), and they force us to consider the 'strength' of the community (group size) as one additional important variable. They also challenge us to examine the goals for which meditation is practiced: e.g., self-healing (Smith, 1985); healing of others (e.g., Byrd, 1988), or healing of our planet (e.g., Orme-Johnson *et al.*, 1988). Finally, they force us (scientist and meditator) to examine our beliefs.

A CHALLENGE TO BELIEF

Both the above studies challenge our logical positivist philosophical assumptions. As scientists, we need to keep an open mind. If there are more systematic and replicable data confirming these findings, we would need to begin to wonder whether we are on the verge of a 'Copernican' revolution that we cannot yet fathom.

But the challenge is also to those doing the investigation. For example, Byrd noted in the discussion, 'how God acted in this situation is unknown: i.e. were the group treated by God as a whole, or were individual prayers answered?'. And in the acknowledgments, the author thanks his colleagues, then says 'I thank God for responding to the many prayers made on behalf of the patients' (Byrd, 1988; p. 829). But what if the results in Orme-Johnson's or Byrd's study had turned out differently?

If the patients in the experimental group had not improved, would Byrd still have thanked God? Would the 'Born again Christians' who were praying have changed their religious belief about the nature of God? Would Orme-Johnson and the Transcendental Meditation practitioners have given up TM? West (1987) raises the thoughtful question about why do meditators research meditation. He suggests one reason is to find intellectual and conceptual documentation for what they have already experienced. He then goes on to note that even when the research is not sufficiently clear, 'I keep on meditating and wait for the research to catch up' (West, 1987; p. 194). One can only applaud his honesty.

A question the above studies challenge us to ask is what amount of disconfirming information is required to change our beliefs. To address that question we have to recognize a distinction between beliefs as science and beliefs as religion. For example, many people are using the scientific findings about meditation and prayer to bolster their theological position. Ironically, science, in this way, is 'reinspiring' religious practice. But, as one of the theologians in Benson's research said 'I don't want to lose my faith if science changes its point of view' (Kiesling & Harris, 1989; p. 65).

WHERE SCIENTIFIC KNOWING STOPS AND RELIGIOUS KNOWING BEGINS

Both science and religion are based on initial assumptions (belief systems, faith) about the nature of reality, and the means best utilized to discover, integrate, and understand that reality. One of the basic assumptions of science is that beliefs are open to change based on disconfirming data. Although this may not always be practiced (e.g., Kuhn, 1970), it is still an underlying tenet. This is not the case in religion. For example, there is a story told about the author of the Zohar who, upon experiencing the wisdom of the mystical and esoteric traditions 'let himself be ever more drawn to the mystic and gnostic ideas... and finally gave up (his philosophical interests) altogether' (Scholem, 1977). Medieval philosophy was the equivalent of our modern scientific, rational way of understanding the world.

I would suggest that the answer does not need to be an either/or. Rather, those who study and practice meditation can have an interesting role which lies at an interface between science and religion. Sometimes it is a scientist's hat, sometimes that of a religious person, and sometimes they overlap. Keeping honest, intellectually and emotionally, about those hats is not easy.

As a scientist who practices meditation, I am open to changing my views in many areas depending upon the data: e.g., to see which type of meditation, or form of self-regulation, is most effective with a particular clinical problem e.g., somatic stress; to assess the antecedent conditions which may be catalytic in a person's beginning to meditate; to explore the effects of belief on meditation; and to examine the lifecycle events which effect the development of beliefs and faith.

However, my own shift in belief about the ultimate nature of reality, described in the personal intermission section, does not seem open to change, based on any disconfirming information. I will merely reframe any 'seemingly' disconfirming data to find the spiritual message. Therefore, I need to acknowledge that there is an area for me in which belief as science, open to disconfirming information stops, and belief as religion begins.

As discussed in the intermission section, what I now feel, based on experiential knowledge (through meditation) and 'faith', is that the universe, at its deepest level, is benevolent. Although meditation provides me with a 'felt truth' of this belief, I am aware, intellectually, that this belief is a leap of faith, a form that I put on the formless experience. I cannot prove its truth. Nor am I able to explain the pain, suffering, and evil, both human-caused, and non-human caused, that exist in the universe. Those events which created my world view during my nontheistic random universe days have not disappeared. However, I am no longer convinced that a non-theistic, existential worldview is more intellectually honest. Rather, operating from that worldview, pain and suffering are seen as confirmation of randomness; and similarly,

natural events of great order, beauty, and harmony are also called 'random evolution'. Existentialism and an indifferent universe is as much an ideology as theism and a benevolent universe. Both are founded on a belief system, based on faith, and involve 'reframing incoming data' in line with the worldview.

Which of these beliefs is objectively true theistic or non-theistic is beyond the scope of science, and is in the realm of faith (Shapiro, 1989a). Can I prove that the ultimate nature of the universe is benevolent and unitive? From a scientific standpoint, the answer is no. We may never truly know 'scientifically' what ultimate reality is. Rather the universe gives us enough information to selectively attend to data that would confirm any reality! My belief system is no longer, for me, a scientific question. Rather, although there have been and assuredly will continue to be 'dark nights of the soul' filled with doubt, it is not challengeable.

TOWARD A PARTNERSHIP

'To you I'm an atheist. To God, I'm the loyal opposition.' Sandy Bates in 'Stardust Memories'.

Even though there may be fundamental areas of disagreement between science and religion, I would argue that the two need each other. Although I am now approaching the universe from the world view of a 'sacred universe', I am aware of the potential for great traps in the religious position; and how certainty of religious conviction can inappropriately cause individuals to dismiss our wonderful and majestic rational faculties, and thereby be misled by misguided charismatic faith leaders, whether of cults like Jonestown, or televangelists, like James Baker. It can lead to exclusive particularism which is rigid and self-righteous, and regards itself as the sole path to the truth. Spiritual understanding can also be misused to justify egocentric personal motivations.

Another danger of belief system is a misplaced polyannish effort to deny or distort the real pain and suffering that exists in our daily lives. A third is to assume that since all is perfect and from God, either the pain that people feel is a punishment from God, or that we do not need to make any personal efforts to correct the poverty, injustice, and evil that we find in the universe; or that we cannot do anything a misplaced fatalism. A final trap is to deny scientific reality e.g., to say the world was created 6500 years ago, that God created humans directly, not through a process of evolution (Rather, we could say that God created evolution!). We can misuse the deepest level or reality inappropriately and superficially, without addressing the dualistic level: e.g., when humans hurt each other to say that 'there is nothing to forgive' because all is from God and caused by God.

The scientific mode which is reductionistic, and seeks validation and verification, can help provide us with the tools to assess and compare the effectiveness of different approaches. It can help us understand individual differences in personality, motivation, developmental and lifecycle stage, and therefore help us refine which particular meditative approach might be most effective for a particular person, depending upon that person's and the community's goals and concern. This can be helpful in finding the best ways to transmit spiritual wisdom to the next generation.

Using psychological knowledge gained about states of consciousness, state depen-

dent learning, we might be able to use psychology as a common language to understand the similarities and differences between different particularistic approaches, their myths, and their 'techniques' for approaching the sacred. We could recognize the need for a plurality of expression, providing for our individual (and communal) uniqueness, without a rigid attachment to that particularity and uniqueness.

On the other hand, as Einstein (1956) noted, science only can say how things interact, not where they can (or should) be heading:

'Scientific method can teach us... how facts are related to, and conditioned by each other... Yet it is equally clear that knowledge of what is does not open the door directly to what should be... the goal of our human aspirations' (pp. 6, 21-22).

Meditation, in pursuit of the sacred, may be one of the ways to open the doors to, and create the reality of, those aspirations.

Summary

This chapter has been my attempt to examine some of the different issues related to meditation and control that I have been involved with over the past twenty-one years, both personally and professionally. In so doing, I was able to explore the different contexts within which I practiced and studied meditation. This included my personal beliefs about the nature of ultimate reality; the goals for which I practiced meditation (as well as how effectively those goals were achieved); and the particularistic community within which I practiced. In addressing these issues, I was also forced to examine why control (and self-control) was such an important topic for me.

In light of my own personal shift in belief, I reexamined issues related to control and context, and concluded that the context cannot a priori be dismissed as an epiphenomenon, a non-specific factor, or a 'confounding variable' in mediation research. Rather, that context may be an important essence of such research in defining the goals, providing the belief system, and creating the particularistic form in which meditation is practice. Although not a methodologically simple question, this focus makes us ask 'Is God a confounding variable in mediation research', or is God the essence of such research and investigation?

The task is not a simple one, either personally or professionally. Personally, as with Doestoevsky, "My hosannahs have been cast from the crucible of doubt." I believe, like Jacob, that "Surely the Lord is present in this place," but also like Jacob, often "I do not know it." I recognize that my own personal journey of transformation, as Israel—wrestling with (and toward) God—is far from finished, and needs to continue and deepen with as much conscious attention and effort as "I" am capable.

Professionally, the conceptual and methodological issues of integrating content and context into meditation research are also enormous. Yet here too we must not be deterred from the task by its difficulty, for the potential rewards may be equally worthwhile. By combining our collective knowledge based on personal meditative experience, scientific knowledge and training, clinical and health care practice, and the results of empirical research, I believe the study of meditation can take a major leap forward, a leap which can be helpful for the individual and collective health, healing, and well-being of our species and our world.

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Appendix

BELIEF ABOUT ULTIMATE REALITY: TOPICS FOR EXAMINATION For Individual Self-exploration and/or For Scientific Analysis

1. *accessing and stating belief*
 - 1.1. Method utilized to (re)access
 - a) think
 - b) feel
 - c) visualize
 - 1.2. Finding 'the' core belief
 - 1.3. Difficulty in verbally articulating
2. *components*
 - 2.1. Valence of reality: positive, negative, neutral
 - a) how is 'evil' addressed
 - 2.2. Theistic/non-theistic
 - 2.3. Human free will/determinism
 - a) proportion of assertive mode of control
 - b) proportion of yielding mode of control
 - 2.4. Particular/universal
 - a) view of generalizability
 - b) nature of language used to describe
3. *process of development*
 - 3.1. Catalytic antecedent conditions causing a 'deeper' searching: 'crossroads'; 'crises'; search for something more
 - a) personal
 - b) interpersonal
 - c) cosmic
 - 3.2. Nature of Search
 - a) role of faith
 - b) role of 'mystical' experience
 - c) where searched
 - i. particular tradition
 - ii. generic 'pick and choose'
 - iii. +'s and -'s of each approach
 - d) influence of socio-cultural environment
 - 3.3. First awareness of emerging new belief
 - a) how was it made apparent?
 - i. thought, idea
 - ii. feeling, sensation
 - iii. image
 - b) voluntarily chosen or received
 - 3.4. How has belief evolved over time (if at all)?
 - 3.5. Once evolved, how do we continue to 'know' this deepest belief?
 - a) modes of awareness-techniques used to re-access and re-remember it.
4. *consequences*
 - 4.1. 'Function': How effectively does belief address antecedent issues? e.g.,

- a) remove, reduce suffering
 - b) sense of meaning, coherence, unity
 - c) better able to let go of active forms of control and 'trust' universe more
 - d) help addressing and coping with future events
- 4.2. Values/attitudes: How does this belief inform and influence values and attitudes?
- a) self-perception
 - b) perception of others
 - c) perception of the 'world'; how events are interpreted
 - d) ethics/morality
- 4.3 Behaviour: How does this belief inform, influence, and/or change, behaviour? e.g.,
- a) increases motivation for change
 - b) leads to utilizing techniques for
 - i. self-change
 - ii. societal transformation
 - iii. addressing evil
5. *nature of*
- 5.1. Accuracy: Do people say what they really believe (Demand characteristics)?
- 5.2. Intensity/Unchangeability
- i. how deeply is it believed?
 - ii. how strongly convinced of its truth?
- a) relative truth?
 - b) absolute truth?
 - iii. what situation (if any) could so challenge belief that a person would be willing to change it
- 5.3. Frequency/Duration: how present is it in daily living?
- 5.4. Level of attachment to a particular path
- a) is there a sense of exclusivity?
 - b) how are other, different paths perceived?
 - i. disagree but respect others?
 - ii. is there a feeling of your path is 'better'; more true?
e.g., with the 'right kinds of experiences, others would see the 'error' in their thinking
 - iii. are all paths equal, leading to the same absolute truth?
if so, how willing would you be to switch particularistic paths?
6. *belief as a scientific theory*
- 6.1. Initial assumptions
- i. is there 'truth'
 - ii. absolute reality
 - iii. 'Divine' source
- 6.2. Is your belief a scientific theory?
- i. is it true
 - ii. can it be true; role of self-fulfilling prophecies; role of expectation effects

- iii. should it be true
- 6.3. Which is 'better'
- i. in approximating (and/or revealing) 'truth' (see: 6.2 above)
 - ii. in addressing antecedents (see: 3.1 above)
 - iii. in informing values (see: 4.2 above)
 - respect for others
 - just means, just ends
 - universal message
 - iv. in informing and effecting motivation for subsequent self and societal transformation (see: 4.3 above)
- 6.4. More refined analysis
by components (see: 2.1 2.4 above)
by nature of belief (see: 5 above)
- 6.5. Compassionate and sensitive process of exploration

honest and accurate view of reality (cf. Barrett, 1958; Kaufmann, 1960; Bugental, 1976; Camus, 1955, 1956; May, 1961; Yalom, 1980).

I turned to the East, spending time in a Zen monastery in Japan, a Ch'an monastery in Taiwan, and learning yoga in Malaysia from a Tibetan master. These traditions spoke deeply to me on several levels. First, there was the non-materialistic, non-egocentric cooperative ethic which they espoused. Secondly, in the face of an indifferent universe, with pain and suffering all around (and within) us, all we had was our ability to focus our attention, to use self-control to deepen our gentleness and compassion, and to taste the small joys that life presented us (Reps, 1958).

Zen's emphasis on doing, not thinking, was a helpful antidote for my over-grasping intellectual bent; its value system of discipline and self-control seemed a skillful way to address an indifferent universe; and its emphasis on rugged independence, with no reliance on teachers or masters, was important for the rebel and 'rugged' pioneer image I had of myself. Teachers ultimately cannot teach you. You have to do it yourself. (cf. D. T. Suzuki, 1956; S. Suzuki, 1976; Conze, 1951; Warren, 1969; Watts, 1961).

The experiences with existentialism and Zen were subsequently reinforced by my work in behavioural and humanistic psychology. The 'self-control' school of behaviour therapy stressed that we are 'controlled' by the environment, often without our knowing it, (e.g., Skinner, 1953), and therefore, need to develop ways for individuals to gain more control over their own lives (e.g., Homme, 1966; Kanfer, 1979; Mahoney & Thoresen, 1974; Bandura, 1985). And the 'organismic view' of human nature of the humanistic psychologists stated that while humans were basically good and self-actualizing, the environment was the culprit in the etiology of human pathology (cf. Rogers, 1951; Maslow, 1968; Goldstein, 1939; Angyal, 1965).

These four traditions formed the framework for my phase one research on (and my practice of) meditation - which I now call my 'self-control period'. All of these views have several aspects in common. The environment (and the universe) is viewed (initially) as indifferent or hostile, controlling the individual and/or causing the individual pain and suffering. Therefore, in order for the individual to try to protect him or herself from unnecessary pain and suffering, it is up to that person to exercise choice and responsibility to re-arrange the environment - both the external environment, and the internal one (e.g., the mind). Re-arranging the external environment can be done in order to have that environment facilitate the development of personal self-control (e.g., a clean room in which to meditate and therefore help remove distractions; a support group to encourage maintenance of an exercise program). Efforts to rearrange the environment can also be undertaken to help make the world a more compassionate, gentle, and humane place. In terms of the internal environment, a person may be taught to turn from the 'shoulds and oughts' of society in order to listen more carefully to one's innate self-actualizing nature; and/or to learn self-regulation techniques to better learn to control the mind, thereby reducing pain and suffering.

During that period of time, my daily formal meditation consisted primarily of Zen (counting, breath, Zazen, Shikantaza (nothing but sit) (cf. Kapleau, 1966; Weinpahl, 1964); Suzuki, 1956; Shapiro, 1978). I also attempted to practice 'informal meditation' of watchfulness and observing throughout the day (cf. Rahula, 1959). In the years just prior to going to Bali I began to attend yearly Vipassana (insight meditation) retreats within the Theravadan Buddhist tradition (cf. Goldstein, 1976).

During that time and within those traditions, I had several experiences of deep stillness, clarity, and the non-duality of the universe, in which 'I' was no longer separate from that universe. Those experiences were quite profound, life affirming (and sometimes life-altering), and ineffable. These meditative efforts were complemented by efforts at self-change and self-transformation using behavioural self-control skills (e.g., Thoresen & Mahoney, 1974; Mahoney & Thoresen, 1974; Shapiro & Zifferblatt, 1976). I was attempting to live a non-theistic paraphrase of the well-known Reinhold Niebuhr quote: May I learn the Western, assertive self-control skills to change what I can, the Eastern self-control skills to accept what I cannot change; and the attentional clarity and discriminating mind to know the difference'. (And, as an addendum, from the perspective of the 'cosmic chuckle,' may there be ineffable moments of non-duality when I do not know the difference!)

A personal paradigm shift

THE UNIVERSAL EXPERIENCE OF SILENCE

The ineffable, non-dualistic experiences of profound stillness that I had in the practice of Zen and Vipassana meditation are not different from the ineffable, non-dualistic, experiences of profound stillness that I now have had with Jewish meditation. Although there may be excited, even ecstatic feelings of unitive awareness preceding and following this stillness, I experience the non-dualistic stillness itself as the deepest level (cf. Fischer, 1971; Davidson, 1976). This silence has been called the 'still completeness' (West, 1987), the heart of religion (Steindl-Rast, 1989), and has also been described in other accounts of individual's encounters with the noetic (cf. Stace, 1960; cf. Vaughan, 1989; Eliade, 1987; James, 1958; Underhill, 1955).

Buddhism, Hinduism, Christianity, Islam, and Judaism all have traditions which speak of the formless, silent place of unity. For example, Maimonides, considered the greatest philosophical rationalist within Judaism, noted in his '*Guide to the perplexed*' that the experience of the unity of God could not ultimately be understood rationally. He advised 'Commune with your own heart and be still perpetually' (Psalms 4.5) (Maimonides, Vol. I; cited in Heschel, 1987; p. 123). And, as expressed in the Book of Psalms, 'Silence is praise to Thee' (65.2).

In terms of the Katz/Smith debate about whether an independent, context-free state of consciousness (and reality) exists (cf. Katz, 1978, 1983; Smith, 1976; Rothenberg, 1989) my experience is that, although the particularistic tradition forms the context, setting, and preparatory environment for the meditative practice, at the deepest level, there is a non-dualistic experience independent of context; that the content of the experience (e.g., Buddha, Jesus Christ, the Ein Sof, Atman and Brahman) and the subsequent interpretation of the experience reflects the language used by the individual *after* the experience to try to describe the experience. Labels we subsequently apply to this non-dualistic, ineffable experience are, by their very nature, approximations, symbolic and dualistic: e.g., 'beyond words,' 'source of all wisdom,' 'all loving,' 'all knowing,' 'all powerful,' 'God', the 'Tao'. The experience encompasses those words and is beyond all their descriptions, and is independent of the particularistic type of meditation which is practiced.

APPENDIX ONE

What *Effect*¹ does the *Teaching*² of *Meditation*³ have on an *Individual*⁴ who *Practices*⁵, and *Why*⁶?

1. *Effects*

- 1.1. Self-Regulation
 - 1.1a. Toward a working definition
 - 1.1b. Stress
 - 1.1c. Addictions
 - 1.1d. Hypertension
- 1.2. Comparison with other self-regulation strategies
- 1.3. Altered State
 - 3a. Toward a working definition
 - 3b. Subjective Experiences
 - 3c. Concurrent validity
- 1.4. Comments on Adverse Effects

2. *Teaching*

- 2.1 Clinician/Psychotherapist/Teacher
 - 2.1a. Orientation
 - 2.1b. Demand Characteristics: beliefs, hopes
 - 2.1c. Experience
 - 2.1d. How it is taught
- 2.2 Relationship
 - 2.2a Trust, confidentiality
 - 2.2b Resistance
 - 2.2c Non-technical transference/counter-transference
 - 2.2d Length of contact
- 2.3 Other "Teaching" Factors
 - 2.3a Modeling
 - 2.3b Style-e.g., successive approximation, reinforcement, etc.

3. *Meditation*

- 3.1 What is Meditation?
 - 3.1a. Toward a working definition
 - 3.1b. Types of Meditation
 - 3.1c. Levels of Meditation
 - 3.1d. Cultic vs. non-cultic
- 3.2 What are the components of meditation?
 - 3.2a Antecedent/Preparatory
 - 3.2b The Behavior
 - Posture
 - Attention
 - Cognitions
 - 3.2c Post Meditation Components
- 6. *Why*
- 6. Mediating Mechanisms
 - 6.1 Physiological
 - 6.1a General: Trophotropic response, Hypometabolic state
 - 6.1b Specific: muscular; oxygen
 - 6.2 Attentional
 - 6.3 Cognitions
 - 6.4 Non-specific
 - Discussion of uni, reciprocal, and omni-determinism models

4. *Individual*

- 4.1 Individual Profile
 - 4.1a. Initial expectation/motivation/beliefs
 - 4.1b. Commitment
- 4.2 Who is attracted to it
- 4.3 Who drops out
- 4.4 Who continues
- 4.5 Who continues and has positive experience

5. *Practice*

- 5.1 Adherence/compliance
- 5.2 Depth of experience
- 5.3 Length of practice

APPENDIX TWO

An Interactive Systems Theory Model for Utilizing Meditation as a Self-Control Technique in the Management of a Clinical Problem, such as Stress.

- A. **The Therapist (Experimenter/trainer)**
 - orientation
 - why using strategy
 - what hopes for
 - belief in good/bad aspects of stress (demand characteristics)
 - experience; length of contact
- B. **The Client (subject pool) (Individual)**
 - hopes, expectations, age, sex
 - belief systems, values; freedom response
 - motivation; resistance
 - locus of control/attribution theory
 - response models: e.g., auditory, kinesthetic, visual
- C. **The Relationship**
 - trust, empathy
 - “dynamics” of relationship
 - non-technical def. of transference/countertransference voice, etc.
- D. **Assessment: Nature of the clinical problem (dependent variable)**
 - clinical concern
 - refinement: e.g., cognitive/somatic anxiety
 - Is stress a positive motivator, and to learn to relax is avoidance response; or is person over-stressed and needs to learn how to relax.
- E. **The Selection of the Clinical Self-Control Strategy (Independent Variable)**
 - Importance of the theoretical/clinically based rationale between the independent and dependent variables.

- F. **Method of teaching: How to present strategy**
 - Modeling
 - Successive Approximation and Reinforcement
 - Issues of personal responsibility
 - Dealing with adherence and compliance
- G. **Evaluation e.g., (N=1)**
- H. **Follow up**

