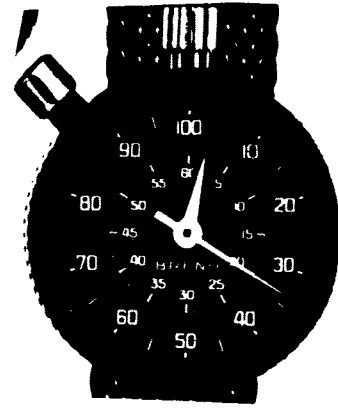


(REVISED MAY, 1976)

PRECISION



NIRVANA

***Care and Maintenance
of the Mind:***

An Owner's Manual

Deane H. Shapiro, Jr.

When the Zen Master Meets
the Grand Conditioner....

An owner's manual for:

- Learning to choose the kind of life you want to live
- Feeling the poetry and beauty of nature
- Dealing effectively with stress and tension
- Sensing the warmth and love of yourself and others
- Self-celebrating: the art of the cosmic chuckle

Deane Shapiro, Jr. Ph. D.

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Palo Alto, California

Readers' Comments

clever notion of combining East and West...the time is right for Zen behaviorism.

James Fadiman, Ph.D.
Director, Association of Transpersonal Psychology

thoroughly enjoyed reading your update of the Grand Inquisitor.

Dan Goleman, Ph.D.
Associate Editor, Psychology Today

irresistably intriguing...

Albert Stunkard, M.D.
Professor of Psychiatry, University of Pennsylvania
President, Psychosomatic Research Society
Former physician and colleague to the Zen master
D.T. Suzuki

looks good...I think there may be something there in the Eastern religions... shows a recognition of something beyond the self to explain behavior; the positions seem to be compatible; an area worth looking into more.

B.F. Skinner, Ph.D.
Professor of Psychology
Harvard University

helped me slow down and become more of a father to my children; at the same time increased my business productivity. A fantastic book.

M.M., real estate executive, California

beautiful and moving experience for me...my students said the same... they loved it.

G.F., high school teacher, New York

opened me to experiences I knew were within me, but didn't know how to reach...

J.D., housewife, California

this is one of the few books that has actually made psychology meaningful to me.

N.W., undergraduate student, Boston University

My son the Doctor...he's a good human being.

My father, Kansas City, Missouri

Table of Contents

*Introduction

*Acknowledgements

*Chapter One: C O N S C I O U S N E S S

Meditation and altered states: some advantages
Behavioral self-observation and ordinary awareness: some advantages
Instructions in both modes of awareness
Summary and Selected Readings

Chapter Two: P E R S O N A L F R E E D O M

Choosing our mode of awareness
Choosing to take responsibility for our own actions
Overcoming past habit patterns (physical, emotional, intellectual, spiritual)
Choosing our life style and values
Summary and Selected Readings

Chapter Three: I N T E G R A T I N G

Productivity and centeredness
Sensuality (process and content)
Assertiveness and yielding
Living and dying
Indifference and caring love
Our two minds: left and right brains
Our life style (intellectual/emotional/physical/spiritual)
Summary and Selected Readings

Chapter Four: D I A L O G U I N G

Towards an I-thou relationship
 with ourselves
 with others
 with nature
On talking to ourselves
On not talking to ourselves
Summary and Selected Readings

Chapter Five: S E L F - C E L E B R A T I N G : THE ART OF THE COSMIC CHUCKLE

Zen laughing meditation
Self-reinforcement: the sound of one hand clapping
Self-contracting: Zen flesh, Zen tokens
The magic circle
The day the sun didn't set
The master game: the only dance there is

*About the Author

*Material included in enclosed manuscript

Introduction

Many authors and writers have spoken eloquently about the confusion and searching of the individual in contemporary society. Part of the searching is for the warmth and love which a mechanized and increasingly bureaucratic society does not offer; part of the search is for refinding the poetry, the joy, and the zest for living that do not seem apparent in our daily routines; and part of the search seems to be to find values---personal, spiritual, human--that we can believe in and trust.

Where do we turn for a self-celebration? What are the ways we can cope with the future shock and stresses of modern life?

Many people are seeking answers from Eastern tradition; some seek the spiritual values from the East that are so lacking in a materialistic society; some seek the relaxation and serenity of Eastern self-regulation techniques like meditation.

Others have turned to psychology as a way of finding out more about themselves, of searching to find answers for questions that are important to them. What, in fact can Western psychology contribute to answer the confusion and searching?

What answers may be available to individuals for developing personal freedom; for increasing self-control and willpower; for learning to take full advantage of their lives by developing all their human potentials; for developing a sense of personal dignity and worth.

Although many speakers have eloquently raised the question, there has been a paucity of practical, helpful guides for individuals facing those questions. This book is such a guide. It is a combination of the values and wisdom of the East with the most scientifically proven self-control techniques from Western psychology and Eastern disciplines. The

book does not tell you how to live; but it does guide you in ways to make decisions for yourself; it does offer alternatives for choosing who you want to become; and it does provide you with specific, helpful techniques for achieving your own self-chosen goals. Also, in the process of choosing ourselves and our values, the book attempts to joyfully and poetically guide us in a self-celebration.

In essence, the book describes my own personal and professional orientation: a Zen(transpersonal)behaviorism. This orientation draws from personal experiences during fifteen months in the Orient studying Zen Buddhism plus my Western psychological training in behavior therapy. Thus, the book provides a synthesis, a resolution between the Zen master and grand conditioner. It offers a comprehensive, integrative approach to self-healing which illustrates in practical terms ways in which the two traditions can be combined--in clinical practice, in educational settings--and, above all, in order to deal more effectively with our own lives.

May this owner's manual teach you to work hard, have fun, and not know the difference.

DHS
Stanford, California 1976

To My Teachers

To my family--brother, sister, mother, father--who struggled with me for the sparks of love in the long day's journey.

To those living who taught me academic knowledge, as well as modeled the wisdom that can accompany it--Kabori Roshi of Daitokuji Zen monastery; Carl Thoresen of Stanford University; Irv Yalom of Stanford Medical School; Steve Zifferblatt of the National Heart and Lung Institute; Rev. Jerry Irish; Rev. Robert McAfee Brown; and to those I never met except through their writing (O'Neill, Kierkegaard, Kafka, Camus, Joyce, Dostoevsky).

To Mac, whom I met on sixth street in San Francisco, and who taught me that men can love each other; and who, instead of dying, bought a motorcycle and rode south to find Don Juan.

To my wife, who has proved to me through every day of seven years, that it is possible for a member of our human species to be a truly loving, warm, sensitive person. She taught me to hear the bird in my breast sing once again; and she gives me a model for what I can one day hope to achieve.

To that part of myself which, even though there was no rational or earthly reason to do so, believed and had trust.

And to my two year old daughter Shauna, who teaches me anew each morning... to dance.

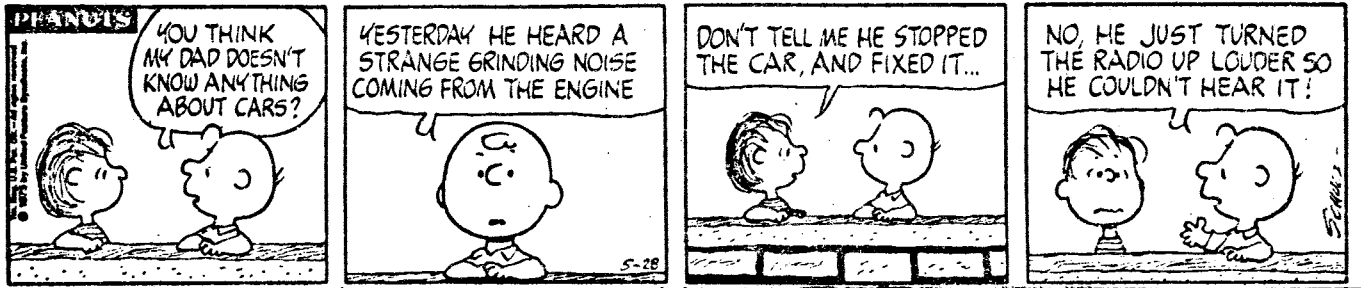
C O N S C I O U S N E S S :
MEDITATION AND BEHAVIORAL SELF-OBSERVATION

Awkward (self) Consciousness,
Ordinary Awareness, and Altered States

FIFTH SECTION

San Francisco Chronicle

Wed., May 28, 1975



CHAPTER ONE

We may laugh at our friend Charlie Brown. He admires his father for fixing the car. Yet we know that his father didn't fix the car, he merely avoided a problem. How often do we do the same with ourselves? How often do we get so wrapped up in our daily routines, living in the external world, that we forget to tune into ourselves; forget to evaluate our own internal motors?

All of us can see clearly that Charlie Brown's father made a mistake by trying to avoid the message the car's engine was giving him. Why then, do we, who can clearly see someone else's mistakes, so often seem to make the same mistake ourselves? Certainly we are admonished enough by thinkers and writers that we are living in a "wakeful sleep," in a "state of drunken awareness." We are told to tune in, turn on, attain higher and altered states of consciousness.

Why don't we? If it's so clearly good for us, as others say, what prevents us? Let me suggest a couple of answers that often are overlooked when discussing consciousness.

Awkward (self) consciousness

As an introduction, let me ask you to swallow three times. Please stop reading, close your eyes, and swallow three times.



swallow once

swallow twice

swallow three times

What did you notice as you became aware of swallowing? Was it difficult? Did your throat and jaws begin to tighten? If this happened, your reaction

is normal. It appears that when we first focus on ourselves, or on a behavior that we are doing, an awkwardness occurs; a kind of self-conscious stumbling effect. This has been wisely illustrated in the story of Freddie the Caterpillar.

Freddie was proceeding gracefully and delicately through the woods one day when he was accosted by a butterfly. "Freddie," the butterfly said, "I have watched you from afar and admire the precision and balance with which you so beautifully coordinate all one hundred of your legs. How do you do it?" To answer the butterfly's question, Freddie bent over, looked down at his legs, and tripped.

This stumbling self-consciousness seems to be a natural occurrence, part of the process of ordinary awareness. You have seen its effects for yourself, when you observed your swallowing. I would also suggest that it is this same process of stumbling self-consciousness that occurs when an individual first observes himself and his place in the world. Often this has been referred to as existential anxiety, facing the abyss, confronting one's humanness. It has been poetically described as man facing the emptiness of the universe, shouting to a God who is a God of silence, facing our human frailty. It is man being forced to choose who he is, what his values are, and how, in a very fundamental sense, he fits into the world. The pain, the confusion, the "Nausea" of Sartre are due to this process of standing back and questioning one's place in the world. No where is this more clearly illustrated than in facing one's own finiteness, one's own death, or the death of a loved one.

In the Eastern literature there is an ancient Chinese novel about a dissolute nobleman which vividly illustrates this relationship between

death and consciousness. The author of the novel, according to legend, wrote the book in biographical form about a personal acquaintance, a dissolute nobleman, whom he intensely disliked. After writing the book, he put poison on the corner of each page and gave a copy to his dissolute enemy. The nobleman, being enthralled and engrossed in the story about his own life, lustfully licked his fingers to turn the pages. In so doing he poisoned himself before he could finish the last chapter. The last chapter told of the author's plot and the nobleman's subsequent death. In a sense, we are that nobleman---the only species conscious of the last chapter's inevitability, yet never allowed to read it.

What good does it do us to know of the last chapter's inevitability? What good does it do us to see how frail and delicate and helpless we are as human beings? No matter how much awareness and consciousness we have, that does not change either our frailty or the inevitability of our deaths.

Even in Western literature, awareness, or increased consciousness is often seen as a curse. For example, in the Bible, humans first gain awareness when Eve eats the apple (Genesis 3:7): "Then the eyes of both were opened and they knew they were naked." Is this awareness joyful? No. Rather, the increased awareness of their bodies caused them to "sew fig leaves together and make themselves aprons," and caused Adam to hide among the trees of the garden for "I was afraid because I was naked." (Gen.3:10-11) Before awareness, man lived non-consciously and blissfully in the garden of Eden. After awareness, man sees his nakedness, feels awkward and self-conscious, and becomes afraid.

Thus, to a certain extent, it makes sense that we don't want to tune in to the problems of our internal selves. Even though we are told that

we are now in a state of drunken awareness, and should overcome that state, it appears that the act of focusing on oneself, of raising one's consciousness of oneself, is, at least initially, a more painful experience than the so-called state of lesser consciousness.

Therefore, why change? What, in fact, is in it for us to change our way of perceiving the world, of tuning in, in an intense and searching way, to ourselves?

Meditation and consciousness

In order to try to answer the question of why become more aware, let us turn to a discussion of meditation, one of the more powerful Eastern techniques for attaining increased consciousness of ourselves.

Meditation is a technique which involves learning how to pay attention. There are many different techniques of meditation; however, the major difference between them involves two variables: 1) what one pays attention to, and 2) how one pays attention.

Let us look at Zen breath meditation as an example of meditation. First, we are going to look at how the first phase of meditation is similar to the previously described experience of awkward (self) consciousness. Then we will consider a five step conceptualization of meditation and how each step relates to the psychology of consciousness. This five step conceptualization will illustrate that the confusing first step of meditation is only temporary. It passes, and there are other more pleasant feelings that may occur as one continues to practice meditation.

In Zen breath meditation, an individual is instructed to focus his

attention on breathing. In the words of Walpole Rahula,

Let your mind watch and observe your breathing in and out... forget all other things: your surroundings, your environment; do not raise your eyes and look at anything so that eventually you can be fully conscious of your breathing...when you will not even hear sounds nearby, when no external world exists for you...you are so fully concentrating on your breathing.

Step One

Often, when individuals first focus on their breathing, they complain that they are not getting enough air, that their breath comes more quickly than normal. Some have said that they felt as though they were drowning.

Notice the similarity between this first step of meditation, and the awkward (self) consciousness described earlier. From the vantage point of step one, it seems that meditation, rather than bringing a higher, or altered state of consciousness, rather than allowing one to experience a feeling of calmness and relaxation, merely makes breathing more difficult. That is particularly frustrating since prior to practicing meditation, all of us had been doing a superb job of breathing naturally, effortlessly, and without awareness. The first step of meditation which involves becoming more aware, causes us nothing but trouble.

Step Two

In the second step, one's attention wanders from the task at hand-- one forgets to focus on breathing, the mind wanders, thoughts arise, and one begins to enter into conversations with the thoughts, ruminating about them, dialoguing with them. An example of this second stage occurred for me when I was in the Zen monastery Daitoku-ji in Kyoto. This experience occurred during one of my early meditation sessions. I was practicing in the meditation room and I heard a car honk. I said to myself, "This is crazy, I'm in a peaceful, quiet monastery setting, and what kind of nonsense is this to hear a car honk." A dialogue then began in my "mind" about the way civilization was encroaching upon nature. I began to feel sorry for the Zen master whose peaceful retreat was being

invaded, It was only several minutes later that I realized I was no longer focusing upon the breathing. When this non-attentive dialogue occurs, and when the individual becomes aware of it, he is asked to bring his attention back to the act of breathing. In Japan, this is done by the Zen master who walks along and tries to note when a novice meditator is beginning to sag or seeming to drift from the task of meditation. At this point the master bows, the meditator bows back, and the master literally picks up a big stick and gives him a kwat! on the shoulder. The master then bows, the meditator then bows. I can assure you from personal experience, that this kwat returns the individual to a conscious alertness in a non-verbal and very immediate manner. In a similar fashion, the beginning meditator is told to be his own master: he is told to learn to identify when his attention wanders from the task of breathing and to bring it back to that task. (See attached chart)

Step Three

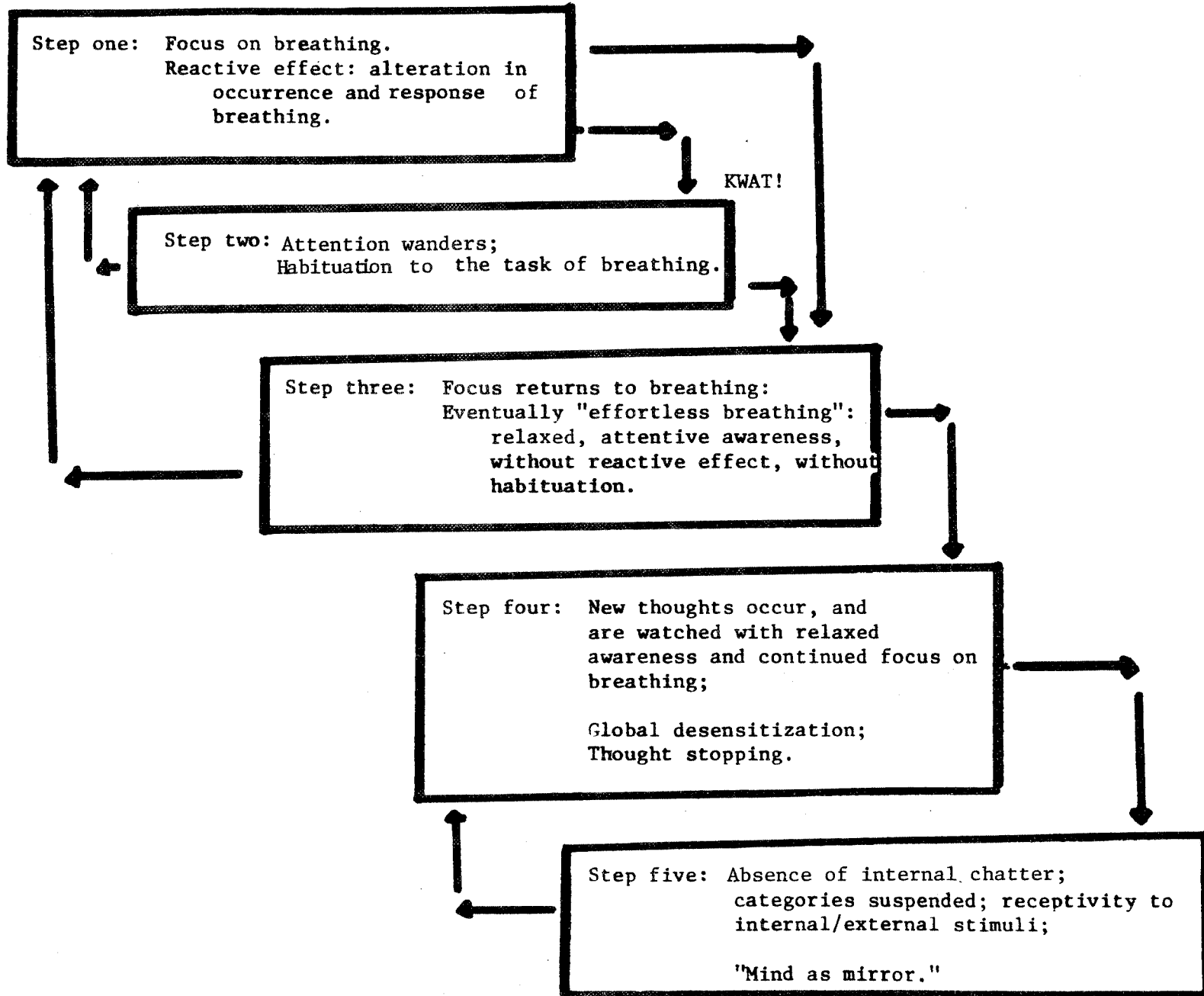
With practice, the individual learns to focus on his breathing without the self-conscious stumbling effect of step one, and without habituating to the task as in step two. At this point, he has learned to breathe effortlessly. His air comes in and goes out. People have described this as a "sense of floating" as "air coming through my pores effortlessly." This is referred to as the third step of meditation.

Step Four

In the fourth step of meditation, the individual maintains the kind of effortless breathing of the third step, and yet new thoughts do occur. However, when these new thoughts occur, they are not entered into dialogue with as I did with the horn honking; rather, an individual is instructed to "just observe them...and let them flow down the river."

FIGURE 1

PROCESS OF ZEN MEDITATION
(A Behavioral Analysis)



Therefore, in the fourth step, an individual does not enter into dialogue with a thought, but merely watches it, and lets it go... while maintaining the effortless breathing of the third step. This fourth step seems to have an important effect in helping an individual overcome anxieties, phobias, and other concerns. The assumption is that whatever is important to a person at that time will come into awareness; and, since the person is in a relaxed, physically comfortable posture, whatever does come into awareness should then be seen as not threatening.

An illustration from some of my research with heroin addicts vividly illustrates this fourth state. One of the subjects noted that when he was meditating, he saw a movie screen. On this screen flashed the pictures of his life and questions such as "Hey man, what are you doing with your life? You're really blowing it. What are you going to do with yourself?" He said that normally these questions would cause him a great deal of anxiety and turmoil, and would be the kind of thoughts which would lead him to use heroin again. However, when he saw these questions while meditating, there was none of the anxiety, none of the guilt... "I could merely be an observer of my own life." In other words, the fourth step of meditation serves as a kind of general calming to whatever is of concern to the person at that time.

Step Five

Finally, there is the fifth step of meditation. This is the step that has been referred to in various Eastern literatures as Satori, Nirvana, Kensho, Samadhi. In the West we refer to it as an altered state or higher state of consciousness. Although this state is often spoken of as something that is ineffable, and which cannot be understood by words,

it is important to give at least an experiential hint of what this step is like, and how it differs from our ordinary ways of seeing the world. I would like to illustrate this step with a poem by the Japanese Haiku poet Basho. Basho's poem translates as follows:

"Over the darkened sea
only the shrill voice of a flying duck is visible
in soft white."

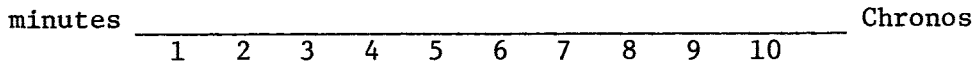
Close your eyes now and listen to the poem again in your mind. Perhaps if a friend is close, you may ask him or her to read it to you. "Over the darkened sea, only the shrill voice of a flying duck is visible, in soft white." Note the images that come to mind as you listen. Let me pause for a few spaces and let you think through the images.

Often this is a very difficult poem for the Western educated person to understand. The specific reason this poem is used here is to focus on the relationship between the different ways we perceive the world. For example, if it is dark, how can a voice be visible? Even if it is not dark, how can a voice be visible? How can it be visible in soft white? What this poem suggests is an openness to experience. Basho, as he walks along the sea, is keenly aware, all his senses are open. The kinds of distinctions that we make in ordinary awareness between an eye seeing and an ear hearing are not made by Basho. He is living totally in the moment, without goals, without thought, with nothing but an openness, a present-centeredness, to what is around and within him. This non-thinking, non-labeling openness is characteristic of the fifth step of meditation.

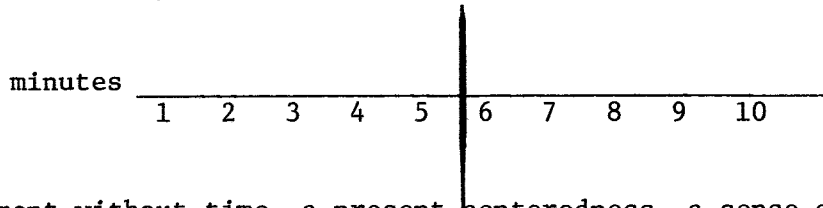
How is this fifth step--this altered state--different from our ordinary awareness?

There are several important differences, some of which already have been briefly mentioned.

First, there is an altered sense of time. The Greeks had two words for time: Kairos and Chronos. Chronos referred to chronological time... that is, time as we know it, with seconds, minutes, hours, days; past, present, future. Kairos is when chronological time literally stands still. If chronological time is represented linearly by a line,



Kairos time may be represented vertically:



a moment without time, a present centeredness, a sense of infinity, timelessness. The fifth step is an example of Kairos.

Second, in the fifth step, there is a sense of goallessness. There is no striving, no seeking, merely a receptivity and openness to what is occurring.

Third, there is no language, no labeling, and no evaluations. In ordinary awareness, we label and categorize objects--nature, other people, ourselves. For example, when we see a flower, we are taught to label it flower. The next time we see the flower, because we've already labeled it, we feel we no longer need to pay attention to it. In the fifth step of meditation, on the other hand, we experience the world directly, without labels, without categories.

What are some of the advantages of this altered state, compared to our ordinary state of awareness?

First, this openness to the world enhances our experience in nature. A study by two Japanese researchers, Kasamatsu and Hirari, is relevant to

this point. These researchers attached experienced Zen meditators to biofeedback equipment to record their brain waves. Alpha waves (brain waves which have been subjectively correlated with a state of relaxation) were recorded in all brain regions. When a click sound was made, however, there was Alpha blockage of 2 to 3 seconds. Then the Alpha resumed. This click sound was repeated 20 times, and each time there was Alpha blockage for 2 to 3 seconds followed by a resumption of Alpha waves. Thus, this illustrates opening up meditation; that is, each time there was a sound in the external environment, the monks responded to that sound as evidenced by the blockage of the Alpha waves. When the control subjects in this study heard the click, they initially had a longer Alpha blocking time in response to the click. However, the third and fourth time the click occurred, their Alpha blockage was much shorter. And, from the fifth to the twentieth time there was no Alpha blockage; that is, they did not hear the click. In psychological terms the control subjects of this experiment "habituated" to the sounds in the external environment.

This suggests one of the reasons why in Zen there is the statement that one should learn to perceive a flower the five hundredth time as one perceives it the first time. In other words, opening up meditation's goal is to teach one to learn to see the environment fresh and new every single time. In ordinary awareness, we discriminate certain objects, like a flower and give it a label "flower," so that the next time we see it we say "Yeah, that's a flower. I know what that is." Meditation teaches us to see things directly--without labels and without categories. It enables us to perceive afresh every time. Thus, the monks in this experiment perceived the clicks each time, whereas the control group

habituated to the click sound.

This openness to nature is reflected in the painting below. Take a look at the painting and notice what strikes your eye first:



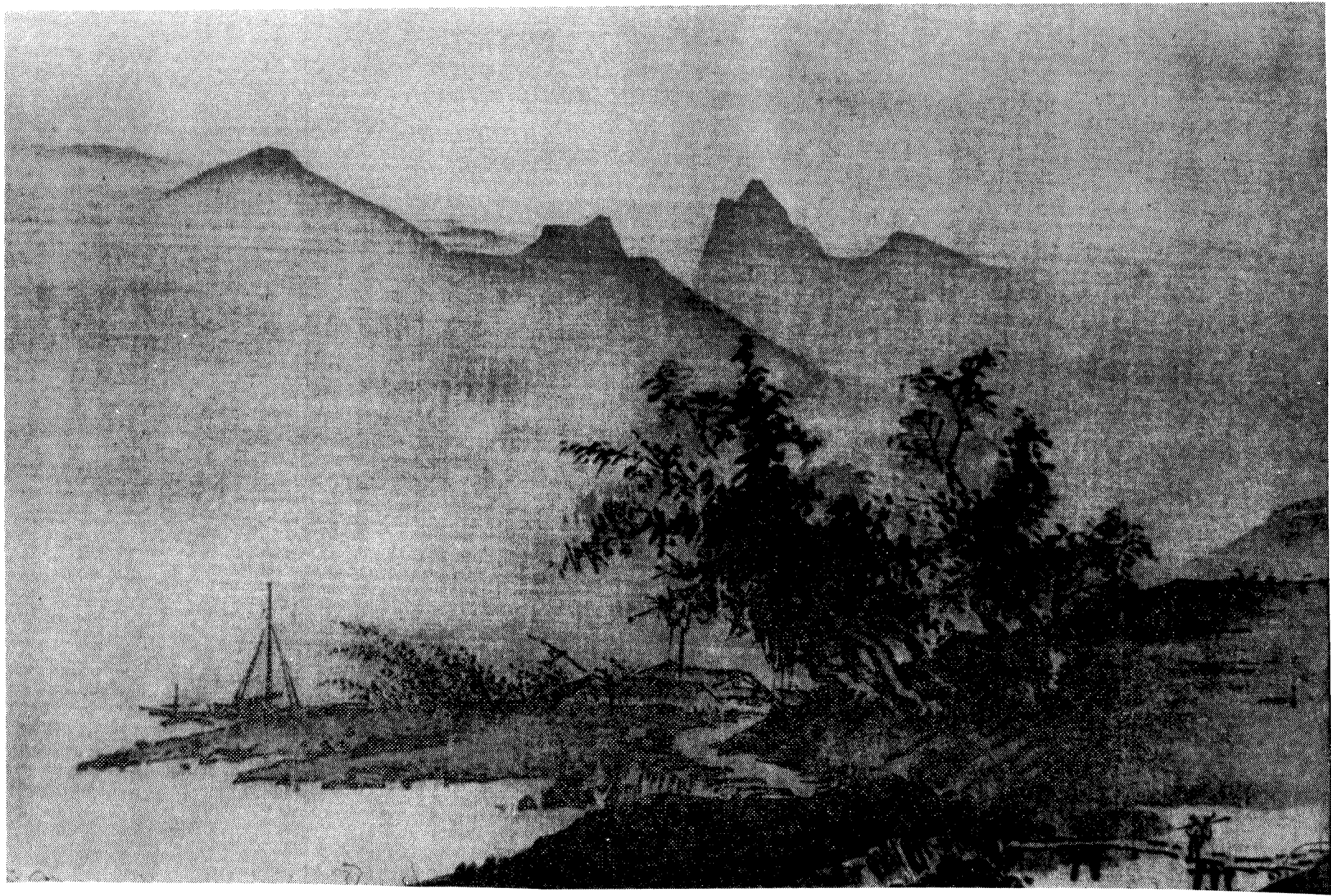
Most people when they look at this painting see a waterfall, or a tree, or fog going up the mountain. Do you see the two people? Notice in this picture of the Chinese landscape that the men are quite small.

This is in contrast to the Greek idea perhaps best represented by Phidias and Praxiteles who sculpted deities in perfect human form. Their sculpture reflected the Socratic disposition to reduce the world to the dimensions and laws of men's reason, which in turn became the basis for our Western tradition of science. Chinese painting is opposed to this anthropomorphism. Human beings disappear before nature: nature, which is mysterious and omnipresent and not to be understood by our intellect. At first we may feel awe when confronted by this seemingly overpowering nature. Soon, however, the awesomeness turns into a harmonious feeling which can't be understood rationally.

Let me show one more painting, which is one of my favorites.

INSERT PAINTING ABOUT HERE

Look particularly at the bridge in the lower right hand corner. There is a man crossing it and he seems to have a bundle over his shoulder. What would you guess is just to the right of the bridge?



Let me be philosophical for a moment and suggest that this painting represents life in the sense that for all our knowledge, intellect, and reason, we don't know exactly where we have come from, nor, if we look off into the mist and fog and mountains at the left, do we know where we are going. Here on earth we seem to be on a bridge, in transition, not knowing where we have come from nor where we are going. Note the way the water and the land and the mountains all seem to merge in oneness with the fog. We don't exactly know where the land ends and the water begins. This intermingling of space and senses is an important aspect of the fifth step of meditation.

Second, this kind of openness in the fifth step of meditation can improve our ability to relate to other people--to see them as people, in all their wholeness and humanness. A study by T. Lesh in 1970 helps illustrate this point. Lesh found that counselors who had practiced Zen meditation for one half hour per day for one month were significantly more empathetic than those who did not practice meditation. Accurate empathy was measured by showing the counselors a video-tape of a client telling about his or her problem. The counselors were to formulate what they thought was the client's problem. The meditating counselors did not project their own feelings and judgments onto what the client said, but were able to accurately see the client in all his or her humanness.

In ordinary awareness, we often do not see others in all their wholeness, but are blocked by preconceptions, labels, and categories. For example, we

have dichotomies of teacher /student; doctor/patient; or labels like waitress; gas station attendant. When was the last time you looked at a grocery clerk or a gas station attendant or a spouse, or a child in all their wholeness and humanness? Meditation helps teach us this kind of openness to others--a non-judgmental, non-labeling openness.

Third, the openness of the fifth step of meditation may be the reason that the Zen and Yoga masters are able to hear their internal signals so clearly. They have removed the normal kinds of "internal chatter" that go on with all of us most of the time, so that other signals which are generally not allowed to be heard may come into awareness. This obviously has important implications for us in learning about ourselves and our bodies--such as when we are tense; when we are hungry; and any time we need to tune in, in a sensitive way, to our bodies and our minds.

Now, if we go back to the Charlie Brown cartoon on the first page, we realize that meditation has the effect of turning down our external radios, so we can tune in to what is happening within us. This tuning is absolutely crucial in the maintenance of physical and emotional health, for it allows us to see when our internal engines need to be cared for.

Summary

We have seen that when an individual first observes himself or his behavior, there is an awkwardness that occurs. This awkwardness, which may range from confusion to pain, may be one of the reasons we seem to have an initial reluctance to tune into ourselves. In the first step of meditation, there is a similar self-conscious awkwardness. However, by continuing to practice meditation, we learn to overcome this awkwardness. With practice we learn to maintain an effortless breathing, to overcome fears and concerns, and eventually to have an empty mind. This empty mind, one in which there is no internal chatter, is a different state than our ordinary awareness, and has several advantages--providing us with an openness and receptivity to the world of nature, to other people, and to our internal worlds.

Behavioral self-observation and ordinary awareness

If meditation--with the accompanying altered states--has so many advantages, as we have shown, why do we bother with ordinary awareness? Certainly ordinary awareness seems to be considered inferior by most writers, who speak of altered awareness in terms of the cosmic consciousness, the higher state; and speak of ordinary states as a waking sleep; a drunken awareness.

Ordinary awareness involves naming and labeling objects in our environment: tree, house, plant. It involves making differentiation between objects: red, yellow; large, small; and between people: I/you; mine/yours. There are several advantages to this type of awareness. First and foremost, there is a survival value to forming traits and labels. For example, G. A. Miller, in an article entitled "The Magical Number Seven: Plus or Minus Two," has noted that without the ability to sort items into conceptual labels (information processing), it would be impossible for the individual to deal with the variety and complexity of stimuli that surround him. Second, categories, by allowing events to be placed into fewer and simpler units, place events within the limited scope of memory (Bruner, 1958).

Further, putting a label on a frightening or confusing experience gives a type of reassurance by helping remove the ambiguity and allowing us to feel more in control:

*IN AN UNCERTAIN HOUR,
A WISE MAN ACKNOWLEDGES UNCERTAINTY.*

Labeling others also allows us to feel in control and to feel we can predict other people's behavior. In medical diagnosis, it is felt that if we can label a disease, we can then know better how to cure it. Finally, labeling allows us to discriminate between objects, to know which foods are edible, and which are poisonous.

This debate over which state of awareness is really the higher one

goes back at least to 4th century China. Lao-tse was the principle advocate of what may be referred to as Tao, or a holistic view of the world. Lao-tse proclaimed that "names imply differentiation and loss of the original state of Tao." He, along with his disciple Chuang-tse, noted that man should "banish wisdom, discard knowledge, and p̄eople shall profit a hundred fold." This holistic view of Lao-tse is evidenced and experienced in the fifth step of meditation. Confucius, on the other hand, believed that the problem was that man didn't have accurate enough names and labels. In order to restore order and harmony to living, he felt man needed more and better rules of conduct. In a sense, the contemporary content of Confucius' viewpoint may be seen in the behavioral self-observation literature.

I would like to suggest that rather than one type of awareness being higher or always better, both types of awareness are useful and necessary, depending upon the situation. Therefore, an individual needs to learn to have the ability to use both ordinary and altered states of awareness. This will become clearer as we describe the process of behavioral self-control techniques, the first step of which is the technique of behavioral self-observation.

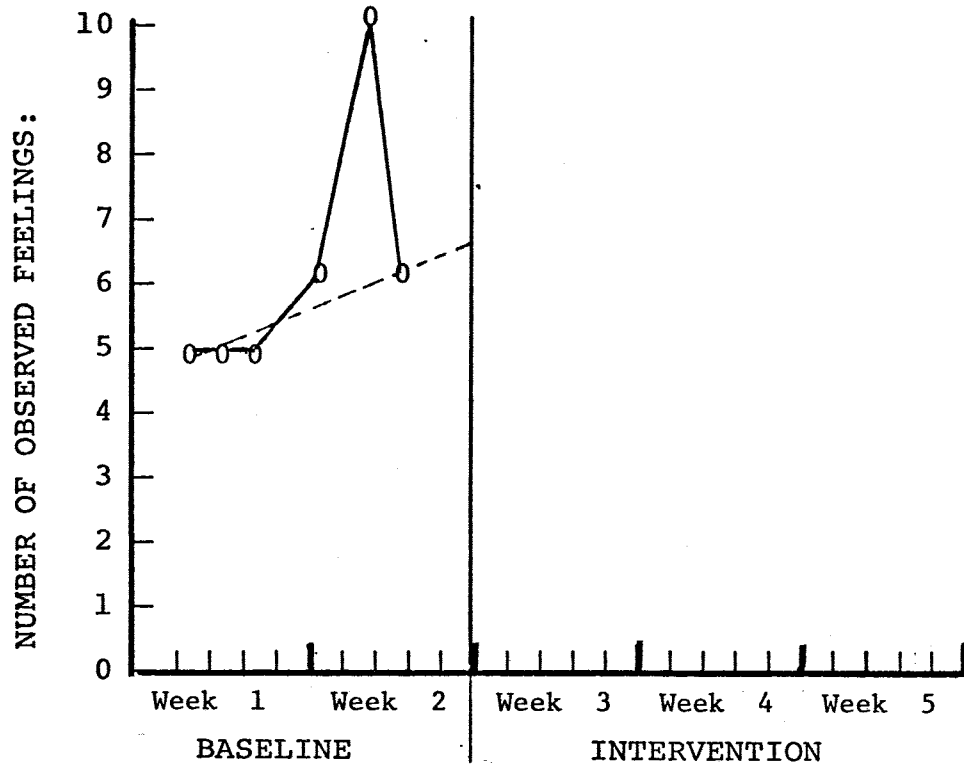
Behavioral self-observation

The concept of awareness in behavioral self-control strategies refers to a very analytical way of perceiving the world. It requires that an individual choose a specific problem area that he would like to work on changing. This may be anything, such as 1) number of positive things I say to my spouse, 2) when I become angry, 3) my weight, 4) when I smoke, etc. Once a choice is made, there are detailed guidelines by which the individual is told how to observe. These have been nicely stated as the ABC's of self-observation. B refers to the behavior.

What is the behavior to be observed? How do you know when this behavior begins, (the onset) and how do you know when it ends (the termination)? In other words, how will you know that this particular behavior has occurred? Let us take the case of anxiety, as an example. A person came to me complaining of "free floating anxiety" and, when I asked her to describe what this anxiety felt like, she said that there was a feeling of loss of control, and a tension which she described as an "overpowering feeling of being bounced around by some sort of all-powerful forces, themselves neurotic." When I asked her to tell me when these feelings occurred, she said they were occurring throughout the day, at no particular time, in no particular situation. At this point, therefore, our task was to tune in precisely to what she meant by anxiety: what were the physiological cues, such as butterflies in the stomach, or tightness in the neck. What were the self-verbalizations: that is, what were the things she said to herself when she felt anxiety. Then we tried to find out about the frequency, intensity and duration of these feelings of anxiety.

Once the behavior is defined, an individual is asked to become aware of the antecedents to the behavior. In other words, under what conditions does this anxiety occur? Is it in a certain type of situation? Is it at a certain time of the day or evening? This is done in order to begin to pinpoint when, in fact, anxiety occurs, and what kinds of things may be controlling the behavior of anxiety. Finally, the individual is asked to look at the consequences, or the C of the ABC. The consequences refer to what happens as a result of the anxiety: how does the person act differently, how do others act towards that person when anxiety occurs? Does one stay in the same situation, or leave the situation? In other words, how is the anxiety used? In the above case, through self-observation, we found that "generalized anxiety" in fact was occurring at specific times

FIGURE ONE:
DAILY SELF-OBSERVATION OF ANXIOUS FEELINGS



ANECDOTAL DATA:

1st Week: ...overpowering feelings of being bounced around by some sort of all powerful forces, themselves neurotic. (sic)

2nd Week: I find the anxious periods can be timed--upon awakening and before english class in the evening. As if I'm conditioned to be anxious at those times. (sic)

in the day (upon awakening) and before an English class. It's important to note that the "precise awareness" of self-observation allowed us to learn the antecedents of "generalized anxiety." This probably wouldn't have occurred as quickly, if at all, using the global, all-encompassing awareness of meditation (see Figure one, page 21).

After this precise information has been obtained through behavioral self-observation, the individual self-evaluates and sets a goal for himself: whether one wants to increase the behavior, decrease the behavior, or install a new behavior (i.e. learn new skills). Thus, the processes involved in self-observation include learning to discriminate, label, and count a behavior: learning to chart the frequency of the behavior in a very systematic and precise way; learning to evaluate the data chart; and learning to set a goal for oneself.

Summary

We have described the kind of precision awareness involved in behavioral self-observation strategies: discriminating a behavior; labeling the behavior; evaluating the results of one's observation; and setting a goal. This is quite different from the kind of awareness we described in step five of meditation--in which there is no goal setting and in which one lives in a present centeredness--without discriminating, without labeling into categories; and without evaluating. The advantages of ordinary awareness were also discussed: for information processing; memory storage; discriminating healthy from poisonous foods (survival value); and systematically observing our relationship to the environment and how we are influenced by that environment.

Let us now turn to practical, step-by-step instructions for learning how to attain both states of awareness.

Practical instructions for attaining different states of consciousness.

Meditation Instructions. There are four aspects of how to do meditation which are discussed below: choosing a setting, choosing a position, the process of meditation, and the end of the meditation session. Also, at the end of the chapter is a list of books and tapes for those interested in pursuing the practice of meditation further.

1. Choosing a setting. It is best to pick a quiet room, where there will be few distractions. Let the other members in your house know that you would like a few moments to yourself, and to please pick up the phone for you. You may also want to meditate outside in one of your special places in nature. The natural setting provides a way of further reducing the distractions of our daily routine.

2. Choosing a position. Find a comfortable position--probably in a chair, or on a pillow on the floor. Loosen your clothing. Unbuckle your belt if you'd like, take your shoes off, and just let yourself relax. It's probably best not to lie down because in meditation you don't want to go to sleep; you want to be relaxed, but you also want to be alert. Just settle in for a second. Let go. Feel the floor or the chair holding you up. Put your legs in a position so that they are comfortable; if you are sitting on a chair, let them dangle uncrossed over the sides of the chair. If you are sitting on the floor, you may want to sit cross-legged. Put your hands in your lap so they, too, feel comfortable. Your back should be straight, but not tightly erect. The important thing is to find a posture which is comfortable for you. Although the research

suggests that the full or half lotus position is the posture with the least muscle tension for experienced Zen masters, it is usually not the most comfortable for those in the West who are beginning to practice meditation. As the poet Gary Snyder noted:

What I think when I meditate
Well, I could tell you that I could tell
But you wouldn't understand but I won't
You'd understand but I can't...

I hate to sit crosslegged
My knees hurt, nose runs and I have to go
To the crapper
Tootsweet and damn that time clock keeper won't ding.

Further, the studies of Akishige and his colleagues have suggested that the attitude of the meditator is more important than the actual physical posture or the environment. His studies showed that the alpha brain waves occurred in subjects who had the "right" attitude, even if they weren't in the lotus position. Conversely, those who were in the lotus position, but without the right attitude didn't evidence alpha brain waves.

3. The process of meditation: obtaining the right attitude.

Take a deep breath. Feel yourself controlling your breathing. In meditation, you don't want to control your breathing; you want to let it go--very naturally, just like you've been breathing all day today, very naturally. The only difference between the way you've been breathing today and the way you're breathing now, is that now you're going to focus on your breathing. Yet, at the same time you are going to continue to breathe naturally. Breathe through your nose, letting the air come in by extending your diaphragm. Don't draw it in, don't try to control it, rather let it come to you--slowly--letting your diaphragm expand naturally, letting the breath in as much as you need. Then, let the breath exhale slowly, letting all the air out of your lungs. As you exhale slowly,

count 1. Now inhale again, again just letting the air come to you. Then exhale and count 2. Continue focusing on your breathing, letting the air come in, letting the air go out. I want you to take a few minutes now just to continue to focus on the breathing, letting the air come very naturally, exhaling, and as you exhale counting from 1---to 10. Do this up to 10, and then begin at 1 again. Don't pay attention to anything but your breathing. If your attention begins to wander, or thoughts arise, just watch the thoughts, let go of them, and return to observing your breathing. If you get lost and lose count of breaths, just return to your breathing and the count of one again. If you begin to feel anxious, watch this anxiousness. If you feel pleasant, watch this feeling also, while continuing to focus on your breathing. Eventually you will be able to be quiet in both mind and body. There is no goal in meditation, there's nothing you have to do except be in the moment, and let yourself relax...

4. The end of meditation sessions. As you feel comfortable doing so, gradually begin to open your eyes. Perhaps you may want to rub your palms together and massage your hair and scalp for a few seconds. Don't rush up to do anything, just sit quietly for a bit and notice what you are feeling.

You may want to stop and practice a brief ten or fifteen minute meditation before proceeding with the book. On the next page is a checklist that may be helpful.

Checklist for Meditation

1. Find a quiet setting with few distractions.
2. Sit comfortably, with your back erect, but not taut, hands in your lap, legs in a comfortable position, and your eyes closed.
3. Breathe through your nose, letting the air come to you; don't draw it in; exhale slowly and completely, and as you exhale, count one; inhale; exhale slowly to the count of two---up to ten, then start at one again.
4. Keep your mind on the breath and numbers, and do not count absentmindedly or mechanically.
5. If your mind wanders, let thoughts rise and vanish, do not become involved with them; merely watch them, relax, let go, and continue to focus on your breathing.
6. At the end, gradually and gently open your eyes, and sit quietly for a few moments.

After you have practiced a brief meditation, notice what you are feeling. Notice what kinds of things you thought about, the images you had. There is a space below in which you may want to record your feelings and thoughts. Just quickly jot down a few words or phrases.

Reactions to first meditation experience
(counting breaths from one to ten)

It's best to practice meditation not more than forty minutes a day. Twenty minutes in the morning and twenty minutes in the evening is usually suggested. But that would depend on your schedule. If you think it a good idea to practice meditation it might be worthwhile to take a minute or two to write down where and when might be a good place and time for you to practice.

	WHERE	WHEN
1st meditation		
	Home _____	From _____
	Office _____	_____ to _____
	site in nature _____	
2nd meditation		
	Home _____	From _____
	Office _____	_____ to _____
	site in nature _____	

It may seem somewhat arbitrary and formal to put down precise times and places to practice obtaining a state of awareness which is not time oriented. However, my personal experiences, as well as those of clients and students to whom I've taught meditation, suggest this specificity

is important for two reasons. First, it helps us arrange our schedule, thereby preparing us ahead of time for the practice. Second, we often place doing something nice for ourselves, like meditation, low on our priority list. Therefore, if we don't schedule it in, it may become the first thing to be omitted amidst our busy schedules. Usually schedules which are filled with pressing external demands do not provide the time or the reinforcement for our internal demands. This planning time for ourselves suggests again the inter-relationship between the two modes of awareness: the precise specificity of chronological time is used to structure experiences which can help us obtain a non-time oriented altered state.

Informal Meditation

Thus far we have talked only of "formal" meditation: that is, meditation practiced at specific times during the day. Meditation may also be practiced informally throughout the day.

Informal meditation requires only that one be conscious of everything one does, to attend very closely to one's everyday actions. As Rahula noted in What the Buddha Taught:

Be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your legs, whether you look around, whether you put your clothes on, whether you talk or keep silent, whether you eat or drink, whether you answer the calls of nature--in these and other activities you should be fully aware and mindful of the act performed at the moment, that is to say, that you should live in the present moment, in the present action.

Thus, in informal meditation, the individual merely observes all actions that he does throughout the day, without judging or evaluating. As the late Western interpreter of Zen, Alan Watts, succinctly stated in discussing informal meditation: "Listen. Listen to the sound of your own complaint when the world gets you down, when you are angry, when you are filling out income tax forms. Above all, just listen."

As noted earlier, there are many different types of meditation. For those interested in a discussion of the different types, and their relationship to each other, there is a fifteen page appendix at the end of this book describing the psychology of meditation. Also, as noted, there are suggested readings at the end of this chapter.

Instructions in behavioral self-observation

This section provides instructions and training in three techniques: behavioral self-observation; goal setting; and self-evaluation.

Behavioral self-observation

1. Picking an area to observe. Behavioral self-observation is a technique concerned with making the individual more aware of his own life. Research has shown, however, that awareness is not an automatic phenomenon and it does not occur without an individual's making a decision to develop it. The emphasis of self-observation is not on changing anything--either behavior or attitudes--but rather on trying to get to know yourself better, to see exactly what it is you might want to change or what kinds of directions you might want to grow in.

In using a technique like self-observation, a note of caution is in order. Let me suggest that self-change is not an instant process, much as we would like it to be. Most habits or patterns of living and acting that we have learned have been developed over a long period of time. Acting in a new way is often quite difficult. My suggestion is that **you** not try to work on several areas of concern at the same time but rather, after going through a decision-making process (see chapter two) pick one area that seems appropriate and focus specifically on that area. Otherwise, there is a likelihood that you will try to do everything--try to cover too much too quickly and feel frustrated in each part of the task.

2. Learning to know when the behavior occurs (discrimination training);

Defining the behavior precisely, noting both internal and external cues.

Before we can learn about a behavior, we have to define for ourselves when that behavior is occurring. With certain concrete overt behaviors

such as number of cigarettes I smoke, or my weight, this is not so difficult. With other overt behaviors, such as number of positive things I say to my wife, it becomes a little more difficult. For example, what does positive mean? I love you (ok). You're a good person (ok). You cooked a good meal, but . . . did you do anything else today? (Hmm). Hey, ~~where~~ are my slippers? Oh, Miss Clean was at it again (umm?). Finally, if we decide to monitor internal feelings, emotions, body sensations, it becomes even more difficult. For example, in the previously discussed case of anxiety, how do we know when anxiety is occurring? How intense do the butterflies have to be: is a small tingle enough to signal anxiety? does it always have to be a knot in the stomach? These are entirely subjective questions which only the individual can decide for himself. I want to point out here, however, that you should spend some time thinking just what you mean by the behavior you are going to observe.



"Exactly what do you mean, dear, when you say our lifestyle sucks?"

Further, it is important, when we are self-observing, to pay close attention to the internal environment: our thoughts, feelings, body reactions, and how they affect our behavior. It is also necessary to closely monitor the external environment: including the location, other people--to see how they influence our behavior.

Importance of Learning to Self-Observe Internal Cues.

Page 4 Scene

S.F. Sunday Examiner & Chronicle

March 28, 1976



Importance of Learning to Self-Observe External Cues



"I know what you want, Howard . . . I can read you like a book!"

3. Labeling the behavior.

Research suggests that there are the same internal physiological reactions for the strongest love as well as the deepest hate and anger. The difference is how we label the physiological responses. This is not always easy, especially with internal cues, as Broom-Hilda suggests.

BROOM-HILDA

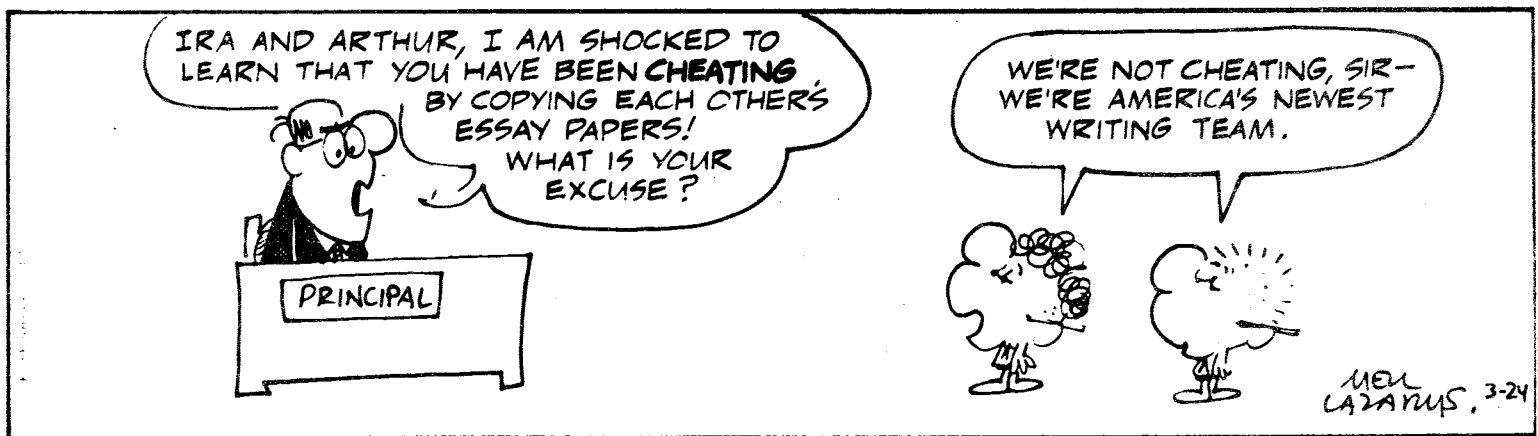
By **RUSS MYERS**



Further, there may not always be consensus about how a certain set of behaviors should be labeled,

MISS PEACH

By **MELL LAZARUS**



Is it cheating, or co-operation? Who decides? This is especially important in families, or couples. What a husband may feel is a positive statement to his wife, the wife may feel is sarcasm. Even though we may agree that a certain behavior has occurred, we may not agree on how to label that behavior.

4. Finding antecedents to the behavior.

As previously noted, this involves questions such as who was present right before the behavior occurred. What location did the behavior take place in; what time was it.

5. Noting the consequences to the behavior.

This involves questions such as what changed as a result of the behavior; how did you react differently; what did you say to yourself as a result of the behavior; how did other people react to you as a result of the behavior.

There is usually no one single antecedent or consequence, as our lives are quite complex. However, in so far as it is possible, it provides invaluable information to note as accurately as possible what you believe to be the antecedents and consequences.

It is best to practice self-observation for about a week to ten days without trying to make any changes in the behavior you are observing. I have provided diary-like forms on which you may record this information. However, I suggest that you read the section of the second chapter on decision-making before actually picking a behavior to observe and beginning to practice the self-observation strategy.

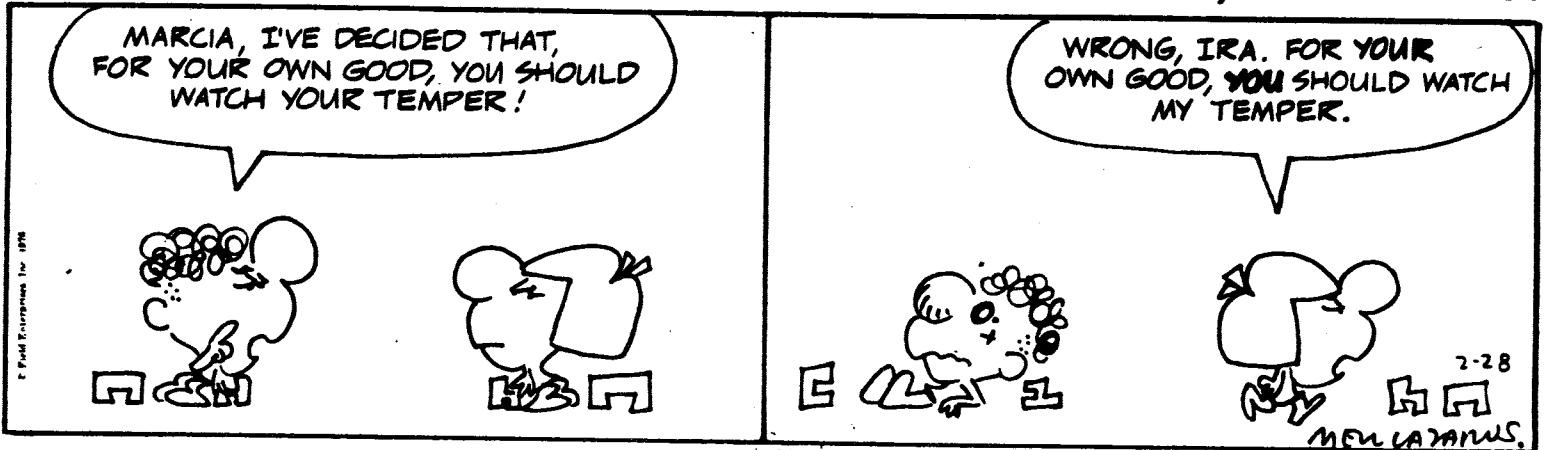
Some caveats on self-observation.

We have already mentioned the problem of who determines whether or

not a behavior has occurred: the husband may think he has said something positive to his wife, while the wife feels the husband is being sarcastic.

There is also the problem of deciding who should do the self-observing; who monitors whom...as illustrated by Marcia and Ira below.

MISS PEACH ----- **By MELL LAZARUS**



Third, the very act of labeling is itself imprecise, and as pointed out so often in Zen, words about reality cannot replace reality. Life cannot be quantified for life is, as William James suggested, like a stream of consciousness. You cannot cut a stream into pieces. A stream flows and is one.



The Now Society

"If we're going to communicate, Margaret, you're going to have to quantify."

Fourth, self-observation or self-monitoring, may be used as a stall tactic to keep from acting, as illustrated below:



Thus, important questions in self-observation include who monitors the behavior; what behavior is monitored; and how the behavior is labeled.

Self-Evaluation

In order for an individual to set standards, monitor progress, and compare himself to the model or vision he is seeking to attain, it is necessary to evaluate.

Certainly there are important advantages to evaluation. In this way one can measure one's progress towards one's own self-chosen goals. It is through evaluation or feedback that we learn when we are making mistakes and how to improve ourselves. Similarly, we often need to evaluate

the goals that we have set for ourselves. Perhaps it is a goal that we no longer wish to pursue either from an ethical standpoint, a personal life-style standpoint, or for many other reasons. Secondly, the individual may decide to evaluate his progress towards the goal. He may find through this evaluation that if he continues on the present path he may in fact miss the target whether it be an interpersonal relationship, a specific task that he has set for himself, or larger life goals and plans.

Some caveats on self-evaluation

On the other hand, there may in fact be disadvantages to evaluation. One disadvantage may be too much evaluation and too little action. Hamlet is a classical example of this drawback. He was constantly evaluating whether to act, not to act, if to act, how to act, and thereby lived in a cerebral world without ever moving forward on any of his plans. There is a delicate balance between two old proverbs:

"look before you leap"

in which an individual should evaluate before he moves forward towards his goals and

"he who hesitates is lost,"

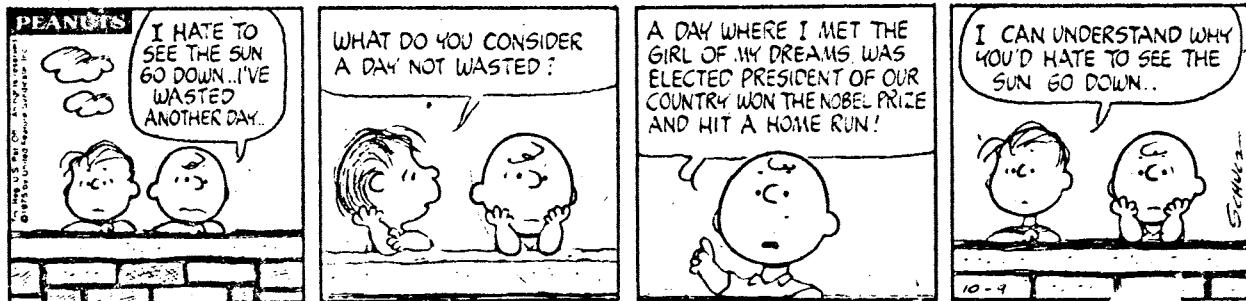
in which evaluation and thinking preclude effective action. Perhaps, as suggested in chapter two, a delicate balance may be found.

Goal Setting

After you have evaluated the data, it is important to set a goal for yourself. It is important that the goal be realistic and attainable. For example, let's say you are a female who is monitoring weight, and your baseline shows you weigh 139 pounds, eat 2500 calories a day, and 14 between meal snacks a week (in the afternoon and before going to bed). You evaluate this as too much, and decide you want to weigh 122 pounds. So far, so good. However, you decide you want to weigh 122 pounds within one week. Not so

good. The goals have to be realistic. You may set a long term goal for yourself of 122 pounds, but your short term goals should be different. For example, your short term goals may be related to calorie intake: e.g., to cut down to 1500 calories a day ; or cutting down the number of between--after meal snacks from 14 to 7 per week; or changing the nature of the snacks from cake to celery and carrots. I cannot over-emphasize how important it is to set a realistic goal. Otherwise, you will be doomed to a self-defeating cycle, as witnessed by Charlie Brown.

THIRD SECTION *San Francisco Chronicle* Thurs., Oct. 9, 1975



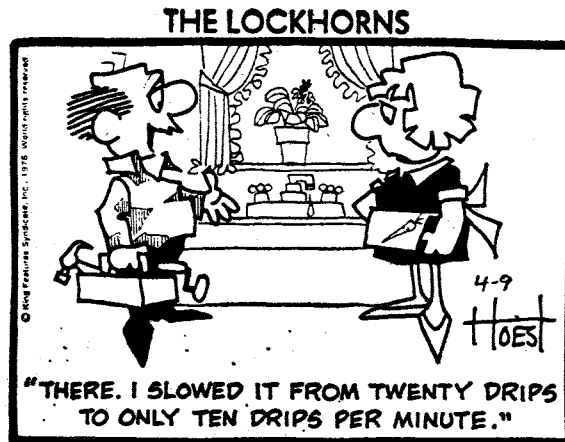
In order to make your goals clear enough so that you can in fact determine whether you have achieved them, three things are necessary:

1. A description of the behavior. This is the same as discussed under self-observation.
2. To what extent. In other words, how much do you want the behavior to increase or decrease.
3. Under what conditions.

An example will illustrate a model of goal setting. Suppose your long term goal is to improve your relationship with a spouse, and you decide in order to do this you have to increase the number of positive things you say to your spouse. You define what you mean by positive (a description of the behavior) and after the first

week you find that you said three positive things to your spouse. You evaluate this (taking into account the feedback from your spouse!) and decide you want to increase it. Your goal is stated as follows: during this next week (to what extent) I want to increase my positive statements (description of behavior) to my spouse (under what conditions) from three a week to once per day (to what extent).

At the end of the second week we can evaluate this goal. Was it reached? If it was reached, did the short-term goal have a positive effect on the relationship? Do we need to further increase the goal? The precision of goal setting is crucial, for it gives us a means of evaluating our progress, and, when necessary, changing either our strategies towards that goal, or the goal itself.



We have talked thus far about a precise goal setting for specific kinds of changes. Obviously some goals are more important than others. Setting a goal to get a task done, or a paper turned in, may be valued as less important than the goal of developing a close interpersonal relationship. I'd like to suggest, however, that the process of goal setting described here seems to apply

to all types of goals, from the seemingly trivial, to the most visionary dreams.

I'd also like to suggest that this ability to set goals for ourselves helps determine, in a fundamental sense, who we become as individuals. Thus, goal setting is a necessary technique not only for choosing who we want to be as humans--our visions for ourselves--but also for pursuing a productive and meaningful life on a daily basis.

POT-SHOTS No. 571
*Abbie
Brilliant*

**ONE POSSIBLE REASON
WHY THINGS
AREN'T GOING
ACCORDING
TO PLAN**



**IS THAT
THERE NEVER
WAS A PLAN.**

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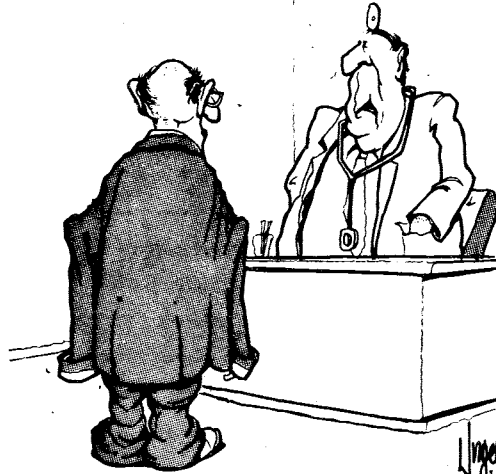
Some caveats on goal setting

One of the main potential disadvantages to goal setting is that when an individual sets a goal for himself, he may become rigid about obtaining that goal, even if the goal is inappropriate or unrealistic.

(See Herman, next page)

HERMAN

By Unger



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"If you took my advice you'd throw away those bathroom scales. You're letting this weight-loss thing become an obsession."

Several studies on self-concept have shown that individuals who set unrealistically high goals for themselves have a low self-concept because they can never obtain the goals which they set. Thus, there may be a certain freedom in letting go of unrealistic goals:

I FEEL MUCH BETTER,
NOW THAT I'VE
GIVEN UP HOPE.



POT-SHOTS NO. 519

aglaugh
Brilliant

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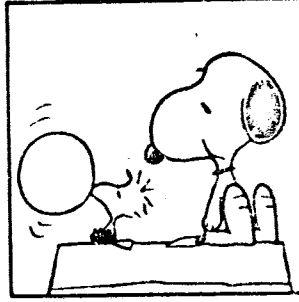
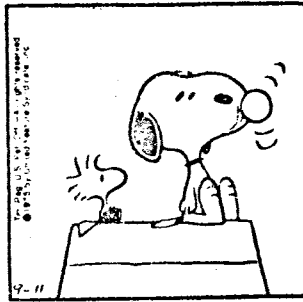
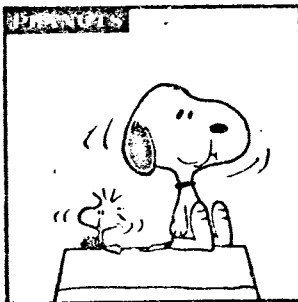
Secondly, once an individual has set a goal, he focuses on obtaining that goal and developing instrumental means towards achieving it. This may cause the individual to put on a type of blinders such that other objects and events which do not help lead to the goal are ignored. *As long as we focus exclusively on the path, we may lose sight of the flowers that line the path.*

Third, one may become caught up in the competitiveness of goal setting, striving, and winning. Often this is done at the expense of interpersonal relationships.

THIRD SECTION

San Francisco Chronicle

Thurs., Sept. 11, 1975



Self-observation checklist

On the next few pages, a brief checklist is provided for the techniques of self-observation, self-evaluation, and goal setting. Also included is a data chart on which to record the behavior for one to two weeks, and the beginnings of a self-observation journal.

Checklist for Behavioral Self-Observation

Self-observation

1. Choose an area of concern.
2. Decide what you mean by that area in some precise way, so that you will know, and be able to count, when it occurs--in other words, how will you recognize this behavior?
 - e.g. intensity of behavior
 - e.g. onset, termination of behavior
3. Label the behavior.
4. Note what happens right before the behavior (antecedents): who was present, what location (s); what time.
5. Note what happens right after the behavior (the consequences) what changes as a result of the situation.

Self-evaluation

After the initial week to ten days of self-observation:

6. Evaluate the results of the information.

Goal-setting

7. Set a realistic goal for yourself (both a short term goal and a long term goal). Do you want to increase the behavior; decrease the behavior; learn a new behavior. Goal should include a description of the behavior; to what extent you want it increased or decreased; and under what conditions.

Self-observation Journal

In this journal, you may want to note some of the specific things you notice about the behavior you are monitoring. How did you choose this particular behavior? How did you go about determining the criteria for when it occurred? You may also want to note, especially for the first week or two, additional information you learned about the relationship between your behavior and the way it is affected by, and affects, the world around you.

NAME _____ DATE _____

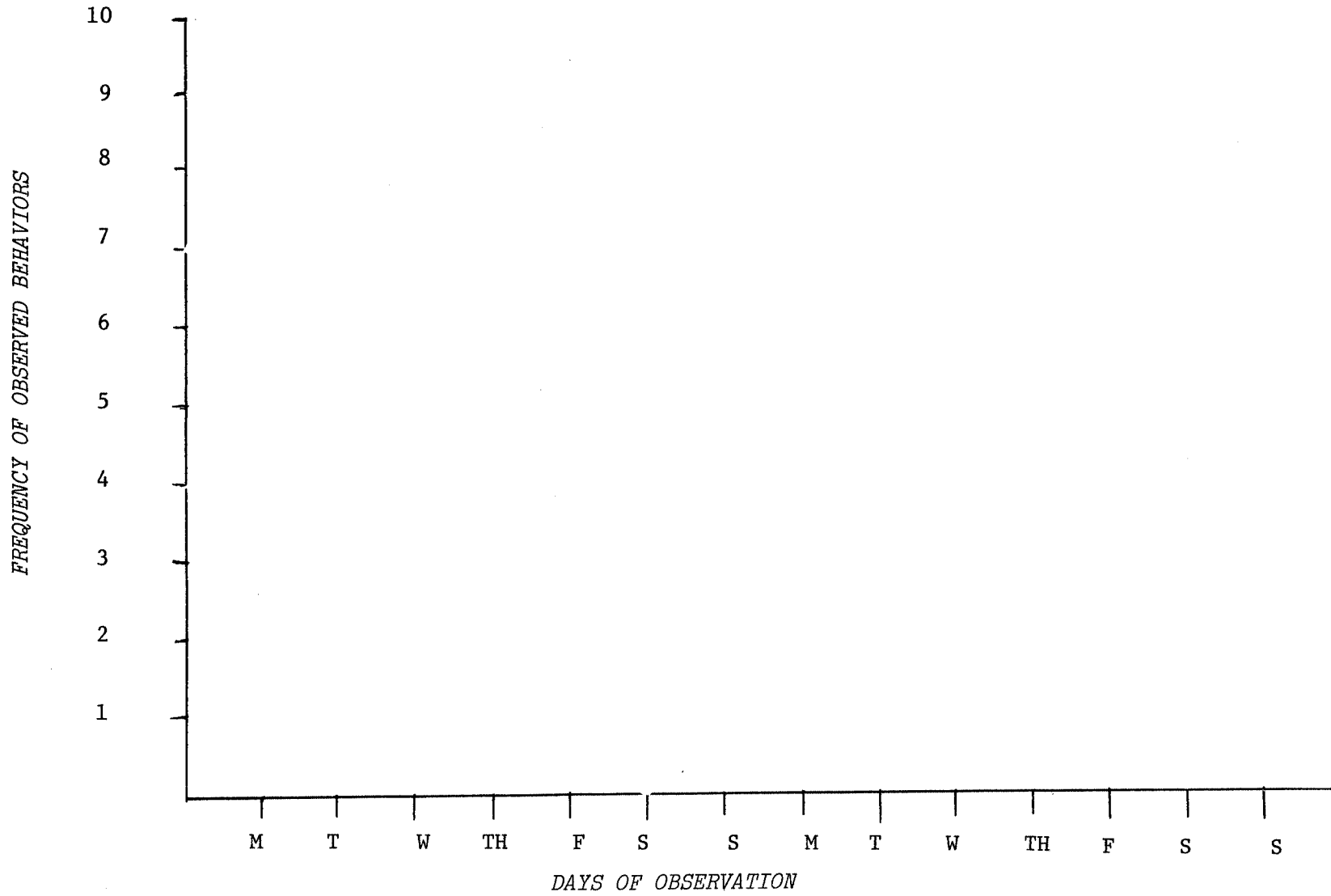
BEHAVIOR RECORDED _____

BEFORE

AFTER

Where? Who was present? Doing what?	How did situation change as a result?	SUN	MON	TUES	WED	THURS	FRI	SAT	TOTAL PER TIME SLOT		
		7-9									
		9-11									
		11-1									
		1-3									
		3-5									
		5-7									
		7-9									
		9-11									
		11-7									
		TOTAL PER DAY (Place total on chart,									

RECORD OF DAILY SELF-OBSERVATION



BEHAVIOR RECORDED

GOAL SET (After seven to fourteen days of self-observation):

Summary

This chapter has been concerned primarily with two modes of consciousness: ordinary awareness and altered states of awareness. The advantages of both states of awareness have been discussed. The different states of consciousness which can result from meditation were described, and practical instructions for the practice of meditation were given. Behavioral self-observation strategies (including self-evaluation and goal setting) were discussed as they relate to ordinary awareness, and instructions for their practice also were given.

Ordinary awareness: a planetary realism. Unless we decide to retreat to a cave in the Himalayas, we live in the ways of the world. To survive, therefore, in an evolutionarily real sense, we need certain skills. We need to learn skills to enable us to earn a living; we need to learn the mores and customs of the society so we can interact with our peers. We need to see precisely how our behavior is affected by other people, as well as how we affect others. We need to learn to set goals for ourselves, meet deadlines, receive feedback about our performances, and make improvements based upon that feedback. We need to teach our children these skills; to reinforce them systematically for specific skills they have learned; to socialize them to the importance of accommodating and compromising so that their freedom doesn't overly impinge on others. Similarly we need to learn which foods are healthy for us to eat, and which not; which people are healthy for us to be with, and which not. All these skills are examples of the precise awareness involved in behavioral self-observation strategies.

Altered states: another dimension

However, we also need to learn more. We need to learn how not to

become trapped by the goals we set for ourself, or the goals that society sets for us. Although future planning may be important and functional, it is also important not to live only in the future. If we live only in the future, we sacrifice the spontaneity and joyfulness of the present moment-- the smile of our children; an ant crawling; the wind blowing a leaf to the ground; morning dew.

Further, we need to learn to let go of our self-evaluations; to literally get off our own backs. Feedback is important for learning, but analyzing and evaluating, categorizing and labeling, inhibit experiencing. We need to learn to let go of the security of our labels, the security of our ordinary ways of perceiving reality, and just experience. Sometimes we need to trust our learning, let go, and float on the river, even though we aren't sure where it leads. In addition, we need to reinforce our kids, and ourselves, in a total, holistic way, for no reason-- for no accomplishment--except that they are, that we are: the big cuddle, a warm bear hug of closeness. All these skills are examples of the global, non-precise Nirvana-type awareness which may be achieved with meditation.

What I am suggesting is that neither of the above modes of awareness is reality. Neither mode is higher or better. Rather both are necessary. Therefore, we need to learn a precision Nirvana. By this I mean three things 1) the skills of applying ordinary awareness, 2) the skills of applying altered states, and 3) the ability to know, intuitively and accurately, when which modes of awareness are called for.

By being able to use both modes, we learn to be master of both. We learn that reality is a fiction created by our mode of perceiving.

Therefore, we are able to maintain a perspective on ourselves when we act in the ways of the world: we set goals, but do not feel enslaved to them; we use feedback and evaluation as a means of learning, but do not forget to experience; we give precise reinforcement to optimize performance and skill learning, yet we also give the big, non-contingent cuddle. We learn to label which situations cause us the stumbling self-consciousness, which make us tense; and, at the same time, as in meditation, we learn to let go, relax, and move beyond the early steps of self-consciousness and tension. We strive for the goal of excellence, yet we see perfection as a playful game of becoming. Free, yet specific; within the world, of the world, and enjoying the world, we have learned the skills for obtaining precision and the skills for obtaining Nirvana.

We now turn to the question of when is it best to use which mode of awareness. What criteria do we use to make a decision? Are these two states of awareness mutually exclusive, or can we learn to move back and forth between them? In discussing these two modes of awareness, we will also deal with some fundamental questions about our own personal, self-chosen goals, the vision we have ourselves, and how we can truly fulfill our human potential.

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PERSONAL FREEDOM

Chapter Two



Estimated drawing

PEANUTS SCHULZ

Panel 1: Charlie Brown and Lucy Van Pelt are standing in a snowy field. Charlie Brown is holding a snowball.

Panel 2: Lucy Van Pelt is looking at Charlie Brown.

Panel 3: Lucy Van Pelt says, "LIFE IS FULL OF CHOICES!"

Panel 4: Charlie Brown says, "YOU MAY CHOOSE, IF YOU SO WISH, TO THROW THAT SNOWBALL AT ME..."

Panel 5: Lucy Van Pelt says, "YOU ALSO MAY CHOOSE, IF YOU SO WISH, NOT TO THROW THAT SNOWBALL AT ME..."

Panel 6: Charlie Brown says, "NOW, IF YOU CHOCSE TO THROW THAT SNOWBALL AT ME, I WILL POUND YOU RIGHT INTO THE GROUND!"

Panel 7: Lucy Van Pelt says, "IF YOU CHOOSE NOT TO THROW THAT SNOWBALL AT ME, YOUR HEAD WILL BE SPARED"

Panel 8: Charlie Brown says, "LIFE IS FULL OF CHOICES, BUT YOU NEVER GET ANY!"

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SCHULZ

Outline of Chapter Two

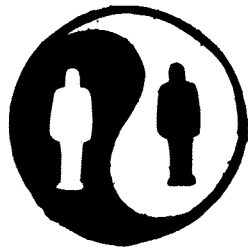
- I. Choosing our mode of awareness
- II. Choosing to take responsibility for our own actions
- III. Overcoming past habit patterns (physical, emotional, intellectual, spiritual)
- IV. Choosing our life style and values
- V. Summary and Selected Readings

I N T E G R A T I N G

Chapter Three

"Listen, Kamala, when you throw a stone into water it finds the quickest way to the bottom of the water. It is the same when Siddhartha has an aim, a goal. Siddhartha does nothing, he waits, he thinks, he fasts, but he goes through the affairs of the world like the stone through the water, without doing anything, without bestirring himself. He is drawn and lets himself fall. He is drawn by his goal, for he does not allow anything to enter his mind which opposes his goal. That is what Siddhartha learned from the Samanas (ascetics). It is what fools call magic and what they think is caused by demons. Everyman can perform magic everyman can reach his goal, if he can think, wait, fast."

This "magic" astounded Kawaswami: "Siddhartha always seems to be playing at business, it never makes an impression on him, it never masters him, he never fears failure, he is never worried about a loss..."



Outline of Chapter Three

- I. Productivity and centeredness
- II. Sensuality (process and content)
- III. Assertiveness and yielding
- IV. Living and dying
- V. Indifference and caring love
- VI. Our two minds: left and right brains
- VII. Our lifestyle (intellectual/emotional/physical/spiritual)
- VIII. Summary and Selected Readings

D I A L O G U E

Chapter Four

Talks with God

Talks with Angels

Talks to self

Argues with self

Loses argument with self.

Outline of Chapter Four

- I. Towards an I-thou relationship
 - with ourselves
 - with others
 - with nature
- II. On talking to ourselves
- III. On not talking to ourselves
- IV. Summary and Selected Readings

S E L F - C E L E B R A T I N G :

The Art of the Cosmic Chuckle

Chapter Five



3 Pu-tai dancing LIANG-K'AI

Outline of Chapter Five

- I. Zen laughing meditation
- II. Self-reinforcement: the sound of one hand clapping
- III. Self-contracting: Zen flesh, Zen tokens
- IV. The magic circle
- V. The day the sun didn't set
- VI. The master game: the only dance there is

BIOGRAPHICAL INFORMATION ABOUT THE AUTHOR

Deane H. Shapiro, Jr., Ph. D., is a member of the clinical faculty, Department of Psychiatry and Behavioral Sciences, Stanford Medical School; on the Academic Faculty of the Pacific Graduate School of Psychology; a consultant to the California School of Professional Psychology; and in private practice in Menlo Park, California.

He lived for fifteen months in the Orient studying Zen Buddhism, including time at the Zen monastery Dai-tokuji in Kyoto; a Ch'an monastery in Taiwan; and six months in Malaysia studying Yoga from a Chinese master from Tibet. In addition to being widely published in scientific and professional journals, Dr. Shapiro has written a novel, a book of Haiku and a book of short stories. His theoretical interests involve exploring the interface between Eastern "spiritual and mystical" disciplines and Western psychotherapeutic and healing practices. His research interests involve the applications of meditation and behavioral self-control strategies to psychosomatic medicine; developing and evaluating alternative curriculum on meditation and self-control skills for educational settings; and examining the relationship between Zen meditation and positive mental health.

He has been the director of a community mental health center specializing in adolescent and family counseling, and is currently co-chairman of the California State Psychological Association Committee on Future Directions in Psychology; editorial consultant to Behavior Therapy; and president of the Northern California Behavior Therapy Association. In addition, he is a clinical fellow in the Behavior Therapy and Research Society, a clinical fellow in the American Association of Marriage and Family Counselors, and holds membership in the American Psychological Association, American Association for the Advancement of Science; American Educational Research Association, as well as the Associations of Humanistic Psychology, Transpersonal Psychology, and the London Buddhist Society.

Dr. Shapiro has traveled throughout the United States and several foreign countries as an educational and clinical consultant, and, in addition to the current book, is co-editing books of Zen and the Art of Psychotherapy; Transpersonal Behaviorism; and Clinical Applications of Meditation.