

## Self-Control: East And West: An Overview

DEANE H. SHAPIRO, JR., Ph.D.



What I'd like to do this morning is follow up on the two previous speakers and talk about some of the issues involved in both Eastern and Western self-control strategies. Let me get a feel from the audience. How many of you are in the health care professions? Okay, all of you. How many of you at some level in your heart of hearts would classify yourself as of a humanistic, existential orientation? Okay, how many

of you in your heart of hearts would classify yourself as of a behavioral, behavioral medicine, behavioral therapist's orientation? Okay. I'd like the humanists to move over to this side of the room . . . and the behaviorists to that side . . .

As you can see now there's a debate going on, in our contemporary society, between the scientist on the one hand and the spiritualist on the other hand, or the behaviorist and the humanist. This debate revolves around how you approach the world. What I'd like to suggest to you this morning is that both approaches might be right. And also I would like to give some kind of historical perspective indicating this is not a unique debate but one that has been going on for several thousand years. If you look at ancient China, in about the third or fourth century B.C., the debate was going on between Laotse and Confucius. During that time China was in a state of rebellion, in chaos. And Confucius said, "The problem with our society is that we don't know how to communicate clearly enough. What we need are more and better labels. What we need is more precision — more accuracy. Then we can know what each other means." And Laotse said, "No, Confucius, you're wrong. We don't need to be more scientific. We don't need to be more precise. We don't need to be more reductionistic and mechanistic. What we need is to let go of all our labels. What we need is to feel the oneness—the Tao of the universe. What we need is to open ourselves up to the intuitive, the holistic."

And so the debate continues. Now this has obvious practical significance in terms of how we deal with the patients and the clients with whom we interact. It has obvious implications in terms of our value system. What I'd like to do this morning is present two characters to you. The character representing an East-

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ern or holistic approach will be the Zen Master. The second character, representing the Western approach and, in particular, behavioral self-management skills, will be the Grand Conditioner.

The Eastern approach is very much a representative of the humanistic or, if you will, the holistic approach. I'll explain why that's so. "Master, how is it that you see things so clearly?" "I close my eyes." Now, from a classical Western approach, this doesn't make any sense. For example, if you close your eyes you may run into a bus. From an Eastern perspective, however, there is a different model, as indicated by a Master and a pupil together. "Master, what is the way to liberation?" The Master says, "Show me your chains." "I don't have any chains." "Then why are you seeking liberation?" From an Eastern approach, from a humanistic approach, if you look at Rogers or Angyal or Maslow, who we are as "actualized human beings" is already within us, and it's something very beautiful and very delicate. The problem with most approaches, says the East, is that we keep searching to find who we are, what we are, and all we need do is close our eyes and turn inward.

Let me forewarn, that, as I'm giving you the Eastern approach, I'm going to try to convince you that it's right. At the same time, I want you to be just a little bit skeptical; don't believe everything I'm saying.

The second approach, behavioral self-management and the West, is indicated by the scenario, "Professor, how is it that you see things so clearly?" "I open my eyes and monitor the data." Two different approaches—one approach looking in the East to the holistic, the spark of awareness that gives us that spiritual insight; the second approach looking at the data, very specific, very precise. Now, from the Western approach, most psychotherapeutic systems, most of our views of ourselves are how can we build a stronger sense of self, how can we have a sense of self-esteem? Now, some of the weaknesses of this are illustrated by a Feiffer cartoon. "Cigarettes made me feel secure, but I gave them up when my doctor warned me about lung cancer. A pipe made me feel mature, but I gave it up when my doctor warned me about lip cancer. Cigars made me feel assertive. But I gave them up when my doctor warned me about throat cancer. Thumb sucking allayed my anxiety, but I gave it up when my dentist warned me my teeth would fall out. Now I carry a gun." As long as we're looking for some kind of external system to give us validation, we'll keep looking, and we'll keep looking, and we'll keep looking . . . so that we need to be very careful in our Western approach to develop a strong sense of self, or a strong ego. In fact, the Eastern approach would say, "Wrong, we don't need to develop a strong sense of ego;

we need to let go of all sense of self. We need to become relatively egoless."

What I'd like to do in the first part of this talk is to explain a little bit about what that means. It doesn't make much sense to someone who is Western educated. What I'm going to try to do then is put together the precision of the West, and, if you will, the holistic or Nirvana type experience of the East—what I've called a Precision Nirvana. The way I'd like to do it this morning is to do an anagram of the word CREATE. Now, this is a gimmick—the use of the word CREATE. But it's a fitting gimmick, because everything we've been talking about so far this morning has been, "How can we learn to create new images of ourselves?" Whether it be in terms of preventive medicine, health maintenance or the kinds of foods we eat as Dr. Williams and Dr. Burkitt pointed out to you, we're trying to create new visions of ourselves. And both the Eastern and Western approaches are optimistic that we can do this. But certain things are necessary.

The first thing that is necessary is some kind of CRISIS. People will not change unless there's something that motivates them to change—some kind of *crisis*. Now, this crisis can be relatively small—you tell a joke and nobody laughs, and you look at yourself and say, "What am I doing wrong?" A colleague is promoted ahead of you, and you wonder why. And you begin to question that maybe you have to make some changes. It could be a separation or loss of a love relationship. It could be the death of a loved one. Some kind of crisis is necessary to intrude upon our lives and show us that we live in an illusion of freedom—that we may think we're free by buying the products that the advertising media propose that we should buy. But something has to interrupt us to show that we live in an illusion of freedom. Another example of a crisis is something that doesn't have much basis in actual fact. It's kind of a spiritual crisis, or existential Angst. In Jean Paul Sartre's book *Nausea*, he talks about the protagonist in the North China Sea. He was throwing a rock; and just as he was about to throw the rock, he had this feeling of why am I here? Who am I as an individual in this world? How do I fit? Some kind of crisis. And when the crisis occurs, we have to decide whether we're willing to take RESPONSIBILITY. That's a theme you're going to hear all through this Conference. Is the individual being willing to take *responsibility* for creating himself, for changing?

The next step is EXPLORATION. Again, what I'd like to suggest to you is that you can't create yourself unless you go through each of these. *Exploration* consists of two parts: awareness, and we'll talk this morning about both Eastern and Western struggles for awareness, and also commitment—how willing are you to

change?

The next step is the ALTERNATIVE. This is a vision. This is what Don Juan, in the books by Carlos Castaneda, referred to as the "path of heart." Who do you want to be? At your most intimate level of yourself, what is your vision of whom you want to be as a human being?

Finally, once you have your path, your vision, how do you get there? We'll be talking some about TECHNIQUES both this morning and also some practical exercises this afternoon in the workshop. Okay. Let's take these one at a time.

This is the first stanza of a poem. The poem goes:

"When one is unenlightened,  
the snows of Mt. Fuji are the snows  
of Mt. Fuji, and the water  
of Tassajara is the water  
of Tassajara."

Well, that doesn't make sense—"When one is unenlightened." Basically, what's being said from both the Eastern and the Western perspective is: the world as we see it is blinded by the glasses that we wear, whether they're called scientific paradigms or models. This is what Skinner means when he talks about "beyond freedom and dignity." You've got to go beyond the illusion of freedom. This is what Nasudrin, the wise fool in the Sufi stories, means when he says, "You live in a drunken awareness."

Wisely illustrative is a Peanuts cartoon with Lucy. Lucy says to Linus, "Life is full of choices. You may choose, if you so wish, not to throw that snowball at me. Now, if you choose to throw that snowball at me, I will pound you right into the ground. If you choose not to throw that snowball at me, your head will be spared." He takes the snowball and he throws it aside and says, "Life is full of choices, but you never get any."

What are the kinds of things that shape us? I'd like to go over this very quickly, but I'd like to at least state it. Many of you, or most of you, are probably familiar with the Solomon-Asch experiments. These are some old experiments on perceptual functioning. And, basically, what Asch did is that he took . . . let's take seven people in the front row—you seven—and I bring you in, and I say, "Look at the four lines." As you can see, No. 3 is longer, significantly longer. And then I call someone from the back of the room; and I take all eight of you in, and I say we're going to do an experiment to see which line is longer, how well you see at different distances. Alright, so I say, "Person No. 1, which line is longer?" "Well, No. 2 obviously." "Person No. 2?" "Line No. 2."

"Person No. 3?" Now the video camera is on the eighth person. And as each person says, "Line No. 2," this eighth person begins to sweat, and he starts squinting. And what happens in the experiment is that two-thirds of the people said, "Yes, I can see clearly it is line No. 2." Well, this is frightening. You might say, "That's somebody in an experiment. Experiments are all stupid. If it were I, I know I would do differently." Yet, think in your own life of how many times you told a "white lie" to make yourself sound a little bit better, or left out certain material, again to make yourself sound better. The importance of the social environment or peer pressure does influence our behavior; and, until we acknowledge that we're going to live in an illusion of freedom. These are effects of the social environment.

The second environment is the physical environment. An experiment on this which I thought was very interesting was done with school children. Basically, what they did was to study what the interaction pattern was between the teacher and the students. And they found that 99% of the interaction occurred in one specific area: the middle seats of the front row and the center seat in each subsequent row. Now, what you may first say is that, well, the reason that it occurred in that area is that smarter people sit there. Right? And the people who really aren't so smart sit in the back and over on the sides. So those people say, "Wait a minute, wait a minute. I've got some thoughts about that. What we need to do is to randomize it." So they took the people who were considered stupid and put them in the front and middle area and took the smart people and put them in the back and on the sides. And they found that 99% of the interaction again occurred in the middle area. In other words, regardless of the students' actual abilities, where they sat influenced how often they spoke and how often they were spoken to. Now, again, this is fairly obvious. If you walk into a room in Japan, and they have no furniture, you have ultimate flexibility to sit wherever you want. If you walk into a room in our society, you're going to be shaped by where the furniture is in the room. You all can probably think of many examples in your own lives, and we'll talk about these later this morning in terms of environmental planning as a self-control strategy. The important point now is just to recognize that the physical environment is an influence.

The last one is the cognitive environment—the internal environment, the kinds of things we say to ourselves. And maybe this is the most important. And the way I'd like to illustrate this is by using pretzels. And I'd like you to go along with a couple of stories just for a moment. (In literary form it's called the suspension of disbelief.)

I flew in yesterday from Laguna Beach, California. And they have a Whole Earth Bakery there that makes whole wheat pretzels, keeps all the fiber in them, very healthy. I'd like you to imagine, especially those of you who haven't had a large breakfast this morning, some pretzels sitting in front of you. Imagine they're warm. Imagine how good they would taste and just what you would like to do with the pretzels. Okay, now I would like you to let that story go and let me tell you the truth. I was walking along the beach yesterday, and there was a piece of driftwood. And the piece of driftwood had bird dung on it, and it was rotted, and there were lots of insects crawling over it; and I'd like you to imagine these pieces of driftwood that I brought sitting in front of you and see what you'd like to do with them. Okay, now I imagine most of you in the first instance said, "Well, the pretzels look good." If you're hungry, you'd like to eat one; you'd like to approach one. Hopefully, most of you in the second one didn't want to approach the pieces of twigs. Now you say to yourself, "Well, that seems obvious. So what?" Well, let me explain an experiment that was done based on this. It was done by Walter Michel at Stanford. What he did was to take two groups of students. It was called a delay of gratification experiment. And what a delay of gratification experiment does is it says, "If you cannot eat (in this case he was using pretzels) these pretzels now, you'll get something better in a week, like a hot fudge sundae." With these particular kids, that was very reinforcing. And to one group he said, "I want you to imagine how warm and good these pretzels would taste. Don't eat them. Don't eat them. But just imagine how good they would taste." To the other group he said, "Imagine that the pretzels are pieces of twig." Now I'd like you as an audience to imagine that you were sitting behind a two-way mirror; and you saw one student go in and, after a short period of time elapsed, he ate a pretzel. Another student came in; and this student was able to wait a much, much longer period of time. Now, if you didn't know the experiment, what you would say is the student who could wait the longer had more self-control. And you'd be right. But why did he have more self-control? He had more self-control because of the kind of internal strategy being used. What I'm going to suggest to you is that what we say inside of our heads influences our behavior. The problem is that most of us don't acknowledge that. Most of us believe that our thoughts are natural. If we're feeling depressed, we believe it's natural to feel depressed. If we have low self-esteem, we feel it's natural to have low self-esteem. And what I'm going to suggest to you is that as long as you believe that you're living in an illusion of freedom you can't begin to change your thoughts unless you believe that you can begin to change your

thoughts. Okay, so we've gone through the physical environment, the social environment, and the cognitive environment.

Now, we're in our crisis. And the Chinese word for crisis consists of two characters. One character is the character for danger. Those of you who have gone through some kind of crisis in your own life or have had patients or clients that you've dealt with that have gone through a crisis know that it's a time of danger. Things are confused. But a crisis is also a time of opportunity, the second character. It's an opportunity for growth. It's an opportunity for a chance to create yourself.

Again, now we come to the issue of responsibility. Are you willing to take responsibility for that creation? Now I'd like you to look at these two monkeys.\* And I'd like you to imagine what they might be seeing over here. Just call it out. I'm sorry; I didn't hear. Pretzels. Beautiful. And one likes pretzels, and one is on a diet. Okay. Someone else? People. Okay. Well, let's assume that what they see over here . . . Well, how would you say the monkey in the foreground is reacting? Fear. Okay. The one in the background? Wary, sad. Okay. For the purpose of illustration, let's assume they both see the same thing. Now, I would suggest that the monkey in the foreground is going, "AUH," a real tattered Selye's fight or flight response. Now, at first you might think that the monkey in the background doesn't see it. But, if you look carefully, you see the fist is in a prepared posture. So what I would say is that the monkey in the background is ready. Wary, but ready. Now, the reason I use this slide is that life is going to be full of events that are going to cause us stress. I don't think we can avoid that. Since we can't change that, we can't control that, we can't be responsible for the events out there all the time, the issue is that we can be responsible for the way we respond to those events. Again, this is critical, because if we aren't aware that we have a choice in our responses, then we aren't going to be able to take responsibility.

Now, an example on a much more painful scale than I'll ever face is Victor Frankl's book, *Man's Search For Meaning*. Frankl was in the concentration camps. He didn't choose to be in an ugly, degrading environment. He had no choice. But he did have a choice about how he responded to that environment. He chose to survive. So responsibility is a very subtle concept. We can't be responsible for everything. We're fragile, delicate human beings, but we need to be responsible for that for which we can be responsible. Now, this afternoon, we'll talk about, my own belief that responsibility needs to be tempered by acceptance. Otherwise, we

become very self-critical. I think, maybe, that's even worth commenting on now. My wife and I just wrote an article that came out in last month's *New England Journal of Medicine*, in which we questioned the whole responsibility concept. Basically, what we said is—it's critical. You have to have a sense of responsibility. We have to give patients back their right to be responsible for their own lives. I think there's no disagreement with an audience like this with that kind of concept. It's a very elegant concept. You get rid of the passive patient. We become active warriors in our own defense fighting off disease. But the danger, I think, is that the pendulum swings too far; and, instead of being an omnipotent physician healer, we've become an omnipotent patient healer. So that when a patient has a disease, it just gives him another opportunity to criticize himself. See, I did it to myself again. I think we have to temper our need for responsibility, with which I have no disagreement, with an acceptance of our frailty and our humanness as people. I think responsibility is a very difficult concept even though it's become kind of a cryword. It's a real difficult choice to take responsibility. We have the second stanza of the poem:

"When one seeks enlightenment,  
the snows of Mt. Fuji are not the snows  
of Mt. Fuji, and the water  
of Tassajara is not the water  
of Tassajara."

Things are confused. The old way no longer seems to work. But we don't know if there's a new way that exists. If we decide to take responsibility, then I think we need what I'll refer to as the skills for responsibility. You can't just say, "Yes, I take responsibility," and assume things are going to change in your life—that all of a sudden your eating habits are going to become better, that all of a sudden your health maintenance program is going to become more effective. Not true. I mean you can document case after case of individuals' lives. I know in my own life that I can make a decision to change. I can say, "Yes, I'll take responsibility." But, until I develop the skills for change, nothing happens. Responsibility is the necessary but, I believe, insufficient step. So, when working with people, I think it's incumbent upon us to find out their level of commitment. How willing are they to change? People are not going to change unless they are motivated to change. And, even though they'll come to you and say, "Yes, I'd like to lose weight." "Yes, I'd like to stop eating sugar." "Yes, I'd like to live a more healthy life." "Yes, I'd like to be less stressed," that's only one side

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\*Dr. Shapiro's slides are not available.

of them talking. And I think it's important for us, it's incumbent upon us, to find out what keeps them acting the way they're acting. Because there's something that's making it reinforcing to be just the way they are. I think that's critical. I think that's too often overlooked. I think we go right to the self-control strategy, and I think we leave out the motivational factor.

Basically, this is a procedure that I use just asking people what is their motivation to change, what's in it for them to change, what will be reinforcing if they do change, and what will happen if the present condition is maintained. I actually have them write this out. Finally, I go through (and we'll spend more time on this this afternoon) what are sabotage strategies they can use. What are ways they keep themselves from changing? "Listen, I have no will power." "This is the way I've always been." "I was born this way." "There is nothing I can do about it." "I don't have any self-control." Each of us has his own strategies. "I don't have time." I think it's important to be up front about these, get them on the table. Okay. Commitment.

And next we have awareness. We need to be aware of what the problem actually is. How are bad habits influencing us? What kinds of things can we do to change? And here we have both Eastern awareness and Western awareness. I'd like to go briefly through meditation and Eastern awareness. And I'd like to say, in preface, that we're going to be talking about some of the altered state phenomena that occur during meditation. This is not unique to meditation. There are many different paths. People have these same kinds of experiences in nature, while jogging. This is one path. Now, meditation is a very difficult concept for people who are Western educated. As this slide shows: Irwin, "A wise man once said, 'I think, therefore I am.'" He scratches his head and says, "If that's true, I don't exist." Beginning with Socrates' "Know thyself", and Socrates' injunction was an intellectual injunction — know thyself by rational mind — to Descartes' "Cogito ergo sum — I think, therefore I am," our whole story of Western thought and education has been one of "think." The 3 R's — reading, riting, and rithmetic — work the rational mind. So then here come some people who say, "We've got a technique called meditation. This will teach you not to think. This will teach you to let go of your thoughts." Yuck. Who wants to learn that? There is a lot of resistance in our society to learning that technique. And my belief is that first there should be some preparation so that you don't just use meditation with everyone, because many people are going to be resistant to it.

Okay, this is worth just a brief moment. One of the first things you see as you look at this Chinese landscape would be waterfalls,

or the mountain, or fog, or the tree. If you look very closely at Chinese paintings, you'll notice the individual is very small amidst the vastness of nature, and that often you'll see that the borders of the picture go off into kind of a foggy mist. Now this is contrary again to the Western approach. If you look at early Greek sculpture, and Phidias and Praxiteles, what they tried to do was take gods and put them into human form in human sculpture, as if we could reduce the mystery of the universe to a rational mind. What the Eastern mind is saying is that no, we can't. We're very small; we're in harmony with, but we're small amidst the vastness of nature. We can't understand by rational mind. We need a new way of understanding, a new way of approaching the world. Now, let me say that I'm using exaggeration; I'm using end points. There are indeed Western thinkers. You look at Blake and some of the Romantic Poets who have had these kinds of insights. I'm not saying that the East is only intuitive, holistic, and the West is only rational. But I think that describes the predominant emphasis of each approach. So we get a technique of meditation. What I've done is I've divided meditation into five different steps, and I'd like to go through these briefly to explain some of the research that has been done in the West and also to clarify.

The first two steps in meditation I refer to as Meditation and Ordinary Awareness. I'd like to give you an experiential feeling of that by asking each of you to swallow three times. Anybody notice anything? Did it begin to get a little more difficult? Okay. Now that's a natural part of ordinary awareness. It seems that when we focus on part of our behavior, there's a reactive effect which occurs, reactive in the scientific term; the behavior is influenced. In this particular case the jaw seemed to tighten; we push, we force, we try to make it happen. Now, what's particularly interesting about this is that I would imagine that most of you have been swallowing quite well today. A similar thing happens when, in breath meditation, you ask people to focus on their breathing. The first result of focusing on their breathing is that they feel like they're beginning to drown. They have to catch their breath. There's a reactive effect. So initially meditation is not comfortable. Now people breathe autonomically, they breathe automatically, with no problem. When you're sleeping, you're breathing. The trick of meditation is to focus on your breathing but with awareness. So, step one is the reactive effect, an alteration in the occurrence and the response of breathing.

Step two: the attention wanders—habituation to the task. As you're trying to focus on your breathing (for those of you that have meditated), you know that your mind begins to get filled with all kinds of other thoughts. An example for me, when I was in the

monastery in the Orient, I heard a horn honk. And I said, "A horn; here I came all the way to the Orient to get away from cars and civilization, and here I'm in a monastery and there's a beautiful tea garden outside, and I hear a horn. It really seems unfair." I said, "Deane, now you're being very self-pitying. Don't do that. That's not good. You're trying to meditate; be compassionate." I said, "Okay, I'll be compassionate. Say, gee, I really feel sorry for the Master. This poor Master. Here he has this monastery in Kyoto, and there are cars and civilization encroaching." Then I realized I really wasn't focusing on my breathing. Okay, I've gotten caught up to my dialogue. Okay, second step—attention wanders. Now, in the Orient, the Master walks along, and he literally carries a big stick. And he looks at people that look like they're beginning to get drowsy or that their attention is beginning to wander; and he takes this stick, and he lifts it, and he bows to you. And you're supposed to bow back. And then he goes "Kwack." And then he bows to you, and you're still supposed to bow back. Now, I can tell you from first hand experience that this brings you back to the ongoing present. When I teach people to meditate, I tell them to become their own masters, very simply to notice when their attention begins to wander from the task and bring it back to the task at hand. Okay . . . steps one and two . . . Meditation and Ordinary Awareness.

Steps three and four are Meditation as a Self Regulation Strategy. Eventually you learn to focus on your breathing, and it begins to become effortless. Your breathing comes and goes spontaneously, with awareness. Now this is what Herb Benson has referred to in his book, *The Relaxation Response*, this aspect of meditation. And my colleagues and I have just done a complete review of all the English language journals on meditation, every scientific study that's been done. And, basically, most of the studies show meditation a very promising strategy for stress and tension management, for dealing with the addictions, for lowering blood pressure—all of these looking at meditation as a self-regulation strategy. And the literature looks fairly convincing. It's not clear whether it's more effective than techniques like biofeedback and hypnosis, but *as* effective. But meditation wasn't evolved as a self-regulation strategy. It was evolved in the East as a technique for attaining altered states of consciousness, as a technique for learning more about oneself and attaining, if you will, Nirvana or Kensho or Samadhi—enlightened experiences. Now, one of the problems with this is that these enlightenment experiences, may, in fact, be mediated by the right brain. A more holistic, spatial type of experience is one which is not very easily communicated. So, you ask somebody that reportedly has had one of these exper-

iences, "What was it like?" and they sort of say, "Oh, it was fantastic. Oh, gee, my life's changed. Can you tell?" Well, I really can't. It's very frustrating. So what I'd like to do is I'd like to give you some kind of experiential hint of what may be going on in this altered state, and I'd like to do it by means of a poem. The poem is by the Haiku poet, Basho, of the 16th century, and the poem goes like this:

Over the darkened sea  
Only the shrill voice of a flying duck  
Is visible . . .  
In soft white.

What I'd like to ask you to do is to close your eyes. First, look to your right and left. See who's seated around you. Then, if you feel comfortable, close your eyes. I'd like to repeat the poem, and what I'd like you to do is take a few seconds with yourself and let whatever images or thoughts come up as I read the words of the poem. Just let them be; just be with them; just take note of them.

Over the darkened sea  
Only the shrill voice of a flying duck  
Is visible . . .  
In soft white.

Okay. Would someone like to share? Please raise your hand if you'd like to share what . . . Yes, can you stand up?

"You used the word 'visible' instead of 'audible'."

How did that come across for you? She said I used the word "visible" instead of "audible."

"First you said the sound, and then you described the duck."

Okay, I said the sound and then I described the duck. Okay, was that kind of confusing? Yeah . . . okay . . . nice . . . thank you. Someone else, please? Yes ma'am.

"One thing I'm aware of the sensation that I often feel sounds instead of hear them. And what the poem made me wonder is if I am missing something by not being able to see sounds as well as hear them."

What was your feeling in the poem? What was the effect you were left with? How did you feel at the end of the poem?

"Blind."

Blind? How did you feel about being blind?

"I wanted to grow towards being able to see better."

Kind of a frustration there then I hear. Someone else, please. One more. Yes, sir?

"A feeling of wholeness."

Can you say a bit more about that, please.

"Just simply by the integration of the sound and the sight. . . the soft white and the sound."

Okay, that's good; we got a couple different responses. The first two responses are right—that the poem does not make any sense. How can "Only the shrill voice of a flying duck" (a voice) be visible? How can a voice be visible and soft and tactile and white? It doesn't make any sense. It doesn't make any sense, however, to a rational mind. Where, in ordinary awareness, we see with our eyes, we hear with our ears, it does not make sense. However, this gentleman is right, also. From the point of view of the altered state, where you transcend the limits of ordinary awareness, where all of your senses are open, what may be referred to as synaesthesia or cross-sensed modality, everything is open. Basho can hear, see, feel, taste everything. The kinds of labels and distinctions that we make in ordinary awareness are not made in this altered state. Now I share this poem because it really graphically illustrates the difficulty of what is referred to as cross state communication. How can somebody that's been in an altered state explain this to somebody who's not had the experience? It won't make sense. And yet, that doesn't mean the experience doesn't exist. It just means that given our training, it's difficult for us to have that experience.

"Couldn't you get a sense of peace of mind, actually, if you did visualize soft white light coming down in a very darkened sea? You imagine something coming and guiding you in a sense? You get a good sense of security?"

Absolutely. Absolutely. I'll tell you what. Let's hold off on questions. That's a very good one, and let's deal with that more this afternoon in the workshop. I'm feeling some time pressure up here. Okay, let me go through this. The Chinese character for "self-nature" consists of the character for the sun and the character for rising. Sun rising means sound. The character in Japanese is called Kikuro. It means heart. Who we are, our self-nature, at least in the Chinese language, occurs when we can hear the sun rising in our heart. The sound of our heart. Now, if you go back to the quotation, "Master, how do you see so clearly?" "I close my eyes." From an Eastern viewpoint, from a humanistic psychology viewpoint, who we are as human beings is already within us. All we need to do is turn inside and hear this sun rising in our hearts. It's a very delicate integration of the mind, the body, and the spirit already within us. Now, in meditation in this fifth step, you want to live in the here and now; you want to let go of thoughts; you want to let go of goals. To be sure of hitting the target, shoot first and, whatever you hit, call it the target. I think, for very many of

us who are very goal-oriented individuals, the ability to let go and feel that kind of peace of just being is a critical lesson of meditation. Now, this thing for those of us who are Western trained . . . often experience gets relegated to reading about experience. We're more interested in the labels and the words than actually "being." A cartoon shows a fellow reading a book called *The Joy of Sex*, a very lovely woman next to him, and the caption is "Knock it off! Can't you see I'm reading?"

Now, there are several different types of meditative techniques. I think it's worth saying just a word about that, because each technique heralds its own banner and says, "This is the truth and the way." Basically, the techniques can be divided into two types. One is referred to as concentrative meditation, and concentrative meditation is focusing on a particular object—a chant, a mantra, a mandala, a visual image—to the exclusion of all other aspects of the environment. A study done by Anand, Chhina, and Singh, in India with Rajyogis, who focused on the tip of the nose or pinpointed their attention on the back of the skull, illustrates this concentrative meditation. They found that within fifty seconds they evidenced an EEG alpha moving into theta in all the brain regions. Then they put a shining light in their eyes, and the alpha continued. They put their hands in zero degrees centigrade water. Alpha continued. They put tuning forks on their ears and did other kinds of mean things to them, and the alpha continued. Basically, they were so focused on their object of concentration that they didn't see, hear, feel, touch anything in the surrounding environment. Alpha is a methodologically critiqueable brain wave pattern; but, for the purposes of our discussion here, let's say it's a sign of relaxation. Okay, so they were able to maintain their alpha state regardless of external environment. Concentrative meditation.

The second type of meditation is one that occurs in Zen. It's called Shikan-taza. It is where one is open during the meditative experience. Here is an example from Japan. They attached the electrodes. The scalp positions were grounded on the ear, and they found again that within fifty seconds there was a well-synchronized alpha activity in all of the different brain regions. Then what they did was at a certain point they clicked, and there was alpha blockage; and they moved into fast beta, and alpha resumed again. And then there was another click and there was alpha blockage, and the brain waves moved back into fast beta. This was done twenty times. For each time there was alpha blockage; and then they heard the click, and then it resumed. Now, this is a phenomenal result, first, because most of us habituate. When you walk in and you hear an air conditioner, after a few seconds you

tune it out. But every single time they were aware of the stimuli. This is opening up meditation. During the meditation you stay open to what's going on around you. This is one of two different types. Now, I think the critical point is that the literature does not show any one technique to be better than any other technique. TM will say, "Ah, it's the mantra; if you don't have that secret, silent syllable mantra, you're lost." Zen will say, "If you don't have your breath to focus on, you're lost." Ananda Margas have their own little symbols. It seems like it doesn't make any difference. We're doing some research now to try to match techniques to the person, but we don't have any data on that. Actually, we're trying to look at different styles that individuals have. We'll talk some more about that this afternoon. Okay. Behavioral self-management in the West.

We've talked about the holistic type of awareness. Now we're going to shift, and we're going to go through a more precise type of awareness. This is referred to as Behavioral Self-Observation. In meditation you don't want goals. You don't want evaluations; you want to live in the moment. In Behavioral Self-Observation you want precision. You want to know what the behavior is, what the antecedents are, what happens just before the behavior, and what are the consequences. Now the behavior . . . let's take the case of anxiety . . . you want to know . . . each of us has organ specific responses to anxiety. How do you feel anxious? Some people get tightness in their throat, butterflies in their stomach, their palms begin to sweat. Each of us responds differently. And here we need to know the phenomenological interpretation of the person. How do you feel anxious? Then we want to know what happens right before—the antecedents, and what happens right afterwards—the consequences. Now let's take a look at the behavior. Parents are addressing their teenage daughter, "Exactly what do you mean, dear, when you say our lifestyle sucks?" Okay, we want to operationalize the term. As Confucius said, clearer communication. Now, in the behavioral literature they have charts for doing this. We'll talk more about this this afternoon. Now I think this is worth saying. I had a case at Stanford, a woman who came in with "free-floating" anxiety. And I said, "Can you tell a bit about what it feels like to you?" and she said, "It feels like overpowering feelings of being bounced around by some sort of all-powerful forces, themselves neurotic." That's a very poetic description; we can sense the Angst that she must be feeling. When I asked her when it occurred, she said, "It's always with me." Now for her we did this self-observation. We tried to be very precise about the things that were causing this anxiety. We had her monitored, and we found that there were a couple of different events that were

causing it. One, she had an English class in the afternoon, and the teacher would randomly single out a student and, if that student didn't have the correct answer, subject him or her to mockery. So, throughout the day she would think about English class and become frightened. This free-floating anxiety also gave her trouble in the morning when she woke up. She didn't know how to begin her day. She felt very confused. So, during the day she would think about the English class; during the evening she would think about the next morning. What I suggest to you is that if we had taught her the holistic technique of meditation, she wouldn't have gotten this information as quickly or as effectively. So again, depending upon the person's style, the technique needs to be matched.

One possible reason why things are not going according to plan is that there never was a plan. Ashley Brilliant is the one who said, "Shoot first, and whatever you hit, call it the target." For those of us who have trouble making existential decisions in our lives, making choices, we need to learn the goal setting strategies of Behavioral Self-Management. For those of us who over-set goals, we need to learn the letting go techniques of the East. Again, what I'd like to suggest is no technique is right for every person. It depends on circumstances and style.

Alternative comes from, and I'll be very brief on this, the path of heart. This is from Don Juan. Does this path have a heart? If it does, the path is good. If it doesn't, it is of no use. Both paths lead nowhere. But one has a heart; the other doesn't. One makes for a joyful journey; as long as you follow it, you are one with it. The other will make you curse your life. One makes you strong; the other weakens you. I think this is critical. This is our life. How do we feel about it? How do we feel when we wake up? Are we on our path of heart? Is it a life that we can relish? Is it one that gives us joy? Or is it one that weakens us? This is our vision. And there's nothing too much that can be said about this except that each of us has to decide for himself about that vision. We'll talk some more about the path of heart this afternoon.

Okay. Techniques to reach the path of heart. Take this line by Confucius, "If you have the wisdom to perceive the truth, but not the manhood to keep it, you will lose it again, even though you have discovered it." Essentially what Confucius is saying is that even though we have an "aha" experience, we have the awareness, unless we have the skill to follow through with that awareness, we'll lose our vision. I don't know if any of you have had that experience . . . aha, I see how I want to live . . . but then you fall back into old ways. I think we need the skills to follow through. Basically, I'll go through these skills quickly. One is environmen-



tal planning that involves shaping the antecedent conditions to facilitate the behavior we want to change. In non-technical terms it involves (if you're on a weight control project and before you actually eat) taking all the gooey pastries and foods that aren't healthy for you out of the house and putting only healthy ones in. Then when you get that late-night urge for a snack, you have arranged the environment in a way that facilitates how you want to eat. You plan the environment prior to the occurrence of the behavior. Another example of that is a self-management contract. We'll go over that this afternoon.

The second set of strategies is referred to as behavioral programming. They occur after the behavior, the consequences of the behavior. Do you remember our antecedent behavior consequences? What do you do after you do something well? How do you reinforce or punish yourself? What do you do after you do something that you're proud of? How do you deal with yourself? Now, consequences can be both symbolic in our minds or they can be verbal, what we say to ourselves, or material. An example of verbal is this cartoon. "Godfrey, run out for a pass." Godfrey is running out for a pass. It hits him on the head. Blop. What would you say if you were Godfrey? "Damn." "Good." "Sorry about that." "Oh, shit." Okay. Godfrey says, "I'm improving; at least that time I touched the ball." I think it's critical that one of the things you come away from this weekend with is a sense of gentleness, not only for your patients, but also for yourself. It's real easy when you see all these very knowledgeable people telling us that we should eat more high fiber foods, and that we should get better on our maintenance program, and that we should develop more self-control, and that we should get more in harmony. And we need to do it gently. We need to go slowly, a successive approximation . . . I'm improving . . . be gentle. It's so easy for us to do it with our patient, and it's so difficult for us to do it with ourselves. Temper your responsibility; temper your efforts to reach your vision by acceptance.

Okay. Finally we get to the last word, which is EDUCATION of the CREATE. And, basically, I use the word *education* because everything we've been talking about is within an educational model. If you look at the two Chinese characters for education, one is the nose, which in the East means self, and the other is wings above the nose. In other words, education—to learn—is to have the self soar, to learn to transcend the illusion of freedom that we have, to be able to learn techniques or skills so that we become free, rather than having an illusion of freedom.

Finally, we get to the final stanza of our poem. There is a third stanza.

When one is enlightened,  
the snows of Mt. Fuji are the snows  
of Mt. Fuji, and the water  
of Tassajara is the water  
of Tassajara."

So, we've come full circle. Enlightenment does not mean transcending or going off into some far off space universe. It means to live every day here. But now we live it with awareness, rather than with lack of awareness. We live it on the other side of having learned to create ourselves. So, in summary, in conclusion, what I would like to say is from a Western perspective: may you learn to work hard, set goals for yourself, use precise analysis. From an Eastern perspective: may you learn to let go of goals, to yield, to be relatively egoless. And from a cosmic perspective: may you not know the difference. Thank you.

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